

FUNDAMENTALS OF APPLIED INTEGRATED MEDICINE



Author

Dr Nagendra Prasad Dubey

Co Authors

Dr Namika Tiwari,

Dr Niharika Dubey

World Association of Integrated Medicine

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Author

Dr Nagendra Prasad Dubey

MBBS (KU); DTCD; DY (BHU); MD (Inte. & Trad..Med.); Ph.D; D.Sc (Inte. Med.);
DIA, DHHC (WAIM); CDHE (WU); CPT, CET, CLT, L FAF (USA); FWAIM

Founder President

World Association of Integrated of Integrated Medicine
AUM Foundation LLC, NY, USA

Co Author

Dr Namika Tiwari

BIMS: BAMS); DIOG; FWAIM; LFAF (USA)

Executive Member

World Association of Integrated of Integrated Medicine

Co Author

Dr Niharika Dubey

MD (YSMU); DNB; MPH; FWAIM; LFAF (USA)

Executive Member

World Association of Integrated of Integrated Medicine

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Medical Advisor : Dr Hemant Tiwari

Traditional Advisor : Dr Sheela Dubey

Medical Systems Advisor : Dr Namika Tiwari

Managing Editor : Dr Niharika Dubey

Layout & Cover Designer : Brajesh Kumar Singh

Diagram Support by : Navneet Prakash Dubey

Typing Support : Awanish Kumar Patel

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Email: integratedmedicine@yahoo.com
Website: integratedmedicineindia.org

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FOREWORDS

There is a growing demand for the provision of integrated Medical Services not only in India but all over the globe. It appears clear that Universal Health Coverage in India will not be possible unless we make full use of our traditional systems of medicine and healing in the country. Largely, up till now the systems are functioning side by side and each system is developing its own health care services, hospital, training institute and research centers.

It is being realized today that full potential of the traditional systems of medicine and the conventional system (allopathic system) can only be utilized maximally if these are all used in an integrated manner. In fact amalgamation is possible when one system has exhausted and other system has adequate to offer. This requires a cooperation and coordination of the various specialists required in related fields.

Dr. Nagendra Prasad Dubey is one of the first people in the country to recognize this fact. He has been propagating the cause of Integrated Medicine and providing courses for study of this Integrated Medicine for many years. He has also taken this message abroad and today a good number of medical school in the USA, have department of Integrated Medicine.

The different systems of traditional medicines and other systems of medicine that we would like to function in an integrated manner are well described in the book “fundamental of Applied Integrated Medicine”. Dr. Dubey has very neatly and precisely described these characteristics of the different system of medicine including Allopathic Medicine. The book has got 24 Chapters which gives account of description of the subject concerned.

This book “Fundamental of Applied of Integrated Medicine” provides information and knowledge which would form the basic knowledge around which the applied aspects of integrated medicine could be established. Dr. Dubey deserves our congratulation for bringing out the first edition of the book at a time when all of us are looking for this type of information. He has been a lifelong supporter for the development of integrated Medicine.

I am sure this book will be widely read both in India and abroad by the student's of undergraduate and postgraduate of traditional and modern medicine along with the practitioners in order to have the fundamentals of knowledge and skills in implementation of integrated medicine globally. I wish all the best for success of this first edition of “Fundamental of Applied Integrated Medicine”.

Prof. (Dr) Rana Gopal Singh

MBBS, MD, DM (Nephro), MNAMS,
FFIM, FWAIM, FAMS, PhD.

Director- Nephrology Services,
Heritage Institute of Medical Sciences,
Varanasi

PREFACE

The universe is a unique creation of Almighty GOD. It comprised of Prime Components known as Five Elements (*Ether, Air, Fire, Water and Earth*). All the sentiment and insentient are composed of these five elements in one or the other form. Man has borne with the medicine in his surroundings. The searchers and researchers identified some of these and using them for the prevention and promotion of their health. With the passage of time various systems of medicines and healings developed according to their tradition, believe, culture and customs. These medicines and healings have various names as- *indigenous, unorthodox, alternative, ethno, fringe, folk, unofficial medicine and healing*. All these systems whether they are drug or drugless were named as Traditional Medicine (TM). Modern Medicine (MM) emerged from these traditional medicines which left the traditional medicine not only behind but increased the gap between both systems due to very many reasons. Modern medicine is progressing in its own scientific dimension. Traditional medicine has its own tradition with scientific inclination. Human health has been always the global problems since long and efforts had been made by the concerned government to overcome the problems with both systems

The traditional system has some of the important stress and modern system has some important strain. The solutions of stress and strain are in opposite system. Various Great men (*scientist, social works, politicians, educationists, and academicians*) gave their thoughts, ideas and definitions for integration but the proper definition was given by World Health Organization before declaration of HFA is more appropriate. It was defined as ***“Integrated Medicine merger of modern and traditional medicine in medical education and jointly practiced within a unique health service complex.*** World Association of Integrated Medicine (WAIM) emerged in 1990 for the cause of establish of Integrated Medicine System and defined Integrated Medicine as ***“Combination of the modern and traditional medicine and develops it’s. teaching, training, treatment, research and national implementation on possible scientific parameters”***. The best integration is the combination of all aspects i.e. *Principles, Diagnostics and Therapeutics* in one combination but it can also be done even in principles and or diagnostics and or therapeutics. The present integrated medicine is the need of the day as per ***“Integrated Truth”***-

- None of the medical system is perfect
- None of the medical system is useless
- Every medical system has merits and demerits
- Every system has its limitation and
- Our tradition is to respect all.

Under such circumstances the only answer is to take the best of all the available systems together and develop its teaching, training, treatment, research and national implementation which could be nearer to the perfect as perfect is only one i.e. Omnipotent. The present book is the basis of above thoughts, intuitions and definitions to make the strong basic fundamental foundation of integrated medical system.

(Dr. Nagendra Prasad Dubey)

Founder President

World Association of Integrated Medicine

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With profound gratefulness, I pay my *Homage* to my beloved ***mother (Late) Nawlakshi Dubey*** and ***Father Late Indrasan Dubey*** who brought me in this world to do something for the suffering humanity. I dedicate my most sincere regards, respects and entire works in the “Lotus Feet” of *Bhagwan Sri Sathya Sai Baba* whose grace, blessings and intuitions inspired me to think about the possibilities of integration of various systems of treatment and healings for education and treatment under an umbrella.

I express my gratitude and sincere thanks to ***Padamshri Late Prof. K. N. Udupa***, Former Director, Institute of Medical Sciences, Banaras Hindu University and ***Padamshri Late Prof. R H Singh***, Dean, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University and Former Vice-Chancellor Ayurveda University Jodhpur, Rajasthan who were with me from very beginning of the initiation of the present concepts of Introduction of Integrated Medicine in India. Both had been the source of my inspiration. I acknowledge my special thanks to ***Late Prof. A.N. Safaya***, Director Sri Sathya Sai Institute of Higher Medical Sciences (SSSIHMS), Prashanti Nilayam and Bangalore who has been always with me in this endeavor of Integrated Medicine

I express my special thanks to ***Dr. Kin Shein***, Former Regional Advisor on EDV Program, South East Asian Region Office (SEARO) World Health Organization (WHO) New Delhi who was the first man to appreciate the “Concept of Integration” prepared by Indian Foundation for Development of Integrated Medicine (IFDIM) which became the catalyst to initiate the undergraduate level book for students of Integrated and alternative medicine. I acknowledge my heartfelt best wishes and special thanks to ***Dr. Xiaorui Zhang***, Medical Officer, Traditional Medicine, World Health Organization (HQ), Switzerland, Geneva where the entire program was discussed and she encouraged for continuing the efforts. My heartfelt grateful and thanks to *World Health Organization* who inspired, encouraged and popularized the Integrated Medicine by publishing my article “**Integrated Medicine, Many Approaches – One service**” in its valuable journal “World Health Forum”.

I express my thanks to ***Dr. John C. Chah***, Programmed Officer, Office of the Complementary and Alternative Medicine, National Institute of Health (NIH) Maryland, USA who discussed about my project and appreciated the steps of initiation of Integrated Medicine in India in December 1998 at NIH, MD, USA. I acknowledge my special thanks to ***Dr. Harshvardhan***, Former Union Health Minister, Government of India and ***Padmshri Late Prof. Ranjit Roy Chaudhury***, National Professor of Pharmacology, Consultant SEARO, WHO, Advisor - Govt. of National Capital Territory of Delhi for their regular presence in the academic conferences and their constant inspiration.

I am highly grateful and thankful to ***Darmin T Bachu***, Attorney At Law, 8746, Van Wyck Express way, Jamaica, NY 11419, USA who helped me in establishment of our AUM Foundation in USA and getting the further strengthening the AUM Therapy and Integrated Medicine.

I acknowledge my special thanks to ***Dr. Namika Tiwari*** and ***Dr. Niharika Dubey*** for their support as co-author and always ready with references in completing this book. My special thanks to my family members specially my wife ***Dr. (Smt.) Sheela Dubey***, ***Dr. Naveen Prakash Dubey*** and ***Navneet Prakash Dubey*** for their support as and when required in completion of this book.

Dr Nagendra Prasad Dubey – Founder President
World Association of Integrated Medicine

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CHAPTER - 1

GENESIS OF INTEGRATED MEDICINE

The genesis of integration is since the origin of universe in one or the other form. Before, moving ahead, it will be worth to have some basic understanding of cosmos and universe which is the base of all universal creation. To stand understand better philosophical knowledge and its technical implementation, one should have clear meaning and their extents divine, universal and individual mystery. The study of applied cosmology has following major terms to understand and further follow. **Cosmos** - This is a whole (entire) harmonious and orderly system. It is governed by Cosmic Natural Law. Cosmos is 250 times bigger than visible universe. **Universe** - This space including every existing thing as - time, space, matter.

This is governed by Universal law. Life of Universe is about 14 billion years old thus; we cannot see the things beyond 14 billion light years away at a glance. **Cosmology** - This is a broad discipline covering *scientific, religious or philosophical* aspects of the cosmos and its nature. The religious and philosophical approaches include the spiritual entities from cosmos. The cosmos also deals the matters outside the physical universe.

- Introduction.
- Genesis of Five Elements.
- Developmental Era.
- Backgrounds of Integration.
- Indian Integration.
- Approximation of Systems.
- Integrated Medicine Model.
- Science of Integration.
- Philosophy of Integration.
- Integrated Holistic Health Care.

GENESIS OF FIVE ELEMENTS

There was nothing in the beginning except the Almighty “GOD” where G stands for Generator of all sentient and insentient, O for Operator of all Creations and D for Destroyer of all creations. According to legend, the cosmos existed. GOD might have had thought for some creations. The divine law operated which gave this universe and its contents. According to scientific views in every creation there is requirement of energy. In divine creation also the energy required and the energy appeared in the name of AUM. This was further strengthened by **Big Bang Theory** which is also based on sound energy. According to this theory,

*“In the beginning was the Word
and the Word was with the GOD
and the Word was with the GOD (AUM)
and the GOD in his own Image
created the entire Universe.*

We know that every creation requires energy. The divine cosmic energy (DCE) which is the supreme source of energy (SSE) appeared for universal creation. This energy made a series of changes in the cosmos leading to the creation of Five Elements (*Punchmahabhutas*) one after the other as- Sky (*Ether*), Air (*Vata*), Fire (*Agni*), Water (*Jala*) and Earth (*Prithvi*). The integration of all these content led appearance of all universal sentient and insentient.

With passage of time the universal contents were reorganized and organized by spiritual scientist. They searched and researched the useful and useless matters in the universe for the use of masses. For wellbeing of community they identified some herbs and mineral. Later on this health related matters were grouped in different class and subclass.

DEVELOPMENTAL ERA

Healing is deeply associated with life in one or the other form. From the ages of divine cosmic era till date it has passed millions of years. In absence of records one cannot calculate exactly in terms of years. We have some evidenced from the era of oral tradition and further down. Thus for convenience the following developmental era has been defined.

- I. Vedic Traditional Era.
- II. Traditional Era.
- III. Modern Era.

I. VEDIC TRADITIONAL ERA:

This is the period Vedic Sanskrit, generally dated between 1500 and 800BC which was transmitted orally. This period again cannot be exactly denoted in number of year but there had been the evidence of culture, civilization and medicines in one or the other forms as seen from the civilizations of Indus Valley. The excavation of Harappa and Mohenjo-Daro shows the role of **Silajatu, Neem and Red deer horn** etc in management of various medical conditions. Vedic period refers from approximately 1750-500 BC, during which the Indo-Aryans settled into northern India, bringing with them specific religious traditions.

Vedas are the most ancient pious literatures of not only Hindu Aryans but also of the entire groups of Indo German Aryans. It has special place among the all literatures of the world. It is considered to be of Divine Origin. The meaning of Veda is knowledge which is pious and spiritual. The Vedas comprise four major texts -*Regveda, Samveda, Yajurveda* and *Atherveda*. Of these, the Regveda is believed to be the earliest. The verses of earlier eras were collected and compiled into four major Samhita known as Vedas. These Vedas are *Regveda, Samveda Yajurveda and Atherveda* according to ages, Regveda is the earliest one and Atherveda is recent one while Samveda and Yajurveda are in between. The range of Vedic era was about 6000 to 10,000 years (4000 to 8000 BC). The four major **Vedic Samhita** is have special collections which are as-

- (1) RIGVEDA-Has the collections of verses (*Mantras*).
- (2) SAMVEDA – Has the collections of singing, poems and is mostly from Regveda a.
- (3) YAJURVEDA- Has the collections of Yagya.
- (4) ATHERVEDA – Has the collections of magic and remedies of mental problems.

II. TRADITIONAL ERA:

This is the era of traditions where the traditional system defined during Vedic era was carried down. With the passage of time from the traditional Ayurveda many other systems of treatment and healing were developed in various traditions with various names as *indigenous, unorthodox, alternative, ethno, fringe, folk, unofficial, healing, traditional* etc. Maharishi Patanjali about 2900 years ago propounded his Integrated Yoga (Astang Yoga) to maintain the health of healthy individual and to treat the patients with regulated Yoga. Later on, it was named

as Patanjali Astang Yoga as it involves eight steps i.e. *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi*. The traditional era has extended up to 17th Century and most of the traditions are still followed.

III. MODERN ERA:

Though, *Hippocrates* is considered as father of modern medicine was born in the year 460 BC. He changed many superstitions and gave natural explanation. But the actual modern or scientific medicine era started about 350 years (around 1650 AD). This period can be divided into three separate but inter-related sub-eras of treatment methodology.

- (1) **SUB-ERA - I:** This is period of mechanistic, materialistic and physical medicine which started about 350 years ago with defined subjects. It is guided by the law of matter and energy. The recording system was adopted in this sub-era which became the basis scientific medicine. Here, the medical science developed with time and gradually left its original aspects of traditional system quiet behind and started living in isolation with limited merits which is the cause of strain to the system.
- (2) **SUB-ERA - II:** This started about 50 years ago (around 1950 AD) as era of mechanical surgery. The surgery developed very fast as never before but still behind the earlier surgery was performed by *Lord Shiva* on *Ganesha* (as per Hindu culture, religion and civilization). This era has made the man like machine and dependent on mechanical diagnosis and short cut fast treatment without caring for its long term effects. There is little or minimal use of mental faculty in diagnosis and treatment both. At some places from diagnosis to the treatment is decided by Computer with little insertion of information of the patient as the physician does not have time nor they have to think about traditional systems of treatment and healing. Many want to proceed through integration of system but have no time to think. Some are tightly bound with the delusive ethics modern medicine and fight against integration.
- (3) **SUB-ERA- III:** This is the era of integrated medicine, though; it was thought earlier but remained on paper. It has been started by World Association of Integrated Medicine (WAIM) as a Non Governmental Organization (NGO) in India in 1990 where the best combination comprised of traditional systems known as Indian System of Medicine (*Ayurveda, Unani, Siddha, Homoeopathy, Yoga and Naturopathy*) and modern medicine was developed in the name of Integrated Medicine in order to make "Comprehensive Holistic Health Care (CHHC)". In order to achieve the Comprehensive Holistic Health Care, the system has included the all processes, practices, measures, ingredients, procedures in diagnosis, prevention, elimination and rehabilitation for physical, mental, social, moral, spiritual and environmental health and well being through drug and drugless therapies available in the world.

BACKGROUNDS OF INTEGRATION

The origin and passage of our culture and civilizations through various eras in continuum as - *Divine Cosmic Era, Oral Tradition Era, Pre-Vedic Era, Vedic Era, Traditional Era and Modern Era* is evidence of combined treatment and healing for the health and wellbeing of all universal creation. The traditions came down and went on modified time to time as per culture and civilization. Later on the system was named as traditional medicine and healing.

Besides above unknown, unnamed contributors from divine cosmic era to modern era, the contributions of the Searcher and Great men (*scientist, social works, politicians, educationists, and academicians*) are worth to keep in view. Many organizations like World Health Organization (WHO) have defined the Integrated Medicine in most appropriate scientific manner. The contribution of Indian Foundation for Development of Integrated Medicine (IFDIM) and World Association of Integrated Medicine (WAIM) has moved in accordance to the definition of World Health Organization (HO. When the universe started, how long it will continue and when it will finish? This is all the mystery of GOD. The earlier landmarks lay down by the great men of the Nation are very much needed to remind.

- The divine transplant surgery performed by **Lord Shiva on Ganesha** is well known example of Hindu Culture.
- **Mahatma Gandhi**, the father of the nation who believed in Nature Cure supported the integration and suggested integration of natural system of healing during Indian National Congress Convention at Nagpur in 1920.
- In 1822, with the initiation of practice of modern medicine, the traditional physicians (*Vaidyas*) started the dissection of body in various medical institutions in India. Though, there had been the history of dissection by **Sushruta** in the past.
- In 1936, **Dr. Vidhan Chandra Roy**, the renowned Physician and Ex-Chief Minister of West Bengal emphasized for integration of traditional system with modern system.
- **Pt. Mahamana Madan Mohan Malviya**, the founder of Banaras Hindu University had an idea of integrated medicine. He started Ayurvedic College in the university with the idea of integration and later the Ayurvedic College was developed as the college of modern medicine but due to official problems; the integration could not take place.
- After independence, in **1949, Chopra Committee** recommended integration where the panel propagated training of modern medical subjects in Indian System of Medicine (ISM) colleges and vice versa. The government overlooked the proposal and preferred to imbibe the western modern system.
- **World Health Organization (WHO)** grouped the practitioners in to four groups as **Monopolistic, Tolerant, Parallel** and **Integrated** after inclusion of traditional medicine in their programme to achieve the goal of “Health for all by 2000 AD.
- **World Health Organization (WHO)** defined integrated medicine as to merge of modern and traditional system in medical education and practice under unique health service complex.
- Madras Registration of practitioners of integrated medicine Act No.XXVII of 1956 came into existence for registration of graduates of integrated medicine.
- **In 1958, Prof. K.N. Udupa Committee** was set up by the Government of India which the committee upheld the earlier recommendations for development of integrated medicine.
- **In 1983, the Government Formulated National Health Policy-** To achieve the goal of Health for all by 2000 AD where Government desired to promote the integration and well considered steps were thought to achieve the optimal result as need of the time.

- **Dr. Karan Singh**, Former Union Minister of Health stressed on the need of combining the indigenous and modern medicine to achieve the optimal as need of the time.
- **In 1990, Dr. N P Dubey and Padmshri Prof. K N Udupa** met in a meeting and had long discussions of three days on the matter of combine medical system and ultimately both reached to the conclusion to initiate the integrated medical system through institution. The first institution of integrated medicine was started in the name of Prashanti Medical Care Institute (PMCI) where Padmshri Prof. K N Udupa joined as Director of Institute and continued till last breath.
- **Dr. N P Dubey** through World Association of Integrated Medicine (WAIM) is continuing the mission of Integrated Mission. He has great believed and hope of the indirect and direct blessings of all past contributions of Searcher and Great men (*scientist, social works, politicians, educationists, and academicians*).
- Sri Sri Sri Prof. **Dr. A.V. Srinivasan**, Founder Chairman, Sri Paripoorna Sanathana Charitable Trust (R), Arjunabettahalli, Nelamangala, Bangalore in association with **Dr. Nagendra Prasad Dubey** has submitted “A Project Proposal” on establishment of integrated medicine as an independent Medical System in India to Hon’ble Sri Narendra Modi, Prime Minister of India for accepting the Project proposal for the benefits of the future generations on 13th August 2021.
- **Dr. Anshuman Kumar**, Specialist on Health Policy has stressed in his article in “*National Sahara Hastkshep*” Page 4 on 28th May 2022 to develop the Concepts of Integrated Medicine as compared to various “Bridge Courses” to modern and Indian System of Medicine respectively.
- **Prof K N Dwivedi**, Executive Member of the Indian Council of Research in Ayurveda and Dean, Faculty of Ayurveda, Banaras Hindu University, Varanasi has stressed that in order to achieve the goal of the “National Health Mission” the integration of modern and traditional medicine is necessary (*Daily Dainik Jagran, Varanasi*). He was presiding in a Satellite Seminar of 9th World Ayurvedic Congress on 2nd September 2022. The recommendation is in accordance to the concepts of World Association of Integrated Medicine.

APPROXIMATION OF SYSTEMS

World Health organization (WHO) was created in 1948 with the help members states of the world. Every country had problem of making health and medical care available to their entire citizen. The traditional medicine was incorporated in WHO program in 1976 keeping in view the various operational aspects of both systems. Initially, there was gap and gulf between practitioners of traditional and modern medicine. With the passage of time the gulf between the traditional and modern systems appears to have been narrowed. The practitioners of modern medicine have developed some interest in traditional medicine and the practitioners of traditional medicine are beginning to accept and use modern medical technology in diagnosis and treatment. In addition, some health administrators of developing countries saw and realized the need and

importance of traditional medicine. They have recommended the inclusion of traditional healers in Primary Health Care on the grounds that ⁽¹⁾:

1. Healers know the socio-cultural background of that area.
2. Healers are highly respected and experienced in their work.
3. Economic consideration by using local resources.
4. To reduce the distance in providing health facilities.
5. To strengthen the traditional believes.
6. To overcome the shortage of health professionals for the service of community.

World Association of Integrated Medicine also supports the above mentioned recommendation as - *“The Need of the Day”* and initiate establishment of Integrated Medicine.

INTEGRATED MEDICINE

Integrated Medicine is defined as combination/unification of the modern and traditional medicine and development of its teaching, training, treatment, research and national implementation on possible scientific parameters. The best integration is the combination of all aspects i.e. principles, diagnostics and therapeutics in one combination but it can also be done even in principles and or diagnostics and or therapeutics ⁽²⁾. In order to achieve the National Health Mission in India, integrated medicine is the best and most demanded answer.

INTEGRATED TRUTH

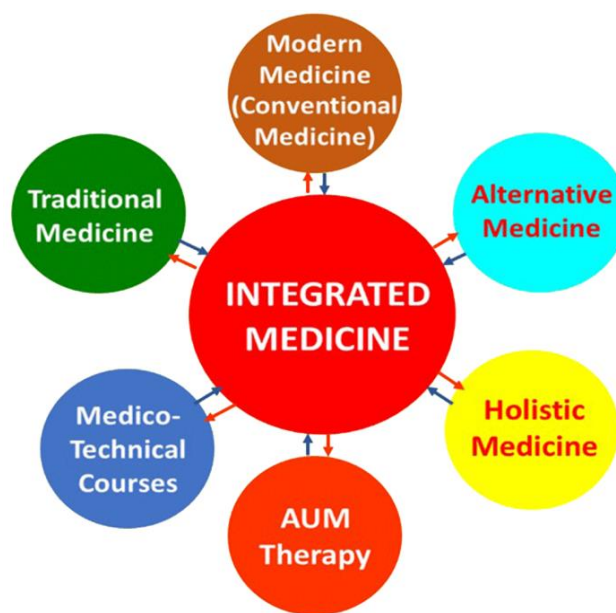
We know the facts that the goal of health for all is not possible with any one medical or healing system because of many reasons. Thus, there is an urgent need of integrations as per **Integrated Truth-**

- None of the medical system is perfect.
- None of the medical system is useless.
- Every medical system has merits and demerits.
- Every system has its limitation.
- Our tradition is to respect all.

Under such circumstances the only answer is to take the best of all possible available systems together and develop its teaching, training, treatment, research and national implementation which could be nearer to the perfect as perfect is only one i.e. Omnipotent. (*Divine Intuitions, Revelations and Blessings of Sri Sathya Sai Baba*).

INTEGRATED MEDICINE MODEL

All under mentioned systems are not possible in single integration. There are five group institutions mentioned in other separate chapter. Thus the various institutes are - *Institute of Integrated Medicine, Institute of Traditional Medicine, Institute of Alternative Medicine, Institute of Holistic Medicine and Institute of Medico - technical Education.*⁽³⁾



“GENERAL MODEL OF INTEGRATED MEDICINE”

All models of various institutions are almost same with involvement of different systems on possible scientific grounds.

SCIENCE OF INTEGRATION

The science is the systematic component of the philosophy (knowledge) means it is limited. Thus derived systemic components become science. For convenience, the science has been further divided in various groups as- *Physical, Chemical, Biological, Geological* and *Environmental* and so on. These groups were further divided various subjects and specialties. Medical science is one component of biological science to deal with the health care and well being of living beings. Again, the medical sciences have been divided into two major groups as scientific or western modern medicine (allopathic) and traditional medicine/system/ healing with drug and drugless modalities.

The holistic aspect of cosmic energy derived by the ancient spirituals scientists descended through a series of steps. These aspects were added in the then traditional medical system and healing in accordance to the climate, cultures and civilizations. These traditional medicine were names as-*indigenous, unorthodox, alternative, ethno, fringe, folk, unofficial traditional medicine and healing* ⁽⁴⁾. All are having the same objective i.e. “*Alleviation suffering*”. Now every medical system is flourishing in its own tight wall with varying degree of claims of curing, caring and healing to sufferings. Both existing systems (modern and traditional medicines) have strain and stress of their merits and demerits. Under such circumstances, the only answer is to take the best of all the available systems together and develop its teaching, training, treatment, research and national implementation which could be nearer to the perfect as perfect is only one i.e. ***Omnipotence*** who is controlling the entire universe.

Keeping in views, the origin of various medical sciences and integrating the best of all existing systems, the science of integrated medicine has emerged as “***Integrated Health Care (IHC)***” for alleviation of suffering and rehabilitation to the handicaps.

PHILOSOPHY OF INTEGRATION

Philosophy is ocean of knowledge and is limitless while science is limited and its origin from philosophy. Here, we are concern with the philosophy of Integrated Medicine which involves all philosophies predominantly the Holistic Natural Philosophy (**HNP**) derived from Cosmic Power identified by the sages (*Rishis*). It encompasses *nature, culture, humanity, spirituality, environment and faith in GOD*. The ultimate aim of life is to attain the goal i.e. liberation in GOD which cannot be attains in a moment or just by thought. It is complex way and requires from short journey to a long path of life and ultimately the aim is attained by someone if the path is correct. To attain the aim many obstacles may or may not come depending on the span of life and other pre-determined factors as inherited properties (**Sanskara**). If one has long life, he has to overcome much more obstacles than an individual with short span but has more chance to attain the goal. Everyone has to perform some works during his life. The work may be either constructive or destructive. The constructive one is *Divine Devotion* for the good of humanity and the destructive one is of the *Devils Dedication* for creating the troubles in society.

Depending on inherited properties (*Sanskara*), the individual does the works in his allotted span of life. Though, all individuals are similar in appearance and scientific descriptions but they differ by their actions and behaviors which may be minor to gross. How does it come? It is mystery of GOD. But amongst the known facts - *Man is the Maker of his Fate*. The inherited properties (*Sanskara*) cannot be entirely changed but some alteration is possible provided there is flexibility in the individual. It has been observed in past that many had been changed from extreme destructive or innocent to most constructive or intellectual as *Maharshi Balmiki*, *Mahakabi Kalidas* etc and vice versa provided the stimulus and guidance is applied at proper time. This changed in individual to either side is based on followings factors.

1. Inherited Properties (*Sanskara*).
2. Individual Nature.
3. Family Composition.
4. Health of Individual.
5. Food and Nutrition.
6. Education.
7. Social Milieu.
8. Environment.

Thus, the derived philosophy of integration is “**Holistic Natural Philosophy (HNP)**” which is responsible for “Holistic Care with Faith in GOD”.

INTEGRATED HOLISTIC HEALTH CARE

Integrated medicine developed by World Association of Integrated Medicine is a system of Integrated Holistic Health Care (IHHC) also called Comprehensive Holistic Health Care (CHHC). The system takes care by incorporating **All techniques as-process, practices, measures and ingredients; All possible procedures in -diagnosis, prevention, elimination and rehabilitation including life styles;** to maintain **All health i.e.- physical, mental, social, moral, spiritual and environmental; All well beings through-** drug or drugless therapies available in the country or abroad along with **Faith in Divinity**. Integrated medicine stress Environmental aspects of health and Superconsciousness level of the individual leading to new dimension as Integrated Holistic Health Care (IHHC).

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INTEGRATED MEDICINE IN INDIA

Global implementation of integrated medical education program (IMEP) is the ultimate goal of World Association of Integrated Medicine. This is long term goal. After the defining the integrated medical system by World Health Organization, the first institution of integrated medicine known as Prashanti Medical Care Institute, Varanasi initiated the integrated medical education program (IMEP) in 1990. The institute was strengthening by establishing the Indian Foundation of Integrated Medicine (IFDIM) at Delhi. The combine efforts of Prashanti Medical Care Institute, Varanasi and Indian Foundation of Integrated Medicine (IFDIM) has been described by World Health Organization as - ***“The teaching process was initiated by the Indian Foundation of Integrated Medicine and the Government of Uttar Pradesh is now taking up the challenge. Integrated Medicine is on the program of Prashanti Medical Care Institute in Varanasi and it is intended to set up similar institute in several of India’s principal cities”⁽¹⁾***. Keeping in view the steps initiated by earlier Great men and suggestion of various institutions the World Association of Integrated Medicine (WAIM) is continuously moving ahead in order to establish the integrated medical education program (IMEP) in India as well as globally.

- Introduction.
- Indian Landmarks.
- Planning of Integration.
- Implementation of Integration.
- Modes of Implementation
- Institutional Approach.
- Academic Approach.

The biggest challenge was and is the resources. The founder has accepted the challenges. He had strong Will and believes in Divinity, he started with small resources generated through his practice, service and whatever he gets as fee from few of the student. The death of Padmshri Prof. K.N. Udapa was great set back to the institution. He used to inspire Dr. N.P. Dubey *“Strong man moves alone”*. We requested Dr. V.V. Patvardhan, a renowned Pediatrician of Varanasi to accept the chair of the Director of Prashanti Medical Care Institute, Varanasi. Dr. Patvardhan accepted the requested and took as Honorary Director.

The present integrated medical education program (IMEP) has been evolved after collecting the ancient knowledge, wisdom and practice from divine cosmic era till date. To bring the present shape of the system that knowledge, wisdoms and practices has contributed a lot and given a very strong base to integrated medicine. Integrated medicine is as old as the traditional medicine and practice as the then practitioners used the traditional medicine in combination with *naturopath, diet, herbs, life style* etc according to the traditional knowledge, customs and believe. The actual modern integration started after the advent of the modern medicine. The thoughts might have come because of the merits and demerits of traditional and modern medicine. Various Great men (*scientist, social works, politicians, educationists, and academicians*) gave their thoughts, ideas and definitions but the proper definition was given by World Health Organization before declaration of HFA is more appropriate. It was defined as ***“Integrated Medicine merger of modern and traditional medicine in medical education and jointly practiced within a unique health service complex”⁽²⁾***.

INDIAN LANDMARKS

Almighty, the greatest integrator integrated the Five Elements to constitute the universe. In field of integrated medicine many came to work in their way to serve the humanity. Besides, many unknown, unnamed contributors from divine cosmic era to modern era, the contributions of the Searcher and Great men (*scientist, social works, politicians, educationists, and academicians*) are worth to keep in view. Many organizations like World Health Organization (WHO) have defined the Integrated Medicine in most appropriate scientific manner. The contribution of Indian Foundation for Development of Integrated Medicine (IFDIM) and World Association of Integrated Medicine (WAIM) has moved in accordance to the definition of WHO. Besides the Divine landmarks lay down by Lord Shiva, the earlier landmarks lay down by the great men of the Nation are.

1. When the universe started, how long continue and when it will finish? This is all the mystery of GOD.
2. The divine transplant surgery performed by **Lord Shiva on Ganesha** is well known example of Hindu Culture.
3. In 1822, with the initiation of practice of modern medicine, the traditional physicians (*Vaidyas*) started the dissection of body in various medical institutions in India. Though, there had been the history of dissection by **Sushruta** in the past.
4. **Mahatma Gandhi**, the father of the nation who believed in Nature Cure supported the integration and suggested integration of natural system of healing during Indian National Congress Convention at Nagpur in 1920.
5. In 1936, **Dr. Vidhan Chandra Roy**, the renowned Physician and Ex-Chief Minister of West Bengal emphasized for integration of traditional system with modern system.
6. **Pt. Mahamana Madan Mohan Malviya**, the founder of Banaras Hindu University had an idea of integrated medicine. He started Ayurvedic College in the university with the idea of integration and later the Ayurvedic College developed the college of modern medicine but due to official problems; the integration could not take place.
7. After independence, in **1949, Chopra Committee** recommended integration where the panel propagated training of modern medical subjects in Indian System of Medicine (ISM) colleges and vice versa. The government overlooked the proposal and preferred to imbibe the western modern system.
8. **World Health Organization (WHO)** grouped the practitioners in to four groups as Monopolistic, Tolerant, Parallel and Integrated after inclusion of traditional medicine in their programme to achieve the goal of "Health for all by 2000 AD.
9. **World Health Organization (WHO)** defined integrated medicine as to merge of modern and traditional system in medical education and practice under as umbrella.
10. Madras Registration of practitioners of integrated medicine Act No.XXVII of 1956 came into existence for registration of graduates of integrated medicine.
11. In **1958, Prof. K.N. Udupa Committee** was set up by the Government of India where the committee upheld the earlier recommendations for development of integrated medicine.
12. In **1983, the Government Formulated National Health Policy** to achieve the goal of Health for all by 2000 AD where Government desired to promote the integration and well considered steps were thought to achieve the optimal result as need of the time.

13. **Dr. Karan Singh**, Former Union Minister of Health stressed on the need of combining the indigenous and modern medicine to achieve the optimal as need of the time.

PLANNING OF INTEGRATION

Based on the earlier efforts made by the contributions of the Searcher and Great men (*scientist, social works, politicians, educationists, and academicians*), Organizational classification of World Health Organization, Dr. N P Dubey and Padmshri Prof. K N Udupa initiated the first institute of integrated medicine in the name of Prashanti Medical Care Institute, Varanasi. Later on, Indian Foundation for Development of Integrated Medicine (IFDIM) was established at Delhi with the planning has two broad Goals.

- I. Integrated Goal.
- II. Integratable Goals.

I. INTEGRATED GOAL

Before, we started the integrated medical education program (IMEP); we had in our mind the Prime Factors i.e. *man, material and money*. In spite of the prime factors, we had strong believe that if the program is being initiated in good interest of the public, profession, nation and international, the prime factors can be changed and revised by efforts with the help of public, professionals, non-governmental organizations (NGOs) and governmental organizations (GOs). We initiate the integrated medical education program (IMEP) in Varanasi with self generated meager resources.

CHARACTERISTICS OF GOAL:

The integrated goal has the basic slogan of “*Integrated Medicine is The Need of the Day*”. In order to achieve the goal, the integrated medical system has following criterion:

- (a) It has definite goal.
- (b) It is meaningful.
- (c) It has many useful contents.
- (d) It is easy, economical, acceptable and implementable.
- (e) It is beneficial to masses in terms of relief of sufferings and promotion of health.
- (f) It is employment oriented.
- (g) The plan is in favor of traditional systems of the area, zone or country.
- (h) It tries to preserve the traditional values on possible scientific grounds.
- (i) The plan is flexible (having provision for modifications).

II. INTEGRATABLE GOAL

The integrated medical education program (IMEP) has been designed on integratable base of traditional medical care heritage, available professionals and sociopolitical backgrounds. The most useful available integrated basis:

- (a). **Availability of Systems-** India has rich cultural heritage of its traditional medicine known as Indian System of Medicine (ISM). Now, the ISM has renamed as AYUSH with addition of Yoga and Homoeopathy. Besides well developed AYUSH, there are many regional and local remedial systems of treatment and healing which are flourishing in its own atmosphere.

- (b). **Professional Dialogues-** Professional dialogues are the key for success of implementation of integrated medicine. Without the healthy dialogues, it is not possible to get their supports at various levels. This is possible through personal contacts, meetings, workshops, seminars, conferences at various levels of the country. It's very unfortunate in India that some arrogant practitioners of either system are not in favor but the Government of India is determine to develop Integrated Medicine which is somewhat different than the program of World Association of Integrated Medicine (WAIM).
- (c). **Public Participation-** Public participation in any program indicates its strong success which is driving force to move ahead. They are interest because they are the most sufferers. They understand the merits of system as- economical, easily assessable and available. On the other hands we know that they are acceptor and rejecters. The public support is in favour of Integrated Medicine.

CHARACTERISTICS OF GOAL:

The integrated medical education program (IMEP) requires some strong basic parameters. These parameters develop the strong bondages between the systems which is required for establish the as *“Integrated Medicine is The Need of the Day”*. Integrated base has following characteristics;

- (a). Availability of established modern and traditional medicine systems.
- (b). Mutual dialogues between the practitioners of both system.
- (c). Realization of merit and demerits of each other system.
- (d). Support of each other with mutual respect.
- (e). Support of public, professional and politicians.

IMPLEMENTATION OF INTEGRATION

Prashanti Medical Care Institute (PMCI), Varanasi is the first institution in India which initiated the educational program of integrated medicine (IMEP). After initiation of educational program in Varanasi, the Indian Foundation for Development of Integrated Medicine (IFDIM) was established in Delhi in order to establish the integrated medical education program throughout the country. The basis of initiation of integrated medicine is the thoughts of our great men (*scientist, social works, politicians, educationists, and academicians*) and as organized definition of World Health Organization for different health systems. In the process of development, World Association of Integrated Medicine (WAIM) and International Council of Integrated Medicine (IIMC) were established with the aims to have the global establishment of integrated medicine through institutions.

Now, World Association of Integrated Medicine (WAIM), Indian Foundation for Development of Integrated Medicine (IFDIM) and International Integrated Medicine Council (IIMC) are working together with assigned and coordinated manners. World Association of Integrated Medicine is the highest body and responsible for all planning, implementation and administration. The other institutions are working under World Association of Integrated Medicine. World Association of Integrated Medicine for the first time in the world has set up a Model of Integrated Medical Education Program (IMEP) where the modern medicine and Indian system of medicine are being merged together in education and the practice.

PROGRESS IN IMPLEMENTATION

The World Association of Integrated Medicine (WAIM) had laid the following important land marks after the initiation of integrated medical education (IMEP) program in 1990. The important institutional landmarks are:

- The first meeting of Dr N. P. Dubey and Padmshri Prof. K.N. Udupa at point with same aims and objective for develop the Integrated Medicine held in Varanasi on January 14th 1990 and after discussion; they form a small group of likeminded people for the cause of Integrated Medicine.
- Revised the definition of integrated medicine was given in 1990 as “Combination of modern medicine and traditional medicine together and development of its teaching, training, treatment, research and national implementation.
- On June 28, 1990, they decided to initiate an institution of integrated medicine for implementation of Integrated Medical Education Program (IMEP) and the program was started in Prashanti Medical Care Institute at Varanasi.
- Prashanti Medical Care Institute Varanasi was registered on 23 rd February 1991.
- The course and curriculum of integrated medical education program (IMEP) and the Paramedical were developed and implemented in 1991.
- Establishment of Indian Foundation for Development of Integrated Medicine on 29th May 1992. Establishment of International Institute of Integrated Medical Sciences on 2nd August 1995.
- Establishment of Faculty of Medical Sciences in MGKV University, Varanasi with the provision for Integrated Medicine, Alternative Medicine and Medico-technical Courses in 1996.
- Establishment of World Association of Integrated Medicine on 9th July 1996 in India.
- Establishment of International Integrated Medicine Council (IIMC) on 17th August 1996.
- Establishment of a Journal in the name of International Integrated Medical Forum 2002.
- World Association of Integrated Medicine, International Integrated Medical Forum, International Institute of Integrated Medical Sciences in 2002 and International Integrated Medicine Council in 2003 got copyrights from Government of India.
- Establishment AUM Foundation LLC, NU, USA in 2015 for development of Integrated Health and Holistic Care.
- Our efforts are continue in the direction of establishment of integrated medicine as independent system of treatment and healing.

MODES OF IMPLEMENTATION

World Association of Integrated Medicine has taken the lead of implementation of integrated medical education program (IMEP) in India in 1990. In order to have effective establishment, we evolved two modes of approach.

- Institutional Approach.
- Academic Approach.

INSTITUTIONAL APPROACH

Institutional approach is comprised of approach to various National and International institutions of similar nature or related nature. The institutional approaches are in order to -

explain, discuss and learn something from these instructions. The institutional approach has given much positive information which has been added in our institutions for its better presentations. The institutional approach is further divided in two parts:

- I. National Approach.
- II. International Approach.

1. NATIONAL APPROACH

National institutional approach involves the contact with the national institutions of similar or related nature including Governmental and non governmental institutions and organizations that could be beneficial for the development and establishment of institutions. The national approach of World Association of Integrated Medicine and its institutions have laid the following landmarks in the field of integrated medicine in India:-

- Prashanti Medical Care Institute (PMCI), Varanasi was initiated 1990 and got registered under society registration Act on 23rd February 1991.
- Indian Foundation for Development of Integrated Medicine (IFDIM) was registered by Registrar of Society, Delhi Administration, Delhi on 29th May 1992 with the aims and objectives to promote integrated medicine throughout the country.
- First organized prospectus of Prashanti Medical Care Institute (PMCI) was released on June 28, 1992 by Prof. S Rinpoche, Director, Tibetan Institute of Higher Learning at Sarnath, Varanasi, the place of the first Sermon of Lord-Buddha after he enlighten.
- Dr. Kin Shein, Former, Director EDV, South East Asia Regional Office, (SEARO), World Health Organization (WHO) discussed and appreciated the program and prospectus of the IFDIM as ***“Right steps for Holistic Health Care Delivery to the Community”*** on November 27, 1992.
- The program of Indian Foundation for Development of Integrated Medicine (IFDIM) and Prashanti Medical Care Institute (PMCI) was made available to H. E. Dr. Shankar Dayal Sharma, the then President of India, the then Prime Minister, Health Minister, Minister for Human Resource Development, Government of India and World Health Organization on November 26, 1992.
- Divine Sri Sathya Sai Baba blessed the program on December 28, 1992 at Prashanti Nilayam, Puttaparthi, Sri Sathya Sai (Earlier Anantpur), AP.
- We have received the acknowledgement of Union Health Minister regarding Project of India Foundation for Development of Integrated Medicine for its evaluation.
- The program has been supported, blessed and encouraged by Former H.E. Dr. Shankar Dayal Sharma and H. E. Shri K.R. Narayanan, both Former President of India; Former Union Health Ministers Shri M.L. Fotedar and Shri B. Shankaranand; Hon'ble Shri Chandra Shekhar, Former Prime Minister of India; Hon'ble Shri A.B. Bajpai, Prime Minister of India; Hon'ble Shri L.K. Advani, Deputy Prime Minister of India; HE Shri Moti Lal Vora, Former Governor of U.P., World Health Organization, Rajiv Gandhi Foundation and many other politicians, social workers, administrators, scientists, academicians, government and non-government organization (GOs and NGOs) of India and abroad.
- H.E. Shri Moti Lal Vora, Former Governor of U.P. visited Prashanti Medical Care Institute, Varanasi on 28th June, 1994 and expressed his views on Integrated Medical System of treatment and appreciated the steps initiated by Indian Foundation for

Development of Integrated Medicine (IFDIM) and Prashanti Medical Care Institute PMCI, Varanasi. He assured for all possible helps.

- The IFDIM requested for the Pioneer ship of the Integrated Medicine through Indian Foundation for development of Integrated Medicine to Prime Minister from whom the matter has been refer to Ministry of Health and Family Welfare.
- International Institute of Integrated Medical Sciences (IIIMS) was registered by Registrar of Societies, Government of Delhi on 2nd. August 1995.
- H.E. Shri Moti Lal Vora, Former Governor of U.P. accorded the sanction of Faculty of Medical Sciences to Mahatma Gandhi Kashi Vidyapeeth (MGKV)Varanasi ⁽³⁾ (a State University of Uttar Pradesh, Established under UGC Act) vide letter No.979/GS dated 25.4.1996 having provision of **Modern medicine, Dental Medicine, Integrated Medicine, Alternative Medicine and Medico-technical Courses**. The subjects mentioned in the faculty are the subjects of India Foundation for Development of Integrated Medicine.
- The Former Governor of UP wrote vide letter No. 4066 dated 11th July 1995 to Vice Chancellor, Mahatma Gandhi Kashi Vidyapeeth asked regarding the report for affiliation of Prashanti Medical Care Institute Varanasi for issuing the degree from MGKV University.
- World Association of Integrated Medicine (WAIM was registered by Registrar of Societies, Government of Delhi on 9th July 1996.
- A joint meeting of Governing Body of all related institutes i.e. Prashanti Medical Care Institute Varanasi; India Foundation for Development of Integrated Medicine; International Institute of Integrated Medical Sciences: World Association of Integrated Medicine and International Integrated Medicine Council held on December 1st 1996 in Delhi. The following important resolutions were resolved by the governing bodies of all institutions were:
 1. All institutions will work under World Association of Integrated Medicine which is Academic and Administrative head.
 2. India Foundation for Development of Integrated Medicine (IFDIM), International Integrated Medicine Council (IIMC) to work under administration of World Association of Integrated Medicine (WAIM).
 3. It was also resolved that all the academic works will be taken up by Indian Foundation for Development of Integrated Medicine.
 4. All registration to the successful candidates will be granted by the International Integrated Medicine Council (IIMC).
 5. The academic program of students of bachelor and medico technical courses shall be conducted by Prashanti Medical Care Institute (PMCI) Varanasi and International Institute of Integrated Medical Sciences (IIIMS), Delhi and other affiliated/accredited institutions with World Association of Integrated Medicine.
- The Secretary to H.E. K.R. Narayanan, Former President of India forwarded the communication to Government of India, Ministry of Health and Family Welfare vides Letter No.P.1D-12065 dated March 31, 1999 under information to Dr. N. P. Dubey.
- The World Association of Integrated Medicine has received the Copyright from Government of India for the Profile of course of World Association of Integrated Medicine.

- The World Association of Integrated Medicine has received the Copyright from Government of India for “International Integrated Medicine Council.
- International Integrated Medical Forum (IIMF) a Quarterly Journal has got the Certificate of Registration from Government of India, Registrar of Newspapers of India on 02 April 2003 vide Registration No. UPENG/2000/9522.
- Hon’ble Shri Narendra Modi, Prime Minister of India and his team believes in integration rather than isolation. I have submitted the “**Project of Introduction of Integrated Medicine in India**” to Hon’ble Shri Narendra Modi Prime Minister of India on March 12, 2018. The copy of the project has also been send to Former HE Ram Nath Kobind, President of India; Hon’ble, Shri Yogi Adityanath, Chief Minister of Uttar Pradesh; Hon’ble Shri J. P. Nadda, The then Union Minister of Health and Family Welfare: Hon’ble Dr. Harsh Vardhan, Former Union Minister of Science and Technology: Hon’ble Shri Shripad Yasho Naik, the then State Minister for AYUSH, Hon’ble (Mrs) Anupriya Patel, Former State Minister for Health and Family Welfare; and Hon’ble Dr. Mahendra Nath Pandey, the then MP and President Bhartiya Janta Party, Uttar Pradesh for facilitating its implemented in India. This model is the first model of its kind in the entire world. World Association of Integrated Medicine is not against any system of treatment and healing. We are flexible to accept the best possible and implementable aspects of modern and traditional medicine and healing in its teaching, training, treatment and national implementation for the benefit of mass community of India. The urgent consideration and effective implementation in India as - ‘Integration Medicine is the Need of the Day’. The Indian model is unique example for the World. This will make India; the teacher of the world (**Jagat Guru**).The project is still under evaluation.
- Sri Sri Sri Prof. **Dr. A.V. Srinivasan**, Founder Chairman, Sri Paripoorna Sanathana Charitable Trust (R), Arjunabettahalli, Nelamangala, Bangalore in association with **Dr. Nagendra Prasad Dubey** (Dr. N. P. Dubey) has submitted “**A Project Proposal**” on establishment of integrated medicine as an independent Medical System in India to Hon’ble Sri Narendra Modi, Prime Minister of India for accepting the Project proposal for the benefits of the future generations on 13th August 2021.
- **Dr. Anshuman Kumar**, Specialist on Health Policy has stressed in his article in “*National Sahara Hastkshep*” Page 4 on 28th May 2022 to develop the Concepts of Integrated Medicine as compared to various “Bridge Courses” to modern and Indian System of Medicine respectively.
- **Prof K N Dwivedi**, Executive Member of the Indian Council of Research in Ayurveda and Dean, Faculty of Ayurveda, Banaras Hindu University, Varanasi has stressed that in order to achieve the goal of the “National Health Mission” the integration of modern and traditional medicine is necessary (**Daily Dainik Jagran, Varanasi**). He was presiding in a Satellite Seminar of 9th World Ayurvedic Congress on 2nd September 2022. The recommendation is in accordance to the concepts of World Association of Integrated Medicine.

II. INTERNATIONAL APPROACH

The international institutional approach involve the contact and communication with the institutions of integrated, alternative, complementary, integrative medicine as well as the

Governmental and non-governmental institutions and organization who could be beneficial for the development and establishment of integrated medical institutions. The international approach of World Association of Integrated Medicine and its institutions have laid the following landmarks in the field of integrated medicine at international level:-

- Dr. Kin Shein, Former Director EDV, South East Asia Regional Office, (SEARO), World Health Organization (WHO) discussed and appreciated the program and prospectus of the IFDIM as ***“Right steps for Holistic Health Care Delivery to the Community”*** on November 27, 1992.
- World Association of Integrated Medicine came in existence on November 30, 1993 in Colombo, Sri Lanka following a presentation on ***“Introduction of Integrated Medicine in India”*** during an International Conference in Sri Lanka.
- Indian Foundation for Development of Integrated Medicine got Affiliation Status with Medicina Alternativa, The Open International University, Colombo, Sri Lanka in November, 1993.
- The entire program of integrated medical education of Indian Foundation for Development of Integrated Medicine was referred by South East Asia Region Office (SEARO), New Delhi to World Health Organization Head Quarter at Geneva, Switzerland where Dr. N.P. Dubey was invited to discuss the detailed program with Dr. Xiaorui Zhang, Medical Officer (Traditional Medicine) on 1st and 2nd March 1995.
- After the discussion, a write up on Integrated Medicine was asked, accepted and published by World Health Organization in its prestigious Journal known as - World Health Forum titled of the article is ***“Integrated Medicine - Many Approach, One Service”*** in Vol. 18, Year 1997, P 56-58.⁽⁴⁾
- World Association of Integrated Medicine got affiliated with World University, Benson, Arizona, USA on November 18, 1998.
- On December 3rd 1998 the entire program was discussed with Dr. John C. Chah, Program Officer, Office of Complementary and Alternative Medicine, National Institute of Health (NIH) MD, USA the integrated approach was appreciated.
- The program was discussed with Dr. G. Bodekar, Chairman Gifts of Health, Health Service Research Unit, University of Oxford, and London. The discussion took place at Green Palace on 8th December 1998 with great appreciation.
- A ***“Working Group Meeting on Quality of Academic Education in Traditional Medicine”*** was organized World Health Organization, West Pacific Region Office (W’PRO), Manila, Philippines from 22 to 24 November 2003, in Melbourne, Australia where Dr. N. P. Dubey attended the meeting as an ***Advisor to WHO*** from India.
- Based on the academic works in the field if Integrated Medicine, Dr. N P Dubey got ***‘Immigrant Visa’*** for United State of America in 2006.
- Dr. N P Dubey (Nagendra Prasad Dubey) established AUM Foundation LLC. At, New York, USA in 2015 for promotion of integrated health and holistic care for which Nagendra P Dubey is Managing Member of the Foundation.

ACADEMIC APPROACH

Academic approaches are concern for development of academic knowledge and skills in terms of – *Teaching, Training, Treatment, Research and National implementation* of integrated medical education program. These approaches are further strengthening and developed by

discussion with persons in institutions, workshops, seminars and conferences. The academic approach has added a lot to strengthen the course curriculum and academic activities of World Association of Integrated Medicine (WAIM). This approach is divided in two parts:-

- I. National Approach,
- II. International Approach.

I. NATIONAL APPROACH

National academic approach involve the meetings, discussions, workshops, seminars and conferences for academic discussion in order to improve our academic structure for better imparting the integrated medical education program (IMEP). This approach is made in the same institutions and related academic program institutions where our academic programs are discussed and their programs are added in parts depending on the feasibility. World Association of Integrated Medicine has following landmarks in national approach.

- First International academic Program on Integrated Medicine (FAPIM-95) was organization from 5th to 12th November 1995 in Swatantrata Bhavan, Banaras Hindu University U.P. with great appreciation. During the conference, the first edition of the book “Basic Principles of Integrated Medicine “was released.
- The International Conference on Integrated Medicine (ICIM-96) was Organization in Banaras Hindu University, Varanasi from 1st to 3rd November 1996 with great success.
- World Conference on Integrated Medicine (WCIM-97) held in Banaras Hindu University from 7th to 9th November 1997 and was attended by many representatives of modern and traditional medicine of India and abroad and was with a grand success.
- The Universal Conference on Integrated Medicine (UCIM-98) was organized in the National Capital of India from 6th to 8th November-1998 at Indian Medical Association, Head Quarter, New Delhi in order to explain the merits of integrated medical system and get its wide publicity, popularity and recognition. During this conference, World Association of Integrated Medicine added the Sixth dimension of health i.e. **Environmental Health** ⁽⁵⁾. Thus, integrated health includes – *Physical, Mental, Social, Moral, Spiritual and Environmental* health.
- Integrated Medicine for New Millennium (IMNM-99) was organized from 12th to 14th November 1999 at New Delhi to discuss the various aspects, achievements and future plan to have a full-fledged system of integrated medicine with the slogan of ***“Integrated Medicine in New Millennium”***.
- Millennial Conference on Integrated medicine (MCIM-2000) was organized from 10th to 12th November 2000 at New Delhi to discuss the situation and development of integrated medicine in today’s world which emerged as ***“Integrated Medicine as the Need of the New Millennium”***
- Global Conference on Integrated Medicine (GCIM-2001) held on 3rd and 4th November 2001 at New Delhi. The Guest of Honor was Padmshri Dr. Ranjeet Roy Chaudhary. He appreciated the steps of World Association of Integrated Medicine and described as ***“World Association of Integrated Medicine is ahead the time”***.
- Organized International Academia on Integrated Medicine (IAIM-2003), at Indian Medical Association, H Q, New Delhi in December 2003 to discuss the progress of the Integrated Medicine.

- Invited in the 46th National Conference of Indian College of Allergy, Asthma and Applied Immunology held at Banaras Hindu University from 2nd to 4th November 2012 and presented the paper titled ***“Holistic Dimension of Integrated Medicine”***.
- Organized a workshop on establishment of Integrated Holistic Clinics on 2nd March 2018 at Chhatarpur, New Delhi,
- A one day seminar was organized on ***“Integrated AUM Therapy”*** by AUM Foundation in collaboration with World Association of Integrated Medicine at Varanasi on 1st March 2019.
- A one day workshop was organized on 5th March 2020 on ***“Telemedicine and Distant Healing”*** in collaboration of World Association of Integrated Medicine and AUM Foundation.
- A Webinar was organized on the ***“Integrated Medicine Update”*** in India for the faculty and students of World Association of Integrated Medicine on 18th July 2021 at Varanasi.
- An ***“AUMIC Concept of Human Life”*** was presented in Ayush Samriddhi International Conference Series on 14th February 2022. The Webinar was organized by Independent Research Ethics Society (IRES).

II. INTERNATIONAL APPROACH

International academic approach involve the meetings, discussions, workshops, seminars and conferences for academic discussion in order to improve our academic structure for better imparting the integrated medical education program (IMEP). World Association of Integrated Medicine has following major international approach:-

- Dr. N P Dubey, Secretary, present a paper titled ***“Introduction of Integrated Medicine in India”*** in November 1993, in An International Conference, organized by The Open International University of Complementary Medicine (OIUCM), Colombo, Sri Lanka.
- Dr. N P Dubey was invited to World University where he presented the paper on ***“Integrated Health and Holistic Care”*** during December 1998.
- Dr. N.P. Dubey, Founder President attended 2nd World Integrative Medicine Conference (WIMCO-2002) at Beijing, China from 22nd to 24th September 2002 where he presented the paper titled ***“Integrated Medicine as Universal System”***. He was also the member of Scientific Committee of WIMCO-2002.
- Attended the World Congress on Integrated Medicine (WCIM-2004) held in Colombo, Sri Lanka and presented the Paper on ***“Role of Integrated Medicine in developing countries”***.
- Dr. N P Dubey was awarded ***Immigrant Visa (GREEN CARD)*** under the clause of outstanding Professor and Researcher from National Visa Center, USA in 2006.
- Dr. N P Dubey attended ***“International Integrated Medicine Conference (IIMC-2010)”*** at Dhaka, Bangladesh.
- Dr. N P Dubey attended World Association of Vedic Society Conference (WAVES-2010) held at St. Augustine, University, Trinidad and Tobago and Presented the paper based on ***“Holistic aspects of Integrated Healing”***.
- Organized Academia on Integrated Holistic Medicine in collaboration with AUM Organization INC., NY, USA on 1st December 2011.

- Dr. N. P. Dubey attended ICOM- 2012 organized in collaboration with World Health Organization at Seoul, South Korea from 14th to 16th September 2012. Dr. Dubey presented the paper titled ***“Integrated Medicine as Global System”***.
- Organized Integrated Holistic Healing Seminar on 3rd May 2013 in Collaboration with AUM Organization to discussion on ***“Integrated Holistic HealthCare”*** at NY. USA.
- Organized Integrated Health Workshop (IHW) on 20th July 2014 in Collaboration with AUM Organization at New York, USA.
- Organized Seminar on Integrated Diagnostic Holistic Parameters (IDHP) on 20th May 2015 in Collaboration with AUM Foundation at New York, USA.
- Organized Conference on Integrated Holistic Approach (CIHA) on 20th June 2016 in Collaboration with AUM Foundation at New York, USA.
- Organized Seminar on Integrated Holistic Care (SIHC) on 20th July 2017 in Collaboration with AUM Foundation at Philadelphia, PA, USA.

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4. *Integrated Medicine - Many Approach, One Service*; Published by World Health Organization in World Health Forum in Vol. 18, Year 1997, P 56-58.
5. Dr. N P Dubey; Environmental Health Sixth dimension of health was added in Universal Conference on Integrated Medicine (UCIM-98); held from 6th to 8th November-1998 at Indian Medical Association, Head Quarter, New Delhi:

FUNDAMENTALS OF INTEGRATION

It is always better to stand on their own strength and if there is any weakness that should be taken care in due course of time. Majority of countries have traditional system in one or the other name. It may be their own or acquired from other country. Before, advent of modern medicine and its development to the present status, there had been the roles of traditional system which is still being in practiced in one or the other ways. In many countries their traditional system has been replaced by modern medicine. Why the traditional system started losing its importance and modern medicine gaining popularities? There must be some reasons which have to be explored and weakness must be strengthened. The traditional medicine is a gift of our ancient culture, civilization and life style. Thus, traditional medicine is based on our ancient philosophy and science. The modern medicine has emerged from the traditional medicine. To establish the Integrated Medicine the following fundamental basis must be explored ⁽¹⁾.

- Introduction.
- National Opinion.
- Availability of Systems.
- Professional Dialogues.
- Public Participation.
- Government Involvement.
- Institutions of Integration.
- Monitoring of Institutions.

- National Opinion.
- Availability of Systems.
- Professional Dialogues.
- Public Participation.
- Government Involvement.

NATIONAL OPINION

In spite of widely accepted and use of modern medicine, the consensus for the use of traditional/complementary/alternative medicine is increasing. Why? The reasons are obvious, i.e. “holistic effects in treatment and care both” which is the need of the day. This has attracted the mass towards TM. The national opinion is based on –

1. **Survey:** From individual or mass as random or door to door is indicative of the strong acceptors of integrated medicine. Thus, the survey shows the strong social acceptability.
2. **Professional Opinion:** Majority of modern and traditional practitioners are in favor of integrated medicine except few arrogant of both systems. It is surprising that in present scenario specially in India, one hand most the practitioners of modern medicine are practicing traditional system without any teaching, training or certification and on the other hand some of them are opposing the traditional practitioners to practice the modern medicine in spite of their teaching and training of modern medicine. However, majority of the practitioners of both systems are in favor of Integrated Medicine.
3. **Preservation of Traditional Values:** Development of integrated medicine will definitely help in preserving and modernization of the traditional medicine values (cultures, customs and believes) and the rituals used in preparation of medicine and performance of drugless healings.

4. Acceptability: The demand of Integrated System has increased because of many factors.

Some of the important factors are:-

- (i) Cost of modern medicine.
- (ii) Toxicity of modern drugs.
- (iii) Non-availability of modern medicine at every place.

AVAILABILITY OF SYSTEMS

It is important to know, that before initiation of medical integration, there must be availability of modern and some traditional or alternative system in the country. The traditional system may be ⁽¹⁾:

(1) Inherited System of the Country – Like Indian Systems of Medicine (ISM) which include Ayurveda, Siddha, Unani, Yoga and Naturopathy. For administrative purposes the Government of India has included Homoeopathy also in same group and has renamed as AYUSH (*Ayurveda, Yoga, Unani, Siddha and Homeopathy*). Homoeopathy is not our inherited Indian System of Medicine. Recently AUM Therapy developed and established by AUM Foundation, LLC, New York, USA under aegis of World Association of Integrated Medicine, India has been included as most traditional and scientific system Globally.

India has been the rich source of science, philosophy, culture and medicine in one or the other forms since time immemorial. Besides the routine practicing systems, there are many more systems of treatment and healing are available and practiced with the expectations to become sooner or later as an official system. Some of these systems are:

- Astrological Medicine,
- Herbal Medicine,
- Tibetan Medicine,
- Acupuncture,
- Acupressure,
- Many other drugless therapies are available and are being practiced under Naturopathic and holistic healing and treatment.

(2) Acquired System from other Country – It has been adopted from other countries, because of its merits and availability. Conventional Medicine (Western Medicine) is an acquired system of treatment in India.

PROFESSIONAL DIALOGUES

The increasing stress of traditional medicine (TM) and strain of modern medicine (MM) has forced the both types of practitioners to come together and have healthy dialogues in the best interest of the public through the integrated medical system. This is only possible with the implementation of merits of both systems through integrated system. The dialogues are increasing rapidly. WAIM has started academic programs of integrated medicine directly and through various institutions.

PUBLIC PARTICIPATION

The involvement of general public in integration is very important as they are the beneficiary in all aspects of the integrated medical program. Proper thoughts, planning and implementation are the back bone for the success of the program. Thoughts are the ideas of the Great-men for the emergence of something good for the benefit of the masses and the Nation in innovative direction. Planning is a mental level exercise to reach to a conclusion to be implemented for the achievement of the goal. The general involvements are as-

- Active participation.
- Mass acceptability.
- Motivation of their children for such education.
- Participation in production of quality products for medication and medicaments.
- Participation in addition of the holistic values.

GOVERNMENT INVOLVEMENT

The public interest in any activity in India cannot be initiated without the involvement of the Government. The government involvement can be both ways i.e. direct or indirect.

1. Direct Government Involvement: Here, the concerned department initiates the planning and get its necessary approval from the Government and implement with its resources through their agencies. Here, all the official formalities are smooth and effortless.

2. Indirect Government Involvement: Here, the like-minded people meet and discuss the plan, its merits and demerits. Then, they have to form a society and get it registered with the concerned Regional Registrar of Societies, Chits and Firm which is a state Government office established for the registration purposes. After getting the registration, one is entitled to initiate the program in accordance to the aims and objectives of the registered memorandum of association of the society and move further for its recognition and affiliation of the institution with higher institution.

INSTITUTIONS OF INTEGRATION

World Association of Integrated Medicine (WAIM) is based on the strong foundation of its first two institutions. Rest institutions were initiated after the emergence of World Association of Integrated Medicine. Thus, at present the institutions of integrated medicine are –

1. Prashanti Institute Medical Care Institute (PMCI), Varanasi.
2. Indian Foundation for Development of Integrated Medicine (IFDIM), Delhi.
3. International Institute of Integrated Medical Sciences (IIIMS), Delhi.
4. International Integrated Medicine Council (IIMC), Delhi.
5. World Association of Integrated Medicine (WAIM)

Prashanti Medical Care Institute (PMCI) was registered with the Assistant Registrar, Government of Uttar Pradesh and others were registered by the corresponding office at NCR, Delhi. The initial two institutions made the road map for initiation of World Association of Integrated Medicine which was sketched in Colombo, Sri Lanka in November 1993.

World Association of Integrated Medicine got registered in India in 1996 with wide range of Integrated Medicine Education Programs (IMEPs) in India as well as to interested candidates

of abroad. After registration of the World Association of Integrated Medicine, all the institutions were merged with World Association of Integrated Medicine. Thus, World Association of Integrated Medicine became the main institution for all the national and international administrative and academic activities of integrated medicine.

MONITORING OF INSTITUTIONS

All the monitoring of various activities of World Association of Integrated Medicine (WAIM) is monitor with its independent division. There are three main divisions of World Association of Integrated Medicine for implementation of its various programs as – administrative, academic and registrations. The brief account of these divisions is:

- **Administrative Division:** National and International administrative decisions and correspondence is taken care by World Association of Integrated Medicine.
- **Academic Division:** All academic activities as – teaching, training, treatment, research and national implementations are taken care by this division through Indian Foundation for Development of integrated Medicine.
- **Registrations Division:** All successful medical and paramedical candidates are registered through International Integrated Medicine Council (IIMC).

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INTEGRATION AS NEED

“Integrated Medicine is combination of the modern and traditional medicine and development of its teaching, training, treatment, research and national implementation on possible scientific parameters. The best integration is the combination of its all components i.e. principles, diagnostics and therapeutics in one group but it can even be done in principles and or diagnostics and or therapeutics aspect. Traditional medicine is in practice from the

origin of the life in the universe in one or the other form. It has come down through traditions from one to the other generation. In due course of time every traditional medicine has given their services with same aims and objectives i.e. **relieve of sufferings**. In total the health is defined as- “*Positive health is the blending of physical, mental, social, moral and spiritual wellbeing*”. The moral and spiritual aspects of life have been given more importance in these systems. World Association of Integrated Medicine (WAIM) has added another feather in order to widen the sphere of health as – “***Positive health is the blending of physical, mental, social, moral, spiritual and environmental wellbeing***. The **Environmental Aspect** ⁽¹⁾ has been given more importance. The revision of definition was announced during “**Universal Conference on Integrated Medicine**” (UCIM-98) organized by World Association of Integrated Medicine in the National Capital of India from 6th to 8th November-1998 at Indian Medical Association, Head Quarter, New Delhi.

- Introduction.
- Approximation of Systems.
- Primary Health Care.
- Health for all by 2000 and Onward
- Organizational Relationship.
- Backgrounds of Modern Medicine.
- Tips for Integration

APPROXIMATION OF SYSTEMS

World Health organization (WHO) was created in 1948 with the help many members states of the world. Every country has problem of making health and medical care available to their entire citizen. The traditional medicine was incorporated in World Health Organization program in 1976 keeping in view the various operational aspects of both systems. Initially, there was gap and gulf between practitioners of traditional and modern medicine. With the passage of time, the gulf between the traditional and modern systems appears to have been narrowed. The practitioners of modern medicine have developed some interest in traditional medicine and the practitioners of traditional medicine are beginning to accept and use modern medical technology in diagnosis and treatment. In addition, some health administrators of developing countries have recommended the inclusion of traditional healers in Primary Health Care on the grounds that⁽²⁾ –

1. Healers know the socio-cultural background of that area.
2. Healers are highly respected and experienced in their work.
3. Economic consideration by using local resources.
4. To reduce the distance in providing health facilities.
5. To strengthen the traditional believes.
6. To overcome the shortage of health professionals for the service of community.

The above fundamental points are genuine and must be kept in mind so long the economical discrepancies are in the present world. The under develop countries need more help of economically available model but it should be on possible scientific grounds.

PRIMARY HEALTH CARE

Whichever the system may be, the enjoyment of highest attainable standard of health is the fundamental right of every human being without distinction of race, religion and political belief, economic or social condition⁽³⁾. The entire community can be benefited with this aim only by integration of modern medicine and traditional medicine and adding it into Primary Health Care which essential health care is made universally accessible to individual and families in the community by means acceptable to them through their full participation and at a cost that the community and country can afford. It forms an integral part both of the country's health system and overall social and economic development of the community.

HEALTH FOR ALL BY 2000 AND ONWARD

In 1977, during the meeting of World Health Assembly (WHA) where more than 150 Member States of the organization adopted a resolution deciding that "the main social target of Governments and WHO was to attain the goal by the people of the world by the year 2000 to a level of health that will permit them to lead a socially and economically productive life" (Resolution WHA 30.43 popularly known as Health for all by the year 2000 (HEA-2000)).

The International Conference of Primary Health Care held from 6-12 September 1978 in Alma Ata, the capital of the then Kazakh Soviet Socialist Republic and issued the historic declaration of Alma Ata which stated clearly that Primary Health Care (PHC) is the key to attain the target of HFA 2000 is based on practical, scientifically sound and socially acceptable method and technically made universally available to the individual and families to this goal. We have to employ through –

(A) **All Useful Methods**- Various indigenous practices.

(B) **Mobilization of all Available Resources**-As men, material and money.

Here, variety of health workers including traditional practitioners are needed, who are suitably trained, socially accepted and technically sound to work as a health team and to respond to the expressed need of the community⁽⁴⁾.

ORGANIZATIONAL RELATIONSHIP

The increasing demand of better quality of life as well as the awareness of the right of the citizen of the country to lead a socially and economically productive life has sped up the demand of integrated system which could be helpful in attaining the goal of health for all by 2000 and onward. Before including of traditional systems in World health Organization Program, there had been a wide gap between the administrators and clinicians of modern medicine and traditional system. With passage of time, the gap has narrowed and the cooperation between the practitioners of traditional and modern medicine has increased. The WHO recognized four types organizational relationship between official and traditional health care services.

I. Monopolistic.

II. Tolerant.

- III. Parallel.
- IV. Integrated.

- I. **MONOPOLISTIC:** Monopolistic gives sole legal right to allopathic practitioner (western medicine) to practice medicine as in most of the western world.
- II. **TOLERANT:** This group in absence of allopathic practitioners or with limited numbers of allopathic practitioners who are exclusively limited to specific medical and public health activities (Majority in urban areas), the traditional and unofficial practitioners are free to work and be paid for service in all other fields provided they do not claim to be registered M.Ds.
- III. **PARALLEL:** This group of practitioners of allopathic and other systems of health care is officially recognized and renders service to the patients through equal and separate systems.
- IV. **INTEGRATED:** Here modern and traditional medicine is merged in medical education and jointly practiced within a unique health service complex. At present about half of the countries of the world are having ministries or the departments in government responsible for traditional medicine. In many countries where more than 80% population resides in rural areas are cared by traditional practitioners and traditional birth attendants. In many countries there is no problem between official and traditional care practitioners ⁽⁵⁾.

BACKGROUNDS OF MODERN MEDICINE

Until the beginning of 19th century all medical practices were traditional. The scientific medicine developed rapidly in due course of time with various merits and demerits. The system aimed to breakup complex phenomenon into their component parts and deal with each one in isolation as –

- I. **Diagnosis** – Search of the single cause.
- II. **Pharmacology**- Search for active principles.
- III. **Doctor-Patient Relation**- Search of efficient treatment of physical and medical causes.

The scientific method brought improvement in the conditions caused by infection, poisoning, injuries, nutrition or personal and environmental hygiene which play major role. The effect was less striking in degenerative diseases. There was no noticeable improvement in degenerative, behavioral, emotional or spiritual disorders. In psychosomatic disorders the effect of modern medicine is questionable. The high unaffordable cost of modern drug is another reason for the search of an alternative system.

Integrated medicine defines “Positive Health is physical, mental, social, moral, spiritual and environmental well-being”. This total well-being cannot be attained without integration of scientific medicine and traditional medicine.

TIPS FOR INTEGRATION

If doctors are to remain relevant to the changing needs of society, they have to shape their roles within the context of total human development -Tu, Mya⁽⁶⁾

The total human health development means all health i.e. physical, mental, social, moral, spiritual and environmental which can only be achieved by integration of various medical systems specially the modern system and traditional systems. The traditional systems are culture-bound. Some tips for integration are mentioned below.

1. Identification of traditional system available in the country and collection of the relevant scientific information on its principles, diagnostics and therapeutics aspects.
2. Take the possible best of all medical system and develop its teaching, training, treatment, research and national implementation from one platform. The education should be community oriented (students learn about the needs and care of community) for comprehensive health care.
3. Establishment of medical institutions for its teaching, training, treatment and research in individual country and gradually all over the world on same pattern with little variations in accordance with country's legislation and if required necessary modification is suggested.
4. All the activities should be developing on same standard parameters.
5. Every country is free to develop their own traditional system fully and other systems partly (for the sake of knowledge and to understand the best available in the other systems).
6. The base of all systems should be modern medicine (in order to make the system scientific and official) along with applied practicable aspects of concerned traditional medicine.
7. The administrative patterns of all institutions in the world will be uniform (some alteration and moderation can be made depending on local conditions and country's legislation).
8. There shall be close relation between both medical systems (healthy dialogues between both systems).
9. The practice of medicine of traditional system should be more standardized like modern medicine or even better.
10. The practitioners of modern medicine should adopt the treatment of other systems and develop referral services with integrated practitioners or traditional practitioners particularly for chronic, behavioral and psycho-somatic diseases or where there is no definite cure is available and vice versa.
11. There should be annual convention at National and International levels to discuss the progress and problems of further integration.
12. There should be arrangement of short course training program for the practitioners of integrated medicine or modern medicine or traditional medicine.
13. The provision of exchange study program (ESP) should be made at all levels (graduate, post-graduate, membership, fellowship and other super specially) throughout the world without any social, political or other discrimination.
14. Criticism of any system or treatment should be stopped.
15. Develop the attitudes of appreciation.

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PRINCIPAL THERAPIES

Life is union of body, senses, mind and soul. Health and disease are two facets of a life. Every life in this universe has full rights to enjoy its optimal health with any mode of therapy. In order to keep one healthy various types of treatment, therapies and healing modalities were developed according to culture and civilization. Later on these modalities were called traditional medicine and healings. Modern medicine developed on the base of this traditional medicine. Though, there is gap between various modalities of treatment healing but have the same objective of "Alleviation of Suffering". Before, dealing the details, it will be useful to clarify the various therapeutic terminologies.

- Introduction.
- Definitions.
- Grouping of Medical System.
- Division of Therapy.
- Drug Therapy.
- Drugless Therapy.

DEFINITIONS

Some of the common close terminologies are used in general medical practice, treatment and healings. They are defined as-

1. Therapy-Means treatment of disease or pathological condition with the involvement of various means, methods and materials. It has wider spectrum of coverage or restoration than treatment or healing alone.

2. Treatment –Means any specific procedure used for cure or the amelioration of a disease or pathological condition. The treatment could be medical, surgical and or psychological.

3. Healing-Means cure or restoration of integrity to normalcy in holistic body caused due to any injury as- physical, mental, social, moral, spiritual or environmental.

GROUPING OF MEDICAL SYSTEMS

There are large numbers of medicines and practices all over the world. After the meeting of World Health Assembly the World Health Organization identified 1350 system of treatment and healing and grouped them in four major group i.e. *Monopolistic, Tolerant, Parallel and Integrated*. According to availability, practices and increasing interest in alternative, the following named emerged:

- I. Modern (Conventional) Medicine.
- II. Complementary Medicine,
- III. Alternative Medicine,
- IV. Integrated Medicine.

I. MODERN MEDICINE

Modern medicine has its other name as – *Scientific, conventional, allopathic, mainstream medicine practice and system*. This system has emerged from traditional medicine and because of its merits it is practice almost all over the world.

II. COMPLEMENTRY MEDICINE

Complementary medicine refers to non-mainstream practices used together with conventional medicine. The following systems can be used with conventional medicine. They are almost synonyms of complementary medicine:

- Traditional Medicine (Including systems of AYUSH).
- AUM Therapy.
- Traditional Chinese Medicine.
- Alternative medicine,
- Holistic medicine,
- Natural medicine,
- Unorthodox medicine,
- Fringe medicine,
- New age medicine.
- *Acupuncture, massage therapy, and Tai chi Natural products* like herbs, dietary supplements, and probiotics etc.

III. ALTERNATIVE MEDICINE

It is use of non-mainstream medicine in place of conventional medicine. The most commonly systems used as alternative medicine Acupuncture. Acupuncture practitioners believe that diseases and ailments are caused due to imbalances of universal energies.

IV. INTEGRATED MEDICINE

Integration means combination or unification. “Integrated Medicine is defined as combination or unification of the modern and traditional medicine / system / healing together for its teaching, training, treatment, research and national implementation on possible scientific parameters (As *all aspects of traditional medicine / system / healing cannot be bind in strict scientific boundary*). The best integration is the combination of all aspects i.e. principles, diagnostics and therapeutics in one combination but it can also be done even in principles and or diagnostics and or therapeutics.

BROAD DIVISION OF THERAPY

Every country or even zone of the same country has its own traditional system of treatment and healing. There are about one thousand three hundred and fifty (1350) traditional systems of treatment and healing is being practiced all over the world ⁽¹⁾. Keeping in view the above fact, the therapy is divided into two broad groups namely - *Drug Therapy and Drugless Therapies*.

DRUG THERAPY

Any material used for amelioration disease or pathological condition derived from any resource (*herbs, chemicals, minerals, animals, biological or otherwise*) in any form (*tablets, capsules, ointment, lotion, inhalants, injection, drops, syrup, or otherwise*) used through any routes (*oral, parental, inhalational, intubational or other natural orifices*) and prepared

scientifically or traditionally is grouped under drug therapy. According to Integrated Medicine, any material used in treatment in any forms through any routes is called drug. It is not necessarily to have the specific chemicals or active principles. Before the scientific medicine (*Conventional Medicine*), these drugs were used by the traditional practitioners as traditional medicine. These medicines have various names as- *traditional, indigenous, unorthodox, alternative, folk, ethno, fringe, unofficial medicine and healing*.

COMMON DRUG THERAPIES

The most commonly available drug therapies in India and other countries are:-

1. Modern or Conventional Medicine.
2. Ayurvedic Medicine.
3. Siddha Medicine.
4. Unani Medicine.
5. Homeopathic Remedies.
6. Biochemical Remedies.
7. AUM Therapy.
8. Herbal Medicine.
9. Traditional Tibetan Medicine.
10. Electrohomeopathy.
11. Traditional Osteopathy.
12. Bach Flower Remedies.
13. Traditional Chinese Medicine.

SOURCES OF DRUGS

The traditional medicines are usually derived from the natural sources mainly from herbs, mineral, metals and animals resources. With the advent of modern medicine, the source of various traditional medicines widened. The common source of drugs in various drug systems are- ***Plants including herbs, Animals, Mineral, Chemicals, Biological, Marine and Natural.***

DRUGLESS THERAPY

The therapy is performed without use of any drug. The sources of therapy are natural and are derived from divine, universal and individual level.

COMMON DRUGLESS THERAPIES

There is long list of the drugless systems used in practice as therapy and or healing. In India following some of the common drugless therapies / healing are:

- Naturopathic Therapy including – *Hydrotherapy Therapy, Massage Therapy, Magneto-therapy, Electro-therapy*
- AUM Therapy
- Acupressure,
- Acupressure,
- Colour Therapy,
- Spiritual Healing,

- Yoga Therapy.
- Meditation Therapy
- Astrological Healing,
- Chakral Healing,
- Auric Healing,
- Aumic Healing.

SOURCES OF THERAPIES

Some of the important sources of drugless therapy are derived from nature and its major components extending from divine universal to individual level. The major source of therapy are:

- 1. Divine Energy as** - AUM, TAT, SAT.
- 2. Five Elements as**- Ether, air, fire, water, earth.
- 3. Celestial Bodies as** – Zodiacs, Stars, and Planets.
- 4. Physical Techniques as**- Manipulation, exercise, pressure, pricking, heat, cold, massages, Oleation, cleaning, sponging and sprays.
- 5. Materials as** - Water, oils, minerals, metals and devotions.
- 6. Holistic Healing as**- Holistic natural philosophy, yoga, meditation.
- 7. Spiritual Healing as** - Worships, Auric, Chakral, Mantras, Tantra and Yantra.

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CHAPTER- 6

MODERN MEDICINE

It is also called **scientific, conventional, allopathic, main-stream medicine practice and system**. The other synonyms are allopathic medicine, scientific medicine and official medicine. The system is based on scientific documentation. The scientific medicine because of its efficacy, documentation, proving and scientific basis, it has left the traditional system quiet behind in spite of very many merits within the traditional medicines and healings. Modern medicine has become the official system of treatment in almost all countries of the world. The original traditional system of many countries is serving as alternative medicine in their native countries. Modern medicine is an organized health care system. The other organized systems are Homoeopathy and Osteopathy. There is lesser number of the practitioners in this system so they are less used but more preferred. Modern medicine has been defined “A discipline of medical care advocating therapy with remedies that produces effects differing from those of the disease treatment”⁽¹⁾.

- Introduction.
- Back Grounds.
- Genesis of System.
- Basis of Modern Medicine.
- Approach to Diagnosis.
- Approach after Diagnosis

Modern medicine has definite evidences of its origin from traditional medicine. The terms diabetes mellitus, urolithiasis are described in Vedic hymns written centuries before by East Indian Predecessors of today's Ayurvedic practitioners. The great men like *Aretaeus of Cappadocia*; *Hippocrates of Greece*, *IbnSina (Avicenna) of Persia* took keen interest in developing the system. The descriptions of these great scientists were followed by European practitioners. These observations were added by establishment of great University at Padua and Paris and later on at Cambridge, Oxford, Pennsylvania and Massachusetts etc.

Today the number of practitioners of traditional or indigenous medicine is much more than allopathic practitioners on worldwide basis. Their practices range from secret procedures to highly developed systems.

BACKGROUNDS

The modern medicine can be traced in ancient *Egyptian, Mesopotamian and ancient Greece*. Hippocrates is called the father of modern medicine who removed many superstitions and gave natural explanations. The actual modern medicine started around 1650 AD. Initially, the development was very slow. Later on, fast scientific development took place in all respects of human activities including practice of medical and health care where all assumptions are being examined experimentally and statistically. In modern medical practice all the complex phenomenon were broken into their simple component parts as:-

1. **In Diagnosis** –Search for single cause.
2. **In Pharmacology** –Search for active principles.
3. **In Doctor-Patient Relationship** – Search for an efficient treatment.

GENESIS OF SYSTEM

All the medical practices were considered traditional until the beginning of 19th century. The addition of scientific knowledge to various traditional systems, standardization of

educational qualification to practice of medicine are source of genesis of modern medicine. It progressed rapidly in various spheres. Some of the important landmarks clinically, diagnostically, educationally and developmentally are:

- The clinicians examine body temperature, respiration, blood pressure along with detail history of illness.
- X-ray studies and simple bio-chemical analysis of body fluids are used as routine tools for diagnosis.
- More accurate and sensitive development of chemical analytical procedures for diagnosis.
- Application of physiological principles of life in support of the diagnosis of disease.
- Application for the radio nuclides to study and treatment at higher centers especially medical institutes.
- Addition of graft and transplant of tissues and organ in surgery.
- Addition of immunology, chemotherapy, development of potent antibiotics and vaccines for treatment of various diseases and prevention of life threatening diseases in children are the important gift of the system.
- Expansion of concept of rehabilitation and development of a separate department for its proper functioning.
- Improve health care status of large segment of the world.
- Development of centers for education, training and research.
- Training for paramedical staff to support the medical practitioners and serve the respective national programs.
- The modern medicine has grown up and developed to the extent that it has been subdivided into various subject as anatomy, physiology, biochemistry, pathology, microbiology, pharmacology, forensic medicine, community medicine and several major clinical disciplines as Surgery, Orthopedics, Ophthalmology. ENT, Medicine, Pediatrics, Psychiatry, Obstetrics and Gynecology. Out of these, many other sub and super disciplines have been developed.
- Self care in countries where medical care system is less well developed. This system is useful but sometimes hazardous also when used; with little knowledge and experience.

BASIS OF MODERN MEDICINE

Modern medicine (Conventional Medicine) involves most specific procedures for study of human body. It also deals function, aetiology of disease, pathological changes, diagnosis (search for single cause) and procedures for cure or amelioration of disease and pathological condition through active principle of drug. To understand the fundamental principles, the basis is divided into two interdependent groups.

- I. Basis of Diseases.
- II. Basis of Management.

(I) BASIS OF DISEASES

Modern medicine is based on scientific parameters and understanding. It deals the complex human being in scientific terms of its structures (anatomy), function (physiology) regulated with various humors (Biochemical constituents). The pathogenesis takes place with imbalance of

agent, host and environment (***Trio factor***) leading to biochemical changes and the diseases process leading to pathology which may or not produce clinical feature in the beginning but later prominent clinical features depending on involvement of the organs and extents of lesions. These lesions are diagnosed through various diagnostic tools and are deal medically and or surgically. The medical treatment is done with specific drug according to the national pharmacopoeia. There is no single specific pharmacopoeia which is valid all over the world. Every country or even the state has its own pharmacopoeia depending on the above facts. In broad the system has been divided in following basic subjects which are further divided into various sub or super specialties. The basic subjects are:

1. Anatomy.
2. Physiology.
3. Biochemistry.
4. Pathology.
5. Microbiology.
6. Pharmacology.
7. Forensic Medicine.
8. Community Medicine.
9. Medicine.
10. Pediatrics.
11. Surgery.
12. Orthopedics.
13. Ear, Nose and Throat.
14. Ophthalmology.
15. Obstetrics and Gynecology.
16. Other Specialties depending on country medical education Pattern.

(II) BASIS OF MANAGEMENT

In modern medicine, we believed that the disease appears due to a definite etiological agent leading to change at cellular levels which gradually spread to tissue and organ levels with various clinical manifestations which are diagnosed by various diagnostic tools and are treated medically and or surgically.

APPROACH TO DIAGNOSIS

The management of disease has many aspects in clinical medicine but the approach is based following steps:

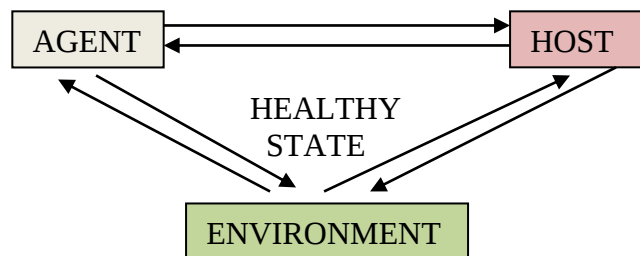
- I. Trio – Factors (Disease Factors).
- II. Pathogenesis and Pathology.
- III. Clinical features.
- IV. Diagnosis.
- V. Specific Management.

I.TRIO-FACTORS

Any disease according to modern medicine occurs due to vitiation of the '***Trio-Factors*** (disease factors') i.e. agent, host and environment which are like three factors of Indian System

of Medicine (Ayurveda, Siddha and Unani medicine). The three common factors Ayurveda, Siddha and Unani medicine are Air (*Vata*), Bile (*Pitta*) and Phlegm (*Kapha*).

These trio-factors depend on various known causes enumerated by proving them scientifically. In a healthy individual, these factors remain in state of equilibrium. The relation of trio-factors in state of health is shown diagrammatically on coming pager ⁽²⁾.



“Diagrammatic Representation of Trio Factors”

II. PATHOGENESIS AND PATHOLOGY

In modern medicine, the disease is caused by definite etiological factors falling to any one of the trio-factors. Any disturbance to any one factor disturbs the health and leading to lesion and further the disease. The prognosis of diseases depends on following factors:

- Intensity, quantity and severity of agent.
- Individual’s resistance (*Host-Immune Response*).
- Environmental factors.
- Mode of entry of agent.
- Involvement of cells and organs.
- Institution of medical aid.
- Other attributing factors related trio-factors.

III. CLINICAL FEATURES

Depending on pathogenesis, the pathological changes the problem appears are termed as clinical features. The patient comes to physician with definite complaints called Symptoms. The physician examines the patient and elicits the findings called signs and made his provisional diagnosis. For confirmation of diagnosis various investigations are carried out.

IV. DIAGNOSIS

Diagnosis is the most important basis of scientific medicine and management. Some of the commonly used diagnosis tools are mentioned on coming page.

(1) Routing Examination: These investigations are common in most of the diseases.

(a) **Blood Examination-** Total White Blood Corpuscles (WBC), Red Blood Corpuscles (RBC), Hemoglobin (Hob) and Erythrocyte Sedimentation Rate (ESR).

(b) **Urine Examination** – Physical and Chemical Examinations.

- (c) **Stood Examination** – Macroscopic and Microscopic Examination for Colour, Consistency, Worms, Blood, Ova, Cyst and other abnormal matters observed macroscopically.
- (2) **Biochemical test:** Depending on disease.
- (3) **Cultural and Sensitivity Examination:** Sample of various discharged body fluids and excreta are taken and subjected for growth of organism if any and its sensitivity to specific antibiotic or any therapeutic agent to decide the treatment of diseases to specific antibiotic or any therapeutic agent to decide the treatment of diseases.
- (4) **Histopathological Examination:** Depending on disease, the tissue is taken and histological changes are seen to decide its prognosis and line of treatment.
- (5) **Serological Examination:** Depending on diseases.
- (6) **Immunological Examination:** Depending on diseases.
- (7) **Radiological Examination:** depending on involvement organs and systems.
- (8) **Ultra-Sonographic (USG) Examination:** To decide the origin and extent of lesions.
- (9) **Co-Axial tomography:** depending on system and lesions.
- (10) **Magnetic Resonance Imaging:** Depending on lesions.
- (11) **Radio-Nuclides Studies:** Depending on lesions.

APPROACH AFTER DIAGNOSIS

Usually the treatment falls in one or the other following modes.

- (1) **Medical Treatment:** The medical treatment could be specific or symptomatic.
- (a) **Specific Treatment** – Diseases specific treatment.
- (b) **Symptomatic Treatment** – Depending on symptoms..
- (2) **Surgical Treatment:** Depending on lesions within the surgical limitations.
- (3) **Radiological Treatment:** Depending on indications of radiotherapy.
- (4) **Combined Treatment:** In some patients, there are indications of medical and are surgical and or radiological treatment. It could be any combination.
- (5) **Rehabilitations:** It is indicated in cases where some complications or sequelae have occurred following medical and or surgical and or radiological treatment

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2. *Dubey, N. P.;* Basic Principles of Integrated Medicine; Modern Medicine; revised Editions-2002, P. 27.

BASICS AYURVEDIC MEDICINE

Ayurvedic medicine is one of the World's oldest holistic healing systems. It exists in one or the other form healing. Some scholars assert that Ayurveda originated in prehistoric times and that some of the concepts of Ayurveda have existed from the time of the *Indus Valley Civilization* or even earlier. Ayurveda has a long tradition behind it. Ayurveda developed more than 3000 years ago in India. It's based on believe that health and wellness depends on a delicate balance between the mind body and spirit. Ayurveda is exiting on the earth since time immemorial in one or the other modalities of treatment and healing. As a subject of study, it developed later on during Vedic period about 5000years ago. Though, there is evidence of Ayurvedic medicine in pre-vedic era which was about 6000 year ago as evidence from the civilization of Indus Valley. The excavation of *Harappa* and *Mohenjo-Daro* has shown the roles of *Silajatu*, *Neem*, *Red Deer Horns* etc. The word Ayurveda consists of two words *Ayus-* means *life* and *Veda-* means *knowledge or science*. Thus, Ayurveda is science of life or knowledge of life whereas life is union of body, senses, mind and soul.

- Introduction.
- Octopartite Division.
- Doctrines and Principles.
- Humors and Life Forces.
- Three Humors (Tridoshas).
- Body Tissues.
- Waste Products.

Today, it remains a favored system of health care in large parts of the Eastern world, especially in India where large population of the country are using in combination with modern medicine. Ayurveda therapies have varied and evolved over more than two millennia. Therapies include medicines, special diets, meditation, yoga, massage, laxatives, enemas, and medical oils. Ayurvedic medicines are typically based on complex herbal compounds, minerals, and metal substances (perhaps under the influence of early Indian alchemy or *Rasa Shastra*). Ancient Ayurveda texts also taught surgical techniques, including *Rhinoplasty*, *Kidney stone extraction*, *Sutures*, and the *Extraction of foreign objects*. Ayurvedic medicine is a system of traditional medicine native of India which uses a range of treatment, including Panchkarma, yoga, massage, acupuncture and herbal medicine. These therapies are to encourage health and wellbeing.

OCTOPARTITE DIVISION

Ayurveda is also called Astang Ayurveda, as it is divided into eight important branches. The co- relation of these eight branches of Ayurveda with modern medicine is given on coming on tabular form.

Sl.No.	Ayurveda	Modern Medicine
1.	Kayachikitsa	General Medicine
2.	Shalya Tantra	General Surgery
3.	Salakya Tantra	Head and Neck(including Eye, Ear, Nose, Throat)
4.	Agada Tantra	Toxicology
5.	Bhutavidya	Neurology (including Psychiatry)
6.	Bala Tantra	Pediatrics
7.	Rasayan Tantra	Rejuvenation Therapy (Geriatrics)
8.	Vajikarantantra	Science of Aphrodisiacs

DOCTRINES AND PRINCIPLES

The doctrine of Ayurveda is called Philosophy (*Darshan*) which encompasses all science (physical, chemical, biological and spiritual). According to Ayurveda, human body consists of three aspects i.e. physical (body), Subtle (mind) and Causal (Spirit). The living physical body is comprised of Five Elements (*Panchmahabhutas*) which are represented by Humors (*Doshas*), Body Tissues (*Dhatus*) and Waste Products (*Malas*). The entire representative is responsible for various functions in isolation or in combination.

1. Humors (*Doshas*) – Physio-chemical and physiological activities.
2. Body tissues (*Dhatus*) – Formation of basic structure of body.
3. Waste Products (*Malas*) – Partly utilized and partly excreted.

HUMORS AND LIFE FORCE

All the three humors (*Tridoshas*) are present only in living organisms. These are the manifestation of five elements. Thus, each humor is consisting of mainly two elements with life force which is as:

1. Air or Motion (*Vata*) = Air + Ether + life Force
2. Bile or Energy (*Pitta*) = Fire + water + Life Force
3. Phlegm or Inertia (*Kapha*) = Water + Earth + Life Force

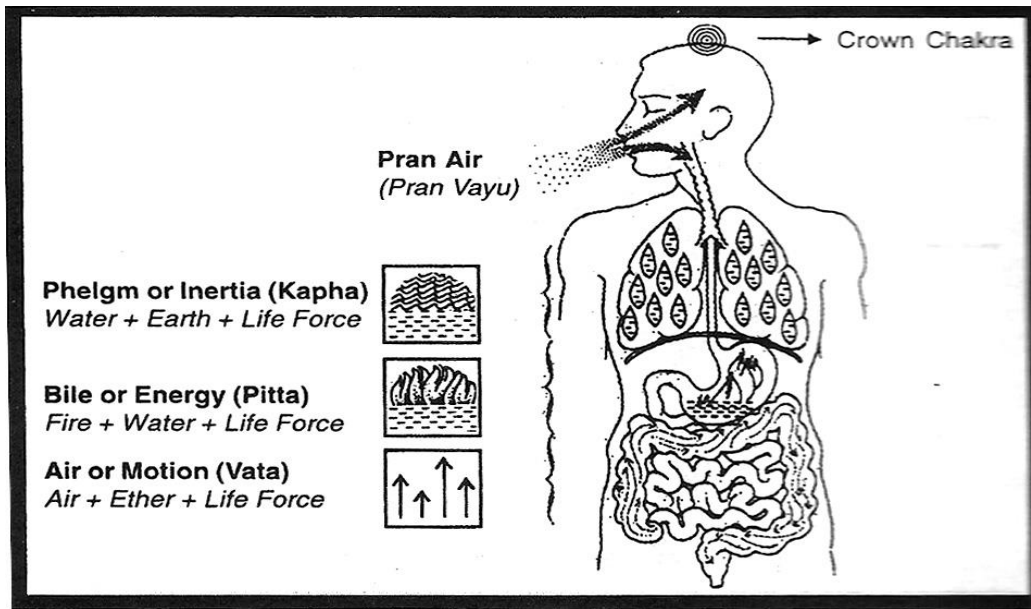
THREE HUMORS (TRIDOSHAS)

All the physical, physiological and psychological processes, biochemical changes; pathogenesis of various diseases leading to pathology and their resultant clinical features are explained by the theory of Three humors (*Tridoshas*). The nearest scientific terms and English words related to three humors (*Tridoshas*) are given below:

Sl.No.	Humors (<i>Tridoshas</i>)	Scientific Terms	Nearest, English Terms
1.	Vata	Motion	Air
2.	Pitta	Energy	Bile
3.	Kapha	Inertia	Phlegm

SEAT OF HUMORS

All the three humors are present in varying quantity everywhere in the body in varying quantity. The broad seat of humors depends on its qualities, quantity and its channels as well as bodily fluids affinities. The major locations of humors are depending on its predominance, principal seats and natures of these humors. There are three principals' humors as shown diagrammatically on coming page as ⁽¹⁾.



PRINCIPAL SEAT OF HUMORS

1. AIR OR MOTION (VATA):

It consists of air, ether and life force. It is subtle, moving, dry, cold, rough, quick, light in quality and having space in it. It is responsible for all the activities related to air and space of lighter qualities. There are five types of Air (*Vata*) and each one is present in specific position of body to perform the specific function alone or in combination. These Airts (*Vata*) are:

- Pran,
- Udan,
- Saman,
- Apan,
- Vyan.

FUNCTIONS OF AIR (VATA):

Each Air is present in specific position of body to perform the specific function alone or in combination. The following functions are attributed to Air.

- (a) Movement of body.
- (b) Respiration (Both inspiration and expiration)
- (c) Natural urges through various orifices as - urine, stool, menses, ejaculation, coughing, sneezing, yawning etc.
- (c) It helps in motor and sensory functions.
- (d) It helps in excretions and secretions of various glands (endocrine and exocrine).
- (e) Psychosomatics – creativity, fear, anxiety, dream, neurogenic psychosomatics activities.

2. BILE OR ENERGY (PITTA):

It consists of fire, water and life force. It is hot, penetrating, oily, acidic, light in quality. There are five types of Pitt (*Bile*):

- Pachak,

- Ranjak
- Sadhak,
- Alochak
- Bhrajak,

FUNCTIONS OF BILE OR ENERGY (PITTA):

Bile is present in specific position of body to perform the specific function alone on or combination. The following functions are attributed to Bile.

- It helps indigestion.
- It is responsible for thrust, hunger and metabolism.
- It provides heart to the body.
- Psychological – desire, joy, intelligence, anger, jealous, hate.

3. PHLEGM OR INERTIA (KAPHA)

It consists of water, earth and life force. It is heavy, solid, oily, cold, sweet, sticky, immobile and soft in quality. There are types of Phlegm (*Kapha*):

- Kledak,
- Awalambak,
- Bodhak,
- Tarpak and
- Shleshak.

FUNCTIONS OF PHLEGM (KAPHA):

Phlegm is present in specific position of body to perform the specific function alone on or combination. The following functions are attributed to Phlegm (*Kapha*).

- It Provide structure to the body.
- It provides resistance to the body.
- It maintains the growth of the body.
- It is responsible for lubrication to the body.
- Psychological – Peace, courage, tolerance, austerity, forgiveness and possessiveness.

BODY TISSUES (DHATUS)

According to Ayurvedic principle, there are seven types of body tissues (*Dhatus*) which are responsible for formation of basic structure of body. The traditional name and corresponding scientific representative name of the tissues are given below.

Sl.No.	Dhatus	Body Tissues
1.	Ras	Body Fluid (lymph)
2.	Rakt	Blood
3.	Mans	Muscular Tissue
4.	Meda	Adipose Tissue
5.	Asthi	Bone Tissue
6.	Majja	Nerve Tissue and Bone Marrow
7.	Shukra	Sperm and Ova

The essence of all body tissue is called Grace (*Ojus*) which is responsible for the aura of the human which get affected (depleted) during disease and pathological condition. The experienced physicians practicing aura can diagnosis and judges the problems from individual aura.

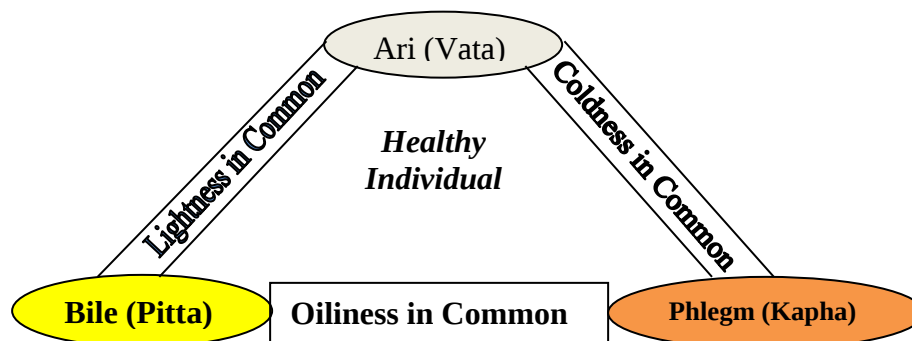
WASTE PRODUCTS (MALAS)

The waste products (*Malas*) are the ultimate products of metabolic activities. Each tissue after metabolism forms the specific waste product. The Hindi, English name of waste products (*Malas*) and its rout of excretions are mentioned as under.

Sl.No.	Malas	Waste Products	Route of Excretion
1.	Mal	Stool	Lower GIT
2.	Mutra	Urine	Urinary System
3.	Pasina	Sweat	Skin (Sweat Glands)
4.	Nakhoon	Nail	Hands and Feet
5.	Bal	Hair	Head and other hairy parts of body

HOUMORAL EQUILIBRIUM

In any healthy individual, all the three humors (*Tridoshas*) remain in state of equilibrium with the help of common humoral forces existing between all three humors ⁽²⁾. This can be observed as mention diagrammatically on forthcoming page-



“EQUILIBRIUM STATE OF THREE HUMOURS”

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APPLIED AYURVEDIC CONSIDERATIONS

Ayurveda is one of the major traditional Indian systems of treatment and healing of India system of medicine (ISM). The name of Indian System of Medicine has recently renamed as AYUSH. Each letter of AYUSH represent a major system of treatment and healing as - *Ayurveda, Yoga, Unani, Siddha and Homoeopathy*. Over and above, The recent year, Ayurvedic system has retained the most of the traditional arts of treatment and healing along with its modernization in accordance to the scientific medicine. The traditional components of Ayurveda provide the status of holistic system.

- Introduction.
- Pathogenesis.
- Management.
- Avoidance of Causative Factors
- Medical Management.
- Surgical Management.
- Panchkarma.

Most of the traditional medicine (TM) has wider base of their philosophy than the modern medicine (MM). Every aspect of the TM system cannot be bind in strictly scientific boundary as there are no scientific explanations to deal with all aspects of the traditional medicine. In spite of all, Ayurveda is more scientific. The applied aspects of Ayurveda can be briefly understood by keeping the following concepts in the mind.

PATHOGENSIS

Mostly the agent, host, environment (trio factors) are responsible for vitiation of body humors (*Tridoshas*) resulting in a quantitative increase in one or the other humors (*Doshas*). These vitiated humors may create imbalance in various body tissue and liberates waste products (*Malas*). These waste products (*Malas*) spread in the body through various channels (Macroscopic and Microscopic) which ultimately cause blockage of the channels at its narrowest part or settle in particular body tissues to cause pathological changes due to obstruction of the flow of life energy (*Chi*) beyond the blockage or in the tissue where waste products has settled. This result deprived of vital force leading to pathological changes and ultimate pathology. This leads to appearance of symptoms and sings (Clinical features).

MANAGEMENT

Ayurvedic management optimizes the philosophy of total health care. The aim of treatment is improvement of vitality to resist the disease and strengthen the immune mechanism so that disease may be prevented and cured. Management consist of –

- Avoidance of causative factors.
- Medical Treatment.
- Surgical Treatment.

AVOIDANCE OF CAUSATIVE FACTORS

All known causative factors which affect the three humors to be avoided.

MEDICAL TREATMENT

The medical treatment is comprised of following steps:

- Suitable diet.
 - Regulated activities.
 - Proper Regimen.
 - Pacification or Palliation (*Shaman Therapy*).
 - Purification (*Shodhan Therapy*).
1. **Suitable Diets**– The diet should be vegetarian and following factors to be taken in account:
 - Individual nature,
 - Nature of disease,
 - Seasonal variation.
 2. **Regulated Activities**– Regulated physical activities should be directed.
 3. **Proper Regimen of Drug**– Proper combinations of drug should be advised.
 4. **Pacification or Palliation (*Shaman Therapy*)** – The process by which the vitiated humors (*Doshas*) are controlled or return to normalcy without creating imbalance of other humors (*Doshas*). It also involves neutralization of toxin through:
 - Fasting,
 - Use of ginger and black pepper,
 - Sustained hunger and thirst.
 - Sun bath,
 - Fresh air.
 5. **Purification (*Shodhan Therapy*)**– It is done through five processes (*Panchkarma*). These processes are employed to remove the waste products (*Malas*) blocking the channels or settled in the cells and tissue to correct the imbalance humors. The detail of the process is given under separate heading as Panchkarma after the surgical treatment.

SURGICAL TREATMENT

Surgery is in practice since long before the origin of modern medicine. In Ayurveda we have had developed department of General Surge, Plastic Surgery, Ear, Nose, Throat , Ophtalamology. Ayurveda has evidence of surgery even before *Sushruta Surgical Era*.

FIVE KARMA (PANCHKARMA)

According to Ayurvedic principle of treatment; the five karma (*Panchkarma*) is a process of purification of body through five processing steps. These processes are employed to remove the blocking channel by the waste products (*Malas*). The loosening of the waste in channels corrects the imbalance of three humors (*Tridoshas*). Before going to proper purification therapy, there is step called pre-purification (Pre-karma) comprised of two steps. These steps help in order to loosen the waste products blocking the channels or settled in the cells and tissue. Thus, the entire purification (Panchkarma) is divided in two steps.

- I. Pre – Purification (*Prekarma*).
- II. Proper – Purification (*Panchkarma*).

I. PRE- PURIFICATION:

Pre-purification is also called Prekarma. This is the process to be performed before main purification (*Panchkarma*). It consists in two steps.

1. Oleation.
2. Swedan.

1. **Oleation:** Oleation is process of massage which is performed with medicated oils like *Punchgun tail, Til, Olive oils* etc.
2. **Swedan:** Sweating is process performed by increasing the body temperature to enhance the sweating in order to remove the various waste products through perspiration. Sweating is performed by two methods:
 - A. **Direct Sweating:** Through use of fire, heater, blanket, closed room.
 - B. **Indirect Sweating:** Raising the body temperature through increasing the temperature in any chamber by pushing the steam, heating the chamber from outside the wall.

II. PROPER- PURIFICATION:

Proper-purification (*Panchkarma*) involves five processes to remove the loosened waste products in channels or settled in cells or tissue. These are steps.

1. Emesis (*Vaman*).
 2. Purgation (*Virechan*).
 3. Enema (*Basti*).
 4. Bloodletting (*Rakta Mokshan*).
 5. Erryhines (*Nasya*).
1. **Emesis:** It means vomiting (*Vaman*). It is performed for removal of Phlegm (*Kapha*). It is done with *Madanphal powered, Nux vomica, Licoris, Salty colmus and Cardamom*. In usual practice *Madanphal powered* is used which creates astringent action in throat (Pharynx) to induce vomiting.
 2. **Purgation:** It means loosening the motion. This process is performed to clean the excess of Bile (*Pitta*) and purification of blood toxins. It is done with *Sena, Flaxseed husk, Cow's milk, Castor oil, Kaisins, Mango juice*. In usual practice Castor oil and *Ichhavedivati* is used.
 3. **Enema:** It means cleaning the large bowel with pushing some medication through ano-rectal route as enema (*Basti*). It is performed in case of Air (*Vata*) disorders. It helps in 80% disorders of Air (*Vata*). Enema is of two types:
 - Oil Enema – Sesame oil
 - Decoction Enema - Medicated enema
 4. **Blood Letting:** It is process of removal of blood, pus and other abnormal fluid collected in the body. It helps in correction of Bile (*Pitta*) disorders. It is done with blood purifying herbs as *Saffron, Sandalwood, Turmeric root powder and application of Leeches*.
 5. **Erryhines:** It is also called *Nasya*, means the process of increasing the nasal discharge to remove the abnormal waste products blocking the respiratory tracts, sinuses, orifices of head, neck and throats. It is done with *Black pepper, Ginger, Calamus powder, Onion and Garlic*.

INTEGRATED AYURVEDA

Ayurveda is one of the oldest systems of treatment and healing available in the world in other name and forms. The present Ayurveda is the result of a lot of addition and omission as time to time. In India, it is one of the major traditional systems of treatment and healing in India system of medicine (ISM). The present name of Indian system has been revised as - AYUSH. AYUSH is the name indicating involvement of- *Ayurveda, Yoga, Unani, Siddha and Homoeopathy*. Over and above, Ayurvedic system has retained the most of the traditional arts of treatment and healing along with its modernization in accordance to the scientific medicine. The traditional components of Ayurveda provide the status of holistic system. Most of the traditional medicine (TM) has wider base of their philosophy than the modern medicine (MM). Every aspect of the TM system cannot be bind in strictly scientific boundary as there are no scientific explanations to deal with all the aspects of the TM systems. In spite of all, Ayurveda is more scientific. The integrated aspects of Ayurveda are mentioned as under.

- Introduction.
- Status Profile.
- Basic Concepts.
- Patho physiological Concepts.
- Concepts of Pharmacodynamics.
- Concepts of Management.

STATUS PROFILE

Ayurveda is not the system of treatment only, it is way to life. The status profile can be understood on the basis of following considerations.

- **Ancient System:** It is documented ancient system of treatment.
- **History and Development:** it has long history even before of Vedic era. It had developed in many kinds with different names in various eras.
- **Health Care Delivery:** At present in India, there are more than 210 Ayurvedic colleges, 60 Unani College and two Siddha Colleges.
- **Policy and Government Initiatives:** Now, the Government of India has policy for its development through a separate Ministry known as Ministry of AYUSH earlier named as Indian System of Medicine (ISM).
- **Indian Drugs and Cosmetics Act:** It came in enforcement in 1940, before that traditional drug were used without any proper act.
- **Ayurvedic Pharmacopeia and Formularies:** It has it pharmacopeia and prepares the drugs in accordance.
- **Ayurvedic Education elated Act. 1970:** The Indian System of Medicine (ISM) act came in existence in 1970. Before that is was used as Indigenous system in education and treatment.

BASIC CONCEPTS

Indian system of medicine is based on its sound concept of bodies and its various subtle components at different levels. All aspects cannot be visualise but yare present According to Ayurveda some aspects are - **three humors, five elements, seven body tissues and holistic aspects of health** aspects. The concept of Ayurveda is briefly summarized as:-

- **Concept of:** Consciousness, mind and body.
- **Concept of Five Elements:** The Five elements (*Punchmahabhutas*) – Earth (*Prithvi*); Water (*Jal*); Fire (*Agni*); Sky (*Ether*); Air (*Vayu*).
- **Concept of three Humors:** There are three body humours (*Tridoshas*) – Air or Motion (*Vata*); Bile or energy (*Pitta*); Phlegm or inertia (*Kapha*).
- **Concept of Psychosomatic Constitution:** There is clear concept of body (*Shareer*); Mind (*Manah*); Constitution (*Prakriti*).
- **Concept in Maintenance of Health :** Ayurveda deals with health i.e. Physical Mental, social, Moral, and Spiritual

PATHO PHYSIOLOGICAL CONCEPT

Ayurveda consider the origin of disease on very specific and systematic manners along with its diagnosis and management as:-

EVOLUTION OF DISEASE: After accumulation of waste products (*Malas*), in micro and macro channels the disease establish in the organ, it appears in following six stages (*Shat Kriya-Kala*).

- Accumulation (*Sanchaya*).
- Aggravation (*Prakopa*).
- Spreading (*Prasara*).
- Localization (*Place*).
- Manifestation (*Vyakti*).
- Complication (*Veda*)

CONCEPT OF BALANCE OF MILIEU INTERIOR (DHATUSAMYA):

Equilibrium of all three humors in the body is important. Any imbalance leads to disturbance in the quantum of humors and excess production of waste products (*Malas*) which flow through the channels and get logged at its site and produces illness at target cell, tissue and organ.

CONCEPT OF AYURVEDIC DIAGNOSTICS:

Ayurveda has well developed concept of diagnosis through various examinations both concept of examinations are mental base in contrary to mechanical base in modern medicine. There are two main examinations:

- Examination of Patient (*Rogi Pariksha*)
- Examination of Disease (*Roga Pariksha*)

CONCEPT OF PHARMACODYNAMICS

The pharmacodynamics of Ayurveda has a wider range of its variability. The major range are grouped in following three pharmaceuticals groups –

- **Unique Concept:** There are five well established concept of pharmacodynamics depending on the various concepts –
 1. Taste (*Rasa*),
 2. Physical properties (*Guna*),
 3. Biological Potencies (*Virya*),
 4. Metabolic effects (*Vipaka*);
 5. Specific effects (*Prabhava*).
- **Common Source of Drugs:** The drugs are mainly derived from plants, minerals, metals, animals and marine sources.
- **Concept of Pharmaceuticals:** There are many pharmaceutical preparing the drugs on recommended formularies. These drugs are being marketed nationally and internationally.

CONCEPT OF MANAGEMENT

Ayurveda optimizes the philosophy of total health care. The aim of treatment is to improve vitality to resists the disease and strengthen the immune mechanism to prevent and cure the disease. The broad principles of management in *Ayurveda* are:

1. Avoidance of causative Factors.
2. Medical Treatment.
3. Surgical Treatment

I. AVOIDANCE OF CAUSATIVE FACTORS

All known causative factors which affect the three humors to be avoided.

II. MEDICAL TREATMENT

The medical treatment is comprised of following steps:

- **Suitable Diets**– The diet should be vegetarian and following factors to be taken in account:
 1. Individual nature,
 2. Nature of disease,
 3. Seasonal variation.
- **Regulated Activities**– Regulated physical activities should be directed.
- **Proper Regimen of Drug**– Proper combinations of drug should be advised.
- **Pacification or Palliation (*Shaman Therapy*)** – The process by which the vitiated humors (*Doshas*) are controlled or return to normalcy without creating imbalance of other humors (*Doshas*). It also involves neutralization of toxin through:
 1. Fasting,
 2. Use of ginger and black pepper,
 3. Sustained hunger and thrust.
 4. Sun bath,
 5. Fresh air.

- **Pacifying Drugs:** In Ayurveda, there are drugs which help in pacification of certain disorders. Here, we prescribe symptomatic drugs as :
 1. Antipyretics,
 2. Antiarthritis,
 3. Analgesics,
 4. Carminatives,
 5. Antispasmodics,
 6. Antirheumatics.
- **Purification (*Shodhan Therapy*)** – It is done through five processes (*Panchkarma*). These processes are employed to remove the waste products (*Malas*) blocking the channels or settled in the cells and tissue to correct the imbalance humors. The detail of the process is given under separate heading as Panchkarma after the surgical treatment.
- **EFFECTIVE PROPER REGIMENS:**

The proper combinations of drugs are used under mentioned conditions. Besides, these drugs many disease and disorders are treated with special drugs along with special reference of some Ayurvedic plants. The role of Ayurvedic drugs is special in various conditions.

A. Effective Application: Ayurvedic drugs have special roles in following disorders-

 1. Neuromuscular Disorders,
 2. Metabolic Disorders,
 3. Rheumatism,
 4. Chronic Degenerative Diseases.

B. Special Roles in GIT Disorders: Ayurvedic drugs have special roles on following diseases.

 1. Peptic ulcer,
 2. Ulcerative
 3. Colitis,
 4. Irritable Bowel Syndrome,
 5. Chronic Constipation,
 6. Hemorrhoid,
 7. Fistula in Ano,
 8. Impotence.

C. Non- Hormonal Management: Ayurvedic non- hormonal treatment are effective in following disorders –

 1. Amenorrhea,
 2. Metrohagia,
 3. Dysmenorrhoea.
 4. Menopausal Syndrome,
 5. Infertility.

D. Neuro-Psychological Disorders: Ayurvedic treatment is effective in following Neuro-psychological disorders.

 1. Senile Dementia,
 2. Parkinsonism,
 - 3 Alzheimer's Disease

E. Potential Areas: The Ayurvedic treatment has its potential effects in following disorders.

1. Diabetes,
2. Skin diseases,
3. Allergic Disorders,
4. Preventive Cardiology,
5. Benign Prostatic Hyperplasia

F. Immune Modulation and Virility: By rejuvenation (through- Rasayan Therapy) and virility (through-Vajikaran therapy).

• **POTENTIAL PLANTS OF GLOBAL INTEREST:**

The following plants have its global interest because of its availability and roles in common problems as:

1. *Withania somnifera* (*Ashwagandha*) – Anti-ageing
2. *Tinospora cardifera* (*Guduchi*) – Nootropic
3. *Commifera whittii* (*Guggulu*) – Hypolipidemic
4. *Gynema sylvestus* (*Madhunashni*) – Hepato protection
5. *Melia azadirachta* (*Neem*) –Antibacterial, hypoglycaemic and antiallergic
6. *Occimum sanctum* (*Tulsi*) – Immunomodulator, antiallergic and stimulant.

III. SURGICAL TREATMENT

Surgery is in practice in one or the other form since Divine Era. According to Hindu culture the surgery performed on *Ganesha* and *Daksh Prajapati* followed by major surgeries in the divine and devil battles are examples of surgery in our culture well before the origin of Ayurveda and other traditional medicines. Ayurveda has evidence of surgery even before *Sushruta Surgical Era*. In Ayurveda we have had developed department of General Surgery, Plastic Surgery, Ear, Nose, Throat, and Ophthalmology.

COMMON AYURVEDIC MEDICINES

Ayurvedic medicine is one of the world's oldest medical systems and remains one of the India's traditional health care systems. Ayurvedic techniques include dietary change, herbal medicine including combining herbs with metals, minerals or gems (known as Rasha Shastra Medicines). The Resha Shastra medicines are usually available in form as tablet, pellet and powder. Ayurvedic treatment combines products (mainly derived from plants but may also include animal, metal, and mineral), diet, exercise, and lifestyle. *Ayurveda* optimizes the philosophy of total health care. The aim of treatment is to improve vitality to resist the disease and strengthen the immune mechanism to prevent and cure the disease. The source and preparation of Ayurvedic are mentioned as under.

- Introduction.
- Sources of Ayurvedic Drugs.
- Medical Management.
- Common Pacifying Medicines.
- Available Preparations.
- Precaution in Management.

SOURCE OF AYURVEDIC DRUGS

The Ayurvedic drugs are derived chiefly from vegetable sources as Herbs, Shrubs and Trees, The under mentioned parts of these are used:

- Roots,
- Leave,
- Barks,
- Heartwood,
- Flower,
- Seeds,
- Fruits,
- Kernel,
- Oils,
- Gums,
- Resins
- Parts of whole plant.
- Animal by products as –Ghee, Milk, Honey

MEDICAL MANAGEMENT

Medical management with Ayurvedic treatment is called pacification therapy. Pacification or palliation is also called **Shaman therapy**. In Ayurveda, there are drugs which help in pacification of certain disorders. Here, we prescribe symptomatic drugs as describe as

- Antipyretics,
- Antiarthritis,
- Analgesics,
- Carminatives,
- Antispasmodics,
- Antirheumatics

COMMON PACIFYING MEDICINE

Some of the common disorders and their medicine along with tentative dose and its frequency of use is mentioned as under the table.

SI. No.	Common Diseases	Name of Medicine		Dose	Frequency
		English Name	Hindi Name		
1.	Hypertension	Sarpagandha Ghanvati	सर्पगंधा घनबटी	250 mg	2 Tab. BD
		Rasraj	रसरज	125 mg	1 Tab. BD
2.	Diabetes Mellitus	Basant Kusumakar	बसन्त कुसुमाकर	125 mg	1 Tab. BD
		Phaltrikadi Ghanvati	फल त्रिकादि घनबटी	2-3 Vati (10 - 20gm)	OD or S BD
3.	Bronchial Asthma	Shwas kuthar	श्वास कुठर	100 mg	1 BD.
		Shwaskas Chintamani	श्वासकास चिन्तामणि	125 mg	1 BD....
		Shirshadi Kwath	शिरीषादि कलाय	20 gm	50 ml BD
4.	Chronic Bronchitis	Chandramrit	चन्द्रामृत	250 mg	1 TDS
		Vyoshadi Vati	व्योषादि बटी (चूसने)	375 mg	1 VatiTDS
		Augusty Haritika	अगस्त्य हरीर्तका	½ TSF	BD.
5.	Dry Cough	Aladi Vati	एलादि बटी	375 mg	1 Vati TDS
		Vyaghri Haritika	व्याघ्री हरीर्तकी	½ TSF	TDS
6.	Cough with Expectorant	Sitopaladi	सितोपलादि	2 gm	TDS
		Lawangadi Vati	लवंगादि बटी (चूसना)	250 mg	1 TDS
7.	Hepatitis	Phaltrikadi Kashay	फलत्रिकादि कषाय	40 gm	50 ml BD
		Aarogyvardhani	आरोग्यवर्धनी	500 mg	At BedTime
8.	Chronic Colitis	Piyush Balli	पियूष बल्ली	125 mg	1-2 BD
		Lahsunadi Vati	लहसुनादि बटी	250 mg	1 Vati BD
9.	Cirrhosis of Liver	Brihat Loknath Ras	बृहत लोकनाथ रस	125 mg	1-2 Tab BD
		Pippli Vardhman Rasayan	पिप्पली वर्धमान रसायन	As Directed	
10.	Jaundice	Phaltrikadi Kashay	फलत्रिकादि कषाय	40 gm	50 ml BD
		Yograj (Charak)	योगराज (चरक)?....	500 mg	1-2 Tab BD
11.	Pain in Abdomen	Shulbajrani	शूलवज्रनी	250 mg	1 Tab BD
		Yawani Shadaw	यवानी षाडव	6 gm	BD
		Mahashankh Vati	महाशंख बटी	250 mg	1Vati TDS
12.	Obesity	Nawak Guggul	नवक गुग्गुलु	250 mg	2 TDS
		Amrita Guggul	अमृता गुग्गुलु	250 mg	2 TDS
13.	Renal Failure	Trinpanchmool Kashay	त्रिपंचमूल कषाय	40 gm	50 ml BD
		Praval Pishti	प्रवाल पिष्टी	250 mg	1 BD
		Mukta Pishti	मुक्ता पिष्टी	125 mg	1 BD
14.	Chromic	Shir Shuladi Bajra Ras	शिरः शूलादि वज्र रस	250 mg	2 BD

	Headache	Sanjivini	रंजीवनी	125 mg	1 TDS
		Godanti	गोदन्ती	500 mg	1 TDS.
15.	Insomnia	Medhyati	मेध्यावटी	250-500 mg	1-2Vati BD
		Brahmi Vati	ब्राह्मी वटी	250 mg	2 Vati BD
16.	Nervousness	Shankhpushpi Churn	शंखपुष्पी चूर्ण	2 gm	1 BD
		Saraswatarisht	सरस्वतारिष्ट	20 ml	BD
17.	Neuralgia	Brihatvatchintamani	बृहत्तचिन्तामणि	125 mg	1 BD
		Parijatghanvati	परिजातघनवटी	250 mg	2 Vati BD
18.	Migraine	Krishnachaturmukh	कृष्णचतुर्मुख	125 mg	1 BD
		Sanjivini	रंजीवनी	125 mg	TDS
		Godanti	गोदन्ती	500 mg	TDS.
19.	Sinusitis	Shirishadi Ghanvati	शिरिषादि घनवटी	250 mg	2 Vati TDS
		Anu Tail Nasyarth	अणुतैल नास्थार्थ	4 drop	3-4 Times
20.	Chronic Tonsillitis	Vyoshadi Vati	व्योषादि वटी	250-500 mg	QID
		Swarnvasant Malti	स्वर्णवसंत मालती	125 mg	1 BD
21.	Pharyngitis	Khadiradi Vati	खदिरादि वटी	250 mg	1 VatiTDS
		Shitopaladi Churn	सितोपलादि चूर्ण	2 gm	TDS
22.	Arthritis	Trayodashang Guggul	त्रयोदशंग गुग्गुलु	250 mg	2 TDS.
		Mahavish Garbh Tail.	महाविष गर्भ तैल	As Directed	
23.	Gout	Kaishor Guggul	कैशोर गुग्गुलु	250 mg	2 TDS
		Panchtik Ghrit Guggul	पंचतिक घृत गुग्गुलु	250 mg	2 TDS
24.	Immune Disorder	Kumar Kalyan Ras	कुमार कल्याण रस	125 mg	1 BD
		Shirishadi Ghanvati	शिरिषादि घनवटी	250 mg	2 Vati TDS
25.	Aniaemia	Nawayas Lauh	नवायस लौह	500 mg	TDS
		Punarnawa Bhandur	पुनर्नवा भण्डुर	500 mg	BD
26.	Impotency	Bri- purn Chandr ras	बृ-पूर्ण चन्द्ररस	125 mg	1 BD
		Rasraj	श्रसरज	125 mg	1 BD
		Kapikachchhu Churn	कपिकच्छु चूर्ण	2 gm	BD
27.	Sterility	Vyadhiharan Rasayan	व्याधिहरण रसायन	As Directed	
		Satawari Churn	सतावरी चूर्ण	5Gm	BD/TDS
28.	Leucorrhoea	Pushyanug Churn	पुष्यानुग चूर्ण	2 gm	TDS
		Pradrantak Lauh	प्रदरान्तक लौह	250 mg	BD
		Ratnaprabha Vati	रत्नप्रभा वटी	125 mg	BD
29.	Dermatitis	Panchtik Ghrit Guggulu	पंचतिक घृत गुग्गुलु	250 mg	2 TDS
30.	Eczema	Rasmaniky	रसमाणिक्य	75 mg	BD
		Gandhak Rasayan	गंधक रसायन	500 mg	BD
		Mahamarichyadi Tail	महामरी च्यादि तैल	As Directed	
31.	Psoriasis.	Rasmaniky	रसमाणिक्य	75 mg	1 BD
		Gandhak Rasayan	गंधक रसायन	500 mg	1 BD
		Prawal Pisti	प्रवाल पिस्टी	250 mg	BD
		Stri Kunj Tail	स्त्री कुंज तैल	As directed	

Abbreviations: OD = Once a day; BD = Twice a day; TDS = Three times a day.

AVAILABLE PREPARATIONS

The common Ayurvedic medicines are usually available in the market as – Pills, Powders, Capsule, Pills, Tablets, Syrups, drinks, Quath, Oils, Ointments, Liniments, Patches Inhalers, Vapour, Juices, Suppositories. Enemata etc.

PRECAUTIONS IN MANAGEMENT

All the above Ayurvedic medicine / therapy should be taken under the guidance of Ayurvedic / Integrated Medicine Practitioner with following considerations:

1. The above treatment is not the final Ayurvedic treatment / remedy.
2. The dose and frequency may vary depending on certain factors as – *Age, sex, body weight, severity of disease*.
3. In case of any emergency, the patient must visit the Emergency Medicine Department.
4. In the beginning the above treatment can be used as integrated manner and later as an alternative treatment depending of various factors.
5. In India, Ayurveda is most accepted system amongst our Indian traditional medicines system now known as AYUSH.

BASICS OF HOMOEOPATHIC MEDICINE

Homeopathy or homoeopathy is a pseudoscientific system of alternative medicine. Dr. Samuel Christian Friedrich Hahnemann (1755-1843) searched the system. It was founded in 1796 by the German physician Samuel Hahnemann. The practitioners are called homeopaths. They believe that a substance that causes symptoms of a disease in healthy people can cure similar symptoms in sick people. This doctrine is called **Similia, Similibus, Curanture** or "like cures like". Homeopathic preparations are termed *remedies* and are made using homeopathic dilution. In this process, the selected substance is repeatedly diluted until the final product is

chemically indistinguishable from the diluents. Homoeopathy is a gentle form of scientific medical system of treatment and healing. It consists of two Greek words *Homoeo* - -means like and *Pathos*-means disease or suffering. Thus, Homoeopathy is system of curing the suffering of persons by administration of small drugs which have been proved to possess the power of producing the similar sufferings when administer in large doses in healthy individual. It is based on specific principles in known as **Similia, Similibus, Curanture** (let likes be treated by likes). It includes the theories of *Vital force, Chronic miasms and Dynamisation of drug*.

- Introduction.
- Historical Backgrounds.
- Homoeopathic Laws.
- Indications of Homoeopathy.
- Highest Ideal of Cure.
- Cardinal Rules.
- Classification of Diseases.
- Body Force Reaction.
- Applied Concept of Disease.

HISTORICAL BACKGROUNDS

Greek physician **Hippocrates** of Cos (circa 460-377 B.C.) is often called the "**Father of medicine**". His contributions to medicine include:

- Detailed observations of disease and its effects,
- Understanding of how health is often influenced by diet.
- Breakdowns in bodily processes due to various effects.
- Teaching of two ways of treatment of patient.

I. Cure by Contraries.

II. Cure Similarities.

I. Cure by Contraries – Here, treatment is given to counteract the symptoms. It includes majority drugs therapies as in - modern medicine, Ayurveda, Siddha, Unani and many other drug therapies.

II. Cure by Similarities – Here, the treatment is done which has ability to produces the same symptoms as in - Homoeopathy and Tissue remedies.

Hippocrates believed that in both cases physician is creating right conditions for the inner healing power i.e. *Vis Medicatrix Naturae* to bring about cure ⁽¹⁾. Keeping in view the basis laid down by Hippocrates, some of the important landmarks in the field of establishment of the Homoeopaths are mentioned on coming page.

- Christian Friedrich Hahnemann (1755-1843) in his lifetime in the year 1796 founded the system. He was a German Physician.
- Homeopathy achieved its greatest popularity in the 19th century. It was introduced to the United States in 1825 with the first homeopathic school opening in 1835. Throughout the 19th century, dozens of homeopathic institutions appeared in Europe and the United States. During this period, homeopathy was able to appear relatively successful, as other forms of treatment could be harmful and ineffective.
- By the end of the century the practice began to wane, with the last exclusively homeopathic medical school in the US closing in 1920.
- In the 1970s, homeopathy made a significant comeback, with sales of some homeopathic products increasing tenfold.
- In 1978, after Alma-Ata Declaration Homoeopathy became the integral part of Indian System of Medicine (ISM).
- Now, Homoeopathy is an important part of AYUSH (Ayurveda, Yoga, Unani, Siddha and Homoeopathy).

HOMOEOPATHY LAWS

Homoeopathic system is governed by the certain laws called homoeopathic laws ⁽²⁾. The important laws are:

1. **Law of Similia, Similibus, Curanture** (*Let like be treated by likes*): Here one take symptoms complex of the patient and attempt to match it with toxic effects complex of the remedies. There may be several remedies but nearest matching remedy is taken for use. Law of cure was formulated by Constantine Herring and thus called **Herring's Law** which states-
 - Cures starts from above downward (*above downward*).
 - It starts from within outward (*within outward*).
 - From most important organs (*most important to least important*).
 - Reverse order of appearance – means the symptoms appear last will disappear first (*comes last goes first*).
2. **Law of Action:** The action and reaction are equal and opposite as the medicine which can produce disease symptoms in healthy individual can treat the symptoms of disease in patients.
3. **Law of Quantity and Dose:** The quantity of drug required is in inverse ratio of the similarity. The similar symptoms in healthy individual can be produced with higher doses while the symptoms are cured in diseased with lower doses.
4. **Law of Quality:** The quality of action of remedy is determined by its quality (dilution) of the drug which is responsible. Here, more diluted dynamised remedy produces better response.
5. **Law of Quantity:** A very minimal even infinitesimal change in nature of symptoms complex is decisive of the quantity of action of remedies.

6. **Law of Use:** The dose and its quantity which permeates the organism and makes its essential impression on vital force is that which will affect the functional sphere of individual.
7. **Law of Biological Development:** Functional creates and develops the organ.
8. **Law of Disease and Development:** The functional symptoms produced are in proportion of the disturbances created on vital forces. These functional symptoms lead to structural changes.
9. **Law of Proving:** Homoeopathy is scientific system. It has its definite law of proving. There are two laws of proving.
 - Any remedy in its natural state, affects the vital energy but little will develop on proving only in high potency.
 - Any remedy in its natural state, disturbs the vital energy to functional manifestations (symptoms) only maybe proven in crude form.

INDICATIONS OF HOMOEOPATHY

Some people have used homeopathy to maintain health and treat chronic disorders (a wide range of long-term illnesses). Besides, many general and systemic disorders, some of the specialized specified common indications of homoeopathy are:

1. Allergies,
2. Atopic dermatitis,
3. Rheumatoid arthritis,
4. Irritable bowel syndrome.
5. Minor injuries,
6. Muscle strains or sprains.

HIGHEST IDEAL OF CURE

Homoeopathic remedies have highest ideal of cure on comprehensive principles.

- Rapid Cure.
- Gentle Cure.
- Permanent restoration of health or removal and annihilation of the disease in shortest, reliable and harmless ways.

CARDINAL RULES

There are three important cardinal rules for use of the Homoeopathic remedies.

- (i) **Use of Medicine:** On the basis of totality of symptoms, the nearest symptoms producing remedy to be used.
- (ii) **Use of Single Remedy:** A single remedy is used in most of the sufferings.
- (iii) **Use of Minimal Dose:** The remedy to be started with the lower potency of decimal or centesimal potencies.

CLASSIFICATION OF DISEASES

In homoeopathy disease are classified into three groups:

- I. Acute Diseases:** Diseases of short duration with severe onset caused by most virulent organisms (bacteria, virus, fungus, protozoa) or otherwise of severe origin. The duration varies from hour to 6 weeks.
- II. Sub-Acute Diseases:** Diseases lasting more than 6 weeks but less than 12 weeks caused by medium to moderate virulent organisms or of any other origin.
- III. Chronic Diseases:** Diseases having long lasting duration. It is caused by one or the other of the three *Miasm* – *Psora*, *Syphilis* and *Psychosis*. These Miasm could be acquired or hereditary.

BODY FORCE REACTION

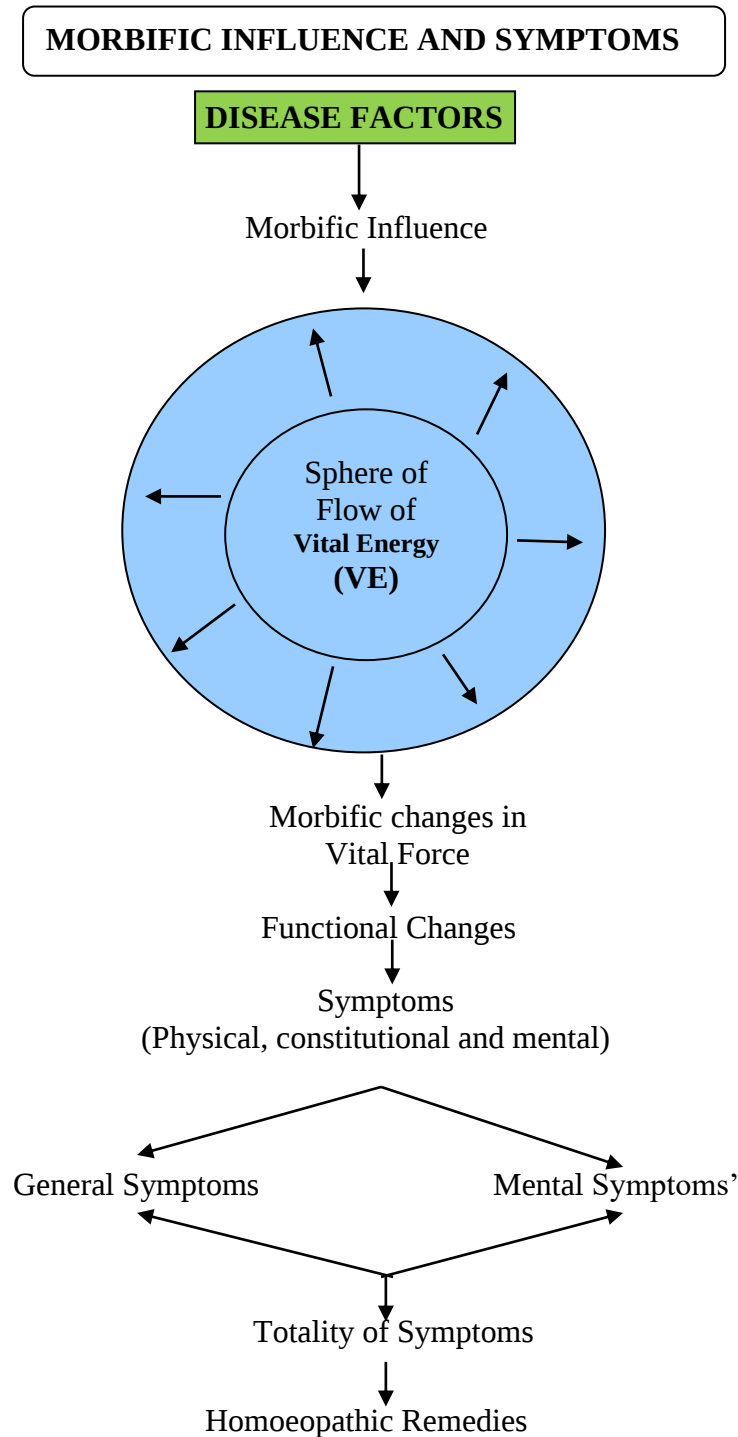
The fundamental body force is based on various ideas and theories. Out of all some of the established reactions are based on:

- I. Vital force,
 - II. Dynamisation of drug.
 - III. Chronic miasmas,
- I. VITAL FORCE:** Vital force is energy which animates the human body in a harmonious manner. It is dynamic in nature. It can be deranged with external influence attack the material body and vital force goes in diseased condition.
 - II. DYNAMIZATION:** It is process of dilution potentisation in which a substance is diluted with alcohol or distilled water and then vigorously shaken in a process called (Succession). Insoluble solids, as Quartz and Oyster shell are diluted by grinding them with lactose (Trituration). According to Samuel Hahnemann the process of succession activate the "vital energy" of the diluted substance.
 - III. MIASMS:** It is also known as chronic diseases or chronic reactional mode. According to homoeopathy, it remains one of the darkest and most incomprehensible states. There are three types of reactional modes i.e. Psoric, Syphilitic and Sycosis. These modes are also called chronic reaction mode (CRM). They help to prevent the further diseases. Examples of Miasmas - Taking scabies as a model, he developed the Psoric Miasm; based on urethral infections and venereal warts, the Psoric Miasm and Syphilis, the Syphilitic Miasm. Diseases having long lasting duration are caused by one or the other of the three Miasm – Psoric, Syphilis and Psychosis. These Miasm could be acquired or hereditary.

APPLIED CONCEPT OF DISEASE

Homoeopathy considers that the disease is a result of morbid influence of disease factors (agent, host and environment) on harmonious flow of vital energy which is dynamic force in living organism. Morbific influence brings morbid changes in vital force. This morbid change leads to functional changes producing pathological changes and ultimately symptoms of various levels as-*Physical*, *Constitution* and *Mental* which are mostly represented as general symptoms and mental symptoms. Each patient is considered as individual on the basis of general symptoms. The totality of symptoms is the basis for Homoeopathic remedies. The relation of Morbific

influence ⁽²⁾ of disease factors, vital energy, thus development of symptoms can be understood from the flow diagrams on coming page:-



REFERENCES

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2. **Dubey, N.P.:** Basic Principles of Integrated Medicine; Homoeopathy; .P54-55

COMMON HOMOEOPATHIC REMEDIES

Homeopathy is a scientific system of alternative medicine. The system was evolved and initiated by Dr. Samuel Christian Friedrich Hahnemann (1755-1843). The practitioners of the system are called homeopaths. They believe that a substance that causes symptoms of a disease in healthy people can cure similar symptoms in sick people. This doctrine of the system is called ***Similia, Similibus, Curanture*** or "like cures like". Homeopathic preparations are termed as *remedies* and are made using homeopathic dilution. In this process, the selected substance is repeatedly diluted until the final product is chemically indistinguishable from the diluents. Homoeopathy is a gentle form of scientific medical system of treatment and healing.

- Introduction.
- Backgrounds.
- Potency and Dilution.
- Fundamental Rules.
- Common Remedies.
- Principles of Management.
- Precautions in Management

Thus, homoeopathy is system of curing the suffering of persons by administration of small drugs which have been proved to possess the power of producing the similar sufferings when administer in large doses in healthy individual. It is based on specific principles in known as ***Similia, Similibus, Curanture*** (let likes be treated by likes).

BACKGROUNDS

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POTENCY AND DILUTION

Potency means for more than the dilution. It is done with the process called potentisation (potentiating) which enhances the power of a remedy. Here, the concentration is inversely proportional to energization. In this process the remedy becomes less concentrated but more energized. The important facts related to potency and dilution is;

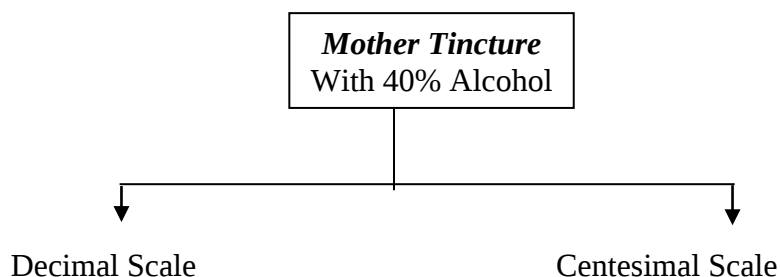
- I. Preparation of Medicine.
- II. Determination of Dilution.

I. PREPARATION OF MEDICINE

The usual sources of Homoeopathic remedies are herbs, chemicals minerals, animals, biological and tissue. Thus, the obtained materials are grouped into two types of substances.

- A. Soluble substances
- B. Insoluble Substances

A. SOLUBLE SUBSTANCES: Here, the substance is infused for three week in alcohol. Then, it is filtered to produce Mother Tincture. This mother tincture is diluted with the 40% alcohol. This dilution can be standardizing on two scales as mentioned below.



Decimal Scale: Here, one part of Mother Tincture + 9 part of 40% alcohol.

Centesimal Scale: Here, one part of Mother Tincture + 99 parts of 40% alcohol.

Both are vigorously shake for few seconds (Succession) to produce First Potency or 1X. It is designated as X in UK and D in other countries.

In case of centesimal scale, it is called 1C. It is designated as C in UK and CH in other countries. Thus, 2X and 2C potencies are prepared and further, potencies are prepared as above methods on both scales.

Correlation between Decimal and Centesimal Scale:

The decimal and centesimal dilution can be correlated as:

6x = 3 C = One in a million
30 C = One in five million

Indeed, according to Avogadro's law by the time one reaches to 12 C, the solutions are unlikely to have a single molecule or original compound left.

B. INSOLUBLE SUBSTANCES: Here, Mother Tincture cannot be made. The substances are mechanically ground with lactose powder for several hours in proportion of one in ten. This is called **Trituration**. This is done three times to produce 3X, after this; it is dissolved in alcohol or water and potetized in usual manner. 12 C is the cutoff point. Remedies up to 12C are considered low potency and above 12 C is high potency. We commonly start with 6 C under low potency and 30C under high potency.

(1) Decimal Scale

1 Part of Mother Tincture
+
9 Part 40% alcohol with vigorous
vibration for few second (*Succession*)
First Potency or 1 X
→
It is designated as X in UK
and D on the other countries.

(2) Centesimal Scale

1 Part mother tincture
+
99 Part 40% alcohol vigorous
vibration for few second
(*Succession*) First Potency Or 1C
→
It is designated as C in UK and
CH on the other countries.

(II) DETERMINATION OF POTENCY

In majority of the cases, the patient comes to the homoeopathic practitioner after talking western or the other medicine. In such cases, Camphor (mother tincture) or Nuxvom 30 C should be given in one or two doses. In general, the following three points are taken in account of the potency.

- 1. Scale Consideration:** The above two scales are used in homoeopathic potencies.
- 2. Initiation of Treatment:** In acute cases, low or medium potencies are used and are repeated every 1, 2, 3, 5 hours. In chronic cases, higher potencies should be used and the potency can be increased after two unsuccessful doses. The duration of dose can be even once or twice a week.
- 3. In Cholera,** one should use the remedies as per their desecration.

FUNDAMENTAL RULES

The use of homoeopathic remedies is governed by certain rules. These rules are to be followed in order to achieve the optimum effects.

- 1. Diet-** A vegetarian patient is the best patient for homoeopathic remedies.
- 2. Use of Medication-** Remedies should be taken when stomach is empty. As regard food, it should be taken an hour before or two hours after the food. In acute patient, it can be used 15 minutes before and 20 minutes after the food.

3. **Pre-medications**-In treated patient with any system of drug therapy, start with two to three doses of Camphor or Nuxvom – 30 at night. Then use the necessary remedies.
4. **Avoidance**-Advise to forbidden, betel leaf, cigarette and tobacco at least an hours before and after the use of homoeopathic remedies.
5. **Natural Care**-Preventive measures with natural method are to be encouraged.
6. **Precautions in Medication**-Don't touch the remedies with hand. Use it directly on or below the tongue.

COMMON REMEDIES

Some of the common disorders and their homoeopathic remedies have been described in the under mentioned in coming table with its potency, dosage and approximate duration of management either in isolation or in integration with other systems of treatment and or healing as advised by the practitioner.

Sl. No.	Disorders	Common Remedies.	Potency	Dose and Frequency	Approx. duration of Assessment.
1	Hypertension	Glonine	30	2-3 Drop or 4- 6 Pill TDS	10 Days
2.	Diabetes Mellitus	Syzzigium Jambolinum	Q	10 Drops TDS	1 Month
3.	Bronchial Asthma	Bllata	Q	10 Drops TDS	1 Month
4.	Chronic Bronchitis	Pothos	30	2-3 Drop or 4- 6 Pill TDS	10 Days
5.	Dry Cough	Spongia Tosta	30	6 Pills	5 Days
6.	Cough Expectoration	Antim Tart	30	2-3 Drop or 4- 6 Pill TDS	5 days
7	Hepatitis.	Kalmegh	Q	10 Drops TDS	1 Month
8.	Chronic Colitis	Merc Sol.	30	2-3 Drop or 4- 6 Pill TDS	7 Days
9.	Cirrhosis of Liver	Chelidonium	Q	10 Drops TDS	1 Month
10.	Jaundice	Chelodonium	30	2-3 Drop or 4- 6 Pill TDS	3 Month
11.	Pain Abdomen	Colocynthis	30	2-3 Drop or 4- 6 Pill QID	4days
12.	Obesity	Graphitis	30	2-3 Drop or 4- 6 Pill TDS	1 Month
13.	Renal failure	Elserum	7X	10 Drops TDS	1 Month
14.	Chronic Headache	Belladona	30	2-3 Drop or 4- 6 Pill TDS	15 Days

15	Insomnia	Kaliphos	30	2-3 Drop or 4- 6 Pill TDS	7Days
16	Nervousness	Ignatia	30	2-3 Drop or 4- 6 Pill TDS	10 Days
17.	Neuralgia	Hypericum	30	2-3 Drop or 4- 6 Pill TDS	10 Days
18.	Migraine.	Spigelia	30	2-3 Drop or 4- 6 Pill TDS	1 Month
19.	Sinusitis.	Kali Biochrome	30	2-3 Drop or 4- 6 Pill TDS	12 Days
20.	Chronic Tonsillitis.	Baryata Carb	30	2-3 Drop or 4- 6 Pill TDS	7 Days
21.	Pharyngitis	Hepar Sulph	30	2-3 Drop or 4- 6 Pill TDS	5 Days
22.	Arthritis.	Bryonia	30	5 Drop TDS 5 Pills TDS	1 Month
23	Gout.	Urtica urenus	Q	10 Drops TDS	1 Month
24	Immune Disorders	Echsinacea	30	2-3 Drop or 4- 6 Pill TDS	10 Days
25.	Anaemia.	Ferrum Phos	30	3 Drops TDS	10 Days
26.	Impotency	Acid Phos	30	2-3 Drop or 4- 6 Pill TDS	10 Days
27.	Sterility.	Lycopodium	30	2-3 Drop or 4- 6 Pill TDS	15 Days
27	Leucorrhoea.	Sepia	30	2-3 Drop or 4- 6 Pill TDS	1 Month
28.	Dermatitis.	Sulphur	6	3 Drops TDS	10 Days
29.	Eczema.	Graphites	30	2-3 Drop or 4- 6 Pill TDS	1 Month
30.	Psoriasis	Petroleum	30	2-3 Drop or 4- 6 Pill TDS	3 Month
31.	High Fever	Aconite Napellus	30	Every Hourly then 6 hourly	3 Days
32.	Pain Joints	Guaicum	30	2-3 Drop or 4- 6 Pill TDS	7 Days.
33.	Arthritis	Bryonia Alb.	30	2-3 Drop or 4- 6 Pill TDS	7 Days.
34.	Vomiting	Ipecac	30	2-3 Drop or 4- 6 Pill TDS	1 -2 Days.
35.	Diarrhea.	Podophyllum	30	2-3 Drop or 4- 6 Pill TDS	1-2 Days.
36.	Spondylitis	Rhustox	30	2-3 Drop or 4- 6 Pill TDS	7 Days.

37.	Purities / Itching	Sulphur	6	2-3 Drop or 4- 6 Pill TDS	4 -6 Days
38.	Hiccough	Nux Vom.	30	2-3 Drop or 4- 6 Pill TDS	1-2 Days

Abbreviations: Q= *Mother Tincture*, OD = *Once a day*; BD = *Twice a day*; TDS = *Three times a day*.

PRINCIPLES OF MANAGEMENT

The homoeopathic management is not as easy as modern medicine. The system requires knowledge and skill in the system. The principle of management is as:

- **In acute cases** - Low or medium potencies are used and are repeated every 1, 2, 3, 5 hours.
- **In chronic cases** - Higher potencies should be used and the potency can be increased after two unsuccessful doses. The duration of dose can be even once or twice a week.

PRECAUTIONS IN MANAGEMENT

All the above homoeopathic remedies should be taken under the guidance of Homoeopathic / Integrated Medicine Practitioners (IMPs) with following considerations:

1. The above treatment is not the final remedy.
2. The potency and frequency may vary depending on certain factors as – **age, sex, body weight, severity of disease.**
3. The remedy should always be taken under supervision of the qualified practitioner.
4. In case of any emergency, the patient must visit the Modern Medicine Emergency Department.
5. In the beginning the above treatment can be used as integrated system and later as an alternative treatment.
6. The remedy should be initiated with lowest potency and gradually increase depending on response.
7. In India, homoeopathy is more accepted system because of its various merits.

HERBAL MEDICINE

The end result of the settlement of universally created Five Elements is earth where animal and plant kingdom was established as complementary and supplementary to each other. Plant kingdom is unique gift of nature for fulfil the needs of animal kingdom. Herbal medicine is the study of pharmacognosy and the use of medicinal plants, which are a basis of traditional medicine. There is limited scientific evidence for the safety and efficacy of plants used in 21st century herbal medicine. Herbal medicines are those with active ingredients made from plant. Herbs are the unique gift of the nature as complementary to all the life in the universe. Animals and the herbs are the creation of Almighty GOD to help each other. Herbs are being use as medicine since the inception of life in the universe. Herbal medicines are derived from the non-toxic plants as whole or its part i.e. roots, stem, bark, leave, flower, fruit and seeds for the healing purposes. Herbal medicine is used as Wholistic medicine to give rise holistic care in following ways –

- Introduction.
- Doctrines and Principles.
- Mode of Action.
- Importance of Herbal Medicine.
- Traditional Herbal Practitioners.
- Herbal Preparations..

- Good Medical Care,
- Home Remedies,
- Safe Cure,
- Convenience ,
- Brings near to the Nature.

Being “natural” doesn’t necessarily mean they’re safe for you to take. Just like the conventional medicines, herbal medicines will have an effect on the body and can be potentially harmful if not used correctly.

DOCTRINES AND PRINCIPLES

Herbal medicine work on the “Principles of Wholism ⁽¹⁾” where whole plant are used for whole people. Both the plants and animals are having the basic elements of five elements which is the basis of Wholism and holistic care. The effects of herbal medicine are holistic. Here, during treatment, we take into account the following points.

(I) **Therapeutic Effects** : The therapeutic effects of herbals Medicine are-

- It treats the person not the disease.
- It treats the cause not the symptoms.
- It treats the individual not the stereotypes.

(II) **Nearer to Nature**: The therapeutic effects of herbal medicine bring the patient nearer to nature by advising medication and suggestion to support their vital energy and self healing potential by life style, self confidence, near to nature, busy yoga and meditation.

(III) **Wholism and Holistic Effects:** Prescribe the whole extract of non toxic plant to have the holistic effects. The herbal medicine involves –

- Sense of re-education and advice.
- Greater responsibility for self health.
- Adaptation of preventive measures for long term vitality.
- Sense of diet, exercise and stress factors.

The aim of treatment is to assist oneself own effort to regain the health. The method of isolating the active constituents or principles is not true as these extract may be little more potent or effective in one illness with serious side effects.

MODE OF ACTION

It has its unique way of natural healing. Though, the action is slow but long lasting. It acts in three ways –

- **Rituals** – It is associated with their use (Psycho – therapeutic).
- **Placebo** – The medication effect on individual.
- **Pharmacological action** – Due to one or more substances present in the herbs.

Herbal medicine works on the principles of Wholism. It is safe, effective and least toxic. Some toxic effects come on long term use of excess dose of medicine. It is mostly effective in diseases of sub acute and chronic origin. Its aim is to encourage the natural self healing mechanism and work on the root of imbalance causing illness. It can be used in all age group, in all diseases with about 80% success without any toxic or side effect.

IMPORTANCE OF HERBAL MEDICINE

The major use of herbal medicines is for health promotion and therapy for chronic, as opposed to life-threatening, conditions. However, usage of traditional remedies increases when conventional medicine is ineffective in the treatment of disease, such as in advanced cancer and in the face of new infectious diseases.

TRADITIONAL HERBAL PRACTITIONERS

The traditional herbal practitioners are those who use to prepare medicines directly from the herbs on the principles of whole plant for whole person. Depending on the use of the medicine, the traditional practitioners are of three types –

1. **HERBALISTS:** They use various combinations or single herb and enjoy prestige and reputation of being a real practitioner of traditional medicine.
2. **DIVINE HEALERS:** Here, the practice depends upon their purported supernatural power of diagnosis. They administer medicine plants which have special spiritual power.
3. **THE WITCH DOCTORS:** Here, the practitioners are credited with the ability to intercept the evil power of with or exorcize the evil spirit that possesses the patient. Herbal plants having exorcizing powers are used as part of treatment.

HERBAL PREPARATIONS

Based on mode of preparation, availability and marketing, the available herbal preparations are divided in two groups:

- (I) Traditional Herbal Medicine.
- (II) Modern Herbal Medicine.

I. TRADITIONAL HERBAL MEDICINE

Traditional herbal medicines are those which are procured, prepared and prescribed in traditional means, methodology. Traditional herbal medicine is available in following forms: –

1. **Tablet:** Compare the strength of table with recommended dose and use the tablet according to requirement.
 2. **Tincture and Syrup:** Used as per recommendations of the manufacture.
 3. **Home Preparation:** Two types of preparation can be made in home for routing use.
 - A. Infusion.
 - B. Decoction
- A. Infusion:** It is prepared form leaf and flower. Take 25 Grams of leaves or flower pour 500 ml. of boiling water, cover it and leave for 10 minutes, strain it get the infusion. Dose – 20 ml. which is equivalent to 1 Gm of Herbs.
- B. Decoction:** It is prepared from root or bark of the plant. Simmer 25 Grams root or bark in 500 ml. of water, boil it on slow flame to make it 25% strain it to get the decoction. Dose- -20 ml. is equivalent to 1 Gm. of Herbs. The home preparation can be refrigerated up to 3-4 days

II. MODERN HERBAL MEDICINE

The modern herbal medicine is prepared from the raw materials received from herbs in isolation or as compound derived from- *minerals, chemicals, marines and animals* resources. The Modern Herbal Medicines are available in following forms-

1. **Tablets and Capsules-** Compound preparation.
2. **Paste** – Multi dose sweeten preparations.
3. **Syrup** – Liquid preparation for oral administration.
4. **Applicaps** – Ointment, saves, liniments.
5. **Drops** – Eye and ear washes and drops.
6. **Enema** – Suppositories and tampons for purgation.
7. **Injections** – Now some manufacturers are preparing injections for administration through various routes.

REFERENCE

1. *Dubey, N.P;* Basic Principles of Integrated Medicine; Herbal Medicine; Second Edition -2002 P.61.

THERAPEUTIC HERBOLOGY

Therapeutic herbology deals details therapeutic of medicinal plants as its group, indications, side effects, preparations, effects, dosage etc. Plant kingdom is unique gift of nature for fulfil the needs of animal kingdom. Herbal preparations are prepared herbal medicaments used for relieve various problems of the individual living on physical plane. There are limited scientific evidence for the safety and efficacy of plants used in 21st century herbal medicine. Herbal medicines are those with active ingredients made from plant. Herbs are the unique gift of the nature as complementary to all the life in the universe. Animals and the herbs are the creation of Almighty GOD to help each other. Herbs are being use as medicine since the inception of life in the universe. Herbal medicines are derived from the non-toxic plants as whole or its part i.e. *roots, stem, bark, leave, flower, fruit and seeds* for the healing purposes⁽¹⁾:

- Introduction.
- Plant in Aumic Image.
- Plant and Human Life.
- Mode of Action.
- Common side Effects.
- Therapeutic Herbal Plants.
- Common Herbs and Indications.

- Good Medical Care.
- Home Remedies.
- Safe Cure.
- Convenience.
- Brings near to the Nature.

PLANT IN AUMIC IMAGE

In the beginning, there was nothing except the creator as GOD. HE might have thought to create something in the Cosmos. With the help of Mother Nature, HE created universe and its contents in its own image. Thus all universal creation is in one or the other way exists in shape of the image of AUM. According to **Big Bang Theory**.

“In the beginning was the Word
and the Word was with the GOD
and the Word was with the GOD (AUM)
and the GOD in his own Image
created the entire Universe ⁽²⁾”



“PLANT IN THE IMAGE OF AUM”

PLANT AND HUMAN LIFE

Plants and animals are available from the origin of the universe to help each other. Every individual has a specific **Life Plant** (Plant related to life is called life plant). Every life plant is very sensitive to individual's life threatening situations. If plant is accurately identified, its active principle can save even the life of individual. The plant dies with the death of individual. Besides this, there are some **Associated Life Plants** (*Plants whose products are used as food materials and medicament. The life plant is one but the associated plants are many. Some associated plants are common for many other individuals*). These associated plants help the individual in their routine life activity, protection and associated health care. Hardly, a few people know this fact.

MODE OF ACTION

Aumic plants have Wholistic mode of natural healing. It cares for whole aspects of the individual. Though, the action is slow but permanent and long lasting. It acts alone or in integration of following facts:

- I. **Rituals** – It is associated with the effects of aumic rituals (the ritual performed during collection and preparation of aumic medicament).
- II. **Placebo** – The medication effect on individual with the self contentment that he is getting some medication for his problems.
- III. **Pharmacological Action** – Due to one or more substances present in the herbs which have the specific therapeutic effects.

The aumic preparations are safe, effective and non-toxic. The effects are multifold as - **Preventive, promotive, curative, rehabilitative and holistic**. These effects are due to local, focal, systemic, generalized physical, mental, spiritual and psychosomatic influence. The coordinated effects brings “Wholistic Effect” which is complete to long lasting. The medicaments are useful and effective in all age groups and most of the problems, disorders, sufferings and diseases.

COMMON SIDE EFFECTS

Herbal medicines may produce following common side effects:

- Allergic reactions as - Rashes, Asthma, Fever.
- Headache,
- Nausea,
- Vomiting,
- Diarrhea that can range from mild to severe.

THERAPEUTIC HERBAL PLANTS

Herbs are used as food, vegetable, medicine and otherwise. It had been used in all ancient civilizations as Indian Greek Egyptian, Chinese and the Mesopotamian. The Greeks learned a lot and they have contributed maximum to present herbal medicine. The role of herbs in treating the various type of disease has been described in *Athurveda*. The modern scientist has recognized them in scientific form and has given the scientific name in order to have universal acceptance. The varied climatic condition of India is one reason for having thousands of herbs. It has been estimated that there are about 2, 50,000 to 7, 50,000 species of flowering plants and herbs are

available on the earth. Out of these, 10% are the medicinal plants i.e. 25000 to 75000. Out of these medicinal plants, 1% (250-750) has been scientifically proved to be of therapeutic values ⁽¹⁾. These are used in orthodox medical system based on the information derived from Folk, Ethno medicine and traditional medicines.. For convenience the plant kingdom have been divided in three groups:

- I. Herbs.
- II. Shrubs.
- III. Tree.

I. HERBS: These are small flowering plants having the physical features of creepers or small plants with maximum height of few inches to five feet. They remain for few months to year (2-5 years).

II. SHRUBS: These are medium sized flowing plants having the physical features of small plant. They are bigger than herbs. Its size varies form 5-10 feet. They remain for 5-15 years.

III.TREES: These are larger plants having all the physical features of tree. Their heights are more than 10 feet. They have long life. Some plants are more than 1000 years.

COMMON HERBS AND INDICATIONS

These plants are used in various traditional systems of medicine from thousands of years. The detailed therapeutics use of common plants of various groups is described on coming page. For convenience the flowering plant kingdom has been divided in three groups:

- I. Herbs.
- II. Shrubs.
- III. Tree.

“HERBAL PHARMOCOPAEA (3)”

I. HERBS							
SL. NO	PLANTS (Scientific Name)	NAME (Hindi/English)	PARTS USED	THERAPEUTIC USES	USED AS	DOSE	PREPARATIONS
1.	<i>Alliums sativum</i>	Lahsun /Garlic	Bulb	• Stimulant • Expectorant • Ant flatulence • Rejuvenative • Disinfectant	• Direct • Paste • Juice • Drop	2-5 Gm twice daily	• Lasunady vati • Lasunady ghrta • Lasunadyajuce
2.	<i>Asparagus racemosus</i>	Satavar / Asparagus	Root	• Lactating Mother • Growing Child	• Juice • Powder • Decoction	Juice 1 TSF thrice daily	• Satavari ghrta • Satmulady vati
3.	<i>Bacopa monnieri</i>	Brahmi/Thyme leaved gratiola	Entire Plant	• Promotion of memory • Anticonvulsive • Tranquillizer	• Paste • Juice	5Gm thrice daily	• Brahmi ghrata • Brahmi rasayan • Brahmi sarbat
4.	<i>Cinnamomum camphora</i>	Kapur	• Crystal • Crystallized Distilled Oil	• Stimulant • Expectorant • Bronchodilator • Antiseptic	• Vehicle	1-2 Gm. 2-3 times daily	• K. Crystal • Medicated oil
5.	<i>Commiphora mukul</i>	Guggul	Resin	• Analgesic • Rejuvenating • Stimulant	• Vati	2-5 Gm twice daily	• Gugguladi vati
6.	<i>Coriander sativum</i>	Dhaniya	• Fruit • Fresh Plant	• Diaphoretic • Diuretic • Stimulant	• Paste • Powder	2-5 Gm daily	• Dhaniya churn
7.	<i>Cuminum cyminum</i>	Jira	Seed	• Chronic Diarrhea and Dysentery	• Powder	5 Gm thrice daily	• Jirkady modak • Jirkadyarist

8.	<i>Curcuma longa</i>	Haldi /Turmeric	Rhizome (Toot)	• Anti pruritic • Anti allergic • Boils • Abscess • Eczema	• Paste • Powder	2-5 Gm thrice daily	• Haridra khand
9.	<i>Cynodon dactylon</i>	Dub /Scutch gass	Entire Plant	• Anti hemorrhagic • Anti leucorrhoea	• Paste • Juice	5 Gm thrice daily	• Durvady ghrta • Durvady taila
10.	<i>Eclipta alba</i>	Bhangara /Trailing eqlipta	Whole Plant	• Anorexia. • Skin Disorders • Jaundice • Anaemia	• Paste • Juice • Powder	1TSF thrice daily	• Bhangarajadi churn • Bhangarajadi taila • Bhangarajadi ghrta
11.	<i>Elettaria cardomamum</i>	Elaichi	Fruit	• Stimulant • Expectorant • Vitalizing	• Entire fruits • Powder	1-2 Gm twice daily	• Ela churna
12.	<i>Menth spp.</i>	Pudina	Entire herb	• Stimulant • Nervine • Analgesic • Diaphoretic	• Paste	2-5 Gm 2 to 3 times a day	• Paste • Dried Powder
13.	<i>Novdostachy jatamansi</i>	Jatamansi /Muskroot spikenard	Root	• Convulsion • Headache • Insomnia	• Decoction	1 TSF thrice daily as tea	• Jatamansi kwath
14.	<i>Ocimum sanctum</i>	Tulsi/Holy basil	• Leaf • Root • Seed	• Anti allergic • Immune stimulant • Antibacterial • Antiseptic	• Leaf • Paste • Juice • Tea	1-2 Gm thrice daily or 1 cup tea thrice daily	• Ocimum tea • Ocimum powder
15.	<i>Piper longum</i>	Pipal/ Long peper	• Fruit • Root	• Cough • Malaise • Cold • Fever	• Powder • Paste	2-3 Gm thrice daily	• Pippali khand • Kanadi churn • Vyosadi vati
16.	<i>Plantago ovata</i>	Isabgol / Ispaghula spogel seeds	• Seed • Husk	• Chronic diarrhoea • Chronic dysentery • Constipation	• Powder of seed and husk	2 Tea-spoonful 2-3 times a day	• Isabgol husk
17.	<i>Picrorhiza kurroa</i>	Kutaki/Kurro	• Root	• Jaundice	• Decoction	1 TSF thrice	• Arogyabardhini vati

		a		• Leucoderma		daily as decoction	
18.	<i>Solanum xanthocarpum</i>	Bhatkatiya or Kateri/Yellow berried night shade	• Whole Plant	• Anti- tussive	• Powder • Decoction	2-3 Gm thrice daily with Sugar or Jaggary	• Vyaghiharitaka • Kantkari ghrta
19.	<i>Trigonelia foenumgraecum</i>	Methi /Fenugreek	• Fruits • Leaves	• Oliogomenorrhoea • Dysmenorrhoea • Leucorrhoea • Anti diabetic	• Powder	5 Gm 2-3 times a day	• Methi modak • Methi churn
20.	<i>Withania somnifera</i>	Asvagandh /Winter cherry	• Root	• Headaches • Convulsions • Insomnias	• Powder • Decoction	5 Gm thrice daily	• Asvagandhadi churna • Asvagandh lehya • Ashvagandh ghrata
21.	<i>Zingiber officinale</i>	Adarak/Ginger	• Rhizome	• Expectorant • Analgesic • Diaphoretic	• Paste • Juice • Powder	2.5 Gm thrice daily	• Adraka khanda • Vyosadivati • Vyosadighrta
II. SHRUBS							
22.	<i>Adhotida vasica</i>	Adusa /Malbar nut	• Entire	• Mucolytic • Expectorant	• Juice • Powder • Decoction	5 Gm thrice daily	• Vasa valeha • Vasakarista • Vasa ghrata
23.	<i>Aloe barbadensis</i>	Gheekuar	• Leaf	• Analgesic • Anti-flatulance • Hepato tonic	• Pulp • Juice	5 ML 2-3 times daily	• Kumaryasva • Kumar vati
24.	<i>Citrus lemonum</i>	Nibu / Lemon	• Fruit	• Digestive • Antiemetic	• Juice	2-5 ML thrice daily	• Squash • Syrup • Lemon Pickles
25.	<i>Commiphora mukul</i>	Guggul/Gum Guggul	• Latex (Lasa)	• Anti arthritic	• Decoction • Vati • Pills	2 Pills thrice daily	• Yogarajguggulu • Chandraprabha vati • Kaisor Guggulu
26.	<i>Piper nigrum</i>	Kali Mirch /Black pepper	• Fruit • Root	• Cough • Malaise • Cold	• Powder • Paste	2-5 Pieces thrice times daily	• Pippalikhanda • Kanadichurna • Vyosadivati

				• Fever			
27.	<i>Racinus communis</i>	Rendi /Castor oil	• Rood • Seed • Leaf • Oil	• Joint Pain • Constipation	• Local application of leaf • Oil • Decoction	5 Drop in a cup of milk	• Eranda paka • Eranda muladi • Eranda kwatha
III. TREE							
28.	<i>Aegle marmelos</i>	Bael /Bael tree	• Fruits • Leaves • Barks • Roots	• Diarrhea • Dysentery • Appetizer	• Powder • Pulp	5-15 Gm thrice daily	• Bilvadi churna • B. ghrta • B. sarbat • B. kwath
29.	<i>Azadirachta indica</i>	Neem/Neem Margosa	• Entire Tree	• Anti pruritic • Anti helminthic	• Paste • Juice • Powder • Decoction • Oil	Paste and Juice 5 Gm twice daily	• Nimbadi churna • Nimbarista • Nimbaharidra khanda
30.	<i>Emblica officinalis</i>	Amala /Indian gooseberry	• Fruit	• Appetizer • Antiemetic • Antacid	• Paste • Juice • Powder • Decoction	5 Gm thrice daily	• Chyawanapras • Brahma rasayana • Dhatri lauha • Dhatri rasayana
31.	<i>Ficus bengalensis</i>	Baragad /Banyan Tree	• Stem Bark • Undergro und root	• Diseases of gum and teeth	• Powder • Decoction for tooth and mouth wash	2 Gm at a time	• Nyagrodhadhya churna • N. Ghrta
32.	<i>Ficus religiosa</i>	Pipal/Sacred fig	• Stem bark	• Bleeding gum • Spiritual for attainment • Exorcizing effects	• Shadow of tree • Powder and decoction for mouth wash	2 Gm twice daily as paste and mouth wash	• Pipaladi churna
33.	<i>Pterocarpus santlinus</i>	Chandan	• Wood • Oil	• Antiseptic • Antibacterial • Soothing	• Paste • Oil	2-5 Ml SOS	• Sandalwood pieces • Chandanasva
34.	<i>Myristica fragrans</i>	Jayaphal /Nutmeg	• Seed and aril	• Anti diarrheal specially in children	• Paste • Powder	1 Gm thrice daily	• Jatiphaladi churn.

							• Jatiphaladi vati
35.	<i>Syzygium aromaticum</i>	Laung /Clove tree	• Flower bud	• Cough • Toothache	• Oil • Churn • Vati	1 Gm thrice daily with Jaggary or Honey	• Laungadi churna • Laungadi vati

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2. Dubey; *Nagendra Prasad & Dubey Naveen Prakash*; Basic Principles of AUM Therapy; Philosophy of AUM; Third Edition; 2022; P.4.
3. Dubey; *Nagendra Prasad & Dubey Naveen Prakash*; Applied Concepts of AUM Therapy; Aumic Herbal Therapeutics; First Edition; 2022; P.118-122.

AUMIC CONCEPTS OF BODY

AUM is the beginning and end of all the beginning. Study of AUM in scientific term is called Aumology. The Aumic philosophy has descended down through a series of alteration and moderation to the level of general and subsequently to individual level for the benefit of all existing. From the vast philosophy, the systemic demonstrable knowledge emerged known as Science. Thus, AUM is precursor of all philosophy and all sciences. Out of so much

- Introduction.
- Spiritual Concepts.
- Aumic Planes.
- Chakral Body and AUM.
- Holistic Structure of AUM.
- Aumic Plane and Holistic Body.
- Structural Correlation.

innovation and scientific development, there is no yet modern scientific scale to define, identify and classify the science of AUM in many respects of life. Some efforts have been made through *Cosmology* (the study of cosmos and its energy) and *Vedology* (the study of Veda and Vedic sciences). These have revealed some facts which are not enough to understand the complete Aumic science. Modern science is moving around the studies of these Sciences (*Cosmology* and *Vedology*). The divine energy AUM appeared as supreme source of energy (SSE) inform of sound energy in the cosmos. The sound created motion due to vibration in the sky (*Ether*) resulted blowing of air (*Vata*). The faster blowing of air produced fire (*Agni*) through frictions which on cooling formed water (*Jala*), the water settled to form the earth (*Prithvi*). This way, the creation of five elements (*Punchmahabhutas*) took place in this universe for further creations. The divine creation of five elements (*Punchmahabhutas*) was followed by appearance of various zodiacs, stars, planets and other celestial bodies with its contents. Earth is a planet which is equipped with many livings and non-livings. The living beings were grouped in animal and plant kingdoms. All the existing (living and non-living) is the creation of GOD (AUM) in his own image; means AUM (GOD) is present in all. Human being acts as an ordained shoulder of GOD according to their **Sanskara** (Sanskara is collection of generational acts i. e. Karmas).

Every existing in this universe needs certain energy for their survival. This energy comes from AUM i.e. supreme source of energy (SSE) through Cosmo-universal medium. Human body itself is integrated mass of matter having condensed energy. This energy is under control of AUM and used by individual according to his *Sanskara* which may be or creative or destructive.

SPIRITUAL CONCEPTS

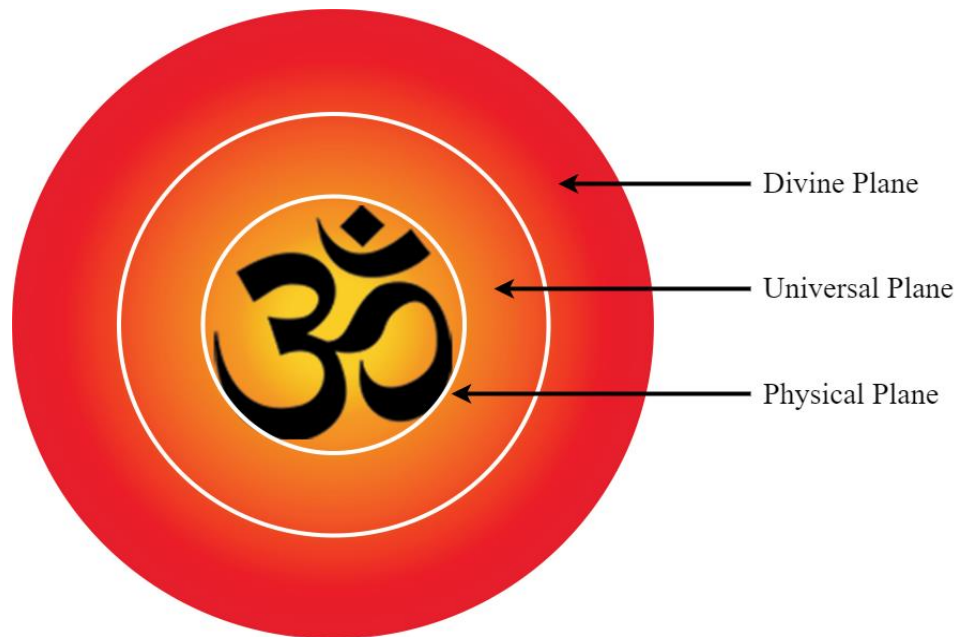
All the knowledge has been derived from AUM. According to *Hindu mythology*, *Vedas* are considered to be the most ancient and sacred collections of knowledge and wisdoms derived during various cultures. The culture and tradition descended down and later were compiled in four major text known as Vedas i.e. *Atharveda*, *Regveda*, *Yajurveda* and *Samveda* according to its age (from earliest to the latest) and its allied literatures as *Upanishads* and *Aranyaka*. Out of all these literatures, *Mandukya Upanishad* is one compiled by *Mandukya Rishi* has given the physical structure of monosyllable AUM (ॐ) which helps in meditations and yoga practices.

AUMIC PLANES

Aumic space is space between Infinite GOD (AUM) to an Individual level. It is divided in three major planes as mentioned below ⁽¹⁾.

- I. Divine Plane (*Plane of Infinite*).
- II. Universal Plane (*Plane of Existence*).
- III. Individual Plane (*Plane of Individual*).

(I). Divine Plane (*Plane of Infinite*): This is the plane of beginning and end of the beginning. It is the plane of supreme source of energy. All divine, universal and physical existence is attached with this supreme energy through subtle connectivity known as Divine-Universal-Individual Connectivity (DUIC). This is the plane of *Omniscient, Indwelling Controller* and the *Sources of All*. This is soundless. This is infinite, cannot be described in words and boundaries. This is *Atman*; the *Self*. This can be realized by the individual.



“AUMIC Planes”

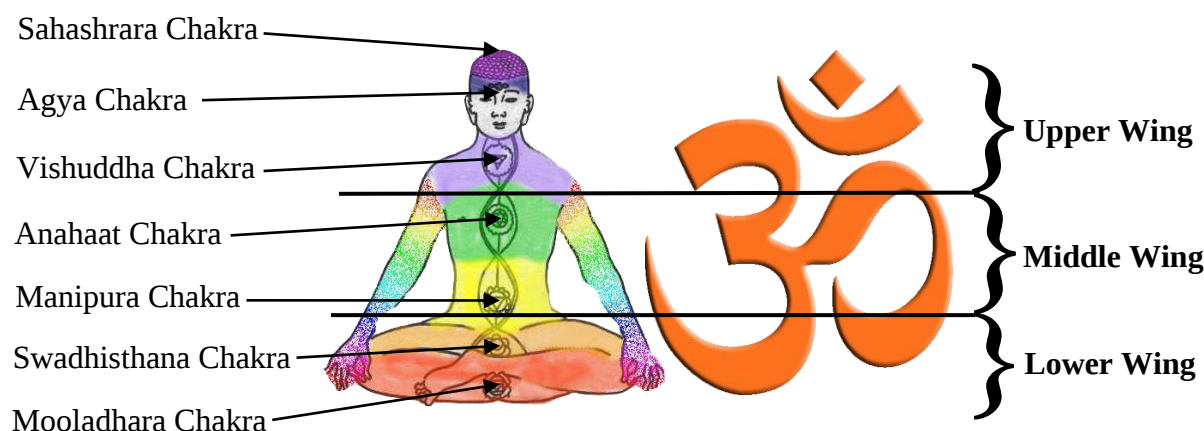
(II). Universal Plane (*Plane of Existence*): This is the lower plane and extends between divine and physical plane. It extends as high as per the Individual’s Visual Thought (IVT). *Individual’s Visual Thought (IVT) is the distance measured in terms of vision and thoughts. It is proportional to the individual’s spirituality and attainment.* It submerges into divine plane. This plane has the existing like zodiac, stars, planets and celestial bodies. It maintains inter and intra universal balances with the help of various zodiacs, stars, planets and other unknown celestial bodies.

(III). Individual Plane (*Planes of Individual*): This plane is also called Physical Plane. The physical shape of AUM (ॐ) has been derived from *Atherveda* and its allied *Mandukya Upanishads*. GOD (AUM) has created all the existing of the universe in the image of AUM.

Everything can be imagine within the AUM and the vice versa. Thus, each individual having physical body or structure in the image of AUM has its connectivity with GOD (AUM) through universal plane to divine plane.

CHAKRAL BODY AND AUM

We cannot bind the aumic science in strict modern scientific boundaries. The philosophy is the base of science. The systemic scientific knowledge has been derived from philosophy. The Chakral human body, in view of aumic philosophy could be very well understood as per Big Bang *theory* ***“GOD (AUM) in his own Image created the entire Universe.*** So for the human body is corned, AUM is present in each and every universal existing and every existing is in the image of AUM. The correlation of the Chakral human body and the broad divisions of aumic wings is given as under ⁽²⁾.



“CHAKRAL BODY AND AUM”

HOLISTIC STRUCTURE OF AUM

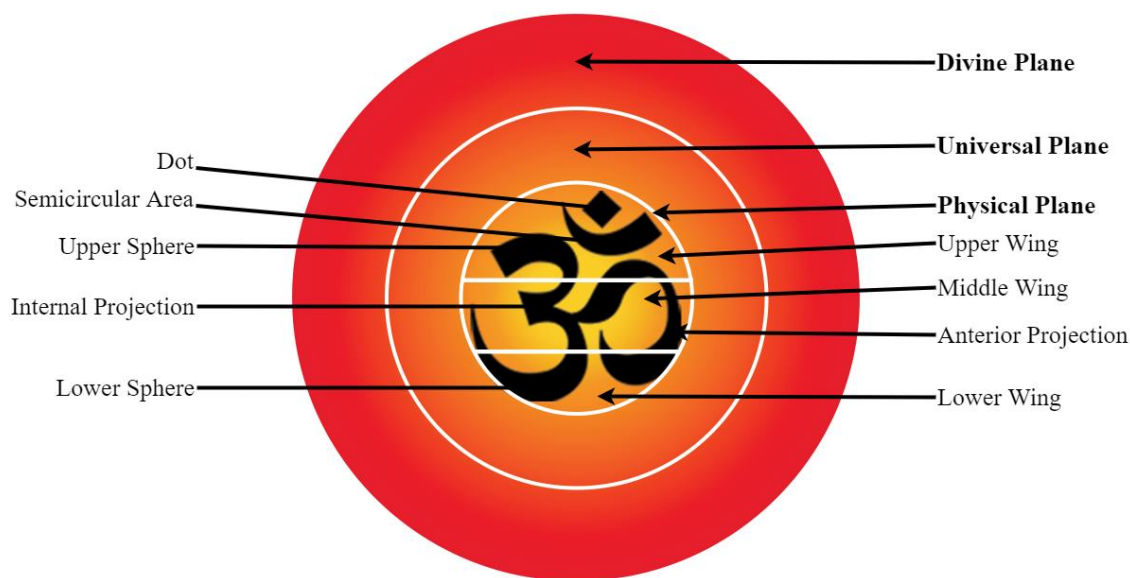
AUM is universally accepted in almost all major religions, race and cultures with deepest sense of similar pronunciation, feeling and realization. The study of AUM in spiritual scientific manner is performed under Aumology. An individual study in the image of AUM is required in order to understand the anatomical structure, physiological function, spiritual correspondence, chakral location and scientific demonstration. Here, AUM has been considered in context of a human body. The physical symbol has been divided into three major wings.

- (I) Upper Wing
- (II) Middle Wing
- (III) Lower Wing

(I). Upper Wing: This is the upper most structure of AUM. It includes - universal plane in its anterior, superior and posterior vicinity, upper semicircle with dot, vacuum between semicircular area and body of AUM, 30% of the upper sphere and 5% of the upper part of anterior projection of physical structure of AUM (ॐ). In qualitative terms, it is lightest

structure and is enriched with sky (*Ether*) and air (*Vata*) elements of five elements (*Punchmahabhutas*). It corresponds to *Akash Loka* of three cosmic sub-planes. It represents Pragyan and *Atman* component of the *Self*. It is the seat for throat Vishuddh Chakra), Agya Chakra, Sahashrara Chakra, Atmic and Parmatmic Chakra.

(II). Middle Wing: This is the middle structure of AUM. It includes - universal plane in its anterior and posterior vicinity, lower 70% of upper sphere, central body of AUM symbol (including entire internal and 85% of external projections), and upper 40% of the lower sphere. This is heavier structure and is enriched with fire (*Agni*) and water (*Jala*) elements of five elements. It corresponds to *Bhu Loka* of three cosmic sub-planes. It represents *Taijas* component of the *Self*. It is the seat of Manipura Chakra and Anahata Chakra.



“HOLISTIC STRUCTURE OF AUM”

(III). Lower Wing: This is the lower most structure of AUM. It includes fraction of universal plane in its anterior, inferior and posterior vicinity; 60% of the lower sphere and 10% of the anterior projection. This is the heaviest structure. It is enriched with earth (*Prithvi*) and water (*Jala*) elements of five elements. It corresponds to *Patal Loka* of three cosmic sub-planes. It represents *Vaisvanara* component of the *Self*. It is the seat for Mooladhara Chakra and Swadhisthana Chakra.

AUMIC PLANE AND HOLISTIC BODY

The correlation between AUM plane and holistic human body can very well understand by keeping in view the subtle division of AUM and holistic body. The corresponding relation in subtle AUMIC Plane and holistic body is given in coming table.

Sl. No.	AUMIC Plane	Holistic Body
1.	Divine Plane.	Pertaining to Divinity (Parmatmic and Atmic connectivity.)
2.	Universal Plane.	Between Buddhic body and Atmic body.
3.	Physical and Subtle Plane.	Physical and Subtle Body :
	I. Upper Wing	• Buddhic Body • Higher Mental Body • Lower Mental Body
	II. Middle Wing	• Astral Body
	III. Lower Wing	• Ethric Body • Physical Body

STRUCTURAL CORRELATION

The subtle and structural correlation of AUM with the subtle and physical human body (holistic body) and its associated physical body organs are given below:

Sl. No.	AUMIC Planes	Morphology	Corresponding Structures of Holistic Body
1.	Divine Plane	Pertaining to divinity and area around the universal plane	<i>Parmatmic and Atmic connectivity.</i>
2.	Universal Plane	It is linkage between individual's <i>Buddhic</i> and <i>Atmic</i> plane	Superconsciousness level. Corresponding to IVT, it is seat for <i>Sahashrara chakra</i> .
3.	Physical and subtle Planes of AUM	The entire structure of Monosyllable AUM	It involves Physical body and its various organs.
	a. Head	The upper semi circular area including dotted structure.	Head, brain, meninges (with <i>Buddhic</i> and higher mental bodies). It is seat of <i>Agya chakra</i> .
	b. Neck	The structure between head and upper sphere and anterior projection of body of AUM	Neck with great vessels, vital tubes (trachea, esophagus and spinal cord), thyroid and parathyroid glands, muscles, cervical vertebrae and other supporting structures. It is seat of <i>Vishuddha chakra</i> .
	c. Upper Sphere	It includes upper attached body of semicircular structure, upper part of anterior projection.	Upper limbs and upper part of the thorax (including upper and middle lobes of lungs), supporting structures (muscles, vessels and bones).
	d. Middle	It includes lower most	Lower lobe of lungs, heart,

	sphere	part of upper sphere, full internal and anterior projections and upper most part of lower sphere	diaphragm, liver and gall bladder, spleen, kidneys, pancreas and other supporting structures. It is seat for <i>Anahata</i> and <i>Manipur chakras</i> .
	e. Lower Sphere	In includes lower semi-circular structure of AUM, lower part of anterior projection.	Lower abdominal viscera, pelvic organs (including uro-genital system) and lower limbs and supporting musculoskeletal structures. It is seat for <i>Swadhisthana</i> and <i>Mooladhara chakras</i> .

REFERENCES

- 1 & 2. Dubey; Nagendra Prasad & Dubey Naveen Prakash; Basic Principles of AUM Therapy; AUMIC Body; Third Edition; 2022; P.19 & 20.

CHAPTER - 16

AUM THERAPY

जय जय कृपा निधान, सकल भुवन आधार
कण कण के संसार तुम, हरते सबका भार ⁽¹⁾

O! AUM, You are the ocean of Mercy, You withhold the entire Universe, You are the Universe of each molecule to carry them.

Therapy means treatment of disease or pathological condition with the involvement of various means, methods and materials. It has wider spectrum of coverage or restoration than treatment or healing alone. The proper term in AUM Therapy is Aumic Management which is comprehensive approach. It allows the universal creation (especially the human being) to lead a happy, healthy, prolonged, peaceful and blissful life. Aumic management / therapy takes care through Aumification of **all planes** (*cosmic, universal and individual*), **all bodies** (*physical, ethric, astral, lower mental, higher mental, buddhic and atmic*), **all health** (*physical, mental social moral, spiritual and environmental*) with **all possible tools and techniques** (*measures, means, method and materials*). It involves all spiritual, holistic, traditional and modern tools and techniques in treatment and healing. It is deeply associated with Motherly natural gift and Fatherly divine care. It also leads to the way of recognition of self with the *Self*.

- Introduction.
- Backgrounds.
- Basis of Management.
- Methods of Managements..

BACKGROUNDS

GOD created the universe in unique way and is present in all sentient and insentient as its soul. The divine presence makes the individual as whole (Entire entity). In other words, the wholeness is because of the presence of divine component as soul (*Atma*). According to *Srimad Bhagwadgita* ⁽²⁾.

संस्कृत

भूमिरापोऽनलोवायुःखंमनोबुद्धिरेवच।
अहङ्कारइतीयमेभिन्नाप्रकृतिरष्टधा॥
अपरेयमितस्त्वन्यांप्रकृतिर्विद्धिमेपराम्।
जीवभूतांमहाबाहोययेदंधार्यतेजगत्॥

ENGLISH

BhumirapoanloVayuh Rawam Mano Buddhirew Ch,
Ahankar Iteeyam Me Bhinna Prakritirshatadha.
Apreyemitastwnya Prakritim Viddhi Me Param,
Jiwbutam Mahabaho Yayedm Dhayte Jagat.

The summary of this rhyme is as based on these facts that every existing life has two Natures (*Prakriti*) i.e. Material Nature (*Lower Prakriti*) and Higher Nature (*Spiritual Prakriti*). The individual's Material Nature (*Lower Prakriti*) consists of eight folds i.e. **earth, water, fire, air, space, mind, intellect and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) of individual derived and in continuum with GOD (*Parmatma*).

BASIS OF MANAGEMENT

Nature is our Mother while GOD is Father. A child is considered to be more safe with the mother as she provides required nourishment and necessary care, provided the child remains in state of harmony with her, while father is to provide the guidance, extra guidance and right path in life. This all happens with the help of Supreme Aumic Energy (SAE) which is subtle and connected through Divine-Universal-Individual Connectivity (DUIC). This Supreme Aumic Energy cannot be scientifically demonstrated but can be realized by those who have attained or attaining the Ultimate Goal. (*AUM Foundation LLC, NY, USA on 23. November 2015*).

METHODS OF MANAGEMENT

Being an integrated holistic management (IHM), it involves all holistic, spiritual, traditional and modern tools and techniques in treatment and healing. Based on measures, means, method and materials, the Aumic management has been divided in three groups –

16.01. Aumic Remedial Management.

16.02. Aumic Material Management.

16.03. Aumic Ritual Management.

NOTE: The brief descriptions or all above management are mentioned as sub-chapter of chapter 16. For detailed descriptions readers are requested to kindly consult the Applied Concepts of AUM Therapy.

REFERENCES

1. Dubey; Nagendra P; AUM Prarthna; AUM Chalisa; Rhy.1, Second Edition 2015; P.2.
2. Srimad Bhagavadgita; Gita Press; Seventh Chapter; Shloka 4th 5th ; Fourth Reprint 2010; P92

AUMIC REMEDIAL MANAGEMENT

Keeping in view the presence of Omnipresent and Omnipotent in everything, the remedial management has been initiated. Aumic remedial management is the therapy for certain disease or pathological condition with the involvement of various means, methods and materials of the universe. It has wider spectrum of coverage or restoration through Divine-Universal-Individual Connectivity (DUIC). The proper term is aumic remedial management. It is a comprehensive holistic management. This section deals in details with the therapeutically prepare aumic medication and aumified medications. Aumified medicaments are prepared by aumic processing. Here, the material is procured from the nature. Based on the problems as per aumic diagnosis, the aumified medicaments are prepared with aumic ritual for the sufferers.

- Introduction.
- Sources of Medicaments.
- Medicinal Herbs Profile.
- Procurement of Materials.
- Preparation of Medicaments.
- Types of Medicaments.
- Aumification of Medicaments.
- Aumic Prescription.
- Route of Administration.

SOURCES OF MEDICAMENTS

As per divine facts all the medicaments lie between divinity and individual means within the ***Mother Nature*** in the universe. All the universal existing is useful in one or the other ways to all provided they are properly identified and used judiciously. The aumic rituals and medicaments are derived from three major sources.

- (I) Higher Sources.
- (II) Universal Sources.
- (III) Lower Sources.

I. HIGHER SOURCES: The higher source of an individual is his Soul a representative of GOD. The soul establishes the connectivity with individual lower Material Nature (*Lower Prakriti*). Thus, in every individual, the soul components come directly from GOD (*Parmatma*) at the time of conception during intrauterine life (IUL). The Soul carries mind (*Manah*) and sense (*Indries*) from earlier life. All the components are nourished throughout the life directly with cosmic energy. Thus, the major energy is derived from higher sources are ***Soul, Mind*** and ***Senses***.

II. UNIVERSAL SOURCES: The universe is full of the heavenly bodies (*Celestial bodies*) which emit light as constant energy for universal creations. Every universal existing receives it according to his celestial bodies. These heavenly bodies care for mainly the individual's holistic body which protects the physical body. There are many types of heavenly bodies. Out of these,

following three major types of celestial bodies are known effects – **12 Zodiac, 28 Stars and Nakshatras and 9 Planets.**

III. LOWER SOURCES: The lower sources are available around us. These are comprised of Material Nature (*Lower Prakriti*) like an individual. They are the part of the nature. They care for the physical body which has the same constituents as of the Material Nature (*Lower Prakriti*) i.e. Five elements plus mind, intellect and egoism. The sources of physical medicaments are:

- **Plants** - - Herbs, shrubs and trees.
- **Minerals** - Metals, gems and crystals.
- **Chemicals** - Elements as Solid, liquid and gases.

MEDICINAL HERBS PROFILE

It has been estimated that there are about 2, 50, 000 to 7, 50,000 species of flowering plants and herbs are available on the earth. Out of these, 10% are the medicinal plants i.e. 25000 to 75000. Out of these medicinal plants, 1% (250-750) has been scientifically proved to be of therapeutic use. These are used in orthodox medical system based on the information derived from Folk, Ethno medicine and traditional medicines ⁽¹⁾.

PROCUREMENT OF MATERIAL

The procurement is only possible from the lower resources as they are easily available universal materials. The higher resources are beyond the human reach. The usual medicaments are derived directly from - *plants, minerals, chemicals* and indirectly from *celestial* sources. Out all the lower sources, the plants and its various derivatives are preferred. Once the plant has been decided for an individual, the aumic healer procures the same or its part with the subtle approval / permission of the plant after the aumic ritual. In all case, before collecting the materials, the aumic rituals is made for the permission to take the required quantity of material for the purpose of preparation of medicament for healing and restoration of aumic health.

PREPARATION OF MEDICAMENT

After procurement of desired part in estimated quantity, the materials are cleaned properly and processed in aumic atmosphere where continuous chanting of AUM is going on in order to add the aumic vibration energy (*aumification*). The chanting is done either self created voice or with the help of continuous chanting devoice. During the processing, the medicament is prepared in accordance to the problem of the person as directed by the Aumic Practitioner. Usually, after preparation, the aumification is repeated for 1 hour which give the possibly highest desired **Absolute Concentrate AUM** (AC^0) i.e. $1AC^0=AC^0$. The desired higher and lower concentrations are depending on Nine Aumic Management Factors (NAMF) – *Age, Sex, and Believe in Divinity. Family Backgrounds, Nature of Food, Tradition and Culture, Nature of Problem, Condition of Suffers and Evaluation Status.*

AUMIC MOTHER MEDICAMENT: It is fully aumified preparation of medicament prepared from derivative source particular for the particular problem. This is the absolutely aumified preparation. This absolute preparation is also referred as highest possible AUM Concentration

represented as - AC^0 . This is also called aumic mother medicament which is **Absolute Concentration AUM AC^0** . This is presumed to be 100% concentration of the desired aumified medicament. In case of solid therapeutic substance, the identified material is prepared and processed aumically for 1 hour, this gives the highest desired Absolute Concentrate AUM (AC^0) i.e. $1AC^0=AC^0$.⁽²⁾

VEHICLES FOR MEDICAMENT: The vehicles are the material used to carry out the prescribed higher or lower concentration of aumified mother medicaments. In dispensing of medicaments following main nine aumic vehicles (NAV) are used:

- (1) Milk of Sugar.
- (2) Sugar.
- (3) Salt.
- (4) Aqua.
- (5) Honey.
- (6) Fruit Juices.
- (7) Oil /Ghee/Glycerin.
- (8) Camphor.
- (9) Auspicious Food.

AVAILAITY OF MEDICAMENTS: In aumic management mostly the natural medicaments are used but because of many factors we use even the commercially manufactured medicaments also. The commonly used available medicaments are available in following forms:

- Original form,
- Powder (*Churn*),
- Tablets,
- Globules,
- Aqueous solution,
- Decoction,
- Infusion,
- Paste,

TYPES OF MEDICAMENTS

There are various types of traditional and modern medications used in treatment and healing of various problems and diseases. Keeping all medicaments in view, the medicaments used are broadly divided in two groups:

- I. Aumic Medicaments.
- II. Aumified Medicaments.

I. AUMIC MEDICAMENTS: These are those medicaments which are procured and prepared in aumic atmospheres in order to get it fully aumified.

II.AUMIFIED MEDICAMENTS: These are the commercially prepared traditional and modern pharmacological preparations which are aumified later depending on various factors pertaining to the individual.

AUMIFICATION OF MEDICAMENTS

The commercially prepared modern and traditional medicaments are aumified for further use in accordance to aumic management. These medicaments aumified for 1 to 3 hours depending Nine Aumic Management Factors (**NAMF**) – *Age, Sex, Believe in Divinity. Family Backgrounds, Nature of Food, Tradition and Culture, Nature of Problem, Condition of Suffers and Evaluation Status*. The process used is by aumic chanting vibrations which aumify with its subtle aumic energy. Though, there may not be any visible change in macroscopic structure but there is definite holistic change (*subtle holistic changes*) due to aumic vibrations. The subtle changes take place through aumification. The effect of aumification leads to:

1. Reduced dose,
2. Increased efficacy and efficiency,
3. Reduce side effects,
4. Reduced toxicity,
5. Holistic effects.

AUMIC PRESCRIPTION

This is the way to prescribe the medicaments in therapeutic concentration along with aumic rituals and other necessary measures. The prescription is decided by the aumic practitioner. The Absolute Concentration (AC^0) of medicaments is $1AC^0$. Further prescription are as in terms of 3.0, 2.0, 1.0, 0.5, 0.25 AC^0 . The concentration depends on the problems concerned according to Nine Aumic Management Factors (**NAMF**) – *Age, Sex, Believe in Divinity. Family Backgrounds, Nature of Food, Tradition and Culture, Nature of Problem, Condition of Suffers and Evaluation Status*. Thus, the medicament is prescribed in total five concentrations i.e. two higher and two lower concentrations on either side of Absolute Concentration $AC^0 = 1$ of one hour of aumification. For higher concentration, the Absolute Concentrations are required to be aumified for two to three hours. In case of children the most commonly used concentration is 0.5 and 0.25 except in rare where Absolute Concentration (AC^0) is required.

ROUTES OF ADMINISTRATION

Besides using **Divine Universal Routes** (DUR) of administration, the aumically prepared medicaments are administered through following common routes.

(I) Oral Route: Most of the drugs and therapeutic agents are given orally. The orally administered drugs and therapeutic agents affect both the gastro intestinal tracts (GIT) as well as systemic effects as *Tablet, Capsules, and Syrup*.

(II) Parental Route: These routes are preferred when the oral administration is not possible due many medical and surgical reasons. The parental administration are administered through:

1. Ryle's Tube,

2. Intravenous Routs,
3. Injections through various Routes.
4. Implantation,
5. Natural Orifices.
6. Inter and Intra-sacs- *Peritoneal, Pericardial and Pleural*.

(III) Rectal Route: Some of the medicaments are administered through rectal route for local and systemic effects - as *Enema, Seitz bath, Dhauti etc.*

(IV) Inhalational Route: Some of the volatile substances are used through this rout as- Aerosols, Inhalers, Medicated, Nasal Decongestant, Neti etc.

(V) Local Application: Some of the aumified medicaments are applied locally on the skin especially in skin disorders and injuries as- *Washing, Ointment and Oleation etc.*

REFERENCES

1. Dubey ;N P ; Basic Principles of Integrated Medicine; Herbal Medicine; Revised Edition; 2002, P.60.
2. Dubey; Nagendra Prasad & Dubey Naveen Prakash; Applied Concepts of AUM Therapy; AUMIC Remedial Management; First Edition; 2022; P.107.

AUMIC MATERIAL MANAGEMENT

Besides, remedial and ritual managements, the aumic management are also performed with certain physical materials. These materials are basically comprised and derived from five elements which are the precursor of all sentient insentient of this universe. They obtained from the universe as well as from the individual's level. It may be used in isolation or in combinations. The prime thing is it should be aumified. Broadly, the materials used for aumic management are derived from the nature and are divided in two groups as mentioned below:

- Introduction.
- Eatable Materials.
- Non Eatable Materials.

- Eatable Materials.
- Non eatable materials.

EATABLE MATERIALS

Those materials used in one or the other way as food and drink are called eatable material. They are grouped in three categories:

- I. General Food.
- II. Additional Food.
- III. Auspicious Food.

I. GENERAL FOOD

The general food is necessary to lead a routine and regular normal life. The main constituents of vegetarian food are- *carbohydrate, protein, fat, vitamins, minerals and water*. The pure combination of these constituent is called vegetarian food, when the animal or its parts are added to food, it becomes non-vegetarian food. Thus the foods used in various combinations and are divided in three categories.

- A. Pure Food (*Satvic Food*).
- B. Kingly Food (*Rajas Food*).
- C. Mixed Food (*Tamasic Food*).

A. PURE FOOD (SATVIC FOOD): These are simple, natural food and drinks directly derived from plants and animals (milk, oil and ghee) in pure natural form without any harm to them. In order to make them eatable, there is hardly any alteration and modification in its original form. Such foods have long lasting effects in the body. It includes - *Fruits, fruit juice, milk and its products, raw vegetable, grains and naturally available minerals*. Most of the consumers of such food have long life. Those who use such diet have longer peaceful and blissful life provided he has also added aumified life style.

B. KINGLY FOOD (RAJAS FOOD): These are compound food and drinks. They are derived from plants and animals. They are consumed in various forms from simple to spicy one. Such foods contain excessive oil, fats and spices. The main constituents of such foods

are mainly derived from plants. It does not contain animal parts. Such food includes- *Raw vegetable, cooked, fried and roasted vegetable and or animal products* in excess. Most of the consumers of such food have average ruling life.

C. MIXED FOOD (TAMASIC FOOD): These are mixed and complex food and drinks. They are derived from plants and animal. It comprised of live and dead products derived from plants and animals. Besides the food, the consumers use various liquors as alcohol (wine) and other beverages in irregular manner. Such food includes- *Raw vegetable, cooked, fried and roasted vegetable and animal meat products*. Majority of the consumer of such food and drinks have short and measurable life.

II. ADDITIONAL FOOD

These are mostly vegetarian spices, juices, medicaments derived from plants and natural resources used in addition of routine food and drinks. It includes – *Spices, juices, minerals, medicaments*.

III. AUSPICIOUS FOOD

These foods and drinks are called *Prasadam*. These are made up of pure (*Satvic*) vegetable and animal products. The food is first offered to GOD and then distributed to devotees. The common auspicious foods are - *Holy water, Charnamrit, Bibhuti, Prasadam (Leaves, Flowers, Fruits and Sweets)* etc.

NON EATABLE MATERIALS

These are natural materials not use as food or drinks. They ate related to the individual celestial structures. These are derived as salt and minerals from the nature. These materials are used in one or the other forms in various religions all over the world. These materials are grouped in two groups:

- I. Gems.
- II. Auspicious matters.

I. GEMS

Gem (Syn. *Fine gem, Jewel, Precious stone etc*) is non eatable materials. Most gemstones are hard. In modern use the precious stones are *Diamond, Ruby, Sapphire and Emerald*. The stones are identified by gemologists. The description of gems and their characteristics is described in gemology. Gemologist identifies GEM using chemical composition. For example, diamonds are made of carbon and rubies of aluminum oxide. Gemstones are classified gems into different groups, species, and varieties. Gems are characterized in terms of *refractive index, dispersion, specific gravity, hardness, cleavage, fracture and luster*. Some more qualitative and valued are:

A. .SEVEN PERCIOUS STONES: Strictly speaking the precious stones are only seven in number. They are - *Diamond, Pearl, Ruby, Sapphire, Emerald, Oriental cat eye and Alexandrite.*

B. LUCKY STONES: *Jade* a semi precious stone is the attractive sister of *Aventurine*, *Jades* associated with money, luck and prosperity. Jade are a stone of good fortune and its divine powers of manifestation.

MODE OF ACTION OF GEMS: The Gems are in practice from centuries. It emits light waves which affects the individual's zodiacs, stars and planets. Gems are identified and aumified for a particular period with *AUM Mantras and Bijakshra* and then used accordingly on the direction of the Aumic healer. It helps by correcting the problems caused by celestial bodies. Gems emit the effective lights of appropriate wave length in astral body of the individual which intersect the adverse effects of opposite celestial bodies from universal plane. The aumified gems emit strong light wave to aumilify the accumulated ill effects in physical body.

II. AUSPICIOUS MATTERS

All the matters used as symbols of worship and meditation as **Statues, Auspicious Symbols, Logo and Religious materials** as - *Japamala, Rudraksh, Divine Locket, Rings* etc. used by the individual in self or as mass. These matters are aumified for a particular period and then used as per direction of the Aumic healers.

AUMIC RITUAL MANAGEMENT

Aumic ritual management is process of Divine Cosmo-Universal Healing (DCUH) through Divine-Universal-Individual-Connectivity (DUIC) process initiated through vibrations created by the aumic sound energy. The entire process happens through aumification. AUMIC vibrations of varying frequencies (volume) helps in restoring and re-establishing the coordination between **Basic Nature** (*Inferior Prakriti*) i.e. earth, water, fire, air,

space, mind, intellect and egoism and **Superior Nature** (*Higher Prakriti*) i.e. the Soul (*Atma*) of the individual. Rituals are the prescribed process of performing the religious services under prescribed method for wellbeing of any one at any stage or sphere of life.

In Aumic ritual management, the process is based on the vibrations energy which is created by performing various types Aumic rituals depending on situation. Here, the Aumic sound vibration (AVS) of varying pitch, intensity and duration is taken in account to produce sufficient Aumic vibrations to help the sufferer by Aumification. The details have been described under AUMIC healing in another chapter of this book in drugless healing.

- Introduction.
- Principles of Healing.
- Aumic Pathway.
- AUMIC Merger.
- Creation of Aumic Vibrations.
- Mode of Healing.

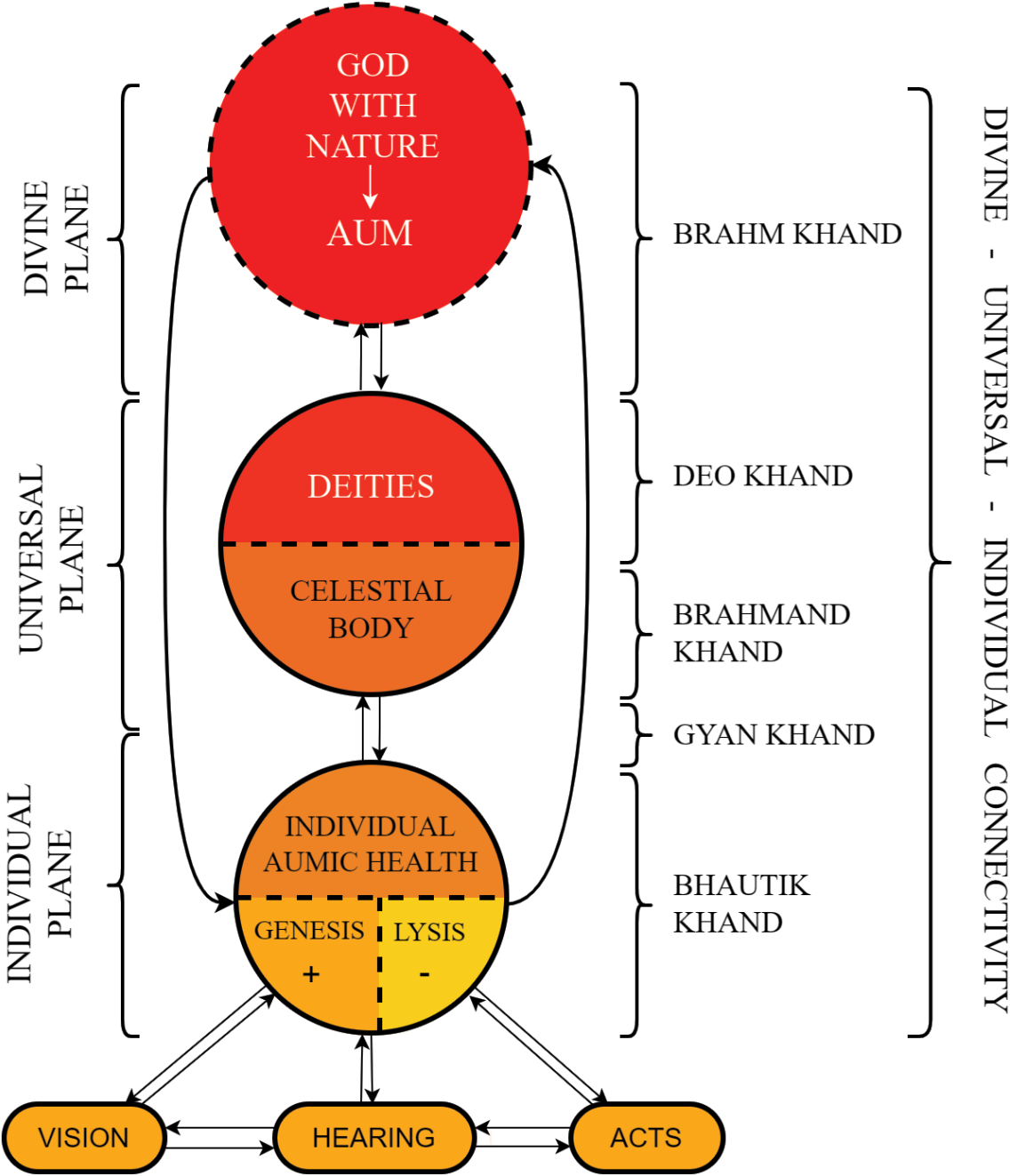
PRINCIPLES OF HEALING

It acts on the principles of restoration and elimination. The aumic vibrations energy of various frequencies lead to aumification which restore the positivity of vitality through Divine-Universal-Individual-Connectivity (DUIC) from divine cosmic, universal and individual's planes and eliminates the negativity in the universe for its recycling.

AUMIC PATHWAY

Divine Universal Individual Connectivity (DUIC) is an aumic pathway between GOD (AUM) to an individual self. It is the subtle link between divinity and the individuality. The explanation of various plane and Khands (*Divisions*) explain the way of invisible divine connectivity between the individual and GOD. The pathway passes through **Three Planes i.e. - Divine, Universal and Individual** and **Five Cosmic Khands i.e. - Brahm, Deo, Brahmand, Gyan and Bhautik**. It has long pathway from Supreme Self to individual self connected with divine thread from one end to another end. The diagrammatic representation (*Flow Diagram*) of aumic pathway known as divine universal individual connectivity (DUIC) is given coming page ⁽¹⁾.

“DIVINE UNIVERSAL INDIVIDUAL CONNECTIVITY (DUIC)”



“FLOW DIAGRAM OF AUMIC PATHWAY”

AUMIC MERGER

Aumic merger is a process of the individual's origin, stay, acts and ultimate merger with GOD (AUM). Those who have come have to go back to the ultimate. The entire process is the mystery of GOD and is universal truth. Every individual born grew up, performed assigned duties within the allotted span of life and ultimately submerges with GOD (AUM). During the present life, he performs the acts according to the past acts (*Purvkarms*) as assigned from previous life. The past acts are carried to present life through the **Soul** along with mind and senses. Depending on the past acts, the person acts in present life. Human being has rights of newer acts not the other living being. The other living being has to act in accordance to his past acts (*Purvkarms*). In other word we can say, the present life is the mirror of past life. The human being is send with an opportunity to improve the present life with good acts (*Karmas*) leading to good *Sanskar* which clears the way to submerge with GOD (AUM). According to AUM Katha, the way of merger has been described as:

जो मन वचन कर्म से स्वामी, तेरे शरण में आवै,
सुख, समृद्धि, आयु, बल, पावै, परम रूप हो जावै।
ओम् कथा की भाव धारणा, जो कोई मन से ध्यावै,
नागेन्द्र तव कृपा से ब्रह्मन, तभी उसे अपनावै॥⁽²⁾

Meaning: O! GOD (AUM), those who come to your shelter with complete surrender of mind, speech and acts, he gets all required worldly matters, prosperity, ages and strength and get modified like You. Those who sincerely meditate and practice the essence of AUM Katha, according to Nagendr, then only O! Brahman, you accept him and he merges with yourself.

CREATION OF AUMIC VIBRATIONS

The Aumic vibrations are created by chanting the sound AUM. The pitch of the sound varies from whispering to loud one depending on many factors pertaining to the individual. Though, all methods of vibrations act at all planes and holistic body of the individual. Out of all, some methods start influencing and healing more from the inner self, some from outer self and some both ways. So for the aumic ritual management is concern, the following methods are used to create the desired aumic vibrations ⁽³⁾.

1. AUM Invocation.
2. AUM Chanting Device.
3. AUM Brahma Mantras.
4. AUM Bijakshra.
5. AUM Yoga.
6. AUM Meditation.
7. AUM Agnihotra.
8. AUM Yagya.
9. AUM Yantra.
10. AUM Prayer.

1. AUM Invocation: Every individual being, irrespective of caste, creed, religion or race has right to invoke AUM according to their religion, culture and traditional. The invocation is to be performed in proper way by the individual at particular *pitch (volume), duration, posture and time*. It is a way to initiate the holistic influence and healing from inner self. The self chanting initiates inner healing first followed by the outer. It can be performed either alone or in group.

2. AUM Chanting Devices: It is manmade mechanical device (MMD) for continuous chanting of AUM. It is also called non-stop chanting device (NSCD). This type of Aumic vibrations has aumifying effects on mass. It influences and heals all the layers of holistic body to an extent to resist against all the evil and devil stimuli. The mechanical devices are recommended for all i.e. self, family and surroundings including animal and plant kingdoms.

3. AUM Brahma Mantras: These are the sacred *Mantras* which begin and end with syllable AUM. They are recited or chanted at particular *pitch (volume), time, duration and posture*. AUM Brahma Mantras are used for individualized problems and disorders. This is decided from the name, date and place of birth, problems, involved chakr and their deity. These have first inner influence followed by the outer influence. Depending on the problem the affected Chakr and related deity is healed and recited with aumic Mantras.

4. AUM Bijakshra: Every Chakr is having a Bijakshr. The Bijakshr is recited meditated. The recitation is made at particular *pitch (volume), time, duration and posture* focusing on particular chakr. It has inner influence and healing on chakr followed by the outer influence.

5. AUM Yoga: It clears the way through both external and internal cleaning. Here, individual is directed to sit in comfortable posture presuming him-self sitting within the AUM (*AUM Asan*) and advised to concentrate on the symbol of AUM with closed eyes or sit in relaxed position and face symbol of AUM. In case of any physical disability or disorder, the individual is directed to follow the above steps in most comfortable posture. This method has first outer influence and healing followed by the inner influence and healing leading to relieve and realisation of self.

6. AUM Meditation: It is later stage of AUM Yog. Here, individual is directed to contemplate the thinking of AUM inwardly. The person is directed to sit according to his convenient and realize that he is enveloped within AUM. This is followed by contemplation of thinking inwardly by repeating AUM. The meditation has influence followed by realization of self.

7. AUM Agnihotra: It is an individual or collective effort to perform AUM Agnihotr by invoking AUM Brahm Mantras. The effects of Agnihotr come by creating the positive vibration in self and surrounding. It clears all the planes of individual. It brings the positive alignment through divine- universal- individual connectivity (DUIC).

8. AUM Yagya (*Hawana*): It is a collective effort. It is performed by doing AUM Yagy (*Hawan*) with AUM Brahma Mantras. The Yagy (*Hawan*) is performed with Hawan material which is comprised of- Grains, Ghee, Sugar, Camphor/leaves of auspicious plants (*Tulsi, Mango, Asoka, Pipal and Sandal woods* etc.). This material is put in the fire with added AUM before and after the specified Mantras and deities. The Yagy create fumes to form the clouds for raining for the benefits of all creations. The Yagy purifies the individual, family and surroundings at

individual level followed by the environmental and the universal. It brings the positive alignment of divine- universal- individual connectivity.

9. AUM Yantras: Each religion uses some symbol for their worship and meditation. All the symbols have universal origin in one or the other way. These are made-up of worldly materials and signify the presence of divinity according to individual religion, race and community. In aumic healing, they are called AUM Yantras. These *Yantras* are meditated to bring holistic effects. Here, individual is directed to sit in relaxed posture and directed to constantly visualize the *Yantr* with repetition of the name of deity indicated for the *Yantr* with added AUM in the beginning and end of the name. The constant visualization of AUM *Yantr* brings the changes at mental levels to induce positive intuitions and thoughts first in higher bodies then in physical body. The common spiritual AUM *Yantras* are made up of metals as - Brass, Copper, Steel, Silver and Gold or otherwise. Metallic AUM *Yantras* are preferable because of being a good conductor. The common *Yantras* are: **AUM, Trishule, Shree Yantr, Swastik, Crass, Wheel, Bow & Arrow, Circular Ring and Statues.**

10. AUM Prayers: It is an individual way of worship to AUM (GOD). It is performed with comprehensive holistic verses of Almighty GOD (AUM). The aumic verses are available in **AUM Katha (Khand)** having five divisions (*Brahm Khand, Deo Khand, Brahmmand Khand, Gyan Khand and Bhautik Khand*) and **AUM Prayer** having three components – i.e. *AUM Chalisa, Aarati and AUM Brahm Mantras*. These are highly charged with supreme source of energy (SSE) for welfare of all the universal creations. It completely cleans (inner and outer self) the individual and his surrounding to clear the way to perfect aumification leading to divinity.

MODE OF HEALING

Here, the aumic energy is generated through above define aumic processes and sound energy of varying intensities which enters in individual's higher and lower body planes. After entering the energy in various planes of the body, it acts on the target cells, tissues and organs where the varying degree of vibration moves takes place to dislodge and mobilize the obstruction caused by negativity. Thereby it reestablishes the positivity and removes the negativity from the individual's cells, tissues and organs through various defined and ill-defined opening of the body. This is operated through the process of aumification. This process also creates aumic resistance (*immunity*) in the individual for further prevention of the problems, disorders and diseases. Thus, the aumic resistance provides lifelong aumic holistic care effects.

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INTEGRATED EVALUATION

Before the modern, the traditional medicines were in existence since the origin of human being in one or the other forms. These traditional medicine were names as - ***indigenous, unorthodox, alternative, ethno, fringe, folk, unofficial traditional medicine and healing*** ⁽¹⁾. Modern medicine initiated

around 16th century and developed a lot because of its scientific grounds. The aetiology and evaluation is the back bone of modern medicine. In traditional medicine there were traditional ways of evaluation which are having its roles in modern medicine also. Thus, to have the knowledge of important traditional evaluations and their integration with modern evaluation is of great importance in implementing the integrated evaluation.

- Introduction.
- Integrated Evaluation.
- Roles of Evaluations.
- Types of Integrated Evaluation

INTEGRATED EVALUATION

Integrated evaluation is defined as– *Combination of the modern and traditional evaluations and development of its teaching, training, treatment, research and national implementation on possible scientific parameters. The best integration is the combination of all evaluations in one combination but it can even be done in isolation also as per condition problems”.*

ROLES OF EVALUATION

This evaluation is the broad base to detect the cause of problems pertaining to individual. The integrated evaluation has following roles in solving the problems of individual.

- To evaluate the status of Individual and community health.
- To evaluate the root cause of the problems, sufferings, disorders and diseases.
- To evaluate the prognosis and fate of individual.

TYPES OF EVALUATIONS

Our *Rishis* and *Sages* had strong observatory gifted power to observe most of the problems of individual. In the field of evaluation, the traditional practitioners had practiced the traditional medicine and healing with the involvement of their mental faculty keeping in view the problems, sufferings, disorders and diseases. The traditional evaluations were based on intuitions, experience, culture and civilization. The modern medical science being scientific is more mechanical and evidence based. Based on the long list of evaluations of various groups, the World Association of Integrated Medicine has groped the all evaluations in integrated evaluation under following groups:

- 17.01. Observatory Evaluations.
- 17.02. External Evaluations,
- 17.03. Modern Evaluations.

- 17.04. Integrated Constitution Evaluations.
- 17.05. Holistic Evaluations.
- 17.06. Astrological Evaluations.

Note: *Each evaluation has been described as separate chapter and furthers their sub-chapters on coming pages.*

REFERENCE

1. *Bannerman; R.H., Bruton John and Cwen Wen-Chieh*, Traditional Medicine and Health Care coverage; Introduction, World Health Organisation, Geneva, Reprint 1988, P.9.

OBSERVATORY EVALUATIONS

The observatory or visual evaluation is process where the practitioner/ healer observe the individual from certain distance without touching or having any conversation with the concern person. The minimum distance between the healer and the sufferer should be three Meter. An experienced healer / practitioner observes and makes a tentative or even confirmatory diagnosis of much disorder without further any evaluation in a first glance or sometimes in second or third visit. This makes very positive impacts on the sufferer as well as the person accompanying him.

- Introduction.
- Observatory Parameters.
- Parameters and Findings.

OBSERVATORY PARAMETERS

The observatory evaluations are performed by visualizing the individual from a distance of at least three meters. The following parameters are usually observed.

1. Attitude.
2. Behaviours.
3. Looks.
4. Way of walking (Gate).
5. Response.
6. Nature.

Under above heads, certain findings are noted which may lead correlation with some common problems. The observatory evaluation may also give direction towards the nature and seriousness of the problems and its management.

PARAMETERS AND FINDINGS

The above parameters are evaluated and findings are analyzed. The most probable findings are noted. The common parameters, observatory findings and probable suffering are as under.

Sl. No.	Parameters	Observatory Findings	Probable Sufferings
1.	Attitude	Normal/Silent/Violent	Mental State
2.	Behaviors	Cooperative/Non- cooperative	Mental State
3.	Look	Healthy/ Ill-looking	Normal to Chronic Illness
4.	Gate	Normal/ Draggling	Healthy to drunken
5.	Response	Proper/slow/non responsive	Mental Status
6.	Nature	Simple/Meditative/Disturbed	Related Associated Problems

The summary of above parameters helps in attaining the personal attitude, behavior, look/ outlook, way of moving / walking, response to external and certain stimuli along with nature. Based on these certain observatory, external, internal, constitutional, traditional, holistic and if required certain modern evaluation is further indicated and carried out.

EXTERNAL EVALUATION

What we see externally is physical body which is a fraction of visible holistic body. Physical body is a condensed mass of energy. In terms of holistic body it is something more than visible physical body. The external evaluation is process of individual by observation of certain parts of physical body or organs externally. The external evaluations are of prime importance in all systems of treatment and healing in order to reach for proper diagnosis and further management. The external evaluation is back bone of internal evaluation and assessment. External organs are considered as a mirror of certain internal organs. It is performed on the physical body and helps a lot in diagnosis and management of problems, sufferings, disorders and diseases.

- Introduction.
- Parts to be evaluated.
- Evaluation of Nail.
- Evaluation of Pulse.
- Evaluation of Face.
- Evaluation of Lips.
- Evaluation of Eyes.
- Evaluation of Tongue.

PARTS TO BE EVALUATED

As we know the physical body part of aumic holistic body is visible. Some of the physical external parts of body are the mirror of internal organs problems. Thus, the following common external parts are evaluated.

- I. Evaluation of Nail.
- II. Evaluation of Pulse.
- III. Evaluation of Face.
- IV. Evaluation of Lips.
- V. Evaluation of Eyes.
- VI. Evaluation of Tongue.

I. EVALUATION OF NAIL

During the evaluation of nail, one should keep in view the evaluation of its colour, contour and shape. It reveals the under mentioned common disorders.

Sl. No.	Parameters	Observatory Findings	Disorders
1.	Colour	• Pale	• Anemia
		• Yellow	• Liver disorders
		• Blue	• Heart and Lung disorders
		• Lunar changes - Blue Luna* - Red Luna*	- Liver disorders - Cardiac disorders
		• White spots on Nails	• Calcium deficiency

2.	Contour	• Dryness	• Dehydration
		• Bitten Nail	• Nervousness
		• Steeped surface	• Malnutrition
		• Longitudinal striations	• Mal absorption
3.	Shape	• Spoon shaped	• Iron deficiency
		• Clubbing of various grades	• Congenital heart and Supportive lung diseases as- <i>Lung abscess, empyema bronchiectasis and chronic bronchitis.</i>

***Luna** – It is the basal crescent of the nail. In normal healthy individual, its colour is white.

II. EVALUATION OF PULSE

Pulse diagnosis is in practice since long. In Indian system of medicines (*Ayurvedic, Unani, Siddh, Yog and Naturopathy*), the practitioners have considered three types of pulses depending on the body humors. These are of the three types.

- A. Air (*Vat*) Pulse.
- B. Bile (*Pitt*) Pulse.
- C. Phlegm (*Kaph*) Pulse.

Evaluator Differentiation: Based on the following parameters, the clinical differences in various types of pulses are mentioned as under:

Sl. No.	Parameters	Air (<i>Vat</i>) Pulse	Bile (<i>Pitt</i>) Pulse	Phlegm (<i>Kaph</i>) Pulse)
1.	Felt by	Index finger	Middle finger	Ring finger
2.	Rate	Faster (80-90) beat per minute	Normal (70-80) beat per minute	Slow (60-70) beat per minute
3.	Rhythm	Irregular	Regular	Regular
4.	Volume	Low	High	Moderate
5.	Feeling	Feeble	Prominent	Steady
6.	Temperament	Cool	Hot	Warm
7.	Animal feeling	Snake	Frog	Swan

In western modern medicine, the pulse diagnosis is not absolute. It is supported by other diagnostics according to disorders. Some of the cardiac problems are decided on the basis of the rate, rhythm and volume of the pulses.

III. EVALUATION OF FACE

Face is the mirror of the mind. It is evaluated for its look, colour and wrinkles. The following impressions are drawn from the face.

Sl. No.	Features	Disorders
1.	III – looking	• Chronic Illness
2.	Dry face	• Dehydration
3.	Puffiness of lids	• Kidney disorders
4.	Pale colour	• Anemia
5.	Horizontal wrinkles	• Worry and anxiety
6.	Vertical lines between eyebrows	• Left side Emotion in spleen • Right side Emotion in liver

IV. EVALUATION OF LIPS

The combination of upper and lower lips is responsible for pronunciation of the sound. It gives ideas of many disorders and diseases pertaining to the thoracic and abdominal organs.

Sl. No.	Features	Disorders
1.	Dry lips	• Dehydration
2.	Angular cracks	• Vitamin B Complex deficiency
3.	Pale	• Anemia
4.	Brown spot	• Chronic indigestion • Worm infestation
5.	Bluish lip (Cyanosed)	• Congenital heart disease
6.	Blackish charred lips	• Smokers

V. EVALUATION OF EYES

Eye gives evaluation of its own as well as the many other systemic problems. It is called the mirror for many internal disorders and diseases. The following conditions can be observed through the eyes.

Sl. No.	Features	Disorders
1.	Frequent blinking	• Nervousness and anxiety
2.	Pale	• Anemia
3.	Yellow	• Liver disorders
4.	Prominent	• Thyroid's dysfunction (<i>Exophthalmos</i>)
5.	Small Iris	• Weak joints

VI. EVALUATION OF TONGUE

Tongue is also a representative of many internal organs and their hidden disorders. The specific area indicates the involvement of the specific system. In traditional Chinese medicine (TCM), the tongue has special role in diagnosis and decides the acupuncture points. In general the tongue gives following impressions of various disorders.

Sl. No.	Features	Disorders
1.	White tongue	• Phlegm (<i>Kaph</i>) derangement and accumulation of mucous
2.	Red yellow green	• Bile (<i>Pitt</i>) derangement
3.	Black to brown	• Air (<i>Vat</i>) derangement
4.	Dry	• Dehydration
5.	Pale	• Anemia
6.	Bluish colour	• Congenital heart diseases

MODERN MEDICAL EVALUATION

Before the modern medicine came in existence, the traditional medicines were in existence since the origin of human beings in one or the other forms. These traditional medicine were names as - *indigenous, unorthodox, alternative, ethno, fringe, folk, unofficial traditional medicine and healing* ⁽¹⁾.

- Introduction.
- Approach to Diagnosis.
- Clinical Evaluations.

Modern medicine initiated around 16th century and developed a lot because of its scientific grounds. In modern medicine, we believed that the disease appears due to a definite etiological agent leading to change at cellular levels which gradually spread to tissue and organ levels with various clinical manifestations which are diagnosed by various diagnostic tools and are treated medically and or surgically.

APPROACH TO DIAGNOSIS

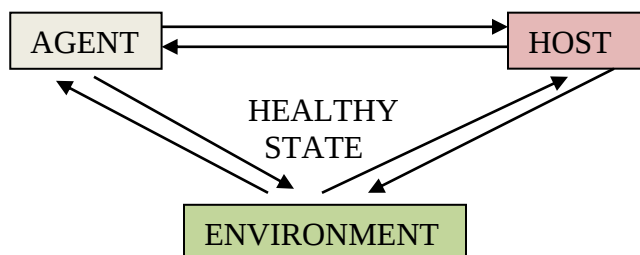
The approach in modern medicine to have proper management of disease is based following steps:

- I. Trio – Factors (Disease Factors).
- II. Pathogenesis and Pathology.
- III. Clinical Features.

I. TRIO-FACTORS:

According to modern medicine occurs due to vitiation of the '**Trio-Factors** (disease factors') i.e. **agent**, **host** and **environment** which are like three factors of Indian System of Medicine (Ayurveda, Siddha and Unani medicine). These three common factors called Tridoshas in Ayurveda, Siddha and Unani medicine. The Tridoshas are Air (*Vata*), Bile (*Pitta*) and Phlegm (*Kapha*). The vitiation of either one or more factors leads to the cause of problems which further start producing Waste called Malas. The Malas (Waste) produced at cell to systemic levels and flow through the micro and macro channels and ultimately block it and produces symptoms and signs.

These trio-factors depend on various known causes enumerated by proving them scientifically. In a healthy individual, these factors remain in state of equilibrium. The relation of trio-factors in state of health is shown diagrammatically as under ⁽²⁾.



“Diagrammatic Representation of Trio Factors”

II. PATHOLOGY AND PATHOGENESIS:

In modern medicine, the disease is caused by definite etiological factors falling to any one of the trio-factors. Any disturbance to any one factor disturbs the health and leading to lesion and further the disease. The prognosis of diseases depends on following factors:

- Intensity, quantity and severity of agent.
- Individual's resistance (*Host-Immune Response*).
- Environmental factors.
- Mode of entry of agent.
- Involvement of cells and organs.
- Institution of medical aid.
- Other attributing factors related trio-factors.

III. CLINICAL FEATURES:

Depending on pathogenesis, the pathological changes the problem appears are termed as clinical features. The patient comes to physician with definite complaints called Symptoms. The physician examines the patient and elicits the findings called signs and made his provisional diagnosis. For confirmation of diagnosis is made with various.

CLINICAL EVALUATION

Diagnosis is the most important basis of scientific medicine and management. Some of the commonly used diagnosis tools are mentioned on coming page.

- (1) **Routing Examination:** These investigations are common in most of the diseases.
 - (d) **Blood Examination-** Total White Blood Corpuscles (WBC), Red Blood Corpuscles (RBC), Hemoglobin (Hob) and Erythrocyte Sedimentation Rate (ESR).
 - (e) **Urine Examination** – Physical and Chemical Examinations.
 - (f) **Stood Examination** – Macroscopic and Microscopic Examination for Colour, Consistency, Worms, Blood, Ova, Cyst and other abnormal matters observed macroscopically.
- (2) **Biochemical test:** Depending on disease.
- (3) **Cultural and Sensitivity Examination :** Sample of various discharged body fluids and excreta are taken and subjected for growth of organism if any and its sensitivity to specific antibiotic or any therapeutic agent to decide the treatment of diseases to specific antibiotic or any therapeutic agent to decide the treatment of diseases.
- (4) **Histopathological Examination:** Depending on disease, the tissue is taken and histological changes are seen to decide its prognosis and line of treatment.
- (5) **Serological Examination:** Depending on diseases.
- (6) **Immunological Examination:** Depending on diseases.
- (7) **Radiological Examination:** depending on involvement organs and systems.
- (8) **Ultra-Sonographic (USG) Examination:** To decide the origin and extent of lesions.
- (9) **Co-Axial tomography:** depending on system and lesions.
- (10) **Magnetic Resonance Imaging:** Depending on lesions.

(11) Radio-Nuclides Studies: Depending on lesions.

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INTEGRATED CONSTITUTION EVALUATION

Integrated Constitution Evaluation (ICE) is process of combined evaluation with the factors of traditional, modern and holistic medical systems based on Indian System of Medicine to ascertain the major cause of the problems and its further management.

The physical body of an individual is comprised of three humors (*Tridoshas*), seven body tissues (*Saptadhtus*) and five elements (*Punchmahabhutas*). A person is healthy when all the constituents are in state of equilibrium. Any imbalance leads to production waste products (*Malas*). In due course of life these Malas flow through micro and macro channels in the body and ultimately block the channels depending of the waste products and cause problems and diseases. Efforts were made by our ancient sages (*Rishis*) and Ayurvedic Physicians (*Vaidyas*) to develop various diagnostic tools and they succeeded also to certain extents to find out the cause of illness and its holistic management. There are urgent need of emergency measures and more specific and sensitive diagnostic tools in traditional medicine. The World Association of Integrated Medicine (WAIM) has integrated some of the modern, traditional, holistic and spiritual parameters in the light of modern evaluations.

- Introduction.
- Constitutional Parameters.
- Observation.
- Calculation.
- Interpretation.

CONSTITUTIONAL PARAMETERS

The integrated constitution evaluation (ICE) is made on the basis of following 22 parameters and their associated variables.

1. Body built.
2. Look.
3. Eyes.
4. Face.
5. Appetite.
6. Liking of food.
7. Liking of weather.
8. Mental status.
9. Mood.
10. Memory.
11. Nature.
12. Nail.
13. Bowel habit.
14. Organs (*Indries*) Control.
15. External Response.
16. Sleep.
17. Skin status.
18. Thrust.
19. Vocal status.
20. Common causes of disorders.

21. Common disorders.

22. Aumic Reflexion.

OBSERVATIONS

Under the above parameters, the following observation are evaluated and observed to decide the Constitution (Nature) of the person. The nature helps in the deciding the specific protective and healing modality. The observation is based on certain interrogation and visual observation.

Sl. No.	Parameters	Air (<i>Vat</i>)	Bile (<i>Pitt</i>)	Phlegm (<i>Kaph</i>)
1.	Body Built	Tall and lean	Medium	Proportional
2.	Look	Ill looking	Angry looking	Sad looking
3.	Eyes	Small	Medium	Large
4.	Face	Long	Oval	Round
5.	Appetite	Irregular	Excessive	Normal
6.	Liking for Food	Hot oily dishes	Simple food	Simple hot food
7.	Liking of Weather	Hot	Cold	Medium
8.	Mental Status	Fickle mind	Average	Good
9.	Mood	Changes quickly	Slow changes	Steady
10.	Memory	Short term best	Good in general	Long term best
11.	Nature	Early irritable	More irritable	Less irritable
12.	Nail	Dull	Shining	Less shining
13.	Bowel Habit	Constipated	Often semi solid	Normal
14.	Organs (<i>Indries</i>) Control	Variable	Moderate	Strong
15.	External Response	Variable	Average	Good
16.	Sleep	Disturbed	Average	Sound
17.	Skin status	Dry	Excessive sweating	Oily body
18.	Thrust	Irregular	Excessive	Normal
19.	Vocal Status	Very talkative	Average	Silent
20.	Cause of Disorders	Air born	Water born, Enzymatic, Hormonal	Mixed infections, Endocrinal, Major Channel blockage
21.	Common Disease	Tuberculosis, Pneumonia, Bronchitis, Paresis, Paralysis, and Mixed disorders	Hepatitis, GB stones Diarrhea, Dysentery, Renal , Thyroid, Diabetes Hypertension, AMI, Genito- urinary and Mixed diseases	Pneumonia, Hypertension, AMI, Stones, Obesity, Diabetes, Channel obstructions and Mixed disorders
22.	Divine Reflexion	Long Reddish	Medium Yellowish	Medium Pinkish

Note: The above table is based on observation and earlier guidance but any disorder can occurs to anyone.

CALCULATION

Based on the scores of parameters, the individual constitution (*Prakriti*) is ascertained. The total population is grouped in seven types of Constitution (*Prakriti*) as mentioned below in the table.

Sl. No.	Constitution (<i>Prakriti</i>)	Pre - dominant Humors
1	Air (Vat) Constitution	Air (Vat)
2.	Bile (Pitt) Constitution	Bile (Pitt)
3.	Phlegm (Kaph) Constitution	Phlegm (Kaph)
4	Air Bile Constitution	Air (Vat) + Bile (Pitt)
5.	Air Phlegm Constitution	Air (Vat) + Phlegm (Kaph)
6.	Bile Phlegm Constitution	Bile (Pitt) + Phlegm (Kaph)
7.	Mixed Constitution	Air (Vat) + Bile (Pitt) + Phlegm (Kaph)

INTERPRETATION

To determine the predominance of humors, the highest numbers of the scores of any constitution should be considered and decided. According to World Association of Integrated Medicine (WAIM) if the score of any constitution is less than six should not be counted for ascertaining the constitution (*Prakriti*).

HOLISTIC EVALUATION

“Holistic medicine is combination of divine, universal, individual components to deal the holistic body and health of an individual and leading to enable him to streamline the divine-universal-individual connectivity (DUIC) to attain the ultimate goal of life i.e. Peaceful, Blissful and Long life”.⁽¹⁾

The divine aspects are inculcated by the art and science of socio-cultural milieus available in culture

and society. The holistic medical practice aimed to maintain the whole i.e. **Body, Senses, Mind, Soul and Superconsciousness**. To attain this, various means, methods and modalities were evolved through various techniques. All universal creations even the micro organisms need something for their survival. There are no qualified practitioners amongst them even then they have their life span and attain it. How is possible that they have no problem in their life span? They have and they overcome with themselves.

The holistic medicine considers the whole aspects of the individual for treatment, health along with inclination towards divinity and ultimately the faith in divinity. The divine aspects of holistic medicine starts as soon as a person think about holistic medicine. It gradually grows higher and higher and ultimately makes the ill define path between individual self to Supreme Self through divine-universal-individual connectivity (DUIC) a way to Supreme Reality.

- Introduction.
- Features of Holistic Medicine.
- Aims of Treatment.
- Holistic Systems.
- Holistic Evaluators.
- Holistic Evaluations

FEATURES OF HOLISTIC MEDICINE

Holistic medicine tries to consider the complete life cycle in treatment and healing. Some of the common considerations in holistic medicine are.

1. **Life is Union of:** Body, Mind, Sense, Soul and Superconscious.
2. **Consideration of All Bodies:** Physical, Ethric, Astral, Lower mental. Higher Mental, Intuition and Atmic bodies.
3. **Components of Health:** Physical, Mental, Social, Moral, Spiritual and Environmental.
4. **Techniques in Diagnosis:** Holistic Process, Practices, Measures and Ingredients.
5. **Management Levels:** Prevention, Elimination, Rehabilitation and life styles.
6. **Methods of Management:** Divine, Universal Contents, Natural contents, AUM Therapy, Mantras, Healing with Bijakshra, Bijamantra, Tantra and Yantras and recitals.
7. **Spiritual Contents:** Faith in Divinity.

AIMS OF TREATMENT

The aim of holistic medicine and healing is to achieve optimal health and wellness by aligning the Divine-universal-individual connectivity (DUIC). The holistic medicine and healing treat and heal fully to the extent of allotted span of life and ultimately lead to your defined goal.

HOLISTIC SYSTEMS

World Association of Integrated medicine has a long list of holistic systems. Based on popularity, efficiency, efficacy, availability and other feasible parameters, presently, we have incorporated the following common holistic systems:

- AUM Therapy.
- Kundalini Therapy.
- Yoga Therapy.
- Meditation Therapy.
- Auric Healing.
- Astro Medicine
- Natural Medicine.

HOLISTIC EVALUATORS

In order to identify the holistic evaluator, any skilled evaluator can be identified who is either qualified, trained, healer or practice the system. Based on the various modalities, the evaluators could be:

- Modern Medicine Practitioner.
- Traditional Medicine Practitioners
- Holistic Healers,
- Aumic Healers,
- Clairvoyant Scholars;
- Spiritual Scientists,
- Astrologers,

HOLISTIC EVALUATIONS

There are various methods of evaluating the Aumic health of individual. It varies from place to place and country to country. Out of all, the following are commonly used in practice.

17.05-1. Divine Chakral Evaluation.

17.05-2. Individual Chakral Evaluation.

17.05-3. AUM Score Evaluation.

17.05-4. Auric Evaluation.

17.05-5 N.P. Score Evaluation.

NOTE: Each evaluation has been discussed separately as sub chapter of chapter sub chapter 17.05 on coming pages.

REFERENCE

1 . Dubey; Nagendra P; and Dubey Niharika: Basic Principles of Integrated Medicine; Holistic Medicine; Third Edition; 2022; P. 21.

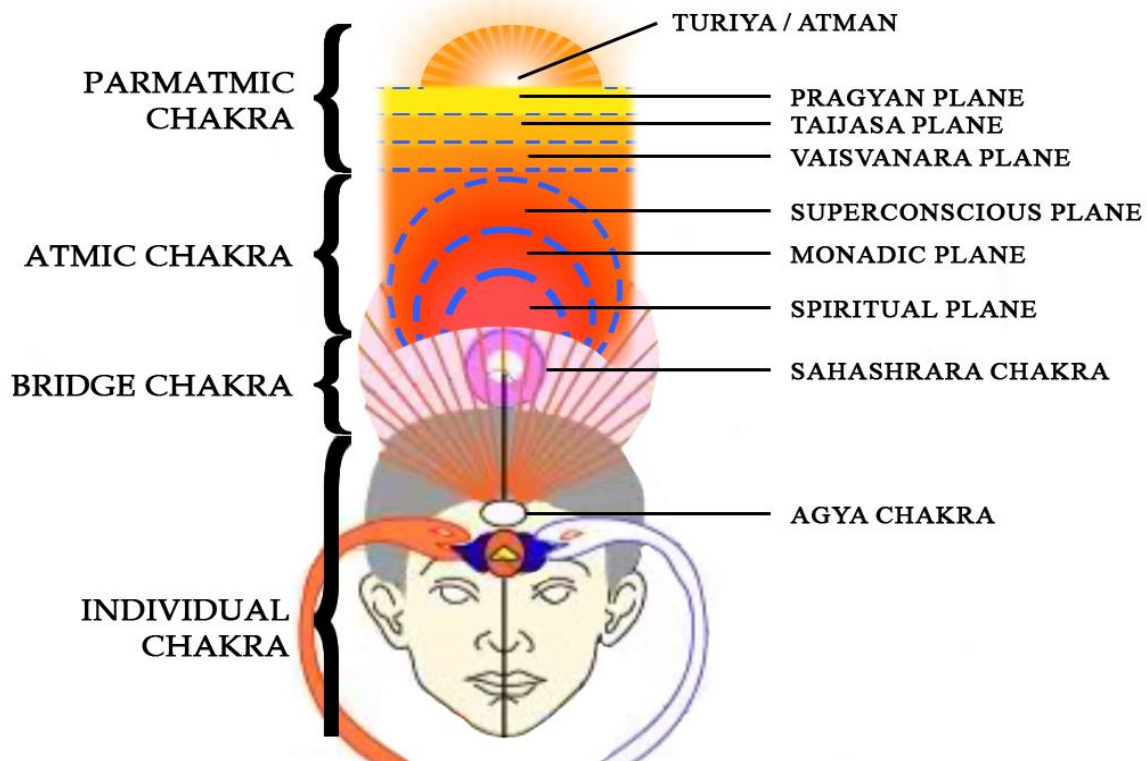
DIVINE CHAKRAL EVALUATION

The divine chakras are superior to the individual chakra. Divine and individual are in continuum to each other. Divine chakras are more ill-defined, limitless and widely spread. The lower level of divine chakras are at the level of Buddhic body (Intuitional Plane) located in higher mental body. The divine chakras are attained in steps ladder manners. They are connected below with the highest individual chakras known as *Sahashrara Chakra* which acts as the bridge between the Divine and Individual chakra.

- Introduction.
- Location of Chakras.
- Features of Divine Chakras.
- Chakral Evaluation.

LOCATION OF DIVINE CHAKRAS

The diagrammatic location, level and subtle connectivity between Divine and Individual chakras is as follow. ⁽¹⁾



“DIAGRAMATIC STATE OF DIVINE CHAKRAS”

FEATURES OF DIVINE CHAKRA

The aumic chakras are the highest chakras who give direction to live and lead the life in accordance to their past acts (*Purv-karmas*) and Sanskara. The chakra, their sub levels and important features are mentioned in the underlying table (*from Higher to Lower Chakra*).

Sl. No.	DIVINE CHAKRA	SUB LEVEL OF CHAKRA	IMPORTANT FEATURES
3	Parmatmic Chakra	• Atman/Brahman.	Sat Chit-Anand Swarupa to Phase of Liberation.
		• Pragyan.	One become Undivided to Phase of Liberation.
		• Taijasa.	Enjoy Subtle Objects to Phase of Knowledge and Wisdom.
		• Vaisvanara.	Enjoy Gross Objects to Phase of Prosperity.
2.	Atmic Chakra	• Divine Plane / Superconscious Plane	Bliss Sheath for Love and Wisdom
		• Monadic Plane.	Active Intelligence.
		• Spiritual Plane	Yoga and Samadhi.
1.	Sahashrara Chakra	Base of Divine Chakra	Bridge for Divine and Individual Chakra.

CHAKRAL EVALUATION

Divine chakral scores are evaluated to ascertain the applicability of AUM Therapy (Holistic Medicine). The individual is evaluated within certain parameters and their sub parameters. The following parameters are used to measure the Divine Chakral Score-

1. Knowledge,
2. Types of Chakras,
3. Steps of Atmic Chakra.
4. Steps of Parmatmic Chakra.
5. Yoga and Meditation.
6. Realization.

All the above parameters are assessed with the help of certain sub parameters (*variables*). Here, the aumic practitioners / healer ask certain questions regarding each sub parameter related to aumic divine chakra and depending on the response; the individual is assessed for aumic healing with under mentioned parameters and associated sub parameters (variables) mentioned against the name of the each parameter.

1. Knowledge: It is assessed in order to have an idea individual regarding GOD (AUM).

The sub parameter are as- ***Heard of AUM, Atma and Parmatma.***

2. Types of Chakras: Ask about- ***Knowledge, Name of Chakras.***

3. Steps of Atmic Chakra: Ask about- ***Number, Sequence of steps.***

4. Steps of Parmatmic Chakra: Ask about- *Number, Sequence steps.*

5. Yog and Meditation: Ask for the practice of - *Yog, Time, Regularity Duration.*

6. Realization: Observation of changes as- *Personality, Behavior and Attitudes.*

OBSERVATIONS

The following observations are made under various parameters with the help of associated sub- parameters mentioned earlier.

Sl. No.	Parameters with Variables	Positive Observations	Findings	Assigned Scores
1.	Knowledge: Heard of AUM Atma Parmatma	Yes Yes Yes		5 5 10
2.	Types of Chakras: Knowledge Name	Two Atmic and Parmatmic		5 5
3.	Steps of Atmic Chakra: Numbers Sequence of Steps	Three Spiritual, Monadic and Divine		5 5
4.	Steps of Parmatmic Chakra: Numbers Sequence	Four Vaisvanar, Taijas, Pragyan and Atman.		5 5
5.	Yog a and Meditation: Practice Time Regularity Duration	Yes Morning Regular 20-30 Minutes		5 10 10 10
6.	Realization : Feeling Effects Overall	Eternal Positive Good		5 5 5

AGGREGATION OF SCORES

The above scattered obtained scores under various main heads are aggregated as under:

Sl. No.	Parameters	Assigned Score
1.	Knowledge	20
2.	Types of Chakras	10
3.	Steps of Atmic Chakra.	10
4.	Steps of Parmatmic Chakra.	10
5.	Yog and Meditation	35
6.	Realization	15
	Aggregate Score	100

CATEGORIZATION

Here the aggregated score is placed in the percentile to get the category and grade of the individual as mentioned below:

Sl. No.	Percentage	Category	Grade
1.	Above 80%	Excellent	A
2.	71-80%	Very Good	B
3.	61-70%	Good	C
4.	51-60%	Average	D
5.	41-50%	Satisfactory	E
6.	31-40%	Awareness	F
7.	30 and Below%	Unaware	G

INTERPRETATION

Thus, the score is directly proportional to the effects of Aumic Management and healing.

REFERENCE

1 . Dubey; Nagendra P; and Dubey Naveen P.: Basic Principles of AUM Therapy; AUMIC Divine Chakras; First Edition; 2022; P. 36.

INDIVIDUAL CHAKRAL EVALUATION

The Chakra is Sanskrit word standing for wheel or disk. The chakras are centre of energy. There are many chakras in and vicinity of human body. The major chakras are grouped in two groups i.e. **Divine Chakras** and **Individual Chakras**. The divine chakras are in the continuum of individual self to Supreme Self i.e. Almighty GOD (*Parmatma*). They are ill defined, limitless and widely spread. They are

attaining in steps manners. Individual chakras are concerned with the holistic body indicate seven major individual energy centers in the body. They are the opening of life energy to flow into and out of aura. They are the whorls of high energy lotuses situated in astral, ethric and some in higher body planes. The Individual chakras are made up of three concentric interblending whorls of energy i.e. Left (*Ida*), Right (*Pingla*) and Centre (*Sushmana*). They signify basic energy center in the body. Each individual chakra correlates with the major nervous plexuses branching from the spinal column. In addition, the chakras also correlate to various levels of consciousness and developmental stages of life. It also correlates with colors, sounds, body functions.

- Introduction.
- Type of Individual Chakras.
- Location of Chakras.
- Functions of Chakras
- Chakral Disorders.
- Observational Findings.

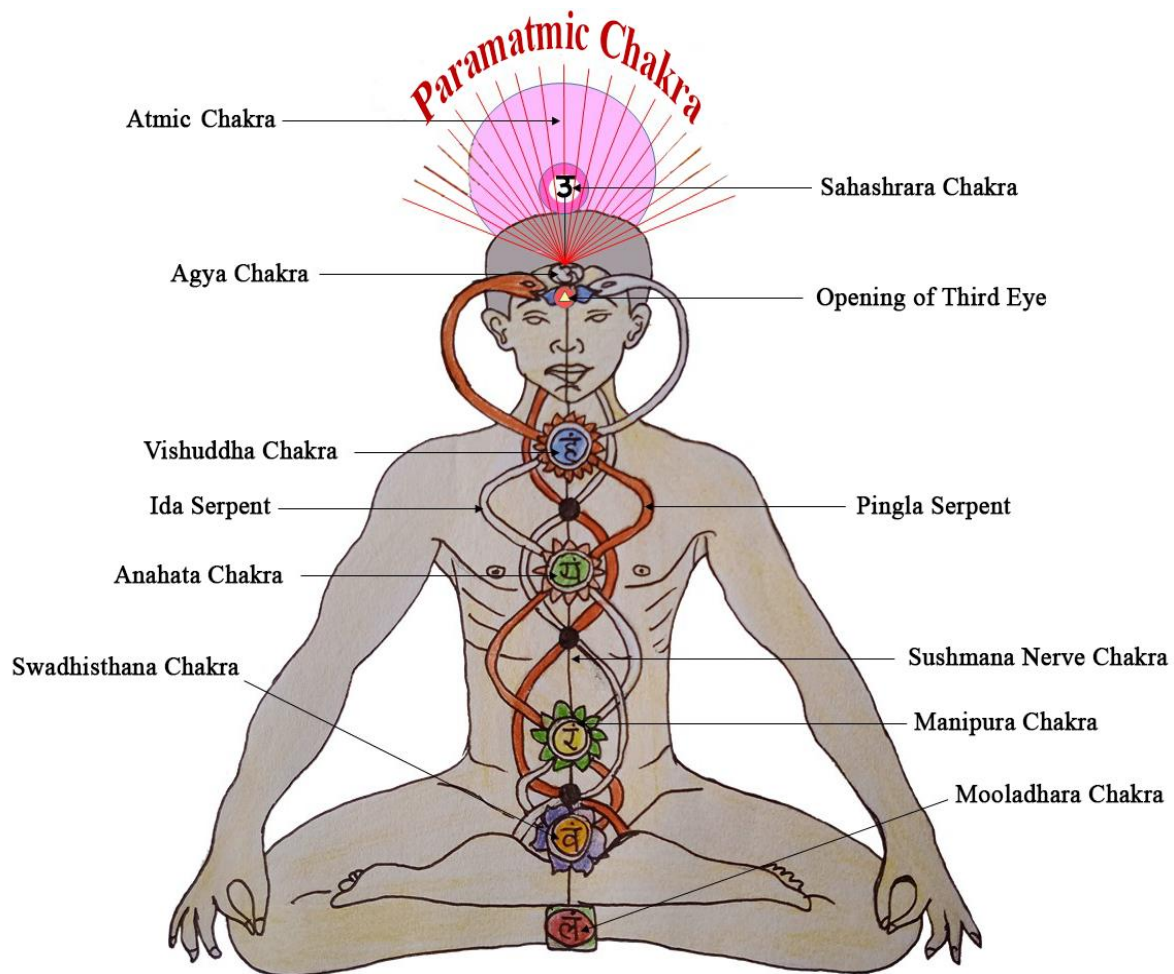
TYPES OF INDIVIDUAL CHAKRAS

These chakras are under the control of divine chakras especially the Atmic Chakra. They are further divided in two groups Higher and Lower Chakras. They are located in ethric, astral and some in higher body plane of the individual's physical body. They are linked with divine chakras with the intermediary chakra known as *Sahashrara Chakra*. These chakras (**from above down words**) are:

1. Sahashrara Chakra.
2. Agya Chakra.
3. Vishuddha Chakra.
4. Anahata Chakra.
5. Manipura Chakra.
6. Swadhisthana Chakra.
7. Mooladhara Chakra.

LOCATION OF CHAKRAS

The lower chakras are mostly situated in ethric and astral bodies in various state of activity. They are also seen in astral and concrete mental body except *Vishuddha* and *Anahata Chakras* which are contained in lotus of soul at higher mental plane.⁽¹⁾



“LOCATION OF INDIVIDUAL CHAKRAS”

FUNCTIONS OF CHAKRAS

All the individual lower chakras are directly under control of the divine chakras. The individual lower chakras are connected with minor and mini chakras and ultimately to the respective organs in accordance to the distributed areas of the chakras. In general the major chakras have following functions.

1. The divine chakras energize, regulate and maintain the span of life.
2. They higher individual Chakras vitalize the physical body.
3. They help in development of self consciousness

CHAKRAL DISORDERS

These changes are seen as its lower down effects (Hypo Effects) or higher effects (Hyper Effects). In all condition, the manifestation is at organs (*Indries*) level which is observed at Chakral levels. In terms of flow the chakral activities are of two types:

- (1) Hypo Function (Decreased activities).
 (2) Hyper Function (Increased Activities).

. No.	Name of the Plexus (Chakra)	Hypo Function	Hyper Function
1.	Sacro-Coccygeal Plexus (Mooladhara Chakra)	Hypogonadism, Dysfunction of kidney, Lumbago, Sciatica	Neuro-circulating Asthenia,
2.	Lumbo-Sacral Plexus (Swadhisthana Chakra)	Psychoneurosis, Impotence, Infertility, Fragility	Animal behavior, Syphilis, Gonorrhea, HIV/AIDS, Tumor of Testes, Prostate, Ovary, Uterus.
3.	Celiac or Solar Plexus (Manipura Chakra)	Cancer, Diabetes mellitus	Peptic ulcer, Cirrhosis Liver& Gall Bladder, Psoriasis, Neurasthenia.
4.	Cardiac Plexus (Anahata Chakra)	Depressive Psychosis, Hypotension, Arrhythmias Heart block.	Arrhythmias, Hypertension, Heart attacks, Blood disorders
5.	Carotid Plexus (Vishuddha Chakra)	Vertigo, Anemia, Allergy, Fatigue, Asthma, Sore-throat, Menstrual Disorders.	Psychosomatic Disorders, Bone Disorders, Hyperthyroidism
6.	Hypothalamus (Agya Chakra)	Hypopituitarism with Hypo function of all endocrines	Migraine, Mania, Gigantism, Acromegaly Disorder of Eye, ENT.
7.	Upper Brain or Silent Area (Sahashrara Chakra)	Depressive Psychosis	Encephalitis, Brain Tumor, Mania

OBSERVATIONAL FINDINGS

The healer feels energy on through his various sense organs. The clairvoyant scholar and healer based on the flow of energy feels the blockage of energy which appears on palmar aspect of hands. The flow of energy appears either Hypo or Hyper feelings or accordingly the activities. This is best feel by the experienced Scholar or Healer on Palmar aspects of hands.. The characteristic finding of activities level is described in coming table.

Sl. No.	Chakral State	Observatory Findings	Palmar Feeling
1.	Normal Chakra.	Normally Glowing	Smooth
2.	Hypoactive Chakra.	Depleted	Depressed and uneven.
3.	Hyperactive Chakra.	Congestion	Elevated/Tear/Rapture

REFERENCE

1. *Dubey; Nagendra P; and Tiwari ; Namika*: Principles of Holistic Integrated Medicine: Concepts of Individual Chakra: Second Edition; 2022; P. 22.

AUM SCORE EVALUATION

AUM Score evaluation is a holistic method of evaluation of individual to decide the applicability of holistic treatment and healing. AUM is a divine vibrating sound energy. AUM is the supreme source of energy (SSE) is also the source of all *Cosmic, Universal and Individual energy*. The divine law operates at various planes of each creation to lead a healthy existence for both i.e. sentiments and insentient. Any disturbance in divine, universal, individual level leads to disturbance in divine-universal-individual connectivity (DUIC) causes problems to individual. Every individual in this universe has some or the other problems leading to disorder, disease, complication and sequelae.

- Introduction.
- Parameters of Score.
- Observations.
- Aggregation of Scores.
- Categorisation.
- Interpretation.

PARAMETERS OF AUM SCORE

The AUM Score is evaluated within certain parameters and their sub parameters. There are following parameters to measure the AUM Score⁽¹⁾.

1. Knowledge
2. Structure.
3. Sound.
4. Phases.
5. Practice.
6. Realization.

All the above parameters are assessed with the help of certain sub parameters (*variables*). Here, the healer ask certain questions regarding each sub parameter related to AUM and depending on the response, the sufferer get scores.

1. **Knowledge:** It is assessed in order to have an idea about the social mental status of the individual. It is assessed by asking the question about AUM as- ***Hearing of sound, Place of sound and General meaning.***
2. **Shape:** Shape is assessed in order to have the interest in divinity (AUM). This is related to the structure of AUM. Here, one has to write or describe the – ***Writing and Physical structure of AUM.***
3. **Sound:** It indicates the individual's attention and intelligence towards divinity (AUM). Ask the sufferer about- ***Awareness with the sound and Nature of the sound.***
4. **Phases:** It indicates the spiritual inclination and further desires to find reality of life which push the individual for study various Vedic literatures. It can be assessed by asking the- ***Number, Name and Merits of the Phases.***
5. **Practice:** The practice indicates the sincerity, regularity and honesty towards divinity. It can be assessed by asking- ***Individual's involvement, Time, Regularity and Duration of practice.***

6. **Realization:** It indicates the states of transformation towards realization of the ultimate goal by the effects of spiritual practices. It is assessed by asking the - ***Feeling, Effects and Overall effects of*** divine / spiritual campaigning and practice.

OBSERVATIONS

The following observations are made under various parameters with the help of associated sub- parameters -

Sl. No.	Parameters with Variables	Positive Observations	Assigned Scores
1.	Knowledge: Heard Place Indicates	Yes Temple, During worship Spirituality	5 5 5
2.	Shape: Write Parts	Yes Yes	5 5
3.	Sound: Awareness Nature	Yes Sweet, Soothing or Positive	5 5
4.	Phases : Numbers Name Merits	Four Four Specific	5 5 5
5.	Practice: Involvement Time Regularity Duration	Yes Morning Regular 5-10 Minutes	5 10 10 10
6.	Realization : Feeling Effects Overall	Eternal Positive Good	5 5 5

AGGREGATION OF SCORES

The above scattered obtained scores under various main heads are aggregated as under:

Sl. No.	Parameters	Assigned Score
1.	Knowledge	15
2.	Shape	10
3.	Attitude	10
4.	Phases	15
5.	Practice	35

6.	Realization	15
	Aggregate Score	100

CATEGORIZATION

Here the aggregated score is placed in the percentile to get the category and grade of the individual as mentioned below:

Sl. No.	Percentage	Category	Grade
1.	Above 80%	Excellent	A
2.	71-80%	Very Good	B
3.	61-70%	Good	C
4.	51-60%	Average	D
5.	41-50%	Satisfactory	E
6.	31-40%	Awareness	F
7.	30 and Below%	Unaware	G

INTERPRETATION

Thus the score is directly proportional to the effects of holistic treatment and healing.

REFERENCE

1 . *Dubey; Nagendra P; and Dubey Naveen P.*: Applied Concept of AUM Therapy; Applied AUMIC Evaluation: First Edition; 2022; P. 55.

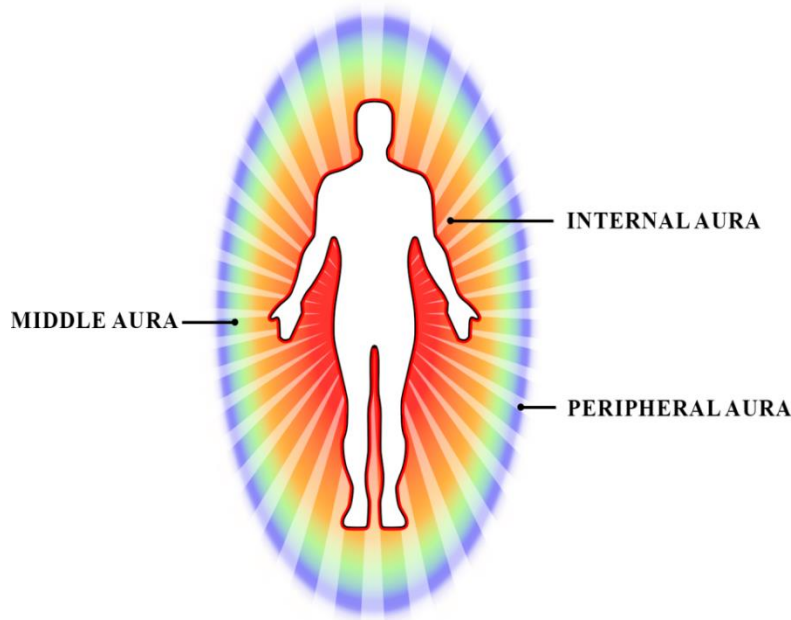
AURIC EVALUATION

Aura is defined as dark bluish, purple waves surrounded by light blue or gray layers which are yellow over the head. The aura is the electromagnetic field that surrounds the human body. It is also called human energy field (HEF). Every existing in the universe (sentient and insentient) has its own aura. The human energy field is collection of electromagnetic energies having varying densities. These electromagnetic energies permeate and emit or exit from the physical body of a living person. The energy particles are suspended around the healthy human body in an oval shaped manner. This is called "*Auric Field*". It emits from the body. It extends 3.0 - 4.0 feet (average one meter) from the skin. It is also called the cluster of light in a circular manner. The diagrammatic representation of human aura is given below in Auric appearance⁽¹⁾

- Introduction.
- Appearance of AURA.
- Kirlian Photography.
- Diagnosis.

APPEARANCE OF AURA

It is representative of individual's OJUS. It is subtle energy body (*Sookshma Sharer*) where all emotions, thoughts, memories and behavior pattern are located. It is present all around the body but more prominent in upper Chakral areas as – *Anahata, Vishuddha and Agya Chakra*.



“HUMAN AURA”

It pulsates at the rate of 15 beats per minute. The average *aura of male* is 3.0 to 4.0 feet while in female, it is of female is 2.5 to 3.5 feet. Normally, it varies with time, place, mood, emotions, thoughts etc.

KIRILIAN PHOTOGRAPHY

For centuries, the specialists had been able to see auras by naked eyes. The color of aura exhibits meanings. During 1939, Semyon Kirlian was working in a high voltage atmosphere. Accidentally, he discovered that if an object on a photographic plate is connected to a high-voltage source, an image is produced on the photographic plate. This methodology has other names as: *Electrography*, *Electro photography*, *Corona Discharge Photography* (CDP), *Bioelectrography*, *Gas Discharge Visualization (GDV)*, *Electro photonic Imaging (EPI)* and, in Russian literature it is *Kirlianography*. Kirlian photography has been the subject of scientific research but it has been used in alternative medicine research. He developed a photographic camera of high voltage to measure the *aura*. Photography through this camera is known as Kirlian photography. Kirlian photography equipment captures a subtle field of electromagnetic energy which radiates from all living and non-living things.

I. PROCESS OF PHOTOGRAPHY:

Here, sheet film is placed on top of a metal plate, called the discharge or film plate. The object to be photographed is placed on top of the film. If the object to be Kirlian photographed is inanimate, such as a coin or leaf, a earth ground is connected to the object.

II. APPLIED INTERPRETATIONS:

As human beings, we radiate a very low level of electricity that's otherwise known as an electromagnetic field," says Christina Lonsdale, Ancient medical systems believe that this energy is expressed in seven layers. Each layer is said to correlate to a different element of your physical, mental, spiritual, and emotional health. In western religious traditions, one often sees a halo surrounding saints or deities. In eastern religious traditions, it comes out from the chakras or centers of energy within the body. It is often depicted as a multi-colored body of light surrounding a person. Kirlian photography has been used to reveal the following important information:

1. Emotional energetic state which helps in identifying the signs of rising energy-stress.
2. It also helps in getting the earlier information before physical symptoms arise.
3. After many decades research and development produced a more sophisticated version of Kirlian photography called biofeedback or energy technology.

DIAGNOSIS

The diseases come much earlier in auric body than the actual physical body. It was only possible for the expert healer to observe aura but development of Kirlian photography has made the study of aura more authentic. The expert healers who have developed extra-sensory perception (ESP) can visualize the aura as well as measure the chakral activities. A trained person of medical background can give a better diagnosis. The evaluation of auric activities can be made by two ways:

- I. Perceptual Method.
- II. Colour Method

I. PERCEPTUAL METHOD:

Normally the aura appears around the physical body. It varies with time, place and emotion. The variation is observed under following parameters.

Sl. No.	Parameters	Variations
1.	Area	Normal/Diminished/Reduced
2.	Colour	Normal/Altering/Altered
3.	Contour	Normal smooth/elevated/depressed/tear/rapture
4.	Feeling	Good/Satisfactory/Weak

II.COLOUR METHOD:

Here, aura is evaluated with its colour and the prominence of the colour as taken by photography. The colour in aura indicates many physical, emotional ideas and problems. It lasts for 10 -15 minutes. The grass findings describe in under mentioned table:

Sl. No.	Colour	Related to	Indication
1.	Red	Physical body	Circulation, friction, anger, anxiety and nervousness.
2	Orange	Reproductive organs	Vitality, vigor and good health,
3	Green	Heart and Lung	Growth and balance
4.	Blue	Throat and thyroid	Cool and calm
5.	Indigo	Visual and Pituitary Gland (third eye)	Intuitive, sensitive and deep feeling
6	Violet	Pineal Body (Crown Chakr)	Reveal psychic power and visionary
7.	Lavender	Imagination	Visionary
8.	Silver	Spiritual and Physical abundance	Plenty of memory / awakening of cosmic mind
9.	Golden	Enlighten and divine protection	Inner knowledge, spiritual mind and institutive thinking.

REFERENCE

1 . Dubey; Nagendra P; and Dubey Naveen P.: Applied Concept of AUM Therapy; Applied AUMIC Evaluation: First Edition; 2022; P. 58.

N P SCORE EVALUTION

NP Score (Nine Parameter Score) is a method of evaluation of individual's suitability to decide the applicability of Holistic Integrated Management, Holistic Treatment and various Healing.⁽¹⁾ To ascertain the effective evaluation, there

are nine parameters. The evaluators collect the details information regarding the sufferer through these parameters and associated certain sub parameters (*variable*). The entire information is collected through oral question and visual observations. All observation is made in special holistic atmosphere. The evaluation is performed after certain instructions related to problems and the person.

- Introduction.
- Parameters of Score.
- Observations.
- Aggregation of Score.
- Categorisation.
- Interpretation.

PARAMETERS OF SCORE

The following are the nine parameters and their sub-parameters (*variables*) which help in evaluation of NP Score.

1. Acclimatization.
2. Attitude
3. Traditional Believe.
4. Diet.
5. Alertness.
6. Personality.
7. Determination.
8. Devotion.
9. Dedication.

1. **Acclimatization** – It is an individual's overall capacity to adjust with the new circumstances. Earliest acclimatization is a good indication of quick acceptability of holistic treatment and healing. This is evaluated in terms of **Place** and **Time**.
2. **Attitude** – It indicates the individual's mental status for holistic treatment, self-care and temperament. Any person with soft attitude, health conscious and positive views towards self and others has fair chance of the acceptability of holistic treatment healing. This is evaluated in terms of **Self-care** and **Care of others**.
3. **Traditional Believes** – It indicates the genetic/ancestral effects in the individual. This is more concern in terms of customs and believes of individual and the community to which they belong. Those who believed in customs, tradition and culture have fair chance of the effects of holistic treatment and healing. This is evaluated in terms of **Believe** and **Availability**.

4. **Diet** –Diet is the source of energy for every living being. This is evaluated in terms of **Type of food**. Depending on the traditions, culture and believe, the diet (food) are of three types-
 - **Pure Diet (Savvic)**: This is simple raw food and drinks as vegetable, fruits, juices, milk and natural minerals. The effects of such diet remain in the body for long times. Such persons are best respondents to holistic treatment and healing.
 - **Kingly Diet (Rajas)**: This is balanced cooked tasty, salty and spicy food. It contains excess of fat, protein, carbohydrates, minerals, vitamins derived from various natural and artificial sources. It stands for pure vegetarian diet. Such persons are better respondent to the holistic treatment and healing.
 - **Mixed Diet (Tamus)**. This is complex cooked and uncooked excessive imbalance food. It contains both vegetable and animal parts (as non-vegetarian materials). Such persons have poor response to holistic treatment and health.
5. **Alertness**-It indicates the mental status of the individual in relation to is consciousness to self and the surrounding. Person who is conscious and more alert to self and surroundings is fairly influenced by holistic and healing. This is evaluated in terms of **Self** and **Surrounding**.
6. **Personality**-It indicates the internal self of the individual. In some people, it is reflected as *Ojus* on the face of the individual and further conversation with the person give the idea of his aptitude. A person with good personality has good response to holistic treatment and healing. This is evaluated in terms of **Look** and **Liking**.
7. **Determination**- It indicates the individual's determination power to do any acts and omission. A person with strong determinative power has good response to holistic treatment and healing. It is decided by the **Nature** and **Flexibility** of the individual.
8. **Devotion** – It indicates the individual's devotion to his duties and responsibilities along with spirituality. It is not related to any particular caste, creed, religion or race. A good devotee is best respondent to holistic treatment and healing. It is evaluated by **Religion**, **Recitation time** and **Relaxation**.
9. **Dedication**-It indicates the individual's capacity to attain the ultimate reality. Person with full dedication to his duties / works / divinity is best respondent to traditional treatment and healing. It is evaluated by observing the **Sincerity**, **Regularity** and **Honesty** to his work.

OBSERVATIONS

The following observation is made under various parameters with the help sub-parameters as mentioned below -

Sl. No.	Parameters and Variables	Positive Observations	Assigned Scores
1.	Acclimatization:		
	Place	Easy	5
	Time	Within a week	5

2.	Attitude: Self care Care of others	Good Soft	5 5
3.	Traditional Believe: Believe Availability	Yes Available	5 5
4.	Diet : Nature Type of food	Yogic, Kingly, Mixed Cooked or Uncooked	2-5 5
5.	Alertness: Self Surroundings	Alert Good	5 5
6.	Personality: Look Liking	Shining, Healthy Natural	5 5
7.	Determination: Nature Flexibility	Strong, Average Flexible	5 5
8.	Devotion: Religion Recitation time Relaxation time	Any Morning Morning, Evening	5 5 5
9.	Dedication: Sincerity Regularity Honesty	Sincere Regular Honest	5 5 5

AGGREGATION OF SCORE

All above sub scores are aggregated under following parameters.

Sl. No	Parameters	Assigned Scores
1.	Acclimatization	10
2.	Attitude	10
3.	Traditional Believe	10
4.	Diet	10
5.	Alertness	10
6.	Personality	10
7.	Determination	10
8.	Devotion	15
9.	Dedication	15
	Aggregate of all Score	100

I.

CATEGORISATION

Thus obtained score is placed in the appropriate range of percentage to obtain the category and grade.

Sl. No.	Percentage	Category	Grade
1.	Above 80%	Excellent	A
2.	71-80%	Very Good	B
3.	61-70%	Good	C
4.	51-60%	Average	D
5.	41-50%	Satisfactory	E
6.	31-40%	Awareness	F
7.	30 and Below%	Unaware	G

INTERPRETATION

The score is directly proportional to the effects of holistic management.

REFERENCE

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ASTROLOGICAL EVALUATION

According to Big Bang moment about 13.8 billion years ago the universe began as a tiny, dense, fireball that exploded. Thus it began with explosion of space. It started from extremely high density and temperature, space expanded and later cooled led to formation of elements. Due to gravitational forces the matters were drew together to form the first stars and first galaxies. Most astronomers use the Big Bang theory to explain how the universe began. But what caused this explosion in the first place is still a mystery. The birth of our universe may have come from a black hole. Most experts agree that the universe started as an infinitely hot and dense point called a singularity. The Universe is everything. Here we can touch, feel, sense, measure or detect. The universe is the whole of space. Before the birth of the Universe, time, space and matter did not exist. There is not only one universe means there are other universe thus, it called Multi-universe. Universe includes - ***Living things, planets, stars, zodiacs, galaxies, dust clouds, light and even time.***

- Introduction.
- Extent and Shape of Universe.
- Celestial Bodies.
- Astrology.
- Astro Medicine.
- Aspects of Evaluation.

EXTENT AND SHAPE OF UNIVERSE

Universe is space including every existing thing as - time, space, matter. This is governed by Universal law. Life of Universe is about 14 billion years old thus; we cannot see the things beyond 14 billion light years away at a glance. Universe starts from individual and extent up to Individual Visual Thought (IVT) which is measured as distance between individual and their thought of distance of vision. The shape of the universe one cannot bind in exact boundary and shape. However it has three basic shapes.

- A Flat Universe (***Zero Curvature***),
- A Spherical or Closed Universe (***Positive Curvature***),
- A Hyperbolic or Open Universe (***Negative Curvature***).
- A Infinite Universe – (***Without any shape merges with Supreme Self***).

CELESTIAL BODIES

Celestial bodies are strongly bonded entities that are complex in terms of shape and structure and comprise thousands of sub-objects inside them. Celestial bodies can also be called heavenly bodies and are objects in space such as the sun, moon, stars, and planets. Celestial objects are a part of the universe that appear in space and are located very far away from earth. They mostly appear in the night sky and cannot be seen through the naked eye. Celestial bodies are as large as earth and some are even bigger. They are found outside the earth's atmosphere. There are millions of celestial bodies in either single or in group. Out of all, following seven are major types:

1. Stars
 2. Planets
 3. Satellites
 4. Comets
 5. Asteroids
 6. Meteor and meteorites
 7. Galaxies
1. **STARS:** Stars are made up of spheroid plasma that is held up together tightly with the help of its gravitational force. During the nighttime, there are millions of small stars which are visible to naked eye. Historically, some of the most noticeable stars were grouped as asterisms and constellations. They all seem very tiny to our eyes because of the distance from the earth to the stars. But actually, they are huge and some are even bigger than earth and other planets in the solar system.
 2. **PLANETS:** A planet is a body that revolves around a star that is huge enough to be spherical by magnitude but not big enough to cause a thermonuclear fusion. In ancient times, the naked eye could view five planets in our solar system. The planets change into multiple dissimilar objects or bodies. So, as of now, there are nine planets in the solar system. They are *Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Rahu and Ketu*.
 3. **SATELLITES:** A satellite is a natural celestial object that is characterized by an orbit around a planet. Some satellites are very close to earth. The natural satellite of earth is the moon. There are six terrestrial satellites in the solar system. These terrestrial satellites cover 185 known natural satellites.
 4. **COMETS:** A comet is an icy object present in the solar system. A comet gets warm and starts to emit gases when gets closer and closer to the sun. This process of releasing gases is known as out-gassing. This can create a visible atmosphere or sometimes a tail. It happens because of the radiation from solar rays which acts comet's core.
 5. **ASTEROIDS:** Asteroids are observed as minor planets, because they are present inside the solar system. Big asteroids are called Planetoids. Asteroids are different from meteoroids and comets. Asteroids are closer to sun than any other celestial body. This prevents the formation of ice by comets.
 6. **METEOR AND METEORITES:** The path of meteor is visible. These are objects enter our atmosphere when pulled by the earth's gravity. They seem small and they burn up as they enter into the atmosphere of the earth. In case the meteors are large enough to reach the ground, and can create a crater, they are called meteorites.
 7. **GALAXIES:** When a large number of stars are held together with the help of gravity, they are described as a galaxy. For instance, the sun and the planets that are present in the solar system form a galaxy and it is known as the Milky Way galaxy.

ASTROLOGY

Astrology is an oldest scientific method of divination. Most cultural astrology systems share common roots in ancient philosophies that influenced each other. The Hindu astrology also known as "Indian astrology" and in modern times referred to as "Vedic astrology". Astrology is a form of divination based on motions of the heavenly bodies influence human affairs. Therefore, astrologers claim that they can predict the future by observing and interpreting the positions of the stars, sun, moon, and planets. Medieval astrologers believe that the disease

and epidemics are due to dangerous combinations of the planets. According to astrology, the astronomical bodies have influence on people's lives beyond basic weather patterns, depending on their date of birth. Here, the diagnosis of the disease is based on the combination and permutations of the planets distributed in 12 houses. Usually the 6th planet is considered as Lord for understanding of disease.

ASTRO - MEDICINE

Astro-medicine is the branch of medicine that deals with healing of diseases by astrological measures. This is basically a fusion of Ayurveda and Astrology. As a fundamental principle Ayurveda believes that the Planets, Stars and other celestial bodies have definite effects on the human body and hence can influence health and disease. Medical astrology deals the association of various parts of the body, diseases, and drugs with the nature of the sun, moon, planets, and the twelve astrological signs. The practice of astrological medicine required knowledge and astrological correspondences among the seven planets, the seven metals and parts of the body. Even in the twenty-first century medical astrology to claim that they can predict potential illnesses and select the best time for surgery.

ASPECTS OF EVALUATION

According to our Vedic principles, the human being is replica of universe in miniature and so has close relation with universe. The basis of evaluation is permutation and combinations of ***Zodiac, Stars and Planets***. Based on above, the brief salient features of following has been described on coming pages as sub chapter of this chapter as:

- 17.06.1. Zodiacs.
- 17.06-2. Stars.
- 17.06-3. Planets.
- 17.06-4. Palmar Evaluation.
- 17.06-5. Applied Astrology.

(NOTES: Each has been dealt as further sub-chapter of sub chapter 17.06 on coming pages)

ZODIACAL EVALUATION

It is band of the celestial sphere extending about 8° on either side of ecliptics. It represents the path of movement of Moon and Sun. This band is divided into twelve equal parts called signs of zodiac. The use of stars (the 12 signs of the zodiac), sun, moon and planets in medical practice is from an ancient practice in our traditional system of treatment and healing. The integration of all (zodiacs, stars and planets) with medicinal plants, herbs, minerals, auspicious stones along with yog and medicine in various combination is far superior practice than any single practice. It predicts the natures, strength and weakness of the individual. It contains 12 zodiacal constellations. Each part is 30° wide. They are 12 in numbers.

- Introduction.
- Zodiac and Constellation.
- Nature of Zodiacs.
- Applied Aspects of Zodiacs.

ZODIAC AND CONSTELLATION

The ancient Astrologers and Sages (*Rishis*) divided the 360 degree zodiac into 12 houses which form **12 Zodiacal Constellations**. Each house is further subdivided in 28 Nakshatras (Star-constellations). The zodiacal constellations are;

- Aries (*Mekh*)
- Taurus (*Brikhabh*)
- Gemini (*Mithun*)
- Cancer(*Kark*)
- Leo (*Singh*)
- Virgo (*Kanya*)
- Libra (*Tula*)
- Scorpio (*Brishchik*)
- Sagittarius (*Dhanu*)
- Capricorns (*Makar*)
- Aquarius (*Kumbh*)
- Pisces (*Meen*).

NATURE OF ZODIACS

On the basis zodiac signs, we can find out the compatibility between two individuals and can predict the nature, strength and weakness of an individual. We can also find out the general nature as - liking, disliking and habits of an individual. It also helps in finding out the soul mate. Some of the common finding of each zodiac as Theme Nature, and General Nature is given in forthcoming table:

Sl. No.	Name of Zodiacs (English & Hindi)	Theme Nature	General Nature
1.	Aries (Mekh)	Enthusiastic	Honest and romantic partners. They are highly dependent on each other. They discuss all purposeful matters daily.
2.	Taurus (Brikhabh)	Progressive in love.	They are caring and loving for their partners. They love each other throughout life.
3.	Gemini (Mithun)	Fascinating and Unpredictable	Frequent changing moods Making appointments can be difficult.
4.	Cancer (Kark)	Affectionate	Enjoy a steady relationship with partners. Dependent on all the matters on partner. Self-protective and well accepted individuals.
5.	Leo (Singh)	Enthusiastic.	They are supportive in their relationships. They are career oriented. They are always confident in their abilities.
6.	Virgo (Kanya)	Always Preplanned.	They cannot be controlled. They will not change program in last minute. They are concise and calculated in all matters.
7.	Libra (Tula)	Good looking and Sweet tongue.	Very selective in all respects. Require appreciation and attention of partner. Caring in relationships.
8.	Scorpion (Brishchik)	Careful and protective	They are concern for well being their partner. They are satisfied with family relations.
9.	Sagittarius (Dhanu)	Futuristic Nature	Relaxed and enjoying pleasures of life. Easily disappointed, Believe in to do better next time.
10.	Capricorn (Makar)	Fond of Relationship	They wait for right person. They unnecessarily waste time and energy.
11.	Aquarius (Kumbh)	Interesting and loving.	They are unfaithful individuals. There are bright and cheerful individuals.
12.	Pisces (Meen)	Romantic	The partners are demanding in relationships They are highly involved in relationships.

APPLIED ASPECTS OF ZODIAC

The applied aspects of zodiacs could be broadly studied under two heads:

- I. Zodiac Governed by Planets.
- II. Zodiacs and Health.

I. ZODIACS GOVERNED BY PLANETS: There are twelve zodiacs which are ruled by the planets in the following manner:

- Aries is governed by Mars.
- Taurus and Libra are governed by Venus.
- Cancer is governed by Moon
- Leo governed by Sun.
- Gemini or Virgo is governed by Mercury.
- Scorpio (Element water) is ruled by Pluto (In old Scorpio is also ruled by Mars).
- Sagittarius (Element fire) is governed by Jupiter
- Capricorn is governed by Saturn.
- Aquarius is governed by Saturn and Uranus. (Aquarius is governed by Uranus)
- Pisces is governed by Neptune. (By Jupiter also).

According to astrologers, Rahu rules Aquarius and Ketu recommends Scorpio.

Rahu is categorized as an affiliate of Saturn while Ketu is known as a negotiator of Mars.

II. ZODIAC AND HEALTH:

Each zodiac represents different part of human body and has different influences. The adverse influence is mentioned in under lying table:

Sl. No.	Zodiacs	Representing Body Parts	Adverse Effects.
1.	Aries	Head, Brain and Eye	Headaches, Migraines, Mental illness and Eye problems
2.	Taurus	Neck, Vocal cords and Thyroid gland	Chronic sore throats, Hypo and Hyper Thyroidism.
3.	Gemini	Nervous system, hands, arms, and lungs	Breathing problems and Anxiety.
4.	Cancer	Chest, Breast and Stomach:	Indigestion, eating disorders.
5.	Leo	Heart, Spine, Spinal Column and Upper Back:	Heart palpitations,
6.	Virgo	Entire body.(Psychic level)	Struggling to clean out the excess from body.
7.	Libra	Kidney, Skin, Lower Back and Buttocks.	Desire for balance of all body parts..
8.	Scorpio	Human Genitalia.	Chronic UTIs, yeast infections, and bacterial infections.
9.	Sagittarius	Always out of home.	Problems liver problems
10.	Capricorn.	Joints & Skeletal System:	To aim higher, to reach the top.
11.	Aquarius	Ankles & Circulatory System.	Nervous sign.
12.	Pisces	Feet & Lymphatic System.	Affect their immune system. Sensitive to harmful substances.

STARS EVALUATION

Those celestial bodies which produce their own heat and light are called stars. They are self luminous celestial bodies consisting of mass of gas held together by its own gravity. They are very far from us so they appear tiny visible at night. There are millions of stars. **Many stars join together, forming a pattern called Constellation (Nakshatra).**

One of the constellations is **Urs Major (Great Bear)** which can be seen in northern sky. It is called Seven Sages (**Sapt Rishi**). These are relatively stationary. They appear usually as twinkling point of light in the night. According to Hindu astrology, there are 28 Nakshatra or sectors along the ecliptic. The Nakshatra system became prevalent from about the 2nd century. There are 27-28 days in a sidereal month.

- Introduction.
- Description of Nakshatras.
- Co- relation of Zodiac and Stars.
- Applied Aspects of Nakshatras.

DESCRIPTIONS OF NAKSHATRAS

Each zodiacal constellation is further subdivided in 28 Nakshatras (Star-constellations). The Nakshatras (Star-constellations) and its description are given in underlying table:

Sl. No.	Name	Descriptions
1,	Ashvini (Physician to Gods)	• Lord: Ketu. • Symbol : Horse's head, • Deity : Ashvini, • Indian zodiac: 0° - 13°20' Mesh, • Western zodiac 23°46' Aries - 7°06' Taurus.
2.	Bharani (The Bearer)	• Lord: Shukra. • Symbol: Yoni. • Deity: Yam, • Indian zodiac: 13° 20' - 26°40' Mesh, • Western zodiac 7°06' - 20°26' Taurus.
3.	Kritika (Nurses of Kartikey).	• Lord: Sury (Sun), • Symbol: Knife, • Deity : Agni, • Indian zodiac: 26°40' Mesh - 10° Vrishabh, • Western zodiac 20°26' Taurus - 3°46' Gemini.
4.	Rohini (Brahm)	• Lord: Chandra (Moon) • Symbol: Cart or chariot, temple, banyan tree • Deity: Brahma.

		- Indian zodiac: 10° - 23°20' Vrishabh, - Western zodiac 3°46 - 17°06' Gemini.
5.	Mrigashīrsha (The deer's head)	- Lord: Chandra (Moon) - Symbol: Cart or chariot, temple, banyan tree - Deity: Brahma. - Indian zodiac: 10° - 23°20' Vrishabh. - Western zodiac 17°06'-0° 26' Gemini.
6.	Ardra (The storm god)	- Lord: Rahu (North lunar node) - Symbol: A human head - Deity : Rudr, - Indian zodiac: 6° 40' - 20° Mithun, - Western zodiac: 0°26' - 13°46 Cancer
7.	Punarvasu (Dual) (The two restorers of goods)	- Lord: Guru (Jupiter), - Symbol : Bow and quiver, - Deity: Aditi, - Indian zodiac: 20° Mithun - 3°20' Kark, - Western zodiac 13°46 - 27°06' Cancer.
8	Pushya (Known as Sidhya)	- Lord: Shani (Saturn), - Symbol : Cow's udder, lotus, arrow and circle, - Deity : Brihaspati, - Indian zodiac: 3°20' -16°40' Kark, - Western zodiac 27°06' Cancer - 10°26' Leo
9.	Ashlesh (The Embrace)	- Lord: Buddh (Mercury), - Symbol: Serpent, - Deity : Sarps or Nags, - Indian zodiac: 10°26' - 30° Kark, - Western zodiac 10°26' - 23°46 Leo.
10	Magha (The Bountiful)	- Lord: Ketu (South lunar node), - Symbol : Royal Throne, - Deity : Pitras, - Indian zodiac: 0° - 13°20' Simh, - Western zodiac 23°46 Leo - 7°06' Virgo.
11.	Poorva Phalguni (The first reddish one)	- Lord: Shukr (Venus). - Symbol: Front legs of bed. - Deity : God of marital bliss and prosperity - Indian zodiac: 13°20' - 26°40' Simh, - Western zodiac 7°06' - 20°26' Virgo.
12	Uttara Phalguni (The Second reddish one)	- Lord: Surya (Sun) - Symbol: Four legs of bed. - Deity : Aryaman, - Indian zodiac: 26°40' Simh - 10° Kanya, - Western zodiac 20°26' Virgo - 3°46 Libra

13	Hast (The hand)	• Lord: Chandra (Moon) • Symbol: Hand, • Deity : Sury (Sun), • Indian zodiac: 10° - 23°20' Kanya, • Western zodiac 3°46 - 17°06' Libra.
14.	Chitra (The bright one)	• Lord: Mangal (Mars), • Symbol: Bright jewel or pearl, • Deity : Vishvakarma, • Indian zodiac: 23°20' Kanya - 6°40' Tula, • Western zodiac: 17°06' Libra - 0°26' Scorpio.
15.	Swati (Sanskrit)	• Lord: Rahu (North lunar node), • Symbol: Shoot of plant, • Deity : Vayu (Wind), • Indian zodiac: 6°40' - 20° Tula, • Western zodiac 0°26' - 13°46 Scorpio.
16.	Vishakha (Forked, having branches)	• Lord: Guru (Jupiter) • Symbol: Triumphal arch. • Deity : Indr& Agni, • Indian zodiac: 20° Tula - 3°20' Brischik, • Western zodiac 13°46 - 27°06' Scorpio
17	Anuradha (Radha)	• Lord: Shani (Saturn) • Symbol : lotus • Deity : Mitr, • Indian zodiac: 3°20' - 16°40' Brischik, • Western zodiac 27°06' Scorpio - 10°26' Sagittarius.
18.	Jyeshtha (The eldest)	• Lord: Buddh (Mercury), • Symbol: Umbrella, • Deity : Indr, • Indian zodiac: 16°40' - 30° Brischik, • Western zodiac 10°26' - 23°46 Sagittarius.
19.	Mool (The root)	• Lord: Ketu (South lunar node), • Symbol: Bunch of roots tied together, • Deity : Goddess of dissolution and destruction, • Indian zodiac: 0° - 13°20' Dhanush, • Western zodiac 23°46 Sagittarius - 7°06' Capricorn.
20	Poorv Ashadh (The first of the Ashadh)	• Lord: Shukr (Venus), • Symbol: Elephant tusk (Large bed), • Deity : Apah (God of Water), • Indian zodiac: 13°20' - 26°40' Dhanush, • Western zodiac 7°06' - 20°26' Capricorn.

21.	Uttar Ashadh (The Second of the Ashadh)	• Lord: Sury (Sun), • Symbol : Elephant tusk (Small bed), • Deity : Vishvdevas, (Universal Gods), • Indian zodiac: 26°40' Dhanush - 10° Makar, • Western zodiac 20°26' Capricorn - 3°46 Aquarius.
22.	Shrawan	• Lord: Chandra (Moon) • Symbol: Ear. • Deity : Vishnu, • Indian zodiac: 10° - 23°20' Makar, • Western zodiac 3°46 - 17°06' Aquarius
23	Dhanishta (Most famous - "swiftest")	• Lord: Mangal (Mars) • Symbol : Drum or flute • Deity : Eight Vashu, • Indian zodiac: 23°20' Makar - 6°40' Kumbh, • Western zodiac 17°06' Aquarius - 0°26' Pisces
24.	Shatabhisha (Requiring a hundred physicians)	• Lord: Rahu (North lunar node), • Symbol : Empty circle, 1,000 flowers or stars • Deity : Varun (God of cosmic waters, sky and earth), • Indian zodiac: 6°40' - 20° Kumbh, • Western zodiac 0°26' - 13°46 Pisces
25.	Poorv Bhadrapad (The first of the blessed feet)	• Lord: Guru (Jupiter), • Symbol: Swords, • Deity: Ajikapad (An ancient fire dragon), • Indian zodiac: 20° Kumbh - 3°20' Meen , • Western zodiac 13°46 - 27°06' Pisces.
26	Uttara Bhadrapad (The second of the blessed feet)	• Lord: Shani (Saturn) • Symbol: Twins. • Deity: Ahir Budhyan. • Indian zodiac: 3°20' - 16°40' Meen.
27	Rewati (Prosperous)	• Lord: Buddh (Mercury) • Symbol: Fish. • Deity: Pushy, • Indian zodiac: 16°40' - 30° Meen. • Western zodiac 10°26' - 23°46 Aries.
28	Abhijit (Victorious)	• Lord: Brahma (Creator) Indian zodiac: 06° 40' - 10° 53' 40 Makar.

CO- RELATION OF ZODIAC AND STARS

There numerous heavenly/celestial bodies divided in three main groups as Zodiacs, Nakshatras and Planets. Some of these celestial bodied seen as stars. Some of the stars are under the zodiacs while some are under other heavenly bodies. However, each planet is part and partial of some zodiac. They are associated with each other in isolation and combination. Some correlations of zodiac and stars are given in under mentioned table.

Sl. No.	Name of Zodiacs	Name of the Stars
1.	Aries (<i>Mekh</i>)	Kaster(<i>Ashwini</i>), Arites(<i>Bharini</i>),Touri (<i>Kritika</i>)
2.	Taurus (<i>Brikhabh</i>)	Touri(<i>Kritika</i>), Aldebara (<i>Rohini</i>),Oeyonis(<i>Mreegshira</i>)
3.	Gemini (<i>Mithun</i>)	Oeyonis(<i>Mreegshira</i>), Bitlegage(<i>Ardra</i>), Jasminorium(<i>Punarvasu</i>)
4.	Cancer (<i>Kark</i>)	Jasminorium (<i>Punarvasu</i>),Kenruri(<i>Pushya</i>), Hydra (<i>Ashlesha</i>)
5.	Leo (<i>Singh</i>)	RegulousLeonis(<i>Magha</i>),Leonis(<i>Purvafalguni</i>), Leonit(<i>Uttarafalguni</i>)
6.	Virgo (<i>Kanya</i>)	Leonit(<i>Uttarafolguni</i>),Korbi(<i>Hast</i>), Spika (<i>Chitra</i>)
7.	Libra (<i>Tula</i>)	Spika(<i>Chitra</i>), Butis(<i>Swati</i>), Libre(<i>Vishakha</i>)
8.	Scorpio (<i>Brischik</i>)	Libre(<i>Vishakha</i>), Scarpionis (<i>Anuradha</i>),Antaris (<i>Jyestha</i>)
9.	Sagittarius (<i>Dhanu</i>)	Mool(<i>Mool</i>), Sagitari(<i>Purvashadha</i>), Sagrtari(<i>Uttarashadha</i>)
10.	Capricornus(<i>Makar</i>)	Sagrtari(<i>Uttarashadha</i>),Vega(<i>Abhijit</i>), Aquari (<i>Shrawana</i>), Keprikarti(<i>Dhanistha</i>)
11.	Acquarius(<i>Kumbh</i>)	Keprikarti(<i>Dhanistha</i>), Ekawari (<i>Shatbhish</i>), Pegasi(<i>Purvbadrapad</i>)
12.	Pisces (<i>Meen</i>)	Pegasi (<i>Purvabhadrapad</i>), Andromedia (<i>Uttarbadrapad</i>), Piscium(<i>Rewati</i>)

Since the ancient time, Ayurvedic knowledge without the knowledge of astrology was incomplete. Astrology deals with close relationship between celestial bodies and human being. These celestial bodies exert varying degree of influence on human body depending on the position of planets at the time of their birth and in later part of life.

APPLIED ASPECTS OF NAKSHATRAS

Any one of the 28 Nakshatras can be the best depending upon the placements of their ruling planets. Rohini, Magha, and Uttara Bhadrapad are considered royal stars. These three Nakshatras tend to make their natives quite prosperous. According to applicability, the Nakshatras can be determined in following broad applied aspects of life as - **Lucky Numbers Nakshatras, Good Nakshatra for Birth, Nakshatra for Education, Good Nakshatr for Marriage, Bad Nakshatras**. These could be determined from the individual birth Chart.

PLANETARY EVALUATION

Planet is celestial body moving in elliptical orbit of star. A celestial body distinguished from the fixed stars by having an apparent motion of its own (including the moon and sun). A planet is any of the large bodies that orbit the Sun. It has influence on people and events. Thus, a planet is a celestial body that has following three Criteria:

- Introduction.
- Stars Vs Planets.
- Planetary Effects.
- Planets, Diets and Humors.
- Planets and Health.

- It must orbit a star (specially sun),
- It must be big enough to have enough gravity to force a spherical shape,
- It must cleared away of any objects of a similar size near its orbit.

According to Vedic system, there are Nine Planets in the Solar System. Planets are heavenly bodies revolving around sun. They do not have their own heat and light. They shine with the light reflected from the sun. All the planets are spherical in shape. The planets move at varying speeds, some are faster and some are slower depending on the distance of the planet from the Sun. Each planet applies its most powerful energy over the Sign it Rules. The planets in the solar system have its significant role in individual's life. These planets produce different results while placed in the 12 different signs. There are nine known planets till date.

1. Sun (*Sury*).
2. Moon (*Chandrama*)
3. Mars (*Mangal*)
4. Mercury (*Buddh*)
5. Jupiter (*Brihaspati*)
6. Venus (*Shukr*).
7. Saturn (*Shani*).
8. Rahu (Rahu)
9. Ketu (Ketu).

STARS VS. PLANETS

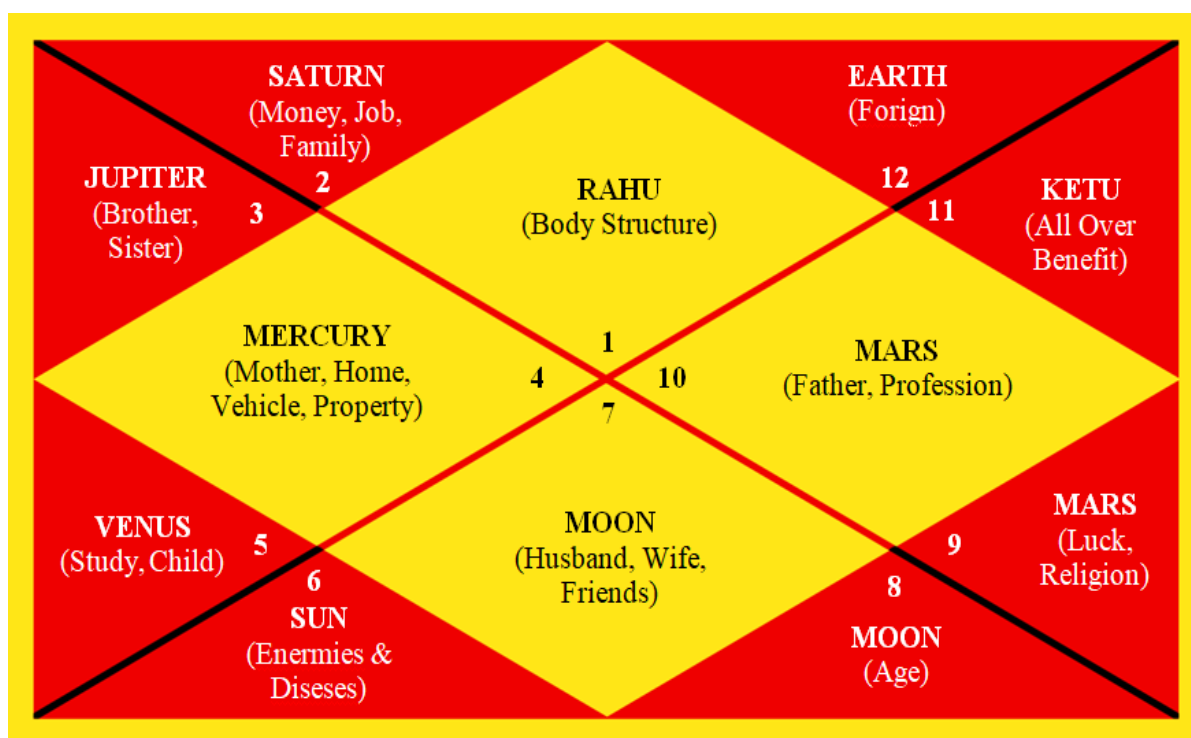
Based on certain criteria the difference between stars and planet has been mentioned as under:

Sl. No.	Criteria	Stars	Planets
1.	Energy Radiation (through nuclear reaction)	High radiation.	No radiation.
2.	Brightness	Very bright.	It reflects some radiation from parent stars.
3.	Twinkle	Present, seen by naked eye,	Absent but seen by naked

		it comes to change the color.	eye.
4.	Appears	As pin point of light.	As pin point of light.

PLANETARY EFFECTS

The horoscope provides the detail of family, health, relations and other socio economic status of the individual. There nine planets which produce different results while placed in the 12 different zodiacal signs. Some of the common roles of planets can be understood by placing them in zodiac sign in respect to birth chart



PLANATS, DIET AND HUMORS

Normally, every individual being is radiating some invisible energy in the universe and vice-versa. The harmony of life depends on the interaction of energy received from the universe and energy radiated from individual's own body. The horoscope provides the detail of illness of individuals. There nine planets produce different results while placed in the 12 different zodiacal signs. The roles of planets can be understood by placing them in zodiac sign in respect to birth chart. Mercury causes disturbance of all the three humors. The horoscope provides the detail of illness of individuals. Astrological knowledge helps the Ayurvedic physicians to select the required herbal medicine for correcting the imbalance of humors. The influential factors of horoscope are:

- I. Dietary Influence.
- II. Humoral Influence.

I. DIETARY INFLUENCE:

Every individual has some or the other taste of their diet. Depending on the taste and other factors they are broadly classified in three groups. Each group of diet has influence of some planets as mentioned below:

Sl. No.	Group	Influenced by Planets
1.	Purely (Satvic)	Sun, Moon and Jupiter
2.	Kingly (Rajasic)	Venus and Mercury
3.	Mixed (Tamasic)	Saturn, Mars, Rahu and Ketu

II. HUMORAL INFLUENCE:

Each body humor has some influence of the planet but the major influence comes on the predominating humor as mentioned below:

Sl. No.	Humoral Factors (<i>Doshas</i>)	Effect of Planets
1.	Energy (<i>Pitt</i>)	Sun and Mars
2.	Inertia (<i>Kaph</i>)	Venus, Moon and Jupiter
3.	Motion (<i>Vat</i>)	Saturn, Ketu and Rahu

Mercury causes disturbance of all the three humors.

PLANET AND HEALTH

Planetary health is the health of human civilization and the state of the natural systems on which it depends. When the nine planets are placed in twelve zodiac signs, they show their effects and the net effects appear as problems. The planet related problems are of two types:

- I. Regulatory Problems.
- II. Responsibility Problems.

I. REGULATORY PROBLEMS:

The planets related regulatory organs and diseases are mentioned below-

1. SINGLE PLANET PROBLEM:

- Sun controls soul.
- Moon rules mind.
- Jupiter controls thigh, fat, brain, liver, kidneys, lungs, ears, tongue, memory, spleen etc.
- Mercury influences nervous system.

2. COMBINED PLANET PROBLEM:

- Moon, Mercury and Mars or Saturn - Cause mental disorders.
- Sun, Jupiter, Mars centred on Mercury or Moon - Causes Schizophrenia.
- Moon and Saturn Cause Melancholia.

II. RESPONSIBILITY PROBLEM:

There are some planets that are responsible for certain health problems are given on coming page:

1. Planet for Good Health:

Sun is responsible for natural health and energy it frees from Saturn or Rahu.

2. Planet for Bad Health:

Saturn is considered responsible for any prolonged diseases when afflicted by Mercury.

3. Planet for Long Life:

Jupiter is divine planet, when Jupiter in 8th place then one will live long life.

4. Planet Makes Attractive:

Two planets i.e. Moon and Venus is beauty provider. Venus is God of beauty.

5. Planet for Skin Problems:

Mercury and Jupiter affected by Rahu will always cause some problems.

6. Planet for Eyes Problems:

Weak position of Mars may cause disturbance in acuity of vision.

Mercury represents mind, nervous system, senses and sight.

7. Planet Governing Money:

Jupiter and Venus rule wealth and money.

PALMAR EVALUATION

कराग्रे वशति लक्ष्मी, कर मध्ये सरस्वती,
कर मूले तु गोविन्द, प्रभाते कर दर्शनम्॥

Meaning: Goddess Lakshmi is located in anterior part of hands, while Goddess Sarswati is located in the middle of hands while base of hand is the location of GOD so one must see the hands after waking in the morning.

Palmistry is an art / practice of interpreting a person's character and predicting their future by examining the lines and other features of the hand, especially the palm and fingers. Hands are the mirror of the mental activities of the brain. Due to various constant activities, the mental pressure brings changes in palm especially in the palmar lining. These linings change in proportional to the mental changes. The palm depicts much information as- *individual's nature, life, health, family life* etc.

- Introduction.
- Evaluation of Palm.
- Grouping of Population.
- Qualitative Classification.
- Nature and Palmar Lining.
- Palmar Lines and Effects.
- Interpretation.

EVALUATION OF PALM

During the evaluation of palm, the following structures to consider for general purpose:

1. Construction of Fingers.
2. Shape of Thumb.
3. Palmar Elevations
4. Palmar Linings

- (1) **Construction of Fingers:** The evaluator must see the entire finger (especially the terminal phalanx) and observe its shape and size.
- (2) **Shape of Thumb:** Observe for the shape, size, elevation and depression on thumb.
- (3) **Palmar Elevations:** The Palmar elevations are called Palmar Mountains and are named on the names of planets (*Grahas / Nakshatras*). There are seven major planets. Base on these planets, the entire population has been grouped in seven groups. Each group has some common special features.
- (4) **Palmar Linings:** There are many more and less prominent linings directed in various directions which give important information regarding the – *Nature, life expectancy, condition of heart, fate, future* etc.

GROUPING OF POPULATION

Based on the location of the mountains, the entire population of the world is grouped in seven groups who are having more or less common qualities. The name of mountain, morphological situation, name of planet and special qualities is mention in following table:

Sl. No.	Name of Mountains	Morphological Situations	Name of Planets	Special Qualities
1.	Mount of Jupiter	Base of Index	Jupiter(<i>Brihaspati</i>)	Enthusiasm, pride power leadership.
2.	Mount of Saturn	Base of Middle Finger	Saturn (<i>Shani</i>)	Peace, wisdom and attachment with work loneliness
3.	Mount of Apollo	Base of Ring Finger	Sun (<i>Sury</i>)	Shining, artistic and attachment to literature
4.	Mount of Mercury	Base of Little Finger	Mercury (<i>Buddh</i>)	Love, romance, quick and presence of mind
5.	Mount of Mars	Middle of the Palm	Mars (<i>Mangal</i>)	(a) Vertical – Negative and full of resistance. (b) Lower - Positive and very enthusiastic
6.	Mount of Luna	Supero-medial base of Palm	Moon (<i>Chandrama</i>)	Selfish, introvert and like sceneries
7.	Mount of Venus	Base of Thumb	Venus (<i>Shukr</i>)	Love, sympathy, kindness and realization of beauty

QUALITATIVE CLASSIFICATION

The entire population of the world has been grouped in three major groups.

Group No.	Personalities	Nature	Characteristics
I.	Jupitarian, Apollian and Vinesian	Excellent Natures	Qualities, Good health, optimistic good character.
II.	Saturnian and Mercurial	Mediocre Nature	Easily influenced, crosses the barriers and become bad, irritable and adamant nature.
III.	Martarian	Lower Nature	Anguish and quarreling nature

NATURE AND PALMAR LININGS

The nature of individual and major activities of brain appears as palmar linings. Some get fade and some remains for long time and even up to death. The general appearance of physic of five elements can be very well observed through palm evaluation. The prominent and clear lining gives much information of individuals as regards his age, nature, education, health, major incidences etc in life time.

PALMAR LINES AND EFFECTS

The important palmer lines, location and prominent effects are given as under.

Sl. No.	Name of the Line (Rekha)	Location	Prominent Effects
1.	Heart Line (Hridy Rekha)	Above the elevations of the base of fingers	Condition of heart, attachment with others, fairness of body.
2.	Mental Line (Mastishk Rekha)	Oblique below the Lifeline	Mental power, stability and activities, self confidence.
3.	Life Line (Jiwan Rekha)	Oblique prominent line dividing the field of mars and venous.	Body constitution, Life span.
4.	Apollian Line (Sury Rekha)	Goes towards Apollian (Surya) elevation	Brightness, intelligence; artistic, success in business.
5.	Mercarian Line (Buddh Rekha)	Goes towards Buddha elevation	Related to health
6.	Saturn Line/Fate Line (Shani Rekha)	It attached with Saturn elevation	Successful, prosperous life intelligent life.

INTERPRETATIONS

After examining the hands, the entire studies are interpreted under following parameters to reach to certain conclusion.

Sl. No.	Parameters	Findings
1.	Types of Hand	Non-functional/square hand (<i>regular</i>), working hand, philosopher hand, artistic hand.
2.	Palmar Elevation	Ideal hand, mixed hand , Apollian , Lunarian, Martian, Mercarian Jupiterian, Vinesian
3.	Palmar Linings	Cardiac, Mental, Life, Saturn, Apollian, Mercarian lines.
4.	Overall Assessment	Good/Average/Satisfactory

APPLIED ASTRO HEALING

All the universal contents (sentiments and insentient) have their specific **Zodiacs, Stars and Planets**. The concept of Astro-medicine and healing has emerged from Indian Astrology. According to Indian system of medicine (ISM), human body is comprised of five elements (*Punchmahabhutas*) and three humors (*Tridoshas*). Any imbalance of these elements and humors leads to vitiation of three humors (*Tridoshas*) leading to various disorders and diseases due to blockade of the channels (*minor and or major channels*) with the waste products (*Malas*). Astro-healing provides -.*Prophylaxis, Diagnosis, Prognosis and Protective management*. Primarily, the Astro medicine is based on the study of horoscopes developed on the birth details of the individual. Sometimes, along with the horoscope, we take the help of *Palmistry, Numerology and Face reading* etc. There are three main divisions of the Astro-medicine-

- Introduction.
- Zodiacs and Health.
- Astro Management.

1. Astro-Diagnosis.
2. Astro-Prophylaxis.
3. Astro-Management.

Here, the diagnosing a disease is based on the combination and permutations of the planets distributed in 12 houses. Usually the 6th planet is considered as Lord for understanding of disease. All the universal contents (sentiments and insentient) have their specific Zodiac, Stars and Planets out of **Zodiacs (12), Stars (28) and Planets (9)**.

ZODIACS AND HEALTH

Each zodiac represents different part of human body and has different influences. The adverse influence is mentioned in under lying table:

Sl. No.	Zodiacs	Representing Body Parts	Adverse Effects.
1.	Aries	Head, Brain and Eye	Headaches, Migraines, Mental illness and Eye problems
2.	Taurus	Neck, Vocal cords and Thyroid gland	Chronic sore throats, Hypo and Hyper Thyroidism.
3.	Gemini	Nervous system, hands, arms, and lungs	Breathing problems and Anxiety.
4.	Cancer	Chest, Breast and Stomach:	Indigestion, eating disorders.
5.	Leo	Heart, Spine, Spinal Column and Upper Back:	Heart palpitations,
6.	Virgo	Entire body.(Psychic level)	Struggling to clean out the excess from body.
7.	Libra	Kidney, Skin, Lower Back and Buttocks.	Desire for balance of all body parts lead to the quest to create balance

			leads obsessive and lose balance causing Problem.
8.	Scorpio	Human Genitalia.	Chronic UTIs, yeast infections, and bacterial infections.
9.	Sagittarius	Always out of home.	Problems liver problems
10.	Capricorn.	Joints & Skeletal System:	To aim higher, to reach the top.
11.	Aquarius	Ankles & Circulatory System.	Nervous sign.
12.	Pisces	Feet & Lymphatic System.	Affect their immune system. Sensitive to harmful substances.

ASTRO MANAGEMENT

Normally, every being is radiating some invisible energy in the universe and vice versa. The harmony of life depends on the interaction of energy received from the universe and energy radiated from individual's own body. The horoscope provides the detail of illness of individuals. The astrologist recommends management/ therapy through following methods:

1. Mantral Method.
2. Material Method
3. Associated Method.

1. Mantral Methods: Mantras are group of words derived from divine verses and its positive vibrations which help by neutralizing, equalizing and enhancing the necessary divine energy related to particular zodiac, star and planet due to which the problem has raised. It allows the cosmic energy to enter in holistic body (*First in Upper Triad to Lower Quaternary*) and ultimately in the physical body to establish the holistic health.

2. Material Method: This is performed by use of the various natural materials as various *Metals, Stones and Mani* etc lying in the universe which are constantly charge with the universal energy. These materials are charged with specific powers for particular zodiac, stars and planet. Depending on the ill effects of the particular planet these materials are recommended. The most common materials are- *Stones, Gems and Metals*. These materials emit astral effects which pass gradually in physical body through the ethric body. These materials are also recommended by keeping in view the date, place and time of birth to estimate their zodiac, star and planet.

3. Associated Method: There are other associated methods which can be added or could itself be enough to solve the problem. These methods are – *Fasting, Diets, Rituals* for particular deity. Besides this, there are Specific Rituals as - *Mantra, Japas, Hawana / Agnihotra* etc depending on the individual problems and decision of the Astro-healer.

DRUGLESS THERAPIES

Drugless therapies are natural ways of healing system. These therapies are in existence since the origin of life in the universe. According to AUM Foundation, the basic principle is based on the existence of GOD, Mother Nature and their products present in the universe. Here means, methods and materials employed in order to alleviate the suffering or promote healing are drugless. These methods are employed externally as well as through natural orifices for alleviation of suffering. The major division of drugless therapy is naturopathy.

- Introduction.
- Sources of Therapies.
- Common Drugless Therapies.

SOURCES OF THERAPIES

Some of the important sources of drugless therapy are derived from nature and its major components extending from divine universal to individual level. The major sources are ⁽¹⁾:

1. **Divine Energy as** - AUM, TAT, SAT.
2. **Five Elements as**- Ether, air, fire, water, earth.
3. **Celestial Bodies as** – Zodiacs, Stars, and Planets.
4. **Physical Techniques as**- Manipulation, exercise, pressure, pricking, heat, cold, massages, Oleation, cleaning, sponging and sprays.
5. **Materials as** - Water, oils, minerals, metals and devoces.
6. **Holistic Healing as**- Holistic natural philosophy, yoga, meditation.
7. **Spiritual Healing as** - Worships, Auric, Chakral, Mantras, Tantra and Yantra.

COMMON DRUGLESS THERAPIES

There are many drugless therapies practiced all over the world. The following therapies / healing are practiced in India.

- Naturopathic (Therapy including – *Hydrotherapy Therapy, Massage Therapy, Magneto-therapy, Electro-therapy*),
- Yoga Therapy,
- Meditation,
- Acupressure ,
- Acupressure,
- Colour Therapy,
- Spiritual Healing,
- Astrological Healing,
- Chakral Healing,
- Auric Healing,

- Aumic Healing.

The Naturopathic (Therapy including – *Hydrotherapy Therapy, Massage Therapy, Magneto-therapy, Electro-therapy*), Yoga Therapy and Meditation are dealt as separate chapter on coning pages.

REFERENCES

1. *Dubey; Nagendra Prasad and Dubey Niharika*; Basic Principles of Integrated Medicine; Drugless Therapy; Third Edition- 2022, P.79.

NATUROPATHIC THERAPY

Naturopathy or naturopathic medicine is a form of alternative medicine that employs an array of pseudoscientific practices branded as "natural", "non-invasive", or promoting "self-healing". The ideology and methods of naturopathy are based on vitalize and folk medicine, rather than evidence-based medicine (EBM). Naturopathic therapy is the essence of Nature for alleviating the sufferings through nature and its products directly and indirectly. This is most popular drugless therapy in the world. The regular practice helps in increasing the life expectancy. The natural process is performed through various natural means, methods, materials and modalities without any administration of chemical, animal or otherwise biological drug preparations. It also includes alteration in life styles⁽¹⁾.

- Introduction.
- Naturopathic Approaches.
- Characteristics of Naturopathy.
- Principles of Nature Cure.
- Components of Therapy.
- Cardinal Rules.
- Principal Natural Therapies.

*"I have unshaken faith in nature cure,
I find that system soothing and pure." (Mahatma Gandhi)*

*All the universal creations have Natural constituents,
They begin, exist and submerge within the Nature. (Dr. N.P. Dubey).*

*Nature cure is more than a system of curing aches and pains.
It is complete revolution in the art and science of living.
It is practical realization and application of all that is
Good is natural sciences philosophy and religion." (Dr. Henry Lindlahr).*

Naturopathy has distinct philosophy, science and practice of medicine following definite physical, chemical, biological, mental and spiritual laws of restoration of health and correction of bodily disorders. Naturopathy is not the system of chemical or biological treatment but is a way of natural life. Here, the simple law of nature is adopted for maintenance of health. The same law is adopted in the treatment also. The daily and seasonal regimens are followed to maintain the health.

NATUROPATHIC APPROACHES

There are many methods of approach but broadly there are two approaches applied in this system.

- I. **Ancient Indian Method** – Living in close vicinity of nature from all point of view of a life.

- II. Modern Physiotherapy** – Living in modern fluent society and taking the help of physiotherapy (manipulative techniques) for restoration of health and correction of bodily disabilities.

CHARACTERISTICS OF NATUROPATHY

Naturopathy being practiced as nearer and close to the nature has certain special characteristic features which are mentioned on coming below:

- **It Involves** – Nature and its direct derivatives.
- **Techniques Involved** - Manipulation, Pressure, Pricking, Massage, Oleation, Stimulation, Sponging, Spray, Prayers and Spirituality.
- **Materials Used** – Water, oil, metal, minerals, stars and zodiacs.
- **Philosophy** – Holistic Natural Philosophy –(Holistic Care with faith in God)
- **Used on** – Physical, ethric and astral body planes. In physical involvement, there is use of body surface and natural orifices in some therapies.
- **Acts on** – Physical, mental, social, moral, spiritual, and environmental levels.
- **Efficacy and Efficiency** – Can be assessed by –N.P. Score, AUM Score and AURIC evaluation.

PRINCIPLES OF NATURE CURE

There are three fundamental principles of nature cure, every healing in naturopathy follow the same fundamental principles either in combination or isolation.

(I) Milieu Interne: There is an inner environment of our body and there is an interdependence of various organs and systems of the body.

(II) Vis Medicatrix Nature: The healing starts from within.

(III) Non-Nacre: The treatment should not be worse than disease.

COMPONENTS OF THERAPY

The naturopathy involves two major components which are interlinked and dependent on each other.

- I. Life style,
- II. Natural healing.

I. LIFE STYLE: It regulation of various normal day today activities like- *eating, drinking, sleeping, breathing, bathing, working, resting, thinking, the moral, sexual, social and spiritual* activities. It can be done in home or if required to remain out of domestic life, one can be admitted in some naturopathy hospital or sanatorium.

II. NATURAL HEALING: The natural healing is based on nature and its contents. The naturopathic therapy is divided into four broad groups-

1. Elementary Remedy.
2. Natural Diet.

- 3. Mechanical Remedies.
- 4. Mental and spiritual Remedies.

1.

1. ELEMENTARY REMEDIES: Elementary remedies are the basic remedies in Naturopathy are done with –

- A. Water,
- B. Air,
- C. Light,
- D. Earth,
- E. Magnetism,
- F. Electricity.

2. NATURAL DIET: Natural diet has no role of chemical and biological products or drugs. The natural diet involves:

A. Scientific Food – It involves scientific food as proper balance diets containing most of the constituents to meet out the necessary requirement of body. The main constituents of scientific diet are – *Carbohydrates, Protein, Fat, Vitamins, Minerals and Water.*

B. Simple Herbal Extracts – Whole plant for whole man is the principle of herbal extract or preparation.

3. MECHANICAL REMEDIES: These remedies includes varieties of techniques as –

- A. Corrective gymnastics,
- B. Yogasana,
- C. Massage,
- D. Osteopathic Manipulations.

4. MENTAL AND SPIRITUAL REMEDIES: Any problem to anyone has its first attack at mental level. If the problem is not taken due care, it may affect to great mental level and thus become chronic one. This is dealt in following ways. –

- A. Hypnotism,
- B. Music therapy,
- C. Scientific relation,
- D. Normal suggestions,
- E. Constructive thoughts.

CARDINAL RULES

Every individual seeking the help of Naturopathy for keeping himself healthy or curing his bodily deformities should keep the following cardinal points in their mind: ⁽²⁾

1. All healing is in the body.
2. Nature cure is safest and permanent measure.
3. Don't eat when tired, pain, ill, tense or in hurry.
4. Food taken in illness feeds disease not the individual.
5. Drink water half an hour before and one hour after meal do not drink during meal and use at least 8-12 glass of water daily.

6. Take balanced diet (one third raw, one third boiled and third cooked).
7. Avoid intoxicants and drugs.
8. Keep three hours gap between dinner and bed.
9. A disciplined life make you live long and happy.
10. Tea and coffee are allowed in moderation.
11. Deep breathing and sit in erect posture.
12. Sleeping on hard bed.
13. Chew well and eat slowly.
14. Take only two meals with at least 6-7 hours interval.
15. Take little or no oil or fat.
16. Use vegetarian food.
17. Early to bed and early to rise.
18. Eat to live but not live to eat.
19. Drugs used only in emergency.
20. Water is the medicine and diet is the drug.

Analyze yourself and decide your suitability for Naturopathic healing.

PRINCIPAL NATURAL THERAPIES

There are many systems used under naturopathy. Out of them, the following are most commonly practiced.

- 19.01. Hydrotherapy,
- 19.02. Massage Therapy,
- 19.03 Magneto therapy
- 19.04 Electrotherapy

NOTE: Each therapy has been dealt separately in briefly as sub-chapter of Chapter -19

REFERENCE

- 1 & 2. *Dubey, N P*: Basic Principles of Integrated Medicine; Naturopathy; Revised Edition - 2002; P.78 & 80

CHAPTER -19.01

HYDROTHERAPY

Hydrotherapy refers to using water as therapy in various forms. For instance, it may act as a treatment for temporary skin-related issues, such as burns and septic ulcers, or for chronic health conditions, such as arthritis and fibromyalgia. *Sebastian Kneipp*, one of the forefathers of hydrotherapy, is distinguished from other proponents of natural therapies in two aspects. First, he did not refuse to employ vaccination and medication. Hydrotherapy, formerly called hydriopathy and also called water cure, is a part of alternative medicine (particularly naturopathy), occupational therapy, and physiotherapy, which involves the use of water for pain relief and treatment.

- Introduction.
- Water and Effects.
- Mode of Action.
- Methods of Hydrotherapy.
- Healing Benefits.
- Precautions during Therapy.
- Contraindications of Hydrotherapy.

WATER AND EFFECTS

It helps by stimulation of the healing defense mechanism of the body. With sensible feeding and pure (*Satvic*) living, if hydrotherapy is used as adjuvant to any drug therapies, it will have a definite additive (*synergistic*) effects on healings at various temperatures as mentioned below ⁽¹⁾:

Sl. No	Types of Water	Temperature	Effects on Body
1.	Very cold	32-45 °F	Exciting effects
2.	Cold	40-60 °F	Stimulating tonic effect
3.	Cool	60-72 °F	Strong stimulation
4.	Tepid	80-90 °F	Stimulation
5.	Neutral	92-92 °F	Freshness and stimulation
6.	Warm	95-100 °F	Sedative effect
7.	Hot	100-104 °F	Depression for short time
8.	Very hot	105 °F and above	Strong stimulation

MODE OF ACTION

Water is the main constituent of the body in various forms. Disturbance in body fluids due to various exogenous and endogenous causes leads to various diseases in various organs. This therapy regularizes the normal activities in following ways:

- I. It maximizes circulation.
- II. It increases the muscular tone.
- III. It helps in digestion and absorption of nutrients.
- IV. It tones up the sweat glands to increase the release of waste product from the body.

METHODS OF HYDROTHERAPY

Hydrotherapy is a form of physical medicine using the therapeutic application of water in a variety of ways, both internally and externally, on the body. There are following ways of application of hydrotherapy.

- Topical applications of cold or hot water packs,
- Compresses,
- Baths,
- Pools,
- Steams,
- Sweats,
- Showers,
- Enemas.

HEALING BENEFITS

The following benefits are very useful and important.

1. Reduces muscle tension and relieves pain.
2. Reduces muscle tension and relieves pain.
3. Rehabilitates injured muscles.
4. Boosts the immune system.
5. Encourages detoxification..
6. Relieves stress.

PRECAUTIONS DURING THERAPY

Hydrotherapy may be used with caution in people with the following health conditions:

- Cardiovascular disease.
- High blood pressure.
- Colds, flu, or other respiratory infections.
- High fever.
- Incontinence.
- Kidney disease.
- Thrombosis.
- Skin infections.

CONTRAINDICATIONS OF HYDROTHERAPY

Hydrotherapy may need to be avoided people with the following health conditions:

- Open or infected wounds.
- Skin infection.
- Cold/flu or infectious disease eg gastro.

- Incontinence.
- Uncontrolled heart condition.
- Heart disease.
- Uncontrolled high blood pressure.
- Kidney disease.

REFERENCE

1. *Dubey, N P*: Basic Principles of Integrated Medicine; Hydrotherapy; Revised Edition - 2002; P.82

MASSAGE THERAPY

Massage therapy is used to help and manage a health condition or enhance wellness. It involves manipulating the soft tissues of the body. Massage has been practiced in most cultures, both Eastern and Western, throughout human history, and was one of the earliest tools that people used to try to relieve pain. Massage therapy relaxes muscle tissue, which reduces painful contractions and spasms. Massage can also reduce nerve compression.

To understand this, consider that when muscles are contracted, they sometimes compress the nerves around them. Massage is manipulation of tissues of the body by kneading in systematic manner. Patient is allowed to lie down in a relaxed manner on cushioned table of 80 inches long, 30 inches wide and 36 inches high. The massage movements are manual by a masseur.

- Introduction.
- Methods of Massage.
- Mode of Action.
- Benefits of Massage.
- Full Body Massage.
- Contraindications of Massage.
- Swedish Massage.

METHODS OF MASSAGE

The movements are made according to the part to be massaged. The movement is continued for 30 minutes in following ways-

1. Percussion.
2. Friction.
3. Kneading.
4. Stroking.
5. Vibration.

MODE OF ACTION

Massage helps the body as source of relaxation. It helps in three ways:

1. Improving the blood circulation.
2. Increasing the activity of skin and its function of excretion.
3. Toning up the nervous system.

BENEFITS OF MASSAGE

Massage can help on many ways. The following benefits are seen commonly:

1. Reduce pain and anxiety for people with chronic illnesses, such as cancer.
2. Reduce the physiological burden of stress.
3. It can help treat conditions including stress-related tension, cancer-related fatigue, sleep disorders, high blood pressure, diabetes, low back pain and depression etc.

FULL BODY MASSAGE

A full-body massage usually includes your arms, legs, hands and feet, your neck and back, your stomach and buttocks. The area around the breasts is usually massaged but not the breasts themselves. You can always say you hate having your breast area or buttocks or whatever touched.

CONTRAINDICATIONS

Massage is contraindicated in following conditions.

1. Fever.
2. Pregnancy.
3. Menstruation.
4. Skin eruptions.
5. Diarrhoea.
6. Dysentery (acute).
7. Inflammation.
8. Fasting State.

SWEDISH MASSAGE

Swedish massage is a gentle type of full-body massage that's ideal for people who has had following massage.

1. Hot stone massage.
2. Aromatherapy massage.
3. Deep tissue massage.
4. Sports massage.
5. Trigger point massage.
6. Reflexology.
7. Shiatsu massage.

MAGNETOTHERAPY

Athurveda has numbers of *Mantras* in Kanda 1 to 4 detailing the use of magnet in various disorders specially in bleeding and diseases of reproductive system. Magneto therapy is method of healing through magnets. It has intrinsic properties to affect the living tissue to cause physical and chemical changes in body and thus healing. If it is used as in association with other natural therapy like diet, hydrotherapy, yoga, fasting etc. the effect of magneto therapy is accelerated⁽¹⁾. Some people use magnet therapy for treating pain,

such as foot, back, or joint pain. Research studies have been done on magnets, but there are not consistent results showing that magnets help in relief of all pain.

- Introduction.
- Types of Magnets.
- Magnetic Strength.
- Principles of Action.
- Mode of Action.
- Magnetic Effects.
- Precautions during Therapy.
- Bio-Magnetism.

TYPES OF MAGNETS

There are various types of magnets having unstable magnetism to permanent magnetic qualities. The high quality healing is made up of *Ferromagnetic Materials*. The modern permanent magnets are made up of *alloy of aluminum, nickel, iron and cobalt (Alnico)*.

MAGNETIC STRENGTH

The magnetic strength is measured in Gauss meter and thus, the strength is denoted with the latter “G”. The usual magnet used is 1000G for laboratory and 3000 to 4000 G for commercial purposes. The earth is huge magnet. The magnetic field of earth is 100.000 Kilogauss but the intensity of earth’s magnetism at any time and at any point is 0.3 G. The core of earth has magnetic material⁽¹⁾.

PRINCIPLES OF ACTION

Each magnet has two poles. Each pole has magnetic field. The field is proportional to the strength of magnet. It acts in following ways.

I. Application of magnet on body causes magnetic emissions and its influence leads to energizing effects on hemoglobin of the blood which causes.

- Improvement of blood circulation.
- Avoid blood clotting.
- Removal of excess calcium and cholesterol.

II. Magnetic waves pass through tissues inducing secondary currents leading to heat which:

- Reduce Pains.

- Reduce Swellings.
- It revives reforms and promotes the growth of the cell and tissue.
- It improves the function of autonomic nerves and organs supplied by them.
- It maintains homoeostasis of the body.

MODE OF ACTION

Each magnet has two poles north and south. North is marked as NR and South as SL. North Pole retards the growth of micro-organisms and thus helps in removal of infection. South Pole provides heat, energy, strength and removes pain, stiffness and swelling. The magnet is used for 10-12 minutes in the morning time but in serious conditions it can be used at least two times. If diseases are localized, only one pole is applied to that part or portion of body. If disease is generalized or extensive both the poles are applied in following manners:

I. **For upper half of body** – Magnet under both palms

II. **For lower half of body** – Magnet under both soles

III. **Position of body and use of magnet-**

- Right Side NR.
- Left Side SL.
- Upper Part NR.
- Lower part SL.
- Front NR.
- Back SL.

MAGNETIC EFFECTS

Cooked food remains unspoiled for longer period if it is kept on North Pole, whereas South Pole increases fermentation ⁽²⁾.

1. South Pole helps fermentation of liquors and increases growth of moulds and bacteria.
2. South Pole promotes dense vegetative growth and gives bigger size flowers and fruits
3. North Pole retards the growth of bacteria and plants and causes sparse vegetative growth, so North pole is applied over infection or infected area to reduce it
4. South Pole increases putrefaction.
5. Human life span can be extended with suitable power of magnetic field, so magnet is the best answer to ageing process.
6. Cancer cannot exist in a magnetic field. North Pole applied to tumors causes shrinkage of the tumor; opposite effect with South Pole (4000 to 8000G Magnets) has been observed. Cancer cells have excessive frequency of cell vibration which is normalized by magnet.
7. Cows yield milk with magnet therapy using North Pole.
8. It is effective in controlling the various disorders as high blood pressure, bursitis, constipation and fatigue etc.
9. Magnetic water is effective in rheumatism, myalgia, kidney stones etc.
10. Magnet is used to separate RBC from blood because of iron (haem) contents of hemoglobin present in RBC.

PRECAUTIONS DURING THERAPY

The following precautions are to be taken during Magneto therapy. The precautions are for patients and magnet both.

1. Avoid cold bath after magneto therapy for one hour.
2. Do not take cold things just before, during or immediately after treatment.
3. Application of magnet should be made by an experienced magneto therapist.
4. Do not apply magnet after a full meal, wait for two hours.
5. Do not use powerful magnets to delicate organs like eyes, brain or heart. Maximum duration used on these is as should be 10 minutes.
6. Pregnant women should be avoided to come in contact of strong magnet.
7. Magnetized water should not be taken more than twice daily and the quantity should be 50-100 ml at a time.
8. Do not allow the magnet to fall on the ground.
9. Do not bring magnets in contact of other electro-medical equipments like ECG, X-Ray Ultra sound, CT and MRI Machines.
10. Avoid injury from magnet as crush injuries are possible between two powerful magnets.
11. Keep the magnet in dry place. Avoid it from rain and dampness.

BIO MAGNITISM

Medical biomagnetic is also called biomagnetic pair therapy. It is a natural complementary therapy that diagnoses and treats a large number of illnesses as - *Acne Aids Allergies, Anemia, Anxiety, Arrhythmia, Arthritis, and Asthma.*

BENEFITS OF 3D BIOMAG PULSE MAGNETIC THERAPY: The human body consists of several billion living cells. 3D Biomag pulsed magnetic therapy creates optimal conditions to accelerate healing, reduce pain and generally regenerate the body.

REFERENCES

1. **Kurup, P.G.;** Drugless Therapy, Magneto therapy; Vol. II, P.67
2. **Dubey, N.P.;** Basic Principles of Integrated Medicine, Magneto therapy; Revised Ed. P.86.

ELECTROTHERAPY

Electrotherapy is the use of electrical energy as a medical treatment in variety of diseases and disorders. The term has also been applied specifically to the use of electric current to speed wound healing. Additionally, the term "electrotherapy" or "electromagnetic therapy" has also been applied to a range of alternative medical devices and treatments. Electrotherapy is the method of natural treatment and healing with electrical device. It heals by giving varying degree of stimulation by electrical energy as a medical treatment. In medicine, the term electrotherapy can apply to a variety of treatments.

- Introduction.
- Indication of Therapy.
- Contraindication of Therapy.
- Position of Patient.
- Side Effects of Therapy.
- Mode of Relieve of Pain.
- Type of Devices.

INDICATIONS OF THERAPY

Electrotherapy is indicated in following conditions:

1. Deep brain stimulators for neurological disease.
2. For relaxation of muscle spasms,
3. Prevention and retardation of disuse atrophy, increase of local blood circulation, muscle rehabilitation, and reeducation by electrical muscle stimulation,
4. Maintaining and increasing range of motion,
5. Management of chronic and intractable pain,
6. Posttraumatic acute injures and pains.
7. Psychotic depression (depression associated with delusions and hallucinations).

CONTRAINDICATIONS

The electrotherapy is contraindicated in following conditions:

1. Medical implants or stimulators like a cardiac Pace-maker.
2. Cardio vascular diseases,
3. Pregnancy,
4. Deep vein thrombosis.
5. Cognitive impairment.

POSITION OF THE PATIENT

The patient is allowed to sit or lie in comfortable position in a suitable place. The devices are employed on appropriate place for an appropriate duration to get appropriate relief. The relief may be achieved in single sitting. There may be requirement of subsequent therapy. The response depends on many factors as duration of illness, nature, situation, age and initial response to the minimal frequencies.

SIDE EFFECTS OF THERAPY

The most common side effect with electrotherapy is:

1. Skin irritation or rash caused by the adhesives in the electrodes or the tape holding the electrodes in place.
2. Overusing electrotherapy may cause a burning feeling in the skin

MODE OF RELIEF OF PAIN

For muscular stimulation, the pulses will reach the muscles, signaling them to contract. Pulses aimed at the nervous system block the transmission of pain signals from reaching the spinal cord and brain. The pulses also stimulate the body to produce more natural pain-relieving chemicals called endorphins.

TYPES OF DEVICES

There are various types of devices for practical use in Electrotherapy. Some of the most useful and available models are:-

1. Sonopuls – 434
2. Shortwave Diathermy
3. Endomed – CV 405
4. Transcutaneous Electrical Nerve Stimulator (TENS)
5. Cervical and Lumbar Intermittent Traction
6. Milk Trace Computer
7. Myo – Matic
8. Vasotriain – 447.

YOGA THERAPY

The word 'Yoga' is derived from the Sanskrit root 'Yuj', meaning 'to join' or 'to yoke' or 'to unite'. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man and Nature. Yoga works on the level of one's **body, mind, emotion and energy**. This has given rise to four broad classifications of Yoga: Karma Yoga, where we use the body; Bhakti Yoga, where we use the emotions; Gyana Yoga, where we use the mind and intellect; and Kriya Yoga, where we use the energy. Desire is endless and ceiling of desire is Yoga. Yoga is a system of believe and practice. The goal of Yoga is to attain a union of the Individual Self with the Supreme Reality or Universal Self. In western world, it is an associated with physical postures and regulation of breathing. These are yogic exercises but not Yoga in spiritual sense. In true sense, Yoga is the restraint (*Nirodh*) of the processes (*vrtti*) of the mind (*chitta*).

- Introduction.
- Mode of Healing.
- Integrated Yoga.
- Impacts of Yoga.
- General Benefits.
- Applied Yoga.

“Yogas Chittavrttinirodhah” (योगश्चित्तवृत्ति निरोधः)

It is an old traditional science which helps in coordination of body and mind. It is safest and easiest and method of maintaining the health. Yoga has been described in Veda for about more than 4000 years ago. Many other described yoga in his way. The yoga presented by Maharshi Patanjali about 2500 years ago is in an abridged form.

MODE OF HEALING

It maintains tranquility of mind and greater calmness in conscious state. Besides other benefits, it is most useful in psychiatric and psychosomatic disorders as –

- I. **Preventive Measures:** Due to improved body resistance by regular practice.
- II. **Curative Measures:** Increased body resistance to over comes the stressful situations effectively.

INTEGRATED YOGA

Various methods have been described by many sages (*Rishis*). The method described by Patanjali is most acceptable and practicable in principles and practice both. It is also known as **Astanga Yoga of Patanjali**. The steps (*Hindi and English*) and their meaning are mention below:

Sl. No	Steps		Behavioral Meaning
	Hindi	English	
1.	Yam	Yama	Improvement in social behavior
2.	Niyam	Niyama	Improvement in personal behavior
3.	Asan	Asana	Physical postures

4.	Pranayam	Pranayama	Breath holding practices
5.	Pratyahara	Pratyahara	Restraining the sense of organs
6.	Dharana	Dharana	Contemplation
7.	Dhyan	Dhyana	Meditation
8.	Samadhi	Samadhi	Attainment of Goal.

IMPACTS OF YOGA

Yoga being the way to divinity has great impacts on health and life style. It brings a lot of changes during the life time of individual. Some of the positive impacts which could motivate the others to move for yoga are:

- Regulate blood glucose levels,
- Improve musculoskeletal ailments.
- Keeping up date Cardio-vascular system.
- Psychological benefits,
- Increase mental energy and positive feelings.
- Decrease negative feelings of aggressiveness, depression and anxiety.

GENERAL BENEFITS

Practicing yoga come with many benefits for mental and physical health. The following general benefits are mentioned as under.⁽¹⁾

- **Decrease Stress** - Due to relaxation, decrease Cortisol and stress hormone.
- **Decrease Anxiety** – Due to decrease Cortisol.
- **Improved Heart Function** – Due to changed life style and reduced risk factors.
- **Reduce Inflammation** – Due to reduced inflammatory marker.
- **Improve Sleep:** to effect on Melatonin on other factors.
- **Improve in Depression** - Due to reduced Cortisol and stress hormone..
- **Relieve in Chronic Pain** – Due to exercise and relaxation.
- **Improve Quality of Life** - Due to modified life style.

APPLIED YOGA

There many yogic practice which are described as applied as practical yoga. Out of all **Aumastak Yoga** developed and founded by **AUM Foundation LLC, New York, USA** is more appropriate. This yoga is very close and based on Astang Yoga of Patanjali has been discussed as sub chapter of this chapter on coming pages as Chapter - 20.01.

REFERENCES

1. *Dubey; Nagendra Prasad and Dubey; Niharika: Basic Principles of Integrated Medicine; Yoga Therapy; Third Edition; 2022; P.106*

AUMASTAK YOGA

The word 'Yoga' is derived from the Sanskrit root '**Yuj**', meaning 'to join' or 'to yoke' or 'to unite'. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man and Nature ⁽¹⁾. According to Aumic Yoga nobody is perfect in the world; perfect is only i.e. *Omnipresence*. Every one wish to be perfect but it is not in his hand. What are in his hand are the efforts which he can put forward. Thus, one should try

to attain the perfectness. In case of health and wellness sector, the same thing is applicable. The fast growing world and routine problems does not allow the person to remain in health equilibrium leading to problems, disorders, diseases and further complications. Keeping in view the present physical world scenario there is an urgent need of available, acceptable, practical, effective, economical and holistic remedy. The remedy is in the laps of Mother Nature i.e. Yoga. There are many ways suggested by many Yogis. Out of all the Aumic Yoga suggested by AUM Foundation LLC, NY , USA in the name of Aumastak Yoga is being more popular and being used in practiced globally. Aumastak Yog is **available, acceptable, practical, effective, economical and holistic** in most of the problems, disorders and disease conditions. The Aumastak Yog is of two types:

- **Physical Aumastak Yoga** - For disability management and physical fitness.
- **Spiritual Aumastak Yoga** - For spiritual growth and attainment of the Ultimate Goal (Union of self with the Self).

APPLIED ASPECTS

Everyone has come in this universe with definite span of life and vision. He acts during the life according to their past acts (*Purvakarmas*) which has provided the inherited *Sanskara* for present life and acts. Everyone knows the good and bad aspects of life even then some are involved bad activities because of their *Sanskara*. It is very much required to inculcate the good *Sanskara* with good acts in everyone's life in order to have good *Sanskara* in next coming life.

This yogic practice leads the way to improve the present acts and the better further *Sanskara* of next life. There is no any physical tool or instrument or medicament which could be administered to facilitate the way to improve the *Sanskara*. Aumic Yoga is one of the best methods.

Aumic yoga is base on the Astang Yoga propounded by *Maharishi Patanjali* about 2500 years ago is most acceptable, practical and scientific method. The eight steps in Aumic Yoga is called **Aumastak Yoga**. It is easy to attain with little practice.

The addition of Aumic tools, techniques and methodology with this Aumastak yoga facilitate the process of attainment as it acts as holistic catalyst. Aumastak yoga can be followed

- Introduction.
- Applied Aspects.
- Essentials of Aumastak Yoga.
- Aumastak Yoga.
- Aspects of Aumastak Yoga.
- Steps of Aumastak Yoga.
- Methods of Practice.
- Observation.

by all, irrespective of caste, creed, religion or race. Anyone, who is in search of the truth of life and divinity can easily practice and attain the goal.

ESSENTIALS OF AUMASTAK YOGA

Aumastak Yoga encompasses of aumic era which has enormous enough energy, serenity and pioucity leading to early aumigenesis in individual. It improves both internal and external atmosphere of individual. It provides a more quick special vision than other aumic rituals to individual. This vision is also called aumic three dimensional visions (ATDV). This vision is also has an inherited quality for his success in routine as well as in the spiritual life. The person equipped with Aumic three dimensional vision (ATDV) is most rich in spiritual life. It determines the individual's capacity and capability to lead him to his goal. It is associated with deep *Sanskara*. It helps adequately to lift up one from a lower plane to highest plane (*Physical body plane to Atmic Plane*) to attain the ultimate Goal. This is individual's property and one inherits it from past life (*Purvjanm*). The past acts are inherited as *Sanskara* to plays role in present life. The Aumastak yoga is catalyst for the promotion of future *Sanskara*.

Everyone wants to attain the Supreme Reality or Ultimate Goal of life but hardly a few could get it. For the attainment, The AUM Foundation has ascertained the presence of Aumic three dimensional visions (ATDV) which are:-

1. Aumic Determination
 2. Aumic Devolution
 3. Aumic Dedication
1. **Aumic Determination:** It is individual's power of firmness to take decision and prove the result, no matter what it is? It varies from one individual to another and is directly proportional to individual's will power.
 2. **Aumic Devotion:** It is individual's worship or loyalty or affection to AUM or any of the divinity of his choice.
 3. **Aumic Dedication:** Means complete surrender to AUM. It facilitates attainment.

AUMASTAK YOGA

Aumastak Yoga is a systemic and holistically scientific way to improve the status of self, family and the society life and attainment. It is a way of individual aumification through realization of self in the image of AUM. There are eight steps of Aumastak yoga in order to call **Aumastak Yoga**. Here, one has to follow all the steps within aumic environment. The aumic environment should be in both (in and out) during aumic practice.

AUMIC ENVIRONMENT: Aumic environment is a place where aumification is performed with aumic chanting in presence of a Symbol of AUM or the place of continuous slow aumic recitation or silent aumic chanting is going on. The aumic environment is created in following ways:-

1. Short and long Aumic Chanting.
2. Continuous Aumic Chanting with Device.
3. Presence of Statue of AUM.
4. Continuous Chanting of AUM Brahm Mantra.
5. AUM Yagya.

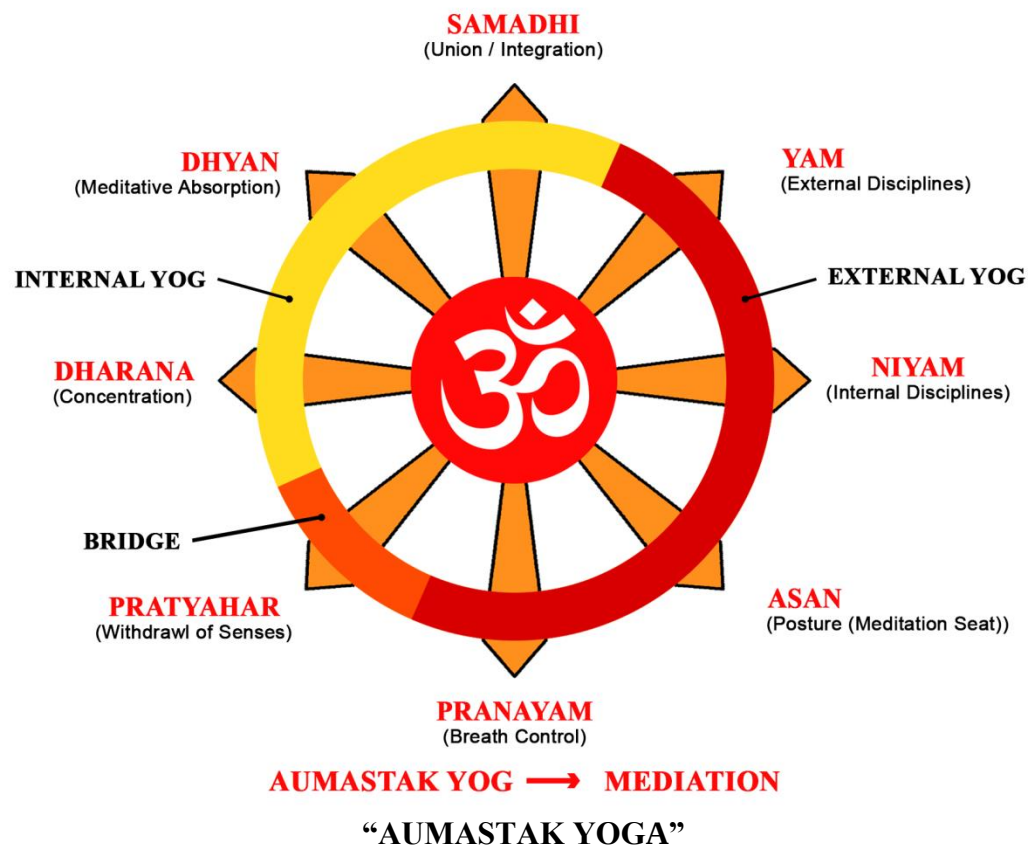
6. AUM Agnihotra.
7. Temple, Mosque, Church or Gurudwra.

PRE-AUMASTAK PRACTICE: *Pre-Aumastak Practice* is the state of introduction of AUM to a person willing to accept the Aumic practices as - Aumic Yoga, Meditation, healing, Therapy etc by exposing them to aumic environment in order to enhance the perception of AUM. The period of this practice is 3 to 9 days at least one hour daily.

ASPECTS OF AUMASHTAK YOGA

Aumastak yoga is practice of eight steps to attain the ultimate goal within Aumic aura. All the steps can be represented in continuum in circular cyclic manner mentioned in the diagram given below. The entire circle has AUM in the center as well as the circle is within the AUM. Thus the Aumastak Yoga is considered as yoga within the Aumic Aura. The entire aspects are in continuum but divided in three parts ⁽²⁾:

- I. Central AUM,
- II. Aumastak Circle.
- III. Peripheral AUM.



I. CENTRAL AUM: This is presumption of AUM within the center of Aumastak Circle which represents the individual body. It has maximum aumigenic potency to initiate the aumigenesis

and thus the progress of Aumastak Yoga. The center is the nucleus to initiate the self induced Aumastak Yoga. In terms of Aumastak aura central AUM represents the internal aura of Aumastak Yoga. The practice of yoga starts from the central AUM.

II. AUMASTAK CIRCLE: This represents the individual body. It requires potency to initiate the aumigenesis to progress of Aumastak Yoga in individual. The central AUM initiates the thought and process of self induced Aumastak Yoga. In terms of Aumastak aura, it represents the middle or intermediary aura. This is the base of attainment. The Aumastak circle is the seat beam around which aumic process generate the aumic energy field which permeates the holistic body of individual to aumify the individual in order to achieve the goal of life within the intermediary or middle auric field. The Aumastak circle has three continuous inter linked Yogic Parts.

1. External Yoga.
2. Bridge Yoga.
3. Internal Yoga.

1. EXTERNAL YOGA: The external yoga is visible as it can be observed by other person that someone is doing some yogic practice. The external yog involves four yogic steps.

- Yama,
- Niyama,
- Asana,
- Pranayama.

2. BRIDGE YOGA: This is the fifth step of the Aumastak yoga practice. Here one practices to connect from his outward to inward. It stands for control of desires or control of senses. It involves fifth steps called:

- Pratyahara.

3. INTERNAL YOGA: The internal yog is invisible as it can be observed the internal status of anybody from outside. The practice of this yoga leads to the state of Aumic meditation. The external yog involves the following steps. It involves three steps.

- Dharana,
- Dhyan,
- Samadhi.

III. PERIPHERAL AUM: This is the presence of AUM around the Aumastak circle. We know that all is AUM i.e. what we see and what is beyond it is AUM. Here, the circle represent as conductor of subtle aumic vibration energy between inner and outer AUM. Thus, the practice of Aumastak Yoga communicates inner and outer self quickly and ultimately attains the Goal.

STEPS OF AUMASTAK YOGA

After preparing the person, they are allowed to move for practice of Aumastak Yoga. As already described the Aumastak Yoga has eight steps which based on Patanjali Astang Yoga. The Steps, English terminology and behavioral meaning is mentioned as under.

Sl No.	Steps	English Meaning	Behavioral Meaning
1.	Yama	Social Ways	Social Behaviors

2.	Niyama	Individual Ways	Personal Behaviors
3.	Asana	Positions of Body	Physical Postures
4.	Pranayama	Respiration	Breathing Exercise
5.	Pratyahara	Control of Desires	Control of Sense Organs
6.	Dharana	Sincere Practice	Practice of Concentration
7.	Dhyana	Focus at a Point	Concentration
8.	Samadhi	Liberation	Union

METHOD OF PRACTICE

Nobody is perfect in the world; perfect is only i.e. *Omnipresence*. Practice makes a man perfect to a certain extents. One should try to attain the perfectness. The level of perfectness varies from individual to individual based on many factors. So for the yoga is concern, Aumic yog is the most perfects. It is easy, acceptable, practical and scientific and holistic.

The practice should be started in aumic environment. Before, starting one should keep in view the aumic three dimensional visions (ATDV) and Pre-Aumastak Practice. Once the practice of Aumic yoga is initiate, it should not be discontinued unless until there is definite positive indication of aumification. The proper follow of practice lead a fast way to reach the goal.

. Here, individual is self-directed to sit in comfortable posture considering himself sitting in the image of AUM (*Aumic Asana*) and concentrate on it with closed eyes. In case of any physical disability or disorder, the individual sit in most comfortable posture. By adjusting the posture (*Asana*), the individual concentrate to a focused point fixed by the individual at Eyebrow Chakra (*Agya Chakra*) for certain time. It starts Aumification from outside to inside

The earlier aumification changes start coming and can be observed in step of *Yama* and *Niyam* which gradually move to the steps of internal yoga (*Dharana*, *Dhyana* and *Samadhi*) and thus the attainment of the ultimate Goal. Once the effect starts at Koshas level, it gradually extends to cells, tissues, organs, systems and ultimately the holistic body to attain the ultimate goal. The steps of practice and its effects are mentioned in observation mentioned below.

OBSERVATIONS

The Steps of Aumastak Yoga, English Meaning, Behavioral Meaning and Methods of Practice are described in under.

Sl. No	Steps	English Meaning	Behavioral Meaning	Methods of Practice
1.	Yama	Restraint (Practice to eliminate)	Social Behaviour	Non-violence (Ahimsa), Truth fullness (Saty), Non-stealing (Astey), Moderation (Brahmachary), Non-hoarding (Aparigraha).
2.	Niyama	Individual Ways	Personal behaviors (Cleanliness)	Framing a self rule for social ways; purity of body and mind, contentment, austerity (<i>excess balanced</i>) in every sphere of life, study of relevant literatures, practice and devotion to AUM. <i>Regularly, sincerely and honestly.</i>

3.	Asana	Sitting Positions	Physical Postures	Sitting in specially comfortable posture, realizing them self within the symbol of AUM at least for 10- 15 minutes daily
4.	Pranayama	Breath Holding	Control of Breathing	Slow and deep inhaling from one nostril (<i>Poorak</i>), holding the breath for some times (<i>Kumbhak</i>) and then slow exhaling through other nostril (<i>Rechak</i>). This practice to be repeated one by one from both nostrils and then slowly inhalation, holding and exhalation from both nostrils. It should be practiced for at least 10-15 minutes daily.
5.	Pratyahara	Control of Desires	Control of Sense Organs	Stop the activities of all the sense organs (gate-keepers of body and mind).
6.	Dharana	Sincere Practice	Practice of Concentration	Choose the symbol of AUM and concentrate on it. It requires perseverance and Will Power. The process should be developed gradually, regularly, and continuously. Try to concentrate on the head of AUM.
7.	Dhyana	Focus at a Point	Concentration	Always think to merge with AUM at any end point of its wing preferably the dot on the top.
8.	Samadhi	Liberation	Union with the <i>Self</i>	Ultimate aim of <i>Aumic yoga</i> i.e. union of the individual self with step of infinite (∞) of AUM which is the merger of the self with the <i>Supreme Reality</i> .

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1. Dubey; Nagendra Prasad & Dubey Naveen Prakash; Basic Principles of AUM Therapy; AUMIC Yog; Third Edition; 2022, P 52.

MEDITATION THERAPY

Meditation is an act of contemplative thinking. It improves focusing and clears the mind by using the mental and physical and techniques. It is mental exercise in which we direct our mind inwardly by shutting our sense-organs to external stimulus which is free during conscious state. It is performed by sitting quietly in proper environment for regular period and reciting certain verses (*Mantras*). The constant stimulus stimulates the brain for production various responses in psychosomatic apparatus of the body. Constant practice of meditation reduces these bodily responses so that the mind can perform useful and fruitful functions ⁽¹⁾. Normally mind acts in two planes i.e. conscious and unconscious.

- Introduction.
- Way of Meditation.
- Mode of Action.
- Methods of Meditation.
- Measurement of Meditation.
- Effects of Meditation.
- Benefits of Meditation

WAY OF MEDITATION

The following steps to be followed in mind before starting meditation.

- Find a comfortable place for relaxation in or out of home.
- Set a timer of three to five minutes for mediation.
- Close your eyes.
- Follow your breath both inspiration and expiration.
- When your thoughts wander, control it and again bring to breathing.
- When the time is over, open your eyes.

MODE OF ACTION

Meditation is positive mental exercise to have the positive effects in positive way. The regular practice of meditation helps in:

1. Voluntary control over involuntary vital functions of body as –heart beat, digestion of food, oxygenation at alveolar levels.
2. Stabilization of emotional changes – thus minimizes abnormal function of vital organs.
3. Prolonged meditation leads a man to live in the state of super consciousness (a plane higher than normal body plane). From this state, when the man comes to conscious state he becomes different having acquired more knowledge and wisdom.

METHODS OF MEDITATION

There are various methods of meditation given by various great spiritual scientists (*Rishis and Sages*). Some of the important methods are –

1. Patanjali Meditation through Astang Yoga.
2. Vipassana Meditation by Buddha.
3. Maharshi Mahesh Yogi Method of Transcendental Meditation.

4. Benson Method of Meditation.
5. Zen Meditation (in Japan).
6. Sufism Method of Meditation (in Middle East).
7. Autogenic Training in Western Countries
8. Kundalini Method by Gogopikrishna
9. AUM Meditation through Aumification.

1. PATANJALI MEDITATION

The definition of meditation (or yoga) by Patanjali as “restriction (or stilling) of the fluctuations of the mind”, Dharana, Dhyana and Samadhi are directly related to the practice of meditation and together are called '**Samyama**'. Patanjali describe various objects of meditation that a seeker can choose to begin his or her meditative practices. For a sincere seeker, these are just obstacles in the way of Samadhi. There are nine popular types of meditation practice:

- Mindfulness Meditation.
- Spiritual Meditation.
- Focused Meditation.
- Movement Meditation.
- Mantra Meditation.
- Transcendental Meditation.
- Progressive Relaxation.
- Loving-kindness Meditation.
- Visualization Meditation.

2. VIPASANA MEDITATION

Vipaasana, which means to see the things as they really are, It was rediscovered by Gautama Buddha more than 2500 years ago and was taught by him as a universal remedy for universal ills, i.e., an *Art of Living*. This non-sectarian technique aims for the total eradication of mental impurities and the resultant highest happiness of full liberation. It is an ancient mindfulness meditation technique. It involves observing your thoughts and emotions as they are. Vipaasana focuses on self-transformation through self-observation. In Vipaasana meditation, there is commonly taught during 10-day, silent retreats with instructions on mindfulness and alternating periods of sitting and walking meditation.

Vipaasana is a way of self-transformation through self-observation. It focuses on the deep interconnection between mind and body. It is this observation-based, self-exploratory journey to the common root of mind and body that dissolves mental impurity, resulting in a balanced mind full of love and compassion.

TEN DAYS COURSE:

The technique is taught at ten-day residential courses during which participants follow a prescribed Code of Discipline to learn the basics of the method, and practice sufficiently to experience its beneficial results. Course requires hard, serious work. There are three steps:

1. The first step is, for the period of the course, to abstain from killing, stealing, sexual activity, speaking falsely, and intoxicants. This simple code of moral conduct serves to calm the mind.
2. The next step is to develop some mastery over the mind by learning to fix one's attention on the natural reality of the ever as breath enters and leaves the nostrils. By the fourth day the mind is calmer and more focused, better able to undertake the practice of Vipassana.
3. Finally, on the last full day participants learn the meditation of loving kindness to all.

3. TRANSDENTAL MEDITATION OF MAHARISHI MAHESH YOGI

Transcendental Meditation (TM) is a technique for avoiding or distracting thoughts and promoting a state of relaxed awareness. The late **Maharishi Mahesh Yogi** derived **TM** from the ancient Vedic tradition of India. He brought the technique to the U.S. He taught the mantra that “**Aham Prema**” This mantra helps beginners achieve a state of deeper reflection and connection to the sanctity of love. Also, it makes the heart, spirit, and mind calm and peaceful.

METHOD OF PRACTICE: Sit in a comfortable chair with your feet on the ground and hands in your lap.

- Close your eyes and take a few deep breaths to relax the body.
- Open your eyes and then close them again.
- Repeat a mantra in your mind.
- When you recognize you're having a thought, simply return to the mantra.

4. BENSON’S METHOD OF RELAXATION

Patient will also be instructed to perform the Bensons Relaxation Technique according to the following steps: Sit quietly in a comfortable position. Close your eyes. Deeply relax all your muscles, beginning at your feet, progressing up to your face, and keep them deeply relaxed. Breathe through your nose. The Benson relaxation method (BRM) is a non-pharmacological, behavioral method devised to cope with anxiety. Among relaxation methods, BRM is among the easiest to learn and apply to a given patient.

MODIFIED STEPS TO RELAXATION RESPONSE: The following modified steps are to be taken in order to get relax response:

- Sit quietly in a comfortable position.
- Close your eyes and concentrate on Agya Chakra.
- Deeply relax all your muscles, beginning at your feet and progressing to face.
- Breathe through your nose.
- Continue for 10 to 20 minutes.

FINDINGS OF MEDITATION: Benson's study found that when the subjects meditated.

- Metabolic rate markedly decreased in a matter of minutes.
- Meditation over several weeks lowered blood pressure.
- Improve bio chemical cardiac profile.

5. ZEN MEDITATION

The definition of Zen is slang for feeling peaceful and relaxed. Zen meditation, also known as Zen, is a meditation technique rooted in Buddhist psychology. The goal of Zen meditation is to regulate attention. People usually sit in the lotus position or sit with their legs crossed during Zen meditation and focus their attention inward. Zen Buddhism is a mixture of Indian Mahayana Buddhism and Taoism. It began in China, spread to Korea and Japan, and became very popular in the West from the mid 20th century. The essence of Zen is attempting to understand the meaning of life directly, without being misled by logical thought or language. Zen is the Japanese version of the Chinese word Chan, which is the Chinese version of the Sanskrit word Dhyana, which means concentration. 'Zen' is the Japanese word for 'Chan' in Chinese, and 'Dhyana' in Sanskrit. Zen is a philosophy that was born out of Mahayana Buddhism in the 11th century. Zen puts less emphasis on ancient religious practices and focuses on meditation, selflessness, and unity in the universe.

BENEFITS OF ZEN MEDITATION: The Zen meditation is a effective method which may help as:

- Can improve physical and mental health by bringing about feelings of happiness and well-being.
- It has no negative side effects.
- Zen can teach you to concentrate and to control and calm your mind.

METHOD OF PRACTICE: To begin practicing Zen meditation, find a comfortable place and position. Try short sessions where you focus on your breath. With time, develop a routine that works for you. Meditation can be difficult at first, as it takes practice to clear the mind, but you'll eventually find a meditation routine that works for you.

6. SUFISM METHOD OF MEDITATION

Prophet Muhammad was a deeply spiritual man, and often spent time in meditation on *Mount Hira*. The traditional story of the Qur'an tells how one night in 610 he was meditating in a cave on the mountain when he was visited by the angel *Jibreel* who ordered him to recite.

MAIN PRINCIPLES: Outlining the four principles are:

- Repentance,
- Sincerity,
- Remembrance,
- Love.

It traces the fundamental stages and states of the spiritual novice's transformative journey. It emphasizes the importance of embracing both human limitations and God's limitless love.

METHOD OF MEDITATION: The easiest way to begin is to sit quietly and focus on your breath for 20 minutes every day. Then you should sit for an hour.” All kidding aside, it's best to start in small moments of time, even 5 or 10 minutes, and grow from there. The Sufism aims communion with God through spiritual realization; soul being the agency of this

communion and propounding the God to be the only real existence. It may provide a vital link to understand the source of religious experience and its impact on mental health.

7. AUTOGENIC TRAINING IN WESTREN COUNTRIES

Autogenic training is desensitization-relaxation technique developed by the German psychiatrist Johannes Heinrich Schultz. Here, psycho physiologically determined relaxation response is obtained. The technique was first published in 1932. Studying the self reports of people immersed in a hypnotic state. The technique involves repetitions of a set of visualizations that induce a state of relaxation and is based on passive concentration of bodily perceptions. The technique is used to alleviate many stress-induced psychosomatic disorders. Biofeedback practitioners integrate basic elements of autogenic imagery and have simplified versions of parallel techniques that are used in combination with biofeedback.

8. KUNDALINI MEDITATION

In Hinduism, Kundalini is a coiled energy like a snake in resting state. It is a form of divine feminine energy (or *Shakti*). It is believed to be located at the base of the spine, in the Mooladhara *Chakra*. It is an important concept in *Shiva Tantra*, where it is believed to be a force or power associated with the divine feminine or the Goddess. This is energy in the body, when cultivated and awakened through various *Yogic, Meditational, Mantral* and *Tantral* practices it awakens. Kundalini is associated with **Parvati** or **Adi- Parashakti**.

Kundalini awakenings are said to occur by a variety of methods. Many systems of yoga focus on awakening Kundalini through: meditation; Pranayama breathing; the practice of asana and chanting of mantras. Kundalini Yoga is influenced by *Shaktism* according to Tantra schools of Hinduism. The awakening of Kundalini energy is performed through regular practice of *Mantra, Tantra, Yantra, Asana or Meditation*. Kundalini experience is frequently reported to be a distinct feeling of electric current running along the spine.

ADVANTAGES: The purpose is to promote spiritual enlightenment. There are several science-backed benefits of *Kundalini yoga*.

- It may help ease stress and anxiety, improve cognitive functioning,
- It boosts self-perception and self-appreciation.

FEELING OF AWAKENING OF KUNDALINI: The feeling of awakening of Kundalini can be realized by:

- Intense energy surges through the body and spine, or milder sensations of energy “working” in some area of the body, such as **feeling** a tingling sensation in the brain.
- Energetic intolerance: Inability to tolerate certain people, your energy body rejects them.

WAYS TO AWAKEN KUNDALINI: The following Seven ways are the suggested methods to awaken the Kundalini.

- Focus on Your Breath.
- Reject Negativity.

- Keep A Good Posture.
- Access The Central Channel.
- Use Visualization.
- Activate Your Interests.
- Cut Out Distractions.

9. AUM MEDITATION

It is also called **AUM Atman Meditation**. It is later stage of AUM Yoga. Here, individual is directed to contemplate the thinking of the fourth stage of AUM inwardly. Here, the person is directed to sit according to his convenient position (Preferably Padmasana). He is directed to realize that he is enveloped within AUM. He is directed to start thinking from Mooladhara Chakra and gradually upward to Swadhisthana to Manipura to Anahata to Vishuddha to Anjna to and ultimately to Sahashrara Chakra the highest of Individual Chakra. This is followed by Atmic Chakra or Atmic levels (*Spiritual Plane, Monadic Plane and Atmic Plane*). After reaching to Atmic level one should contemplate the thinking of Parmatmic Chakra and its four Quarters as *Vaisvanar, Taijas, Pragyan* and *Atman*. The ultimate aim is to focus on *Atman*. This stage is also known as Atman. It is state of experiencing pure consciousness or Superconsciousness. It is state of thoughtless awareness. It is Absolute. Here, the individual soul rest in his own **Sat Chit- Anand Swarupa**. This is Lord of All, the Omniscient; the Indwelling Controller; the Source of All. This divine cosmic field is soundless. This is the beginning and end of all beings. It is infinite, cannot be described in words. Its sole essence of being conscious of own self. This is to be realized. He who knows merges his self in the *Self* and attain ultimate goal.

MEASUREMENT OF MEDITATION

To measure the level of attainment of meditation, an electronic device has been developed known as “Bio-feed-back system. It amplify various psychosomatic changes in terms of –

- Blood pressure.
- Heart rate.
- Muscle temperature.
- Brain wave pattern.

EFFECTS OF MEDITATION

The following effects have been observed as a result of meditation through various methods-

1. Significant increase in Neurohumoral contents as- *acetylcholine catecholamine cholinesterases, histamine and their related enzymes*.
2. Increase in alpha activity of brain in Electro-encephalography (EEG) indicates greater tranquility of mind -Wallace and Benson⁽²⁾.
3. It helps in relief of hypertension, drug addiction and alcoholism.

BENEFITS OF MEDITATION

Meditation has multifold benefits pertaining to general and health. The benefits can be divided in two groups:

1. **GENERAL BENEFITS:** Meditation helps in improving the following conditions:

- Improve quality of sleep
- Improved emotional regulation
- Increases power of focus.
- Improved mood.
- Reduced aggression
- Greater acclimatization.
- Healthy aging process
- Sense of greater acceptability and affection with others.

2. **HEALTH BENEFITS:** Meditation helps in following disorders and disease condition:

- Reduced stress and strain.
- **Cardiovascular disease:** Lower blood pressure.
- **Mental Disorders:** Depression, anxiety, dementia, Parkinson's and Insomnia
- Chronic pain

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INDIAN INTEGRATION

The universe is a unique creation of Almighty GOD. The entire universe is comprised of Prime Components known as Five Elements (*Ether, Air, Fire, Water and Earth*). Thus all the sentiment and insentient are composed of these five elements in one or the other way. Man has borne with the medicine in his surroundings. The searchers and researchers identified some of these and using them for the prevention and promotion of their health as well as elimination of the problems. With the passage of time various systems of medicines and healing were developed according to their tradition, believe, culture and customs. These medicines and healings have various names as- *indigenous, unorthodox, alternative, ethno, fringe, folk, unofficial medicine and healing* ⁽¹⁾. All these systems whether they are drug or drugless were named as Traditional Medicine (TM). India is rich heritage of traditional medicine.

- Introduction.
- Philosophy of Integration.
- Science of Integration.
- Philosophic-Scientific Derivation.
- Doctrines of Integration.
- Institutes of Integrated Medicine.
- Future of Integrated. Medicine.

Modern Medicine (MM) emerged from these traditional medicines which left the traditional medicine not only behind but increased the gap between both systems due to very many reasons. Modern medicine is progressing in its own scientific dimension. Traditional medicine has its own tradition with scientific inclination. Human health has been always the global problems since long and efforts had been made by the concerned government to overcome the problems. Modern medicine developed later by western world but was given enough time, money and space to develop by the government and developed also.

PHILOSOPHY OF INTEGRATION

Philosophy is ocean of knowledge and is limitless while science is limited and its origin from philosophy. Here, we are concern with the philosophy of Integrated Medicine which involves all philosophies predominantly the Holistic Natural Philosophy (**HNP**) derived from Cosmic Power identified by the sages (*Rishis*). It encompasses *nature, culture, humanity, spirituality, environment and faith in GOD*. The ultimate aim of life is to attain the goal i.e. liberation in GOD which cannot be attains in a moment or just by thought. It is complex way and requires from short journey to a long path of life and ultimately the aim is attained by someone if the path is correct. To attain the aim many obstacles may or may not come depending on the span of life and other pre-determined factors as inherited properties (**Sanskara**). If one has long life, he has to overcome much more obstacles than an individual with short span but has more chance to attain the goal. Everyone has to perform some works during his life because he is ordained individual to perform those works during the allotted span of life. The work may be either constructive or destructive. The constructive one is *Divine Devotion* for the good of humanity and the destructive one is of the *Devils Dedication* for creating the troubles in society which may be of any type i.e. **physical, mental, social, moral, spiritual and environmental**.

Depending on inherited properties (*Sanskara*), the individual does the works in his allotted span of life. Though, all individuals are similar in appearance and scientific descriptions but they differ by their actions and behaviors which may be minor to gross. How does it come? It is mystery of GOD. But amongst the known facts - *Man is the Maker of his Fate*. The inherited properties (*Sanskara*) cannot be entirely changed but some alteration is possible provided there is flexibility in the individual. It has been observed in past that many had been changed from extreme destructive or innocent to most constructive or intellectual as *Maharshi Balmiki*, *Mahakabi Kalidas* etc where the stimulus and guidance was applied at proper time. This changed in individual to either side is based on - *Inherited Properties (Sanskara)*, *Individual Nature*, *Family Composition*, *Health of Individual*, *Food and Nutrition*, *Education*, *Social Milieu*, *Environment*. Thus, the derived philosophy of integration is “**Holistic Natural Philosophy (HNP)**” which is responsible for “Holistic Care with Faith in GOD”.

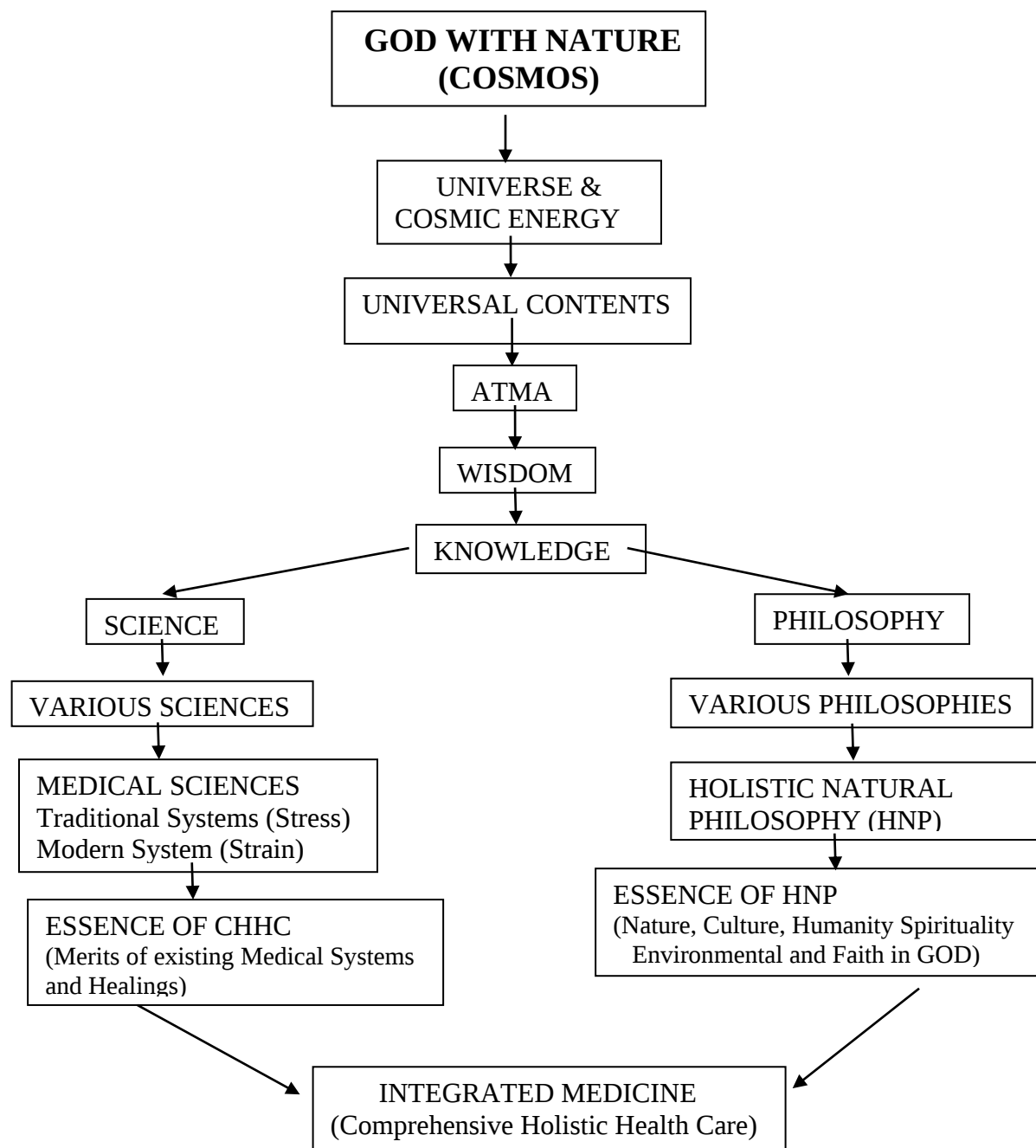
SCIENCE OF INTEGRATION

The science is the systematic component of the philosophy (knowledge) means it is limited. Thus derived systemic components become science. For convenience, the science has been further divided in various groups as- *Physical*, *Chemical*, *Biological*, *Geological* and *Environmental* and so on. These groups were further divided various subjects and specialties. Medical science is one component of biological science to deal with the health care and well being of living beings. Again, the medical sciences have been divided into two major groups as scientific or western modern medicine (allopathic) and traditional medicine/system/ healing with drug and drugless modalities. The holistic aspect of cosmic energy derived by the ancient spirituals scientists descended through a series of steps. These aspects were added in the then traditional medical system and healing in accordance to the climate, cultures and civilizations. All traditional medicine are having the same objective i.e. “*Alleviation suffering*”. Now every medical system is flourishing in its own tight wall with varying degree of claims of curing, caring and healing to sufferings. Both existing systems (modern and traditional medicines) have strain and stress of their merits and demerits. Under such circumstances, the only answer is to take the best of all the available systems together and develop its teaching, training, treatment, research and national implementation which could be nearer to the perfect as perfect is only one i.e. **Omnipotence** who is controlling the entire universe. Keeping in views, the origin of various medical sciences and integrating the best of all existing systems, the science of integrated medicine has emerged as “**Integrated Health Care (IHC)**” for alleviation of suffering and rehabilitation to the handicaps.

PHILOSOPHICO- SCIENTIFIC DERIVATION

The Cosmic wisdom and knowledge has brought the science and philosophy in various forms. Ultimately on integration of merits of available medical sciences and holistic natural philosophy, the Principles and Doctrines of integrated medicine has emerged as “Comprehensive / Integrated Holistic Health Care” The philosophical scientific derivation can be easily understood by this flow chart.

“FLOW CHART OF PHILOSOPHICO SCIENTIFIC DERIVATION OF INTEGRATED MEDICINE”



DOCTRINES OF INTEGRATION

The doctrine and principle of integrated medicine is comprised of “Comprehensive Holistic Health Care (CHHC)”, it is also called Integrated Holistic Health Care (IHHC). The present status of doctrine and philosophy of integrated medicine in India is having divine origin. It has

come out of intuitions, revelations and blessings of Divine Sri Sathya Sai Baba. The integrated doctrines encompass all the medical sciences (western modern medicine/ conventional medicine and traditional medicine/systems/ healing) as “Science of Comprehensive Health Care (alleviation of sufferings and rehabilitation to handicaps).

The entire philosophy has been derived from the cosmic wisdom and knowledge. Out of that the “Holistic Natural Philosophy” (Holistic Care with Faith in GOD) is derived. Keeping in views, the derivation science and philosophy of cosmic origin and integrating the available fragment of merits of various medical sciences with the philosophy, the integrated medicine has emerged along with synergistic additional merits.

Thus, the doctrines and philosophy of integrated medicine is “Comprehensive Holistic Health Care (CIHHC)” also called Integrated Holistic Health Care (IHHC) (*For alleviation of sufferings, restoration to normalcy, rehabilitation to handicaps with faith in GOD*). This system has collection of nine specific points called nine gems (**Navratna**) of integrated medicine. These GEMS are:

1. **Perfections** : Nearer to the perfect.
2. **Useful** : Most useful system of treatment and healing.
3. **Meritorious** : Combined merits with added synergistic merits.
4. **Bridge** : Strong Bridge between the existing systems.
5. **Research** : Having wide scope of scientific research.
6. **Limitless** : Not limited in strict scientific boundary only.
7. **Flexibility** : Having Flexibility (Provision of addition and omission).
8. **Holistic** : Beneficial for “Comprehensive Holistic Health Care (CHHC).
9. **Need** : Need of the Day.

INSTITUTES OF INTEGRATED MEDICINE

There are various types of medical schools depending on the availability of system of traditional medicine and healing. Theoretically, it is not possible to educate all systems together in single system. World Association of Integrated Medicine (WAIM) has developed Fundamental model of Group of Institutions where various institutes has been grouped in certain group. Each Institute represent the prominent system as Core System and other associated systems are as optional system for teaching ,training, treatment, research and its national implementation. According to World Association of Integrated Medicine (WAIM), there are five group institutions for integration of various types of traditional medicine and healings.

- Institute of Integrated Medicine,
- Institute of Traditional Medicine,
- Institute of Alternative Medicine,
- Institute of Holistic Medicine and
- Institute of Medico - technical Education.

FUTURE INTEGRATION

The concept of Indian Integrated Medicine is going to be the future Global Medicine in coming days. This could be better understood following the steps of academic as well as the implicational aspect of the system. For convenience, the entire program has been divided in two levels. Thus chapter has been divided in two separate chapters as:

- Integrated Academic Programs.
- Applied Concepts of Integration.

The latest summary of the above program has been discussed as separated chapters on coming pages (Chapter 23 and 24. The common disease specific program is included in the next book known as Applied Concepts Integrated Medicine. Both aspects have wide space for addition and omission in future.

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2. *Dubey; N.P.*, Basic Principles of Integrated Medicine; Science and philosophy, Revised Edition 2002, P.7.

INTEGRATED ACADEMIC PROGRAMS

World Association of Integrated Medicine (WAIM) is the first academic institutions for promotion of academic Integrated Medical Program (IMP) in the world. The Integrated Medical Program (IMP) includes Integrated Medical Education Program (IMEP) and Integrated Medical and Health Program (IMHP). The academic program of World Association of Integrated Medicine has been appreciated by World Health Organization SEARO, New Delhi and Head Quarter, Geneva, Switzerland ⁽¹⁾. This program is our recognition. Integrated Medical Program (IMP) is our innovative, unique and well accepted in one or the other form in various countries of the world. Academically, we are trying to cover the integration of most common available systems in the country. We have the provision of relaxation to incorporate the applied aspects of medical treatment, healing of other countries depending on many aspects of feasibility. In this chapter we are dealing with the integration of medical systems in academic program of India. World Association of Integrated Medicine offers a range of courses from undergraduate certificate to highest research level courses. The academic programs are offered in general and specialty through its head office, country chapters and affiliated/accredited institutions. We are offering courses under its various institutions and academic advisors for the benefit of the practitioners of modern medicine, traditional medicine, alternative medicine and holistic medicine and healings along with the medico technical programs in various allied health sciences. The academic courses are innovative and based on ideas, thoughts and intuition as need of the day. We are trying in direction to establish the Integrated Medical Education Program (IMEP) as independent National Program like Modern Medicine and Indian System of Medicine through special Act of Government of India.

- Introduction.
- Backgrounds.
- Types of Institutions.
- Institute of Integrated Medicine.
- Institute of Traditional Medicine.
- Institute of Alternative Medicine.
- Institute of Holistic Medicine.
- Institute of Medico Technical.
- Examination and Evaluation.
- Certification and Registration.

BACKGROUNDS

The background of academic integrated medical education program could be very well understood and explained on the following basis;

1. Searchers and Great men Thoughts.
2. Declaration of HFA 2000 and Onward.
3. Organizational Relationship of Practitioners.

1. SEARCHERS AND GREAT MEN THOUGHTS:

Besides above unknown, unnamed contributors from divine cosmic era to modern era, the contributions of the Searcher and Great men (*scientist, social works, politicians, educationists, and academicians*) are worth to keep in view. Many organizations like World Health

Organization (WHO) have defined the Integrated Medicine in most appropriate scientific manner. The earlier landmarks lay down by the great men of the nation are very much needed to be remember as:

- The divine transplant surgery performed by **Lord Shiva on Ganesha** is well known example of Hindu Culture.
- **Mahatma Gandhi**, the father of the nation who believed in Nature Cure supported the integration and suggested integration of natural system of healing during Indian National Congress Convention at Nagpur in 1920.
- In 1822, with the initiation of practice of modern medicine, the traditional physicians (*Vaidyas*) started the dissection of body in various medical institutions in India. Though, there had been the history of dissection by **Sushruta** in the past.
- In 1936, **Dr. Vidhan Chandra Roy**, the renowned Physician and Ex-Chief Minister of West Bengal emphasized for integration of traditional system with modern system.
- **Pt. Mahamana Madan Mohan Malviya**, the founder of Banaras Hindu University had an idea of integrated medicine. He started Ayurvedic College in the university with the idea of integration and later the Ayurvedic College was developed as the college of modern medicine but due to official problems; the integration could not take place.
- After independence, in **1949, Chopra Committee** recommended integration where the panel propagated training of modern medical subjects in Indian System of Medicine (ISM) colleges and vice versa. The government overlooked the proposal and preferred to imbibe the western modern system.
- **World Health Organization (WHO)** grouped the practitioners in to four groups as **Monopolistic, Tolerant, Parallel** and **Integrated** after inclusion of traditional medicine in their programme to achieve the goal of “Health for all by 2000 AD.
- **World Health Organization (WHO)** defined integrated medicine as to merge of modern and traditional system in medical education and practice under unique health service complex.
- Madras Registration of practitioners of integrated medicine Act No.XXVII of 1956 came into existence for registration of graduates of integrated medicine.
- **In 1958, Prof. K.N. Udupa Committee** was set up by the Government of India which the committee upheld the earlier recommendations for development of integrated medicine.
- **In 1983, the Government Formulated National Health Policy-** To achieve the goal of Health for all by 2000 AD where Government desired to promote the integration and well considered steps were thought to achieve the optimal result as need of the time.
- **Dr. Karan Singh**, Former Union Minister of Health stressed on the need of combining the indigenous and modern medicine to achieve the optimal as need of the time.

2. DECLARATION OF HFA BY 2000 AND ONWARD:

In 1977, during the meeting of World Health Assembly (WHA) where more than 150 Member States of the organization adopted a resolution deciding that “the main social target of Governments and WHO was to attain the goal by the people of the world by the year 2000 to a

level of health that will permit them to lead a socially and economically productive life” (Resolution WHA 30.43 popularly known as Health for all by the year 2000 (HEA-2000).

The International Conference of Primary Health Care held from 6-12 September 1978 in Alma Ata, the capital of the then Kazakh Soviet Socialist Republic and issued the historic declaration of Alma Ata which stated clearly that Primary Health Care (PHC) is the key to attain the target of HFA 2000 is based on practical, scientifically sound and socially acceptable method and technically made universally available to the individual and families to this goal. We have to employ through –

- **All Useful Methods-** Various indigenous practices.
- **Mobilization of all Available Resources-** As men, material and money.

Here, variety of health workers including traditional practitioners are needed, who are suitably trained, socially accepted and technically sound to work as a health team and to respond to the expressed need of the community⁽²⁾.

3. ORGANIZATIONAL RELATIONSHIP:

The increasing demand of better quality of life as well as the awareness of the right of the citizen of the country to lead a socially and economically productive life has sped up the demand of integrated system which could be helpful in attaining the goal of health for all by 2000 and onward. Before including of traditional systems in World health Organization Program, there had been a wide gap between the administrators and clinicians of modern medicine and traditional system. With passage of time, the gap has narrowed and the cooperation between the practitioners of traditional and modern medicine has increased. The WHO recognized four types organizational relationship between official and traditional health care services ⁽³⁾.

- A. Monopolistic.
- B. Tolerant.
- C. Parallel.
- D. Integrated.

A. MONOPOLISTIC: Monopolistic gives sole legal right to allopathic practitioner (western medicine) to practice medicine as in most of the western world.

B.TOLERANT: This group in absence of allopathic practitioners or with limited numbers of allopathic practitioners who are exclusively limited to specific medical and public health activities (Majority in urban areas), the traditional and unofficial practitioners are free to work and be paid for service in all other field provided they do not claim to be registered M.Ds.

C. PARALLEL: This group of practitioners of allopathic and other systems of health care is officially recognized and renders service to the patients through equal and separate system.

D. INTEGRATED: Here modern and traditional medicine is merged in medical education and jointly practiced within a unique health service complex. At present about half of countries of the world are having ministries or the departments in government responsible for traditional medicine. In many countries where more than 80% population resides in rural area are cared by traditional practitioners and traditional birth attendants. In many countries there is no problem between official and traditional care practitioners.

TYPE OF INSTITUTIONS

In order to achieve the aims and objectives of integrated medical education program (IMEP) and integrated medical health program (IMHP) at various levels along to achieve the goal of health for all (HFA) as per thoughts of World Health Organization. Health for All (HFA) is not only possible only with modern medicine, World Association of Integrated Medicine (WAIM) has incorporated the commonly available systems of treatments and healings initiated five types of institutions. These institutions are supposed to conduct the teaching, **training, treatment and research** in concern system of treatment and healing. These institutes are:

- Institute of Integrated Medicine
- Institute of Traditional Medicine
- Institute of Alternative Medicine.
- Institute of Holistic Medicine.
- Institute of Medico Technical's.

Each institute is supposed to run the related integrated courses in general and specialty. The courses may vary from undergraduate certificate to research levels. The course details are mention in the concerned group of institute.

INSTITUTE OF INTEGRATED MEDICINE

The Institute of Integrated Medicine (**IIM**) is the pivot of the integrated medical education program (IMEP) around which the other integrated institutions, integrated medical and health programs move. The main activity is integrated medical education program (IMEP) which is comprised of its main components as –

- Teaching,
- Training,
- Treatment,
- Research and
- National Implementation.

COURSES OF INTEGRATED MEDICINE

The institute of integrated medicine was initiated as “*Need of the Day*” in 1990 at Varanasi. The institute has the provision of following courses:

- Bachelor Course (*Bachelor of Integrated Medicine and Surgery (BIMS)*).
- Postgraduate Courses (*Certificates, Diploma and Advanced Diploma*).
- Advanced Studies (*Research in Integrated Medicine*).: Not started.

BACHELOR COURSE

The bachelor course of integrated medicine is known as Bachelor of Integrated Medicine and surgery (BIMS). This is five year regular course with one year of internship.

MISSION OF STATEMENT: It is designed and dedicated to provide the integrated medical education to the eligible students with an opportunity to enhance their academic growth (*knowledge and skills*) to bachelor level with the mission to provide the quality service to the patients and helps the community to lead a long productive life.

AIMS OF THE COURSE: The Bachelor of Integrated Medicine and Surgery (BIMS) course has been initiated with following aims;

1. To provide the basic fundamental backgrounds of integrated medicine to desirous candidates of integrated medicine.
2. To enrich with the applied knowledge of integrated medicine for community medical and health services.
3. To train the students for service in community with limited resources (Community oriented Services).
4. To train the student to integrated the indigenous services available in local area.
5. To encourage the students for service, further studies and research in integrated medical sciences.

ELIGIBILITY TO ADMISSION: The candidate seeking admission to Bachelor of Integrated Medicine and Surgery (BIMS) must have passed the 10+2 or equivalent examination of any recognized central or state board of India with *Physics, Chemistry and Biology*. A due consideration is given to extraordinary / exceptional candidates of equivalent qualification of other subject's stream and admission is made on evaluation and approval by academic division of World Association of Integrated Medicine.

INTEGRATION OF SYSTEMS: Present curriculum of Bachelor of Integrated Medicine and Surgery (BIMS) has been designed with keeping in view, the availability of the commonly practiced medical systems in India. The most commonly practiced systems available in India are:

- A. Modern Medicine-** Synonyms- Western Modern Medicine, Conventional Medicine, Allopathic Medicine.
- B. Traditional Medicine-** Here, the following Indian System Medicine has been taken for Bachelor of Integrated Medicine and Surgery (BIMS) course.
 - Ayurveda /Unani / Siddh System.
 - Homeopathy System.
 - Yoga and Naturopathy System.

Ayurveda being more commonly available and demanded it has been considered in the integrated medicine system. Depending on demand the Ayurveda can be replaced by Unani and or Siddha System.

COURSES, DURATION AND TRAINING: The Bachelor of Integrated Medicine and Surgery (BIMS) conducted by World Association of Integrated Medicine (WAIM) is regular and

has the duration of 5 years plus one year of Internship in assigned clinic, hospital and institutions.

COURSE CURRICULUM: The course curriculum of BIMS has been well planned and implemented program. The name of course, subjects and examination is mentioned in the under given table.

Sl. No.	Name of Course	Subjects	Name of Examination
1	Pre Clinical	- Anatomy - Physiology* - Basic Principles of Integrated Medicine	First Professional
2.	Para Clinical	- Pathology*. - Pharmacology. - Community Medicine - Forensic Medicine	Second Professional
3.	Clinical	- Medicine. * - Surgery*. - MCH & Gynaecology	Third Professional
4.	Applied Courses	- Ayurveda. * - Homoeopathy*. - Integrated Medicine*. - Integrated Surgery. - Integrated MCH & Gynaecology	Fourth Professional

Note: Subjects having strike mark (*) are major and have two papers and rest are minor having one paper having two Sections for external and internal examiners respectively.

CERTIFICATION AND REGISTRATION: All successful students were given Certificate from Indian Foundation of Development of Integrated Medicine (IFDIM), World Association of Integrated Medicine (WAIM) and some other university of other country as long as there is no provision of Integrated Medical University. In the mean time, the UP Government is making the provision of granting the degree from Mahatma Gandhi Kashi Vidyapeeth (MGKV) University Varanasi. All the successful candidates of any stream of Integrated Medicine and Medico technical courses are granted registration from International Integrated Medicine Council (IIMC) in order to maintain their registry and records in synchronicity with WAIM. The registration is mandatory to all successful candidates.

POSTGRADUATE COURSES

The postgraduate courses are the higher courses of the subjects of graduate of integrated medicine, associated systems and specialties. The postgraduate courses are - *Certificate, Diploma and Advanced Diploma* in various specialties of integrated medicine associated systems and specialties. World Association of Integrated Medicine (WAIM) has provision of various integrated medicine course certificates and diploma but has stopped MD / MS courses due to technical and legal problems and have introduced similar parallel course to MD / MS as Advanced Diploma (AD-Specialty in general and specialties). At present WAIM has not involved the surgical branches in its postgraduate programs.

MISSION OF STATEMENT: It is designed and dedicated to provide the integrated medical education to the officially qualified students and practitioners of modern and traditional medicine with an opportunity to enhance their academic growth (*knowledge and skills*) to postgraduate levels as - *Certificate, Diploma and Advanced Diploma* in general and specialty with the mission to provide the quality service to the patients and helps the community to lead a long productive life.

AIMS OF THE COURSE: The postgraduate courses of institute of integrated medicine and specialties have been initiated with following aims:

1. To enrich modern medicine with traditional principles, diagnostics and therapeutics tools and techniques and *vice-versa*.
2. To provide the possible scientific backgrounds to the traditional medicine.
3. To bridge the existing gaps between modern and traditional systems of treatment and healing.

AVAILABLE SYSTEMS: Present curriculum of World Association of Integrated Medicine has been prepared with keeping in view, the availability of the commonly practiced medical systems in India. The most common systems available in India are:

A. Modern Medicine- Synonyms - Western Modern Medicine / Conventional Medicine / Allopathic Medicine.

B. Traditional Medicine: Traditional medicine has two groups:

1. Core Systems –The core system includes:

- Ayurveda,
- Unani,
- Siddha,
- Homeopathy.
- Integrated Medicine.

2. Optional Systems: The optional system includes:

- Yoga,
- Naturopathy,
- AUM Therapy,
- Marma Therapy.

CHOICE OF SYSTEMS: Here, the modern medicine is the base for all systems so the graduate of all (modern and traditional medicine) system has option to choose one system from Core Systems and one from Optional System for completion of their postgraduate course as *Certificate, Diploma and Advanced Diploma*.

ELIGIBILITY TO ADMISSION: The candidate seeking admission for any postgraduate course of the institute of integrated medicine must have passed their medical graduation as MBBS / BDS / BAMS / BUMS / BSMS / BHMS / BIMS or equivalent qualification from India or abroad.

COURSES AND DURATION: All the postgraduate courses (*Certificate, Diploma and Advanced Diploma*) in integrated medicine run by World Association of Integrated Medicine through various institutes are of one, two and three year durations respectively. The course, abbreviation and duration of course are mentioned below:

S. No.	Post Graduate Courses	Brief of Abbreviation	Duration
1.	Certificate in Specialty	(C Specialty (IM))	One Year
2.	Diploma in Specialties	(D Specialties (IM))	Two Years
3.	Advanced Diploma in Specialties	(AD Specialties(IM))	Three Years.

SPECIALTIES FOR POSTGRADUTION: World Association of Integrated Medicine offers postgraduate courses in integrated medicine and integrated dental sciences as – Certificate as –C Specialty (IM). Diploma as - D Specialty (IM); Advanced Diploma as- AD- Specialty (IM). The courses are offered in following main branches and related specialties.

Sl. No.	Subjects	Certificate (IM)	Diploma (IM)	Advanced Diploma (IM)
1	Integrated Medicine	--	DIM	ADIM
2.	Child Health	CCH	DCH	ADCH
3.	Cardiology	CC	DC	ADC
4.	Chest Diseases	CCD	DCD	ADCD
5.	Diabetology	C D.	DD	ADD
6.	Rheumatology	C Rh.	DRh.	ADRh
7.	Psychiatry Medicine	CPM	DPM	ADPM
8.	Gastro-enterology	C G E	DGE	ADGE
9.	Nephrology	--	DN	ADN
10.	Obst. & Gynecology.	COG	DOG	ADOG
11.	Dental Disorders	C DD	DDD	ADDD
12.	Dermatology	C D.	D D	ADD
13.	Emergency Medicine	C EM.	DEM	ADEM
14.	Medical Radiology	CMD	DMD	ADMD
15.	Medical Ultrasonography	--	DMU	ADMU
16.	Dental Sciences	--	DDS	ADDS
17.	AUM Therapy	CAT	DAT	ADAT
18.	Marma Therapy	CMT	DMT	ADMT

IMPORTANT NOTIFICATIONS: All certificate, diploma and advanced diploma holders can suffix Integrated Medicine (IM) within the bracket with their awarded respective certificate, diploma and advanced diplomas. Without suffixing (IM) is misleading and illegal. Other related subjects and specialties will be introduced on demand and available of Faculty. Based on the above model, other integrated medicine as - ***Certificate, Diploma and Advanced Diploma*** courses could introduced on demand of the Institutions / Nation according to the law of the country for which the affiliated /accredited institution shall be responsible. Candidates graduated in modern or traditional medicine can earn the certificate, diploma and advanced diploma from any institutes of integrated medicine.

INSTITUTE OF TRADITIONAL MEDICINE

The institutes of traditional medicines (**ITM**) are the basis for evolving the integrated traditional medical education (ITME). The main activities of institute of integrated traditional medicine are to find out the merits of various traditional medical systems on possible scientific grounds and make it possible to integrate in integrated medical education and service programs.

COURSES OF TRADITIONAL MEDICINE

The institute of integrated traditional medicine has the provision of following courses:

- Postgraduate Courses (*Certificates, Diploma and Advanced Diploma*).
- Advanced Studies (*Research in Integrated Traditional Medicine*).

POSTGRADUATE COURSES

The postgraduate courses are the higher courses of the subjects of graduate of integrated medicine, traditional medicine and associated systems and specialties. The courses are - *Certificate, Diploma and Advanced Diploma* in various specialties of integrated traditional medicine and specialties.

MISSION OF STATEMENT: It is designed and dedicated to provide the integrated traditional medical education (ITME) to the officially and traditionally qualified practitioners of traditional medicines and healing with an opportunity to enhance their academic growth (knowledge and skills) to Postgraduate levels as - Certificate, Diploma and Advanced Diploma in general and specialty with the mission to provide the quality service to the patients and helps the community to lead a long productive life.

AIMS OF THE COURSE: The integrated traditional medical courses have been initiated with the following aims.

1. To integrate the existing traditional medicine with modern principles, diagnostics and therapeutics aspects and *vice-versa*.
2. To enrich the traditional medicine with adequate scientific backgrounds.
3. To make traditional medicine more assessable to the common men.

AVAILABILITY OF TRADITIONAL SYSTEMS: There are about 1350 types of traditional medicine / therapy / healings practiced all over the world. Most of the country has their original or acquired traditional medicine and healing in one or the other name and form. India had traditional medicines known as Indian System of Medicine which has been renamed as AYUSH (*Ayurveda, Yoga, Unani, Siddha and Homoeopathy*). For the purpose of post graduation, world Association of Integrated Medicine divided the systems in two major groups:

A. Core Systems –The core system includes:

- Ayurveda,
- Unani,
- Siddha,
- Homeopathy.
- Integrated Medicine.
- Physical Medicine.

B. Optional Systems: The optional system includes:

- Yoga,
- Naturopathy,
- Herbal Medicine,
- AUM Therapy,
- Marma Therapy.

CHOICE OF SYSTEMS: Candidates graduated in any core system can choose any two more systems (one from core and one from optional) for completion of their Certificate, Diploma and Advanced Diploma course.

ELIGIBILITY TO ADMISSION: The candidate seeking admission in the institute of traditional medicine must have passed the bachelor / graduate degree as BAMS/BUMS/ BSMS/ BHMS/ BIMS / BPT or any equivalent medical graduation in any approved traditional medical system of their country.

COURSES AND DURATION: All the postgraduate courses (*Certificate, Diploma and Advanced Diploma*) in traditional medicine run by World Association of Integrated Medicine through various institutes are of one, two and three year durations respectively. The course, abbreviation and duration of course are mentioned below.

Sl. No.	Post Graduate Courses	Brief of Abbreviation	Duration
1.	Certificate in Specialty	C Specialty (TM))	One Year
2.	Diploma in Specialties	D Specialties (TM))	Two Years
3.	Advanced Diploma in Specialties	AD Specialties(TM))	Three Years.

SPECIALITIES FOR POSTGRADUATION: World Association of Integrated Medicine offers postgraduate courses in Integrated Traditional Medicine (TM) and its specialties. The courses are as – Certificate as – C Specialty (TM), Diploma as- D.– Specialty (TM), Advanced Diploma as AD - Specialty (TM). The courses are offered in following branches and specialties.

Sl. No.	Subject and Specialty	Certificate (TM)	Diploma (TM)	Advanced Diploma (TM)
1.	Ayurveda/ Unani/ Siddha and Specialties.	CA	DA	ADA
2.	Homoeopathy and Specialties.	CH	DH	ADH
3.	Physical Medicine and Specialties.	CPM	DPM	ADPM
4.	Yoga	CY	DY	ADY
5.	Naturopathy	CN	DN	ADN
6.	Herbal Medicine	CHM	DHM	ADHM
7.	AUM Therapy	CAT	DAT	ADAT
8.	Marma Therapy	CMT	D.MT	ADMT

IMPORTANT NOTIFICATION: All certificate, diploma and advanced diploma holders can suffix Traditional Medicine (TM) within the bracket with their respective certificate, Diploma and Advanced Diplomas. Without suffixing (TM) is misleading and illegal. Other related subjects and specialties will be introduced on demand and available of Faculty. Based on the above model, other traditional medicine courses as - ***Certificate, Diploma and Advanced Diploma*** could be introduced on demand of the Institutions / Nation according to the law of the country for which the affiliated /accredited institution shall be responsible.

INSTITUTE OF ALTERNATIVE MEDICINE

The institute of alternative medicine (IAM) is the basis for evolving the integrated alternative medical education (IAME). The main activities of institute of integrated alternative medicine are to find out the merits of various alternative medical systems on possible scientific grounds and make it possible to integrate in integrated and traditional medical education and service programs.

COURSES OF ALTERNATIVE MEDICINE

The institute of integrated alternative medicine has the provision of following courses:

- Postgraduate Courses (*Certificates, Diploma and Advanced Diploma*).
- Advanced Studies (*Research in Integrated Alternative Medicine*).

POSTGRADUATE COURSES

The postgraduate courses are the higher courses in the subjects of alternative medicine/ healing and associated systems and specialties. The courses are - ***Certificate, Diploma and Advanced Diploma*** in various specialties of integrated traditional medicine and specialties.

MISSION OF STATEMENT: It is designed and dedicated to provide the integrated alternative medical education (IAME) to the officially and or traditionally qualified practitioners of alternative medicines and healing with an opportunity to enhance their academic growth (*knowledge and skills*) to postgraduate levels as - ***Certificate, Diploma***

and Advanced Diploma in general and specialty with the mission to provide the quality service to the patients and helps the community to lead long productive life.

AIMS OF THE COURSE: The aims of higher postgraduate courses in integrated alternative medicine (IAM) are:

1. To integrate the existing alternative medicine and healing on possible scientific basis.
2. To enrich the alternative medicine with adequate scientific backgrounds.
3. To make alternative medicine and healing more assessable to the common men.

AVAILABLE ALTERNATIVE SYSTEMS: India has many alternative medicines and healing systems. They are being practiced in different part of the country. Most of them are traditionally carried out by their family but one thing is there *i.e. it gives reliefs* which draw the attention of the locality to seek their help as and when required. Out of all some of the important systems are enlisted here. For the purpose of higher education in integrated alternative medicine, World Association of Integrated medicine has divided the systems in two major groups.

A. Core Group:

- Physical Medicine.
- Yoga and Naturopathy.
- Electro Homeopathy.

B. Optional Group:

- Herbal Medicine.
- Acupuncture
- Acupressure.
- AUM Therapy.
- Marma Therapy.
- Psycho Healing.

CHOICE OF SYSTEMS: Candidates graduated in any core group system can choose any two system of optional system and candidates qualified in optional group system can choose any two more form optional group system for completion of their Certificate, Diploma and Advanced Diploma course.

ELIGIBILITY TO ADMISSION: The candidate seeking admission in the institute of alternative medicine must have passed the bachelor/graduate degree as BPT, BNYS, BEMS or Bachelor in any alternative medicine system / science or where the bachelor medical or health degree is not possible in the country, the candidate must have passed the bachelor/graduate degree with two years training in specific system. In case of an outstanding practitioner in any alternative system recognized locally and further by the local institution and approved by World Association of Integrated medicine, may relaxation in postgraduate training program.

COURSES AND DURATION: All the postgraduate courses (*Certificate, Diploma and Advanced Diploma*) in alternative medicine run by World Association of Integrated Medicine through various institutes are of one, two and three year durations respectively. The course, abbreviation and duration of course are mentioned below.

Sl. No.	Post Graduate Courses	Brief of Abbreviation	Duration
1.	Certificate in Specialty	C Specialty (AM))	One Year
2.	Diploma in Specialties	D Specialties (AM))	Two Years
3.	Advanced Diploma in Specialties	AD Specialties(AM))	Three Years.

SPECIALITIES IN ALTERNATIVE MEDICINE: World Association of Integrated Medicine offers postgraduate courses in integrated Alternative Medicine (AM) and its specialties. The courses are as – Certificate as – C- Specialty (AM), Diploma as - D -Specialty (AM), Advanced Diploma as AD Specialty (AM). The courses are offered in following branches and specialties:

Sl. No.	Subject and Specialty	Certificate (AM)	Diploma (AM)	Advanced Diploma (AM)
1.	Physical Medicine and Specialties	CPM	DPM	ADPM
2.	Yoga and Naturopathy and Specialties	CYN	DYN	ADYN
3.	Electro Homeopathy and Specialties	CEH	DEH	ADEH
4.	Acupuncture / Acupressure	C Ac	D Ac	AD Ac
5.	Herbal Medicine	CHM	DHM	ADHM
6..	AUM Therapy	CAT	DAT	ADAT
7.	Marma Therapy	CMT	DMT	ADMT
8.	Psychic Healing	CPH	DPH	ADPH

IMPORTANT NOTIFICATION: All certificate, diploma and advanced diploma holders can suffix Alternative Medicine (AM) within the bracket with their respective certificate, Diploma and Advanced Diplomas. Without suffixing (AM) is misleading and illegal. Other related subjects and specialties will be introduced on demand and available of Faculty. Based on the above model, other alternative medicine certificate, diploma and advanced diploma courses could introduced other country on demand of the Institutions / Nation according to the law of the country for which the affiliated /accredited institution shall be responsible.

INSTITUTE OF HOLISTIC MEDICINE

Institute of Holistic Medicine (**IHM**) is the basis of holistic aspects of life, treatment and healing. Holistic medicine is also described as combination of traditional medicine and alternative therapy. World Association of Integrated Medicine consider the holistic medicine as *“Holistic medicine is combination of divine, universal, individual contents in combination to deal the holistic body and health of an individual to enable him to streamline the divine-universal-individual connectivity (DUIC) to attain the ultimate goal of life to lead peaceful, blissful and fruitful life ⁽⁴⁾”* World Association of Integrated Medicine stress more on divine, universal, individual, spiritual, natural methods of healing and treatment. It is possible to practice with combination of any two to three components but best is combination of all. The main activities of institute of integrated holistic medicine are to find out the merits of various

commonly practiced holistic systems on possible scientific grounds and make it possible to integrate in integrated, traditional, alternative medical education and service programs.

FEATURES OF HOLISTIC MEDICINE

According to World Association of Integrated Medicine, Holistic medicine consider the complete life cycle (*Past, Present and Future*) in treatment and healing. Some of the common considerations in holistic medicine are.

1. **Life is Union of:** Body, Mind, Sense, Soul and Superconscious.
2. **Consideration of All Bodies:** Physical, Ethric, Astral, Lower mental. Higher Mental, Intuitional and Atmic.
3. **Components of Health:** Physical, Mental, Social, Moral, Spiritual and Environmental.
4. **Techniques in Diagnosis:** Holistic Process, Practices, Measures and Ingredients.
5. **Management Levels:** Prevention, Elimination, Rehabilitation and life styles.
6. **Methods of Management:** Divine, Universal Contents, Natural contents, AUM Therapy, Vedic Mantras, Healing with Bijakshra, Bijamantra, Tantra and Yantras and recitals.
7. **Spiritual Contents:** Faith in *Divinity*.

Thus, the holistic medicine gives a new dimension to comprehensive Holistic health Care.

COURSES OF HOLISTIC MEDICINE

The institute of integrated holistic medicine has the provision of following courses:

- Postgraduate Courses (*Certificates, Diploma and Advanced Diploma*).
- Advanced Studies (*Research in Integrated Holistic Sciences*).

POSTGRADUATE COURSES

The postgraduate courses are the higher courses of the subjects of holistic medicine/ healing and associated systems and specialties. The available courses are - *Certificate, Diploma and Advanced Diploma* in various specialties of integrated holistic medicine and specialties.

MISSION OF STATEMENT: It is designed and dedicated to provide the integrated holistic medical education (IHME) to the qualified and traditionally trained practitioners of holistic medicines and healing with an opportunity to enhance their academic growth (*knowledge and skills*) to postgraduate levels as - Certificate, Diploma and Advanced Diploma in general and specialty with the mission to provide the quality service to the patients and sufferers. It helps the sufferer to lead a long peaceful, blissful and productive life.

AIMS OF THE COURSE: The aims of postgraduate courses in integrated holistic medicine (IHM) are:

1. To integrate the existing holistic medicine and healing on possible scientific grounds.
2. To enrich the holistic medicine with modern scientific principles.
3. To make holistic medicine and healing more assessable to the common men.

COMMON HOLISTIC MEDICAL SYSTEMS: There are about 1350 types of medicine, therapy and healings practiced all over the world. According to World Association of Integrated Medicine, India has rich heritage of traditional medicine, alternative medicine and holistic medicine and healing. Almost all religions have some or the other system of treatment and healing in different name. World Association of Integrated medicine has a long list of holistic treatment and healing. Based on popularity, efficiency, efficacy, availability and other feasible parameters the following common holistic medical systems are:

- AUM Therapy.
- Kundalini Therapy.
- Astro Medicine.
- Yoga and Meditation.
- Natural Medicine.
- Auric Healing.
- Psychic Healing.

CHOICE OF SYSTEMS: Candidate desirous to take admission in higher courses as postgraduate – Certificate, Diploma and Advanced Diploma can choose any three systems from above systems.

ELIGIBILITY TO ADMISSION: Candidates seeking admission in the institute of holistic medicine must have passed the bachelor/graduate degree in any of the above mentioned holistic / healing system, where the bachelor degree is not possible in the country, the candidate must have passed the bachelor / graduate degree with related system/stream and two years training in specific system or the candidate must have passed 10+2 with more than 5 years training and experience in concern system. In case of an outstanding healer / practitioner in any holistic system recognized by the community/institution and approved by World Association of Integrated Medicine may get further relaxation in eligibility.

SPECIALTIES IN HOLISTIC MEDICINE: World Association of Integrated Medicine offers postgraduate courses in Holistic Medicine and its specialties. The courses are as: Certificate -C Specialty (HM), Diploma D- Specialty (HM) and Advanced Diploma AD Specialty (HM). The courses are offered are mentioned in table give below:.

Sl. No.	Subject and Specialty	Certificate (HM)	Diploma (HM)	Advanced Diploma (HM)
1.	AUM Therapy	CAT	DAT	ADAT
2.	Kundalini Therapy	CKT	DKT	ADKT
3.	Astro Medicine	CAM	DAM	ADAM
4.	Yoga and Meditation	CYM	DYM	ADYM
5.	Natural Medicine	CNM	DNM	ADNM
6.	Auric Healing	CAH	DAH	ADAH
7.	Psychic Healing	CPH	DPH	AD.H

IMPORTANT NOTIFICATION: All certificate, diploma and advanced diploma holders can suffix Holistic Medicine (HM) within the bracket with their respective certificate, Diploma and Advanced Diplomas. Without suffixing (HM) is misleading and illegal. Other related subjects

and specialties will be introduced on demand and available of Faculty. Based on the above model, other holistic medicine certificate, diploma and advanced diploma courses could introduced in other country on demand of the Institutions / Nation according to the law of the country for which the affiliated /accredited institution shall be responsible.

INSTITUTE OF MEDICO TECHNICALS

The institute of medico technical's are meant to run medico technical courses. These courses are the basis for evolving the integrated medical technical courses (IMTC). The main activities of institute of integrated medico technical education is to train the paramedical students in the subject they wish to make long term carrier along with integrated training in other medico technical subjects according to their choice in order to make them efficient to work in absence of technician in other subjects.

MISSION OF STATEMENT: It is designed and dedicated to provide the medico- technical education to the young prospective learner and those who are already working as paramedical worker in any institution without any official training and certification with an opportunity to enhance their academic growth (*knowledge and skills*) to certificate and diploma levels in order to provide the quality service in Clinics, Nursing Homes and Hospitals. The training will help them to lead a respectable life in society.

BACKGROUNDS: Medico-technical services are the back-bone of health services. World Association of Integrated Medicine initiated these courses in its program from the time of inception of integrated medicine directly and through its affiliated/accredited institutions. The courses have designed as per need in India.

TYPES OF COURSES: World Association of Integrated Medicine offers two types of medico-technical courses:

- **Certificate Course:** This is basic and short course of one year duration.
- **Diploma Course:** This is longer, most technical and productive course. The duration of the course is two year.

ELIGIBILITY TO ADMISION: Candidate willing to seek admission to any course under the institute of medico–technical courses must have passed 10+2 or equivalent examination with science streams alternatively an experienced worker of more than 2 years experience in concern specialties in any Clinic, Nursing Home or Hospital can complete the diploma in one year.

CHOICE OF SUBJECTS: Candidate willing to complete the diploma in institute of medico technical courses has to select a main and an optional subject as per their choice in order to complete his integrated technical diploma. Those who are interested in completing the diploma in single specialty, they need not to select the optional subject.

TYPES OF MEDICO TECHNICAL COURSES: World Association of Integrated Medicine is offering following medico technical courses. Other courses will be included on demand.

S. No.	Subjects	Certificates	Diplomas
1	Clinical Laboratory Technician	CCLT	DMLT
2	Physiotherapy	CPT	DPT
3	Radiological Specialties.	C R	D R.
4	Nursing Care	CNC	DNC
5	Operation Theatre Technician.	COTT	DOTT
6	Cardiac Technician	CCT	DCT
7	Hospital Supervisor.	-----	DHS
8	Intensive Care Unit (ICU)	CICU	DICU
9	Integrated Pharmacy	-----	DIP
10	Camp Management	CCM	DCM
11.	Pulmonary Function	CPF	DPF
12	Optometry	C Opt	DOpt.
13	Integrated Technician	CIT	DIT
14	Integrated Health Worker	CIHW	DIHW
15	Hospital Receptionist	CHR	DHR
16	Dental Technician and Hygienist	CDTH	DDTH

EXAMINATION AND EVALUATION

The candidate undergoing any integrated medical course of World Association of Integrated Medicine (WAIM) are thoroughly examined after completing the stipulated period of training. The candidate is evaluated in theory, project /article, clinical practical and viva-voce of the respective course/specialty. The theory examination is conducted with multiple choices of questions on defined center.

INTEGRATED MEDICAL COURSES

The examination for any Postgraduate Diploma and Advanced Diploma is comprised of three parts.

- I. Theory.
- II. Article / Project.
- III. Clinical, Practical and Viva-voce.

I. THEORY: For all institutes (*Integrated Medicine, Traditional Medicine, Alternative Medicine and Holistic Medicine*) the entire course - curriculum is divided in four major Sections.

- Basic Principles of Medicine.
- Diagnostic Principles of Medicine.

- Therapeutic Principles of Medicine.
- Applied Aspect of Medicine.

At present there is one theory paper of two hours duration having 100 multiple choice of questions (20 Questions from each Section plus 20 over lapping questions from either Section) based on the Curriculum. **The theory carries 40 Credits.**

II. ARTICLE / PROJECT/ THESIS: Depending on course, the candidate is advised to write an article or prepare a detail project/thesis on definite guidelines after the admission. The diploma candidate has to write an article and candidates undergoing advanced diploma has to prepare the project/ thesis. The length of the article should not more than 30-40 pages and the project / thesis should not exceed more than 100 pages. **The Article / Project carries 20 Credits.**

III. CLINICAL, PRACTICAL AND VIVA-VOCE: Each candidate is thoroughly examined on patients in clinical subjects and in practical in non clinical subjects. In all cases a grand viva voce is necessary. Over and above the practical and viva depends on the course - Certificate, Diploma and Advanced Diploma. The Clinical, Practical and Viva - voce carries 40 Credits.

MEDICO TECHNICAL COURSES

The examination for Medico - technical course is comprised of two sections:

- I. Theory.
- II. Practical and Viva-voce.

I. THEORY: The theoretical aspect of all Medico technical courses is comprised of four major Sections.

- Basic Health Sciences.
- Fundamental of Laboratory.
- Integrated Laboratory Techniques.
- Applied Laboratory Technology.

At present there is one theory paper of two hours duration having 100 multiple choice of questions (20 Questions from each Section plus 20 over lapping questions from either Section) based on the Curriculum. **The theory carries 40 Credits.**

II. PRACTICAL AND VIVA-VOCE: Each candidate is properly evaluated on samples of related specialty of medico technical course along with general viva voce. **The Practical and Viva - voce carries 40 Credits.**

CERTIFICATION AND REGISTRATION

All the successful candidates of any stream of Integrated Medicine and Medico technical courses are granted certificate from World Association of Integrated Medicine (WAIM) and registration from International Integrated Medicine Council (IIMC) in order to maintain their registry and records in synchronicity with WAIM. The registration is mandatory to all successful candidates.

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APPLIED CONCEPTS OF INTEGRATION

Man has borne with the medicine in his surroundings. The searchers and researchers identified some of these and using them for prevention, promotion, protection and amelioration of their sufferings. With the passage of time various systems of medicines and healing were developed according to their tradition, believe, culture and customs. These medicines and healings systems have various names based on many factors. Some of the commonly known names of the systems are as- *indigenous, unorthodox, alternative, ethno, fringe, folk, unofficial medicine and healing*. All these systems whether they are drug or drugless were named as Traditional Medicine (TM). India is rich heritage of traditional medicine. Modern Medicine (MM) emerged from these traditional medicines which left the traditional medicine not only behind but increased the gap between both systems due to very many reasons. Modern medicine is progressing in its own scientific dimension. Traditional medicine has its own tradition with scientific inclination. Human health has been always the global problems since long. The concerned health care authorities of various countries are making efforts to overcome the problems but still the efforts are not satisfactory with modern medicine only because of very many factors.

- Introduction.
- Approximation of Systems.
- Traditional Medicine.
- Modern Medicine.
- Problems with Systems.
- Integrated Medicine.
- Merits of Integrated Medicine.
- Contributions of Integrated Medicine

APPROXIMATION OF SYSTEMS

World Health organization (WHO) was created in 1948 with the help members states of the world. Every country had problem of making health and medical care available to their entire citizen. The traditional medicine was incorporated in WHO program in 1976 keeping in view the various operational aspects of both systems. Initially, there was gap and gulf between practitioners of traditional and modern medicine. With the passage of time the gulf between the traditional and modern systems appears to have been narrowed. The practitioners of modern medicine have developed some interest in traditional medicine and the practitioners of traditional medicine are beginning to accept and use modern medical technology in diagnosis and treatment. In addition, some health administrators of developing countries saw and realized the need and importance of traditional medicine. They have recommended the inclusion of traditional healers in Primary Health Care on the grounds that ⁽¹⁾:

1. Healers know the socio-cultural background of that area.
2. Healers are highly respected and experienced in their work.
3. Economic consideration by using local resources.
4. To reduce the distance in providing health facilities.
5. To strengthen the traditional believes.
6. To overcome the shortage of health professionals for the service of community.

World Association of Integrated Medicine also supports the above mentioned recommendation as -“*The Need of the Day*” and initiate establishment of Integrated Medicine.

TRADITIONAL MEDICINE

Traditional Medicine (TM) is ancient method of treatment and healing. Traditional medical practitioners and healers maintain the health by means of vegetable, animals, minerals and certain method based on social, cultural, religious backgrounds as well as knowledge, attitude and believes that are prevalent in the community regarding physical, mental and social wellbeing and causation of diseases and disability. The combination of factors makes traditional medicine as Holistic System of treatment and healings.

MERITS OF TRADITIONAL MEDICINE

Traditional medicine is in existence in one or the other form from the origin of life in this universe and had played the role in keeping the health of human being. Keeping in views, the landmarks laid down by our Great Sages (*Rishis*), who dedicated their life for the service of sufferings humanity, we have derived the following merits.

1. It is most ancient system of treatment and healing.
2. It considers Life as the union of *body, senses, mind and soul*.
3. It has wider view of health.
4. It takes care of health and diseases both.
5. It is culture bound.
6. It is economical and easily available.
7. Maximum use of mental faculty in diagnosis and treatment.
8. It is effective in chronic, degenerative, behavioral and spiritual disorders.
9. It has a holistic view of management.
10. Easy carriage.

DEMERITS OF TRADITIONAL MEDICINE

Traditional medicine has some demerits also. In the present scenario, it requires addition of scientific knowledge in its principles, diagnostics and therapeutics aspects. The important demerits are:-

1. It remained traditional for centuries.
2. It is still called unscientific.
3. It has high claims of treatment and healing.
4. It has traditional diagnostic and therapeutic tools and techniques.
5. There are inadequate emergency measures.

MODERN MEDICINE

Modern Medicine (MM) has emerged from the traditional medicine long before but its remarkable scientific development started about 350 years ago. It developed with time and place and has replaced the traditional systems of various countries quiet behind and has become the principal official system of the country. Today, modern medicine is the official system of treatment in almost all the countries of the world. The traditional system is used as

complementary/alternative medicine. It is based on visible facts and figures. It deals with diseases not with the patient. It is more concerned with physical body and health.

MERITS OF MODERN MEDICINE

Merits and demerits are comparative. The modern scientific medicine has come up with following merits.

1. It has scientific documentation, thus called scientific medicine.
2. It has modern diagnostics tools and techniques.
3. It has adequate emergency measures.
4. It has potent symptomatic methods of treatment.

DEMERITS OF MODERN MEDICINE

Modern Medicine still requires a lot of addition of traditional skills in its principles, diagnostics and therapeutics aspects to make it holistic for health care delivery system. It has following demerits.

1. It details with disease not with patients.
2. It has visible considerations means symptomatic.
3. Intolerable cost and lack of man powers.
4. It has lack of traditional diagnostic tools and therapeutic measures.
5. It has limited views of health and management.
6. Adequate facilities are confined to higher centers only.
7. It is most mechanical.
8. It has less response in chronic, degenerative, behavioral and spiritual diseases.
9. No response in psychosomatic disorders.
10. It is easy to adopt leading to quackery.

PROBLEMS WITH SYSTEMS

The traditional system has some of the important stress and modern system has some important strain. The solutions of stress and strain due to demerits of either system are in opposite system. Thus after finding the reasons of stress and strain, the solution can be decided. The stress and strain to each system are given below.

STRESS OF TRADITIONAL MEDICINE

The traditional medicine (TM) has following stress because of its demerits.

- Scientific Documentation (SD)
- Modern Diagnostic Tools (MDT)
- Emergency Management (EM).

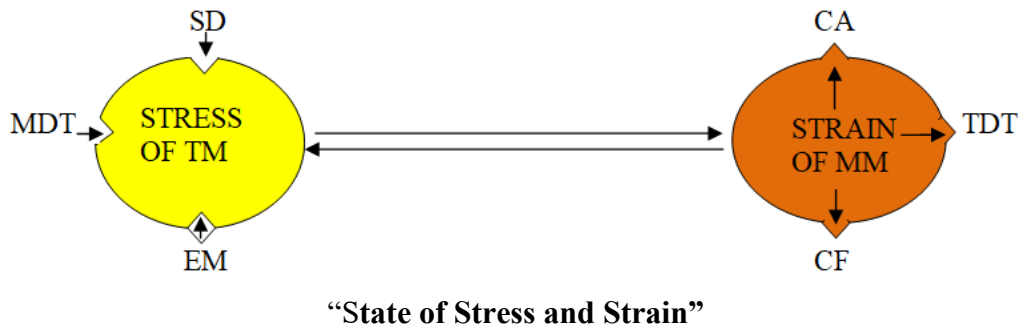
STRAINS OF MODERN MEDICINE

The modern medicine (MM) has following strains because of its demerits:

- Curative Aspects (CA)
- Traditional Diagnostic Tools (TDT)
- Cost Factors (CF)

REPRESENTATION OF STRESS AND STRAIN

The diagrammatic representation of states of stress and strain due to respective demerits is given below:



The above diagrammatic representation shows the situation of both traditional and modern medicine. No one is in state of normalcy. However, they are continuing their services in isolation through their practitioners. Thus, when the solutions are in opposite system, then the only choice is integration of both systems.

INTEGRATED MEDICINE

Integration means combination. Integrated Medicine is defined as combination of the modern and traditional medicine and develops it's all components i.e. **teaching, training, treatment, research and national implementation** on possible scientific parameters. The best integration is the combination of all aspects i.e. **principles, diagnostics and therapeutics** in one combination but it can also be done even in principles and or diagnostics and or therapeutics. In order to achieve the modern holistic treatment and care Integrated Medicine is the need of the day as per **“Integrated Truth”**-

- None of the medical system is perfect
- None of the medical system is useless
- Every medical system has merits and demerits
- Every system has its limitation and
- Our tradition is to respect all.

Under such circumstances the only answer is to take the best of all the available systems together and develop its teaching, training, treatment, research and national implementation which could be nearer to the perfect as perfect is only one i.e. Omnipotent (*Divine Intuitions, Revelations and Blessings of Sri Sathya Sai Baba*).

As per publication in Re-orientation of Medical Education (ROME) by South East Region Office, it has been mentioned as –

“IF THE DOCTORS ARE TO REMAIN RELEVANT TO THE CHANGING NEED OF THE SOCIETY, THEY HAVE TO SHAPE THEIR ROLES WITHIN THE CONTEXT OF TOTAL HUMAN DEVELOPMENT” - TU, MYA: ROME: SEARO: No.18⁽²⁾

MERITS OF INTEGRATED MEDICINE

Integrated medicine developed by World Association of Integrated Medicine has following additional merit over and above the traditional and modern medicines.

- 1. Applied Science and Philosophy:** Keeping in views, the origin of various medical sciences and on integrating the best of all possible existing systems, the science of integrated medicine emerged as *“Integrated Health Care (IHC)”* for alleviation of suffering and rehabilitation to the handicaps. The philosophy of integration is *“Holistic Natural Philosophy (HNP)”* which is responsible for “Holistic Care with Faith in GOD”.
- 2. Integrated Holistic Health Care:** Integrated medicine is a system of Integrated Holistic Health Care (IHHC). The system takes care by incorporating **All techniques as-** *process, practices, measures and ingredients*; **All possible procedures in-** *diagnosis, prevention, elimination and rehabilitation including life styles*; to maintain **All health i.e.-***physical, mental, social, moral, spiritual and environmental*; **All well beings through-** drug or drugless therapies available in the country or abroad along with **Faith in Divinity**. Integrated medicine stress environmental aspects of health and Superconsciousness level of the individual. Thus, it gives a new dimension, the Integrated Holistic Health Care (IHHC).
- 3. Nine Gems of Integrated Medicine:** The integrated medicine involves the merits of traditional and modern systems. Thus integration neutralizes the stress and strain of one another by removing the existing demerits in the systems. Hence, there is no any stress or strain with integrated medicine. On the other hand, with proper integration, some more merits emerges due to synergistic effects leading to more merits than the total merits of traditional and modern medicine. These merits called **Nine Gems (Navratna)** of the system⁽³⁾. This are-
 - **Perfection** : Near to perfect
 - **Useful** : Most useful system of treatment and healing
 - **Meritorious** : Combined merits with synergistic merits.
 - **Bridge** : Bridge between existing systems.
 - **Research** : Wide scopes of research in all spheres.
 - **Limitless** : Not limited in strict scientific boundary only.
 - **Flexibility** : Having flexibility.
 - **Holistic** : Beneficial as Integrated Holistic Health Care
 - **Need** : Need of the Day.

CONTRIBUTIONS OF INTEGRATED MEDICINE

Integrated medicine has contributed in many ways to the modern world. The important contributions of the system are mentioned below which is of great importance to the nation and a big challenge for future research⁽⁴⁾.

- **It considers Life** - A union of *body, senses, mind, soul and super consciousness*.
- **It Involves-** Cultures and traditions of the nation.
- **It is Scientific-** But all aspects of traditional medicine (especially the holistic) cannot be proved on modern scientific parameters. Thus, integrated medicine cannot be encompassing in strict modern scientific boundary.
- **Effective Approach-** As Comprehensive Holistic Health Care.
- **Widest Coverage** - As compare to any single system of treatment/healing.

- **Comprehensive Health Care-** Cover all health – *physical, mental, social, moral, spiritual and environmental*
- **New Dimension to Life-** As Superconscious plane
- **New Dimension to the Health** - As environmental health.

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WORLD ASSOCIATION OF INTEGRATED MEDICINE

(An Organisation for Global Establishment of Integrated Medicine)



DR NAGENDRA PRASAD DUBEY

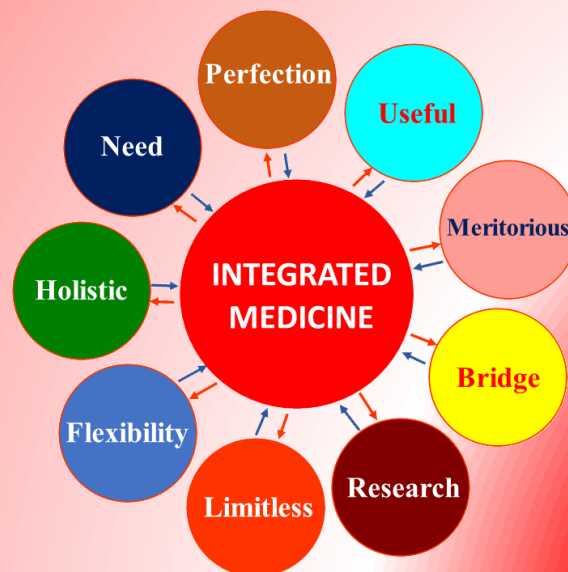
MBBS (KU); DTCD; DY (BHU); MD (Inte. & Trad. Med.); Ph.D.; D.Sc. (Inte. Med.);
DIA, DHHC (WAIM); CDHE (WU); CPT, CET, CLT, LFAF (USA); FWAIM.

FOUNDER PRESIDENT

World Association of Integrated Medicine
AUM Foundation, NY, USA.

NINE GEMS OF INTEGRATED MEDICINE

The integrated medicine involves the merits of traditional and modern medicine/healing. Thus, integration neutralizes the stress and strain of one another by removing the existing demerits in both the systems. Hence, there is no stress or strain with integrated medicine. On the other hand, with proper integration, some more merits emerges due to synergistic effects leading to more merits than the total merits of traditional and modern medicine. These merits called Nine Gems (*Navratna*) to integrated medicine as represented diagrammatically below::



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