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“TRADITIONAL SYSTEMS OF MEDICINE” (AYURVEDA)

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Abstract

Ayurvedic system of medicine is considered the most old system of the world. The Vedic and post Vedic period saw the rapid development of Ayurveda supported by the efforts of Charaka, Susruta and Vagbhata etc Ayurveda is believed to be the oldest medical science. It is more clearly the science of the Human development based on tridosha .Tridoshas are the three humors or impact of the body, which bring health when in balance, and produce diseases when out of balance. In this study we will describe the basic Ayurvedic of Tridosha and how to balance it in our body .human body is a part of this universe, whatever is available in the universe, those are also present in the human body. Ayurveda is a life science. It has many own principles, among them Panchamahabhut principle is base for Ayurveda, and it is accepted worldwide. It is seen that there is a powerful similarity between the Panchamahabhut and components of the earth. Like Panchamahabhut earth also contains five components.Its history can be traced to 5000 BC .

Medicinal plants based traditional systems of medicines are playing important role in providing health care to large section of population, especially in developing countries. Interest in them and usage of herbal products produced based on them is increasing in developed countries also. To obtain perfect benefit and to understand the way these systems function, it is necessary to have minimum basic level information on their different aspects. Indian Systems of Medicine are some of the well known global traditional systems of medicine. In introduction, basic information on Siddha and Unani systems has also been provided.

Keywords: Indian System of Medicine, Ayurveda, Panchamahabhuta, Tridoshas, Guna,Rasa,Virya,Vipaka,Prabhava Siddhanta , Traditional systems of medicine

Introduction

Traditional Indian medicine is one of the ancient medical sciences in the world. Ayurveda, the most broadly used system in traditional Indian medicine, emphasizes holistic medicine, which takes the body, mind, and spirit as a whole. It is based on the principle that human beings perform physical, mental, and emotional health through harmonious coexistence with nature. (3)

According to the World Health Organization, 80% of the world's population uses traditional medicine for their health. The medicinal plants contain important chemical constituents that show specific action for different diseases. In the past, people used natural remedies to aid children and for acute diseases such as colds, flu, premenstrual syndrome, diarrhea, and many other conditions. Herbal medicine is a combination of herbal material. The plants contain different active compounds like essential oil, terpene, vitamins, natural fiber, terpenoids, alkaloids, saponins, and many more.

The use of plants for treatment purposes has been known as herbal medicine for a long period. In most of human history, plants have been used to treat various medical ailments. Traditional medicine has been in practice since the beginning of mankind and is still practiced today. Present-day medicine was initiated based on the application of pharmacologically active constituents derived from plants. This entails numerous biologically active constituents and pharmacologically active any of various bioactive chemical compounds found in plants. Even today, phytochemicals remain an important part of medical treatment (4)

Traditional Medicine:

Traditional medicine™ is defined as “the sum total of knowledge, skills and practices based on the theories, beliefs and experiences indigenous to different cultures that are used to maintain health, as well as to prevent, diagnose, improve or treat physical and mental illnesses” (21)

Traditional system of medicine

1) Ayurveda (900-800 BCE)

AYUS- LIFE, - KNOWLEDGE, Rather than a system of medicine it is a way of life Ayurveda believes in a close relationship between man and universe and the flow of cosmic energy in different forms between all living and non living things (22)

2) Siddha (800-700 BCE)

The Siddha medicine is one of the oldest medical system known to mankind. Siddha means achievements.

“AGASTHYA” is the father of Siddha medicinal system. It is believed that more than 10,000 years ago the Siddha medicinal system originated in the south India in Tamil -nadu. (23)

3) Unani (460-377 BCE)

Unani system of medicine has its root in Greece. It is believed to have been Traditional by the great physician and philosopher- Hippocrates (460-377 BC). The Arabian scholars and physicians have played important role in the development of this system. (24)

4) Homeopathy (1850 BCE)

Homeopathy is a form of alternative medicine in which practitioners treat patients using highly diluted preparations/formulations obtained from natural source that are believed to cause healthy people to exhibit symptoms that are similar to those exhibited by the patients. (25)

AYURVEDIC SYSTEM OF MEDICINE

History

The term ‘Ayurveda’ is together of two words – Ayus, and Veda. It means the Veda of Ayus, i.e., the Science of Life. (5)

Ayurveda is considered by many scholars to be the Oldest restorative science. In Sanskrit, Ayurveda that is “The Science of Life.” Ayurvedic knowledge started in India more than 5,000 years ago and is often called the “Mother of All Healing.” It stems from the olden Vedic Culture and was taught for many thousands of years in an Oral tradition from talented masters to their Disciples. Some of this knowledge was set to copy a few Thousand years ago, but much of it is inaccessible. Ayurveda, together with Homeopathy and Polarity Therapy. (6)

Ayurveda is a traditional Indian medicinal system being practiced for thousands of years. More than 1,200 species of plants, almost 100 minerals and over 100 animal products comprise the Ayurvedic Pharmacopoeia. Asava and Arishta are unique dosage forms discovered by Ayurveda having indefinite shelf life and it was said that the “older the better it is”. Because this dosage form has an inherent assign of continuous hydro-alcoholic extraction and probably formation of natural analogues of the chemical compounds present in the medicinal plants. (8) Ayurveda, the science of life, is a comprehensive medical system that has been the traditional system of healthcare in India for more than 5000 years (1). This medical system was well established around 2500 to 600 BC, then it evolved into 2 schools: the School of Physicians and the School of Surgeons, similar to allopathy. Charak Samhita, Susrut Samhita,

and Ashtang Hridaya Samhita are the Senior Triple texts, and Madhav Nidan Samhita, Sarangdhar Samhita, and Bhavprakash Samhita are the Junior Triad texts. Around 600 C. Ayurveda was . (9)

Theory and Basic Concept

The Universe is creating five elements: air, fire, water, earth and ether as per Ayurveda. All these with each other are known as "Panchabhuta". Thereafter, Ayurveda also describes three fundamental energies that govern our inner and outer environments such as: movement, transformation, and structure which are interconnected with the human body by three "doshas" namely Vata, Pitta and Kapha. Vata stands for wind, Pitta stands for fire and Kapha stands for earth) All these three primary forces are responsible for the characteristics of our mind and body, Any of the doshas accumulate beyond the desirable limit in the body; the body loses its balance. Every individual depends on getting a right balance of these three doshas ("tridoshas"). Ayurveda suggests healthy lifestyle and nutritional guidelines to help the body to reduce the excess doshas when vata is balanced, a person is lively and creative; adversely human will suffer from anxiety, insomnia, dry skin, constipation etc. When Pitta is in a balanced manner, a person is warm, friendly, disciplined, a good leader, and a good speaker otherwise the person becomes compulsive and irritable and may suffer from indigestion or an inflammatory condition. When Kapha is balanced, a person is sweet, supportive, and stable otherwise a person will suffer from sluggishness, weight gain and sinus congestion. balanced, a person is lively and creative; adversely human will suffer from anxiety, insomnia, dry skin, constipation etc. When Pitta is in a balanced manner, a person is hot, friendly, disciplined, a good leader, and a good speaker otherwise the person becomes compulsive and irritable and may suffer from indigestion or an inflammatory condition. When Kapha is balanced, a person is sweet, supportive, and stable otherwise a person will suffer from sluggishness, weight gain and opening congestion.

Sushrut Samhita said a healthy person is one who works on Ayurveda, with the balance of doshas, appetite is good, all tissues of the body and all natural urges are properly functioning and whose mind, body and spirit are cheerful (10)

Scope of Ayurveda



Fig 1 = Ayurvedic System of Medicine (27)

The great Caraka and Susruta, the advance of Ayurveda, pointed out that unlike the lives of the other creatures, the lives of human beings have been created with a definite aim set for them – the aim of achieving eternal salvation. (5)

Ayurveda is that different from other medical systems, which developed their conceptual framework based on the results obtained with the use of drugs and therapy, it first provided philosophical framework that determined the therapeutic practice with good effects. Its philosophical base is constantly derived from 'Samkhya' and 'Nyaya vaisheshika' streams of Indian philosophy. This enabled it to develop into rational system of medicine quite early in its evolution and to get detached from religious influence. (Ramachandra Rao, 1987). (2)

Ayurveda's theory of diseases and treatments are different from other systems of medicine and with its broad scope embracing preventive, curative and positive aspects. Ayurveda belongs to a class by fundamentally, unique and distinct (26)

The following are the eight Important branches of Ayurveda:

1. Kaaya Chikitsa (internal medicine)
2. Balaa Chikitsa (Treatment of Children/pediatrics)
3. Graha Chikitsa (Demonology/ psychology)

4.Urdhvaanga Chikitsa (Treatment of disease Above the clavicle)

5. Shalya Chikitsa (incision)

6. Damstra Chikitsa (Toxicology)

7.Jara Chikitsa (Geriatrics Rejuvenation)

8.Varsha Chikitsa (Aphrodisiac therapy) (7)

Ayurveda is based on three fundamental principles:

1] Panchamahabhuta Siddhanta,

2] Tridosha Theory

3]Guna-Rasa-Virya-Vipaka-Prabhava Siddhanta.

1) Panchamahabhuta Siddhanta

Ayurveda is an near to living in harmony with the universe in order to achieve optimum health. It is set up on solid therotical and experimental foundation which provide a profound understanding of the physical and biological laws that govern human physiology. Panchamahabhutas (Earth, Water, Fire, Air, Ether) are element of nature and body, having specific qualities and unique characteristics. They are important factors of the body, in control of physiological functions and in the pathogenesis of disease.



Fig2= Panchamahabhuta Siddhant ant

(15)

Panchamahabhuta Siddhant (Principle of five basic elements) is one of the basic principle of Ayurveda, but still All right is not done regarding its clinical, therapeutical importance. In this perception present attempt is stress on clinical application of Panchamahabhuta Siddhant specifically in Panchakarma (pentabio- purification) therapy. To elaborate the concept, detail letters in the form of classics, desertation, regarding Panchamahabhuta theory, its application, concept of Panchakarma and review articles available are reviewed. This ideal study concludes that with through knowledge of Panchamahabhuta theory one can take into account Panchamahabhuta Siddhant as a primary concept in Panchakarma therapy because Panchamahabhutas are the causative factors in the imbalance of Tridoshas (11)

2) Tridosha Theory

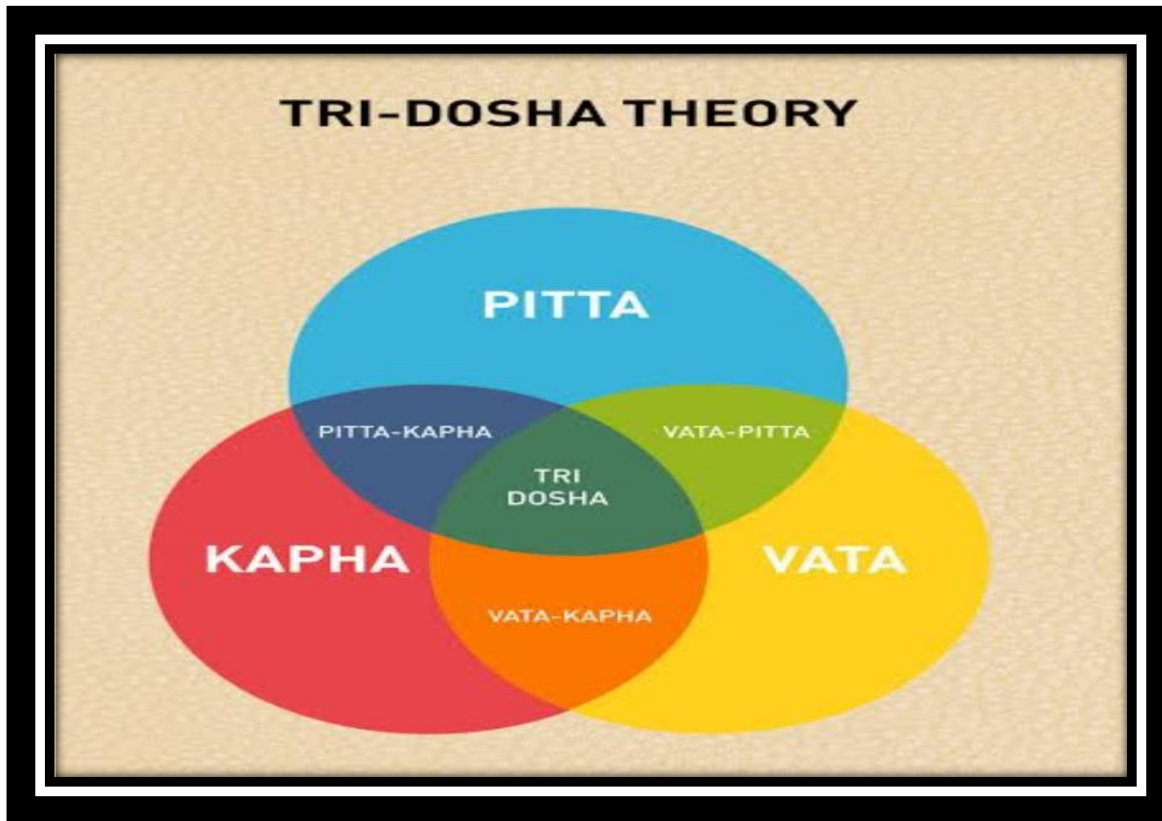


Fig2Tridosha theory

(16)

I) Vata

Vata is made up of air and space elements. It uniformly distributes heat and coldness throughout the body and balances all physiological activities. Vata controls all functions of pitta, kapha, body tissues and excretion of pitta, kapha, body tissues and excretion of wastes. Vata supervises functions of mind and insight through senses. It is predominantly located in lower portion of the body, below navel region. Further the Vata dosha has five sub doshas which include –

- A) Vata is established in the head and it controls the senses.
- B) Vyana Vata controls all the controlled bodily action and is found in the heart.
- C) Udana Vata is found in the chest area and it controls the voice and intellectual abilities. (12)

MAKEUP OF VATA

Vata is made up of combination of air & ether element with respect to mental qualities, Vata is made up of Rajas Quality. Vata propels & mobilizes things in the body.

QUALITY OF VATA –

- Rooksha – Dry
- Laghu – Light
- Sheeta – Cold
- Khara – Rough
- Sooksha – Minute

LOCATION OF VATA

Vata is predominantly located in lower portion of the body, below navel region. This covers part of abdomen & Pelvis. Chief seat of Vata is colon. Being here Vata check other sub-types of Vata & all functions of the body.[14]

HOW TO BALANCE VATA

- Favor warm beverages
- Avoid Alcohol
- Eat warm foods & spices
- Avoid Alcohol
- Avoid raw of gas forming vegetables Brocoli, (Cauliflower, Cabbage, Kale etc.)
- Keep a regular routine
- Get plenty of rest (18)

2) Pitta

Pitta is combination of Fire and Water . it represents fire forces. Digestion of food, formation of nutritive juices, segregation of nutrients and distribution of nutrients is caused by Pitta. Pitta is responsible for heat of the body and maintenance of heat is a sign of life. All metabolic activities are under control of Pitta. It is located in middle portion of the body , between heart and navel. This is the hot zone of the body where digestive fire is located. The dosha is further divided into five subcategories-

- a) Pitta produces Rakta or blood and is found in the stomach.
- b) Bhrajak Pitta controls skin tone and is found in the skin.

c) Aalochak Pitta is root in the eyes and controls the sight. (12)

MAKEUP OF PITTA

Pitta is made up of mixture of fire & water elements. Healthy Pitta can be compared to satva quality of mind.

QUALITIES OF PITTA

- Slight unctuousness, oiliness
- Intense, strong, deep penetrating
- Hot
- Light
- Foul smelling
- Flowing

LOCATION OF PITTA

Pitta is mostly located in middle portion of the body, between hearted & navel. This is the hot zone of body Where digestive fire is located. It includes digestive organs such as stomach, duodenum, small intestine & Pancreas. (16)

HOW TO BALANCE PITTA

- Limited salt
- Avoid to much heat
- Avoid to much steam
- Eat cooling, non – spicy foods
- Exercise during the fresh part of the day.(19)

3) Kapha

It is made up of Earth and water element. It acts like coolant and buffer system. It counteracts to much heat caused by Pitta and to much dryness caused by Vata Dosha. Kapha helps in support tissues and it is the cause for body immunity. It is located in the upper portion of the body, i.e. in chest and head.

a) Kledak Kapha is found in the stomach and works to digest the food.

b) Bodhak Kapha is found in the sensory organ of taste and governs the same.

C)Avalambak Kapha is present in the chest and it lubricates the heart and throat. (12)

MAKE UP OF KAPHA

Kapha is made up of combination of water & earth elements. Among three large qualities, Kapha is made up of Sattva quality when in normalcy & Tomas quality when kapha is increased.

QUALITIES OF KAPHA

- Oiliness, unctuousness
- Cold
- Heavy
- Slow
- Smooth
- Tender
- Stable

LOCATION OF KAPHA

Kapha is predominantly located in the upper portion of the body [i.e. in chest & head]. This is water zone of the Body. In this zone heart, lungs, brain & sense organs are located (18)

HOW TO BALANCE KAPHA

- Avoid heavy foods
- Keep active
- Avoid iced food or drinks
- Avoid fatty oil foods
- Eat light dry food
- Get plenty excessive(20)

Correlation of tridosha with Nature

Just like moon, sun and wind beholds, protects and supports the world through their visarga(nourishing), Adana (depleting) and vikshepa (distributing) functions, three doshas i.e. Kapha, Pitta and Vata beholds, secure and support body by rendering similar roles and functions as those of moon, sun and wind .

- Kapha performs nourishing function in the body just like moon does nourishing in nature.
- Pitta performs depleting function in body like sun in nature.
- Vata performs distributing function in body just like wind in nature.
- When these doshas are balanced , they support body. When they are disturbed, they become pathogenic and cause many disease. (12)

3]Guna,Rasa,Virya,Vipaka,Prabhava Siddhanta.

The Ayurveda traditional system of Indian medical Science comprises different branches and samhita is one Of them which included basic principles and concept Related to the disease pathogenesis, diagnosis and Treatment. Ayurveda considered body element such As; tridosha dhatu, mala, srotas and agni as tool of Healthy living since proper balancing of these component Contributes towards the normal physiological Functioning. The present paper describe ideal role Of rasa, guna, virya, vipaka and prabhava towards the Action of drug. Guna means attribute or basic nature of Drugs, rasa indicate taste and denote structural Arrangement of drugs, virya related with drug Action/potency, vipaka indicate biotransformation or Metabolite of drug while Prabhava refers particular action Or post digestion effect of the drug.

Concept of Guna

The Guna look like basic properties of Dravya, majorly 41 gunas are described by ayurveda literature including; Indriyarth guna, Gurvadi guna, Paradi guna and Atmaguna. These guna give significantly towards The action of drug (dravya), the Gunas of any drugs (dravya) can be using different samskaras as per desired Potential. The same dravya may possess different action Due to its different guna and predominance of guna Depends upon process of formulation (samskaras).

Concept of Rasa

Rasa look like properties of dravya related to sense Organ, the majorly described Rasas are; sweet(madhura), sour (amla), salt (lavana), pungent (katu),Bitter (tikta) and astringent (kashya). The Rasa of dravya Offer various physicochemical properties and contributes Significantly towards the specific action of dravya.

Concept of Vipaka

Vipaka means replace in taste of substance at the end of Digestion. Vipaka means biotransformation of drug inside body. Vipaka involve uses of dhatu/ tissues along with biochemical process such as; oxidation and reduction. Vipaka mean transformation of dravya guna while restoring rasa.

Concept of Virya

Virya describe power of dravya or specific guna of Dravya. Virya associated with gunas and considered free to rasas. The Virya majorly group As two types (Dwividha Virya) and eight types(Asthavidha Virya) etc.

Concept of Prabhava

Prabhava determine activity of drug other than rasa and Vipaka in terms of guna as rasaprabhava and Vipakaprabhava. It is a type of insoluble energy Therefore also termed as Achintyashakti. Prabhavh Associated with specific action and is more potent than Rasa & virya. Prabhavh is responsible for activity like Samshodhana action of Madan. (13)

Standardization of Ayurvedic prapearation

Ayurvedic medicines are produce under different pharmaceutical processes to result in various dosage forms such as extracts, tinctures, decoctions, pills, powders, tablets, capsules, semisolid pastes, jellies, syrups etc. The general standardization protocols to determine the percentage of active drug could not be followed for Ayurvedic herbal preparations. The procedures have to be modified in order to make the mixture safe. This is because of few reasons like:

- (1) Ayurvedic preparations are polyherbal or herbomineral preparations.
- (2) Even a single herb is used in the preparation; the single herb will contain multiple constituents.
- (3) Bioactive chemical constituents are not known in the herbal mixture and even if it is known and compare with the markers, it does not necessarily reflect its does not necessarily reflect it's connection with biological effects.
- (4) The principle of holistic approach does not allow assaying a single marker. So, the approach has to be produce from raw materials to finished effect for the successful outcome.

Ayurvedic result in Indian market are projected to register a CAGR of 16% during 2016-2021. It is see that many Ayurvedic formulations viz. Ayurvedic nutraceuticals and Dietary supplements, Ayurvedic cosmetics & Skin care products is likely to boost the market over the years. Awareness of side-effects of allopathy and health concerns is few of the major factors driving consumer preference for Ayurvedic products in the country. There are more than 5000 plants are used in Ayurveda among that some of the major plants are

namely Ashwagandha, Ashoka, Triphala, Amla, Arjuna, Turmeric, Shatavari, Tulsi, Haridra, Neem, Rauwolfia, Gymnema, Pudina, Hibiscus, Lemon grass, Henna, Black pepper, Clove, Cinnamon, Ginger etc(17)

Diagnosis

In Ayurveda identification is always done of the patient as a whole. The physician takes a careful note of the patient internal physiological characteristics and mental disposition.

The diagnosis also mean the following examinations:

- General physical examination
- Pulse examination
- Urine examination
- Examination of the faeces
- Examination of tongue and eyes
- Examination of skin and ear including tactile and auditory functions (14)

The diagnosis is always done by in view of the patient as a whole object to be examined. The physician takes a alert note of the patient's internal physiological characteristics and mental disposition. He also studies other part like- the affected bodily tissues, humors, the site at which the disease is located, patient's resistance and vitality, his daily routine, dietary habits, the gravity of clinical conditions, condition of digestion and details of personal, social, economic and environmental situation of the patient. The general study is known as ten-fold examination- through which a physician examines the following parameters in the patient- 1. Psychosomatic constitution, 2. Disease susceptibility, 3. Class of tissues, 4. Body make, 5. measure, 6.flexibility , 7. Mental health, 8. absorption power, 9. Movement endurance and 10. Age. In addition to this, study of pulse, urine, stool, tongue, voice and speech, skin, eyes and overall appearance is also carried out (Kurup, 2002).

Treatment

Treatment of the disease consists in removal of causative factors responsible for disequilibria of the body matrix or of any of its constituent parts through the use of Panchkarma procedures, medicines, suitable diet, activity and regimen for restoring the balance and strengthening the body mechanisms to prevent or minimize future occurrence of the disease. Normally treatment measures involve use of medicines, specific diet and prescribed activity roudiseas

Use of these three measures is done in two ways.

- In one approach of treatment the three measures antagonize the disease by counteracting the etiological factors and various manifestations of the disease.
- In the second approach the same three measures of medicine; diet and activity are targeted to exert effects similar to the etiological factors and manifestations of the disease process.(14)

Panchakarma has central place in the whole Ayurvedic treatment. Panchakarma means five procedures adopted for cleansing of the body and mind. Panchakarma includes snehan, swedan, vaman, virechan and basti.

Bast Panchakarma is adopted for cleansing of urogenital system with Medicated enemas. Cleaning and purification of body and mind is considered As a necessary aid before starting the actual drug treatment in Ayurvedic Medicine. However, in many cases, where an immediate treatment is Necessary, direct treatment without Panchkarma may be provided to Patient's. The groupings based on the therapeutic indications may be called As 'Vataghana' meaning 'Anti-Vata', 'Pittaghna' meaning 'Anti-pitta' and 'Kaphaghna' denoting the drugs of 'Anti-kapha'

Conclusion

The fundamental basis of Ayurveda is related to the theories of Panchamahabhuta, Tridosha for its pathophysiology and Rasa – Guna – Virya – Vipaka – Prabhava Principle as a pharmacological basis of Ayurvedic therapeutics. Sometimes Tridosha Siddhanta is mislabeled as mystical, unrealistic and Unscientific speculation of human thought conceived by the ancient Indian medical Authorities. However, one who has grasped its Proper significance is convinced of Its scientific basis. Therapeutically, Ayurveda aims at removing the root causes of The ailments. For this purpose, Ayurvedic treatment utilize both offensive and Defensive mechanism of drug action in consideration and properly planned drug Regimen.

We notice that body and mind are two sides of the same coin. Physical disorders can cause mental disturbances and mental disorders can cause physical ailments which can give rise to imbalance of tridoshas. Therefore it is uniformly important to keep mind healthy and make it more sattvic . this can be achieved Positive thinking, noble thoughts and deeds

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