

Ayurveda and Homoeopathy

Conceptual Understanding and Co-relations

Abstract: The alternative form of medicines Ayurveda and Homoeopathy, the most popular and useful systems have a lot in common. The two systems are based on similar principals though not the same. The article co-relates the two pathies and gives a good insight of their working.



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Summary: Similarities between Ayurveda and Homoeopathy.....Five elements and relation between macrocosm and microcosm..... *Tridosha* concept in Ayurveda and Trimiasmatic concept in Homoeopathy.....Constitutional peculiarities finally determine choice of treatment modality.....Causes to be studied inseparably with constitution as a whole..... Evolving phenomenon of a disease from functional to structural.....Importance of diet in clinical practice of both therapies.....Sources of remedies..... The situation today.....

Ayurveda and Homoeopathy are the two vital pillars of alternative medicine that are based on constitutional therapeutics. There is strong similarity between these two therapies. Compare and contrast study between them will appraise the readers of the dimensions in a brief way.

1. NATURE AND AYURVEDA

According to the ancient Hindu view, everything in the world is ultimately composed of five *bhutas* (elements) viz *Prithvi* (earth), *Apa* (water), *Teja* (fire), *Vayu* (air) and *Akasha* (ether). This concept called as '*Panchbhuta Doctrine*' is strictly adhered to by Ayurveda.

HOMOEOPATHIC APPROACH: The consideration of 'What is present in nature is also present in the human system' is also preponderant in Homoeopathy. Macrocosm and microcosm – Universe and Man is the holistic study in Homoeopathy. Through the doctrine of

signatures and symbolic presentation, the relation between nature and remedy is being explored. The study of *Materia Medica* has evolved from the constellation of symptoms to understanding the essence of remedies from the standpoint of nature, ingredients of elements linking chemistry and physiology of nature.

Examples: *Silicea* is more earthy, *Nat-mur* is full with water element, *Sulphur* is fiery, *Phosphorus* is airy and *Cann-ind* has a strong ether element.

2. THE CONCEPT OF DISEASE

The *malas* (*vayu*, *pitta* and *kapha*), when they are in their proper proportion in the body, act constructively, as do the *dhatus*. But when they are abnormal in proportion, then they are called *dosha* or vitiators of *dhatus*.

HOMOEOPATHIC APPROACH: The concept of three *doshas* is akin to three miasms – Psora, Sycosis and Syphilis. Everyone is born with all three miasms. But it is the abnormal activity of them which is important for the production of diseases. In the healthy state, there is equilibrium, peace within and without. Harmony is maintained in an integrated manner. Miasmatic activity remains latent. The arousal of miasmatic activity, due to endogenous and exogenous causes, deranges the vital economy, resulting in abnormal sensations, feelings and pathologies - the manifestation of the sickness.

2. CONSTITUTIONAL THINKING

Constitutional peculiarities of a person are attributed to the preponderances or otherwise of different *doshas* in him at the time of his conception. Some people from the time of their conception in mother's womb have an equilibrium or harmony of *vayu*, *pitta* and *kapha*. Some are seen in whom *vayu* predominates, some in whom *pitta* predominates, some in whom *kapha* predominates. Those in whom there is an equilibrium of the *doshas* are always healthy, while those in whom any one of these *doshas* predominate, are subject to disease.

HOMOEOPATHIC APPROACH: The constitutional prescribing is central to Homoeopathy, as also to Ayurveda. Both take into account the constitutional peculiarities of a person. The concept of miasm is the synthetic understanding of constitution in its totality. It all depends on the transmission of miasmatic forces and preponderance of a single or solo miasm or a complex miasm. The onward march of a disease is due to the dominant miasm.

3. CAUSES OF DISEASES

- 1) There are three things necessary for the onset of disease. *Nidanas* or predisposing causes which vitiate *doshu*
- 2) *Dosha* themselves and
- 3) *Dushyas* or the deranged *dhatu*s. The *nidanas* cannot cause a disease by themselves acting on the *dhatu*s; they must act on the *doshas* and vitiate them first after which the vitiated *doshas* in their turn act on the *dhatu*s or the *dushyas* and produce disease in them.

Ayurveda explains health and disease in a very systematic, coherent and logical manner.

HOMOEOPATHIC APPROACH: This is exactly what Homoeopathy emphasizes. There are three factors necessary for the production of the disease,

1. The host
2. The offending agent and
3. The susceptibility of the host.

It should be remembered that high immunity represents normal susceptibility while low immunity represents morbid susceptibility. It is

this latter morbid aspect of susceptibility that predisposes a human being for attracting towards noxious stimuli. Unless there is predisposition, there can't be disposition and disease.

4. THE CONCEPT OF DIAGNOSIS

Diagnosis in Ayurveda does not mean only naming the disease; it comprises much more. To begin with, diagnosis is made of the predisposing causes, premonitory indications (*purvarupa*), symptoms (*rupa*) and full extent of disease (*samprapti*). Then the diagnosis of *dhatu-vaishamy*a is made. Hence history taking is very important.

HOMOEOPATHIC APPROACH: A Homoeopath has to make a comprehensive diagnosis which includes disease diagnosis and person diagnosis. The Ayurvedic method of diagnosis is very similar to Homoeopathic diagnosis. The predisposing/exciting causes, fundamental causes, sickness at functional and structural levels and all this being looked upon as a synthetic phenomenon - are the matters of serious concern of the study of a human being in homoeopathy. Hence detailed anamnesis of the patient is crucial for constitutional treatment.

5. STAGES OF THE DISEASE: The disease passes through five stages: *chaya*, *prakopa*, *prasara*, *purva-rupa* and *rupa*. Each stage has its own signs and symptoms. To know the stage of a disease is important from the therapeutic point of view, because the same medicine may not be useful or may even prove harmful, when administered at a wrong stage of disease. Furthermore, *dosha* rarely gets excited or deranged singly. Different *doshas* may be excited or deranged in different patients having the same disease. All this has to be properly recognized and assessed. Diagnosis is made from the history of disease in a patient, its onset, progression and the symptoms produced. This coupled with knowledge about digestion of a patient, examination of pulse and excretion from the body as stool and urine, tell an Ayurvedic physician which *dosha* is deranged.

HOMOEOPATHIC APPROACH: The consideration of evolution of a disease process is of paramount importance in Homoeopathy. It is studied in depth with dimensions of time and space. The concept of living MM cannot be possible without the evolution in transitional phases. The evolutionary totality as gleaned from patient's history guides a physician in planning and programming – the miasmatic dominance, potency selection and repetition schedule, apart from clinical diagnosis.

The concept of a disease as a phenomenon that evolves from functional to structural, from asymptomatic phase to symptomatic, from subtle to gross, from common to uncommon, from subclinical to clinical, from structural to post-structural is one of the wise contributions from Homoeopathy to the medical profession.

6. TREATMENT: In the treatment of diseases, Ayurvedic physician tries to correct the diagnosed imbalance of the *dosha* etc through appropriate diet and drugs.

HOMOEOPATHIC APPROACH: In the holistic therapy of Homoeopathy, diet assumes a special position, apart from drugs given for the restoration of health.

7. SOURCES OF REMEDIES: Ayurvedic medicines are mostly derived from vegetable sources though mineral compounds and sometimes drugs of animal origin are also used. There are a number of ways in which these drugs are dispensed, viz. powders, solutions, fermented liquids, pills, medicated oils etc.

HOMOEOPATHIC APPROACH: Homoeopathy too uses plant kingdom more; also mineral and animal sources. The drugs are dispensed in powder form, liquids and pills.

8. MORE COMMENTS

1. Ayurveda does not use only the law of similars, the law of dis-similars is also followed.
2. Ayurveda uses drugs in crude or material doses, though there is mention also of the efficacy of attenuated doses in Ayurveda. Chances of poisoning effects with Ayurvedic drugs are always there if prolonged medication is continued in crude form, especially the drugs in mineral form, heavy metals etc.
3. Dietetic restrictions are much more and it is difficult to follow them in life as the tempo of life has been accelerated and MAN has gone too away from nature.
4. Although Ayurveda follows individualization for the sake of treatment, very few Ayurvedic physicians follow this rule. Companies produce the drugs with various permutations and combinations and these are being sold out with network, advertisements etc. All this becomes a capital market strategy where human face is brushed aside.

Beware; this is also happening in Homoeopathy. *(Editor: True, this is also happening in Homoeopathy which sadly doesn't give results & consequently ruins the similia and name of Homoeopathy)*

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