

2.1 Naturopathy: introduction and basic principles

Naturopathy is the drugless system of the AYUSH family: a system of healing that works through the elements and forces of nature, diet, water, earth, air, sunlight, fasting, exercise and rest, and that treats the patient's way of life, rather than a medicine, as the therapeutic instrument. Its basic principles, as the standard teaching states them, begin from the claim that the body possesses an inherent healing power, a vitality, which maintains health and repairs disease when its conditions are met, and that disease is principally the result of violating the laws of that nature: wrong diet, wrong habits, accumulated waste and morbid matter in the body, and the suppression of the body's own eliminative efforts. Treatment therefore aims to remove the cause and to assist elimination, not to introduce a foreign agent, and the naturopath's materia medica is the panchamahabhuta itself, the same five elements that open Unit 1, applied as therapies.

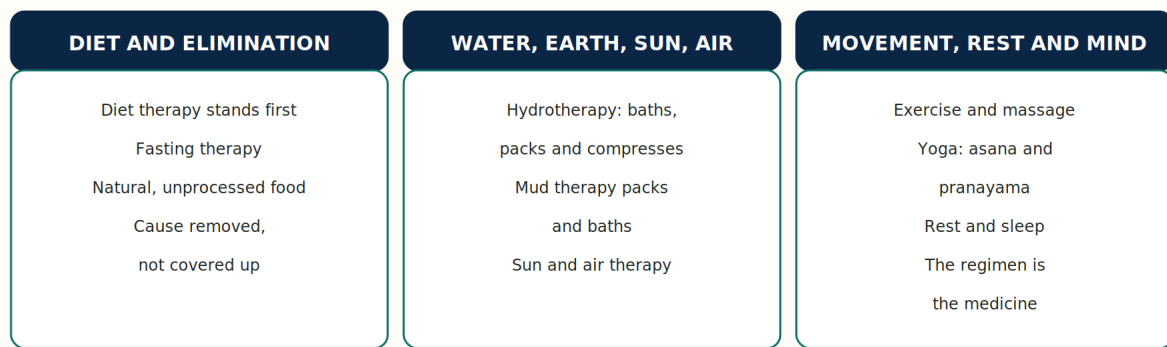
The contrast with the drug based systems of Unit 1 is instructive and is the point of placing naturopathy in a pharmacognosy degree. Naturopathy has almost no pharmacy: no pharmacopoeia, no formulation classes, no Schedule T factory, and its inclusion in this subject teaches the student the boundary of pharmaceutical science, the place where the medicine stops and the regimen begins. Its principles are stated here, as everywhere in this subject, as the system's own framework: the claims of the tradition are recorded accurately, and their standing is that of a practice tradition with a large following and a statutory place in the AYUSH fold, not that of trial proven pharmacotherapy.

2.2 Naturopathy: treatment modalities

The treatment modalities of naturopathy follow directly from its principles, each modality enlisting one natural agent. Diet therapy stands first in classical teaching, the regulation of food as the primary medicine: elimination diets and fasting to rest the digestive system and assist the removal of accumulated matter, then rebuilding diets of natural, unprocessed food. Fasting therapy is the system's signature measure, the supervised abstinence from food for a period, held in the tradition to switch the body from intake to elimination. Hydrotherapy uses water in its forms, baths, packs, compresses, douches and steam, at temperatures chosen for their effects on circulation. Mud therapy applies earth, as packs and baths, for its cooling and absorptive character as the tradition describes it. Sun and air therapy, chromotherapy in its classical colour based form, magnet therapy in some accounts, massage, and exercise and rest complete the standard list, with yoga, the next section, supplying the movement and breathing discipline that most naturopathy centres in practice build into the day.

Two observations keep the account professional. The modalities are regimens, administered over days and weeks, so their quality questions are questions of training, supervision and hygiene, not of product standards, and no part of the drug regulatory apparatus of Unit 4 applies to them as products. And several of the gentler modalities, dietary reform, exercise, hydrotherapeutic bathing, are continuous with ordinary health advice in every system, which is why naturopathy in India functions largely as a lifestyle and wellness practice beside the drug based systems rather than as a rival pharmacy.

Naturopathy: modalities by natural agent



No pharmacopoeia and no factory: the elements themselves are the instruments

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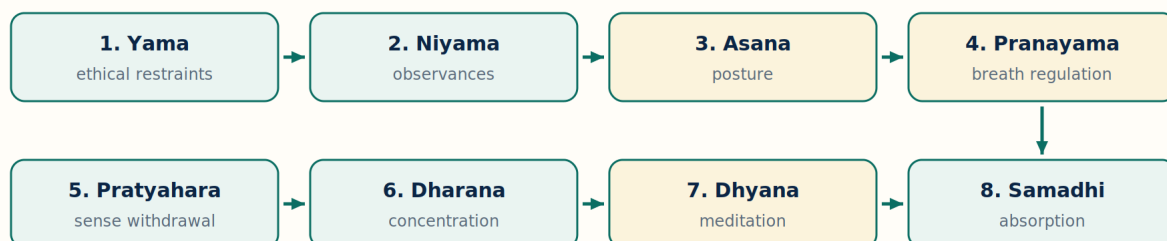
Figure: Naturopathy's modalities by agent. Diet, water, earth, sun and air, movement and rest: the elements themselves are the instruments of the drugless system.

2.3 Yoga: introduction and streams of yoga

Yoga is the discipline of body and mind that India gave to the whole family of systems, practised inside Ayurveda and naturopathy as regimen and standing in the AYUSH fold as a system in its own right. In its classical frame, codified in Patanjali's Yoga Sutras, yoga is the stilling of the fluctuations of the mind, pursued through the eight limbs of Ashtanga yoga: yama and niyama, the ethical restraints and observances; asana, posture; pranayama, breath regulation; pratyahara, withdrawal of the senses; and dharana, dhyana and samadhi, the deepening stages of concentration, meditation and absorption. The health teaching of this subject uses the middle limbs, posture, breath and meditation, which are the parts a pharmacy student will meet in practice and in the wellness industry.

The streams of yoga, the paths by which the discipline is approached, are taught as a standard set. Raja yoga is the royal path of meditation and mind control, the path of the Sutras themselves. Hatha yoga is the path of physical discipline, of asana and pranayama, from which nearly all modern posture practice descends. Karma yoga is the path of selfless action, Bhakti yoga the path of devotion, Jnana yoga the path of knowledge and enquiry, and Mantra yoga the path of sacred sound. The streams are temperamental routes to one discipline rather than rival techniques, and a complete practice combines them, with hatha supplying the body work that Sections 2.4 to 2.6 now open.

The eight limbs of Ashtanga yoga



The health practice of this subject works mainly with limbs 3, 4 and 7 (gold)

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Figure: The eight limbs of Ashtanga yoga. The health practice of this subject works mainly with the middle limbs: posture, breath regulation and meditation.

2.4 Asanas

Asana, in the classical definition, is a steady and comfortable posture, and the asanas form the physical foundation of yoga practice: a large repertoire of standing, sitting, supine, prone, inverted and balancing postures, each with its prescribed method of entry, hold and release, and its traditional account of the parts and functions it engages. The teaching points for this subject are formal rather than athletic. Asanas are classified by position and by action, and are learned as named postures with correct alignment, breathing coordinated with movement, and contraindications respected, since several postures are classically and sensibly restricted in conditions such as pregnancy, hypertension and spinal disease. Their place in the systems of this unit is as regimen: in naturopathy and AYUSH practice they supply the exercise component of treatment plans, and in the wider world they are the most widely practised element of the Indian tradition, in wellness, rehabilitation support and general fitness settings.

The professional caution of this subject applies here too. The traditional accounts of what each posture does are recorded as the tradition states them; claims that a posture treats a named disease are claims, to be weighed on evidence like any drug claim, and instruction in practice rests with trained yoga teachers, whose discipline this is.

2.5 Pranayama

Pranayama is the regulation of the breath, the fourth limb of Ashtanga and the bridge in yoga practice between the body work of asana and the mind work of meditation. Its classical structure is threefold: puraka, inhalation; kumbhaka, retention; and rechaka, exhalation, performed in measured ratios and with attention fixed on the breath. The named practices of the standard teaching include nadi shodhana, alternate nostril breathing for balance, as the tradition describes it; bhramari, the humming breath; kapalabhati, the rapid cleansing breath; bhasrika, the bellows breath; and the cooling breaths sitali and sitkari, each with its method, its traditional indications and its cautions, among which the standard ones restrict forceful practices in hypertension, pregnancy and ear and eye disease. Instruction in pranayama, like instruction in asana, belongs to trained teachers, and this subject records the framework: what the practices are, how they are classified, and what the tradition holds them to do, stated as the tradition's account.

2.6 Meditation and relaxation techniques

Meditation, dhyana, is the seventh limb, the sustained, unbroken attention that the earlier limbs prepare, and in health practice the word covers a family of techniques: concentration on the breath, on a mantra, on an object or image, body scan and progressive relaxation, yoga nidra, the guided deep relaxation practised lying still, and the mindfulness methods adapted from these sources into modern wellness settings.

Relaxation techniques, the practical end of the family, are taught in AYUSH and naturopathy practice as part of the regimen for stress dominated complaints. Their examination place is as the mind directed third of Unit 2's practice teaching, beside the body directed asana and the breath directed pranayama, and the same discipline of statement applies: the techniques are real, teachable and widely practised, their traditional accounts are recorded as such, and specific therapeutic claims for them are to be weighed as claims, on evidence, like any other in this degree.

2.7 Aromatherapy: introduction

Aromatherapy is the practice of using volatile aromatic oils, the essential oils of pharmacognosy, for their effects through smell and through the skin, and it enters this degree naturally, because its materials are the volatile oils of MPG103T and MPG202T and its products sit on the same shelves as the herbal cosmetics of MPG204T. In the framework of this unit it is a practice tradition of the AYUSH wellness fold rather than a classical Indian system with ancient texts: its modern form was assembled in twentieth century Europe from

perfumery, massage practice and the chemistry of essential oils, and absorbed into Indian spa, wellness and naturopathy practice, which is where the syllabus meets it. Its working theory, as its practitioners state it, is that aromatic molecules act in two ways: through the olfactory pathway, where smell is held to influence mood and state directly, and through absorption in massage and bathing, where the oil is delivered in a carrier. The oils are used concentrated only in diffusion and inhalation; on the skin they are diluted, which is the subject of Section 2.9.

2.8 Aroma oils for common problems

The materia medica of aromatherapy is a shelf of standard essential oils, each with a recognised odour character and a traditional use pattern in the practice literature, and the examination expects the common ones known by name and association. Lavender oil is the practice's general oil, associated with relaxation and sleep preparations. Tea tree oil is associated with skin and scalp preparations of a cleansing character, and eucalyptus and peppermint oils with inhalation and chest rub preparations for their penetrating vapours. Citrus oils, lemon, orange and bergamot, are the uplifting oils of the practice's mood vocabulary, used in diffusion and bathing, with the standard caution that some citrus oils, bergamot classically, are phototoxic on skin exposed to sun. Rosemary and clary sage appear in hair and scalp preparations; sandalwood and frankincense in meditation and cosmetic blends. These associations are recorded as the practice tradition states them, which is the correct standing for this material: the oils are genuine pharmacognosy commodities with real chemistry and real hazards of irritation and sensitisation when misused, and their aromatherapeutic uses are practice claims of the wellness kind rather than drug claims of the pharmacopoeial kind.

2.9 Carrier oils

Carrier oils are the fixed vegetable oils in which essential oils are diluted for application to the skin, and they are the safety mechanism of aromatherapy practice: an essential oil neat on skin can irritate or sensitise, while the same oil at working dilution in a carrier can be massaged over a large area. The standard carriers are the familiar fixed oils of pharmacognosy: sweet almond oil, light and widely used; coconut oil, the base of much Indian practice; sesame oil, the classical base oil of Ayurvedic massage, which links this section back to the taila tradition of Unit 1; jojoba, a liquid wax of high stability; grapeseed and sunflower oils as light neutral carriers; and olive oil as the heavy traditional carrier. The carrier is not inert in the practice's own account: its texture, absorption and keeping quality decide the character of the preparation, and its own rancidity is the preparation's chief stability fault, which is why aromatherapy products live under the stability discipline taught in Unit 3. With carrier oils the unit closes where it began, at the boundary of pharmacy: drug class materials, handled with pharmaceutical judgement, in the service of a practice system.

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