

Medicine and ayurveda

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Ayurveda (Sanskrit: आयुर्वेद ; Ayurveda, " the knowledge for long life"; /? a? .? r? ve? d? / [2]) or ayurvedic medicine is a Hindu system of traditional medicine native to India and a form of alternative medicine. The earliest literature on Indian medical practice appeared during the Vedic period in India,[3] i. e. , in the mid-second millennium BCE. The Susruta Sa? hita and the Charaka Sa? hita, encyclopedias of medicine compiled from various sources from the mid-first millennium BCE to about 500 CE,[4] are among the foundational works of Ayurveda.

Over the following centuries, ayurvedic practitioners developed a number of medicinal preparations and surgical procedures for the treatment of various ailments. [5] Current practices derived (or reportedly derived) from Ayurvedic medicine are regarded as part of complementary and alternative medicine. [6] Safety concerns have been raised about Ayurveda, with two U. S. studies finding about 20 percent of Ayurvedic Indian-manufactured patent medicines contained toxic levels of heavy metals such as lead, mercury and arsenic.

Other concerns include the use of herbs containing toxic compounds and the lack of quality control in Ayurvedic facilities. At an early period[when?], Ayurveda adopted the physics of the " five elements" (Devanagari: [???] ???????); earth (P? thvi), water (Jala), fire (Agni), air (Vayu) and space (Akasa) that compose the universe, including the human body. [9] Ayurveda describes seven types of tissues of the body, known as thesaptadhatu (Devanagari: ???????). They are plasma (rasa dhatu), blood (rakta dhatu), flesh (ma? a dhatu), adipose (medha dhatu), bone (asthi dhatu), marrow and nervous (majja dhatu), and reproductive

(semen or female reproductive tissue) (sukra dhatu). [10] Ayurvedic literature deals elaborately with measures of healthful living during the entire p of life and its various phases. Ayurveda stresses a balance of three elemental energies or humors: Vayu / vata (air & space - " wind"), pitta (fire & water - " bile") and kapha (water & earth - " phlegm"). According to ayurvedic medical theory, these three substances — do? as (Devanagari: ??? —are important forhealth, because when they exist in equal quantities, the body will be healthy, and when they are not in equal amounts, the body will be unhealthy in various ways. One ayurvedic theory asserts that each human possesses a unique combination of do? as that define that person's temperament and characteristics. Another view, also present in the ancient literature, asserts that humoralequalityis identical to health, and that persons with preponderances of humours are proportionately unhealthy, and that this is not their natural temperament.

In ayurveda, unlike the Sa? khya philosophical system, there are 20 fundamental qualities, gu? a (Devanagari: ??? , meaning qualities) inherent in all substances. [11] While surgery and surgical instruments were employed from a very early period, Ayurvedic theory asserts that building a healthy metabolic system, attaining good digestion, and proper excretion lead to vitality. [11] Ayurveda also focuses on exercise, yoga, and meditation. [12] The practice of panchakarma (Devanagari: ????????? is a therapeutic way of eliminating toxic elements from the body. [13] As early as the Mahabharata, ayurveda was called " thescienceof eight components" (Skt. a?? a? ga, Devanagari: ?????????), a classification that became canonical for

ayurveda. They are:[14] 1. Internal medicine (Kaya-cikitsa) 2. Paediatrics (Kaumarabhyam) 3. Surgery (Salya-cikitsa) 4. Ophthalmology and ENT (Salakya tantra) 5. Psychiatry has been called Bhuta vidya . [3] 6. Toxicology (Agadatantram) 7. Prevention of diseases and improving immunity and rejuvenation (rasayana) 8.

Aphrodisiacs and improving health of progeny (Vajikaranam) In Hindu mythology, the origin of ayurvedic medicine is attributed to Dhanvantari, the physician of the gods. [15] ----- Practices Several philosophers in India combined religion and traditional medicine— notable examples being that of Hinduism and ayurveda. Shown in the image is the philosopher Nagarjuna—known chiefly for his doctrine of the Madhyamaka (middle path)—who wrote medical works The Hundred Prescriptions and The Precious Collection, among others. [16] [edit]Balance

Hinduism and Buddhism have been an influence on the development of many of ayurveda's central ideas – particularly its fascination with balance, known in Buddhism as Madhyathmaka (Devanagari: ???????????). [17] Balance is emphasized; suppressing natural urges is seen to be unhealthy, and doing so claimed to lead to illness. [17] However, people are cautioned to stay within the limits of reasonable balance and measure. [17] For example, emphasis is placed on moderation of food intake, [9] sleep, sexual intercourse. [17] [edit]Diagnosis Ayurvedic practitioners approach diagnosis by using all five senses. 18] Hearing is used to observe the condition of breathing and speech. [10] The study of the lethal points or marman marma is of special importance. [11] Ayurvedic doctors regard physical and mental existence together with personality as a unit, each

element having the capacity to influence the others. One of the fundamental aspects of ayurvedic medicine is to take this into account during diagnosis and therapy. [edit]Hygiene Hygiene is a central practice of ayurvedic medicine. Hygienic living involves regular bathing, cleansing of teeth, skin care, and eye washing. 10] [edit]Treatments Ayurveda stresses the use of plant-based medicines and treatments. Hundreds of plant-based medicines are employed, including cardamom and cinnamon. Some animal products may also be used, for example milk, bones, and gallstones. In addition, fats are used both for consumption and for external use. Minerals, including sulfur, arsenic, lead, copper sulfate and gold are also consumed as prescribed. [10] This practice of adding minerals to herbal medicine is known as rasa shastra. In some cases, alcohol was used as a narcotic for the patient undergoing an operation.

The advent of Islam introduced opium as a narcotic. [14] Both oil and tar were used to stop bleeding. [10] Traumatic bleeding was said to be stopped by four different methods: ligation of the blood vessel; cauterisation by heat; using different herbal or animal preparations locally which could facilitate clotting; and different medical preparations which could constrict the bleeding or oozing vessels. Various oils could be used in a number of ways, including regular consumption as a part of food, anointing, smearing, head massage, and prescribed application to infected areas. 19] [page needed] [edit]Srotas Ensuring the proper functions of channels (srotas) that transport fluids from one point to another is a vital goal of ayurvedic medicine, because the lack of healthy srotas is thought to cause rheumatism, epilepsy, autism, paralysis, convulsions, and insanity.

Practitioners induce sweating and prescribe steam-based treatments as a means to open up the channels and dilute the do? as[clarification needed] that cause the blockages and lead to disease. [20]

----- [edit]History

One view of the early history of ayurveda asserts that around 1500 BC, ayurveda's fundamental and applied principles got organized and enunciated. In this historical construction, Ayurveda traces its origins to the Vedas, Atharvaveda in particular, and is connected to Hindu religion. Atharvaveda (one of the four most ancient books of Indian knowledge, wisdom and culture) contains 114 hymns or formulations for the treatment of diseases. Ayurveda originated in and developed from these hymns. In this sense, ayurveda is considered by some to have divine origin.

Indian medicine has a long history, and is one of the oldest organised systems of medicine. Its earliest concepts are set out in the sacred writings called the Vedas, especially in the metrical passages of the Atharvaveda, which may possibly date as far back as the 2nd millennium BC. According to a later writer, the system of medicine was received by Dhanvantari from Brahma, and Dhanvantari was deified as the god of medicine. In later times his status was gradually reduced, until he was credited with having been an earthly king [10] named Divodasa. [22] Underwood ; Rhodes (2008) hold that this early phase of traditional Indian medicine identified " fever (takman), cough, consumption, diarrhea, dropsy, abscesses, seizures, tumours, and skin diseases (including leprosy)". [10] Treatment of complex ailments, including angina pectoris, diabetes, hypertension, and stones, also ensued during this period.

[5][24] Plastic surgery, couching (a form of cataract surgery), puncturing to release fluids in the abdomen, extraction of foreign elements, treatment of anal fistulas, treating fractures, amputations, cesarean sections, and stitching of wounds were known. [10] The use of herbs and surgical instruments became widespread. [10] The Charaka Samhita text is arguably the principal classic reference. It gives emphasis to the triune nature of each person: body care, mental regulation, and spiritual/consciousness refinement. Other early works of ayurveda include the Charaka Samhita, attributed to Charaka. [10] The earliest surviving excavated written material which contains references to the works of Sushruta is the Bower Manuscript, dated to the 6th century AD. The Bower manuscript is of special interest to historians due to the presence of Indian medicine and its concepts in Central Asia. [25] Vagbhata, the son of a senior doctor by the name of Simhagupta, [26] also compiled his works on traditional medicine. [10] Early ayurveda had a school of physicians and a school of surgeons. [3] Tradition holds that the text Agnivesh tantra, written by the sage Agnivesh, a student of the sage Bharadwaja, influenced the writings of ayurveda. [27] The Chinese pilgrim Fa Hsien (ca. 337-422 AD) wrote about the health care system of the Gupta empire (320-550) and described the institutional approach of Indian medicine, also visible in the works of Charaka, who mentions a clinic and how it should be equipped. [28] Madhava (fl. 700), Sarngadhara (fl. 1300), and Bhavamisra (fl. 1500) compiled works on Indian medicine. [25] The medical works of both Sushruta and Charaka were translated into the Arabic language during the Abbasid Caliphate (ca. 750). [29] These Arabic works made their way into Europe via intermediaries. [29] In Italy, the Branca family of Sicily and Gaspare Tagliacozzi (Bologna) became familiar

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with the techniques of Sushruta. [29] British physicians traveled to India to see rhinoplasty being performed by native methods. [30] Reports on Indian rhinoplasty were published in the Gentleman's Magazine in 1794. [30] Joseph Constantine Carpue spent 20 years in India studying local plastic surgery methods. [30] Carpue was able to perform the first major surgery in the western world in 1815. [31] Instruments described in the Sushruta Samhita were further modified in the Western World. [31] ----- [edit]Current status [edit]India According to some sources up to 80 percent of people in India use some form of traditional medicines, a category which includes Ayurveda. [32] In 1970, the Indian Medical Central Council Act which aims to standardize qualifications for ayurveda and provide accredited institutions for its study and research was passed by the Parliament of India. [33] In India, over 100 colleges offer degrees in traditional ayurvedic medicine. [12] The Indian government supports research and teaching in ayurveda through many channels at both the national and state levels, and helps institutionalize traditional medicine so that it can be studied in major towns and cities. [34] The state-sponsored Central Council for Research in Ayurvedic Sciences (CCRAS) has been set up to research the subject. [35] To fight biopiracy and unethical patents, the Government of India, in 2001, set up the Traditional Knowledge Digital Library as repository of 1200 formulations of various systems of Indian medicine, such as ayurveda, unani and siddha. [36][37] The library also has 50 traditional ayurveda books digitized and available online. [38] Central Council of Indian Medicine (CCIM) a statutory body established in 1971, under Department of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homoeopathy (AYUSH), Ministry of Health and Family Welfare, Government <https://assignbuster.com/medicine-and-ayurveda/>

of India, monitors higher education in ayurveda. 39] Many clinics in urban and rural areas are run by professionals who qualify from these institutes. [33] [edit] Sri Lanka The Sri Lankan tradition of Ayurveda is very similar to the Indian tradition. Practitioners of Ayurveda in Sri Lanka refer to texts on the subject written in Sanskrit, which are common to both countries. However, they do differ in some aspects, particularly in the herbs used. The Sri Lankan government has established a Ministry of Indigenous Medicine (established in 1980) to revive and regulate the practice within the country [40] The Institute of Indigenous Medicine (affiliated to the University of Colombo) currently offers undergraduate, postgraduate, and MD degrees in the practice of Ayurveda Medicine and Surgery, and similar degrees in unani medicine. [41] There are currently 62 Ayurvedic Hospitals and 208 central dispensaries in the public system, and they served almost 3 million people (approximately 11 percent of Sri Lanka's total population) in 2010. In total there are currently approximately 20,000 registered practitioners of Ayurveda in the country. [42][43] Many Sri Lankan hotels and resorts offer Ayurveda themed packages, where guests are treated to a wide array of Ayurveda treatments during their stay. [edit] Outside South Asia Due to different laws and medical regulations in the rest of the world, the unregulated practice and commercialization of ayurvedic medicine has raised ethical and legal issues; in some cases, this damages the reputation of ayurvedic medicine outside India. [44][45][46] ----- [edit] Scientific appraisal In studies in mice, the leaves of *Terminalia arjuna* have been shown to have analgesic and anti-inflammatory properties. [47] As a traditional medicine, many ayurveda products have not been tested in rigorous scientific studies and clinical trials.

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In India, research in ayurveda is undertaken by the statutory body of the Central Government, the Central Council for Research in Ayurveda and Siddha (CCRAS), through a national network of research institutes. [48] A systematic review of ayurveda treatments for rheumatoid arthritis concluded that there was insufficient evidence, as most of the trials were not done properly, and the one high-quality trial showed no benefits. [49] A review of ayurveda and cardiovascular disease concluded that the evidence for ayurveda was not convincing, though some herbs seemed promising. [50] Two varieties of *Salvia* have been tested in small trials; one trial provided evidence that *Salvia lavandulifolia* (Spanish sage) may improve word recall in young adults, [51] and another provided evidence that *Salvia officinalis* (Common sage) may improve symptoms in Alzheimer's patients. [52] Many plants used as rasayana (rejuvenation) medications are potent antioxidants. [53] Neem appears to have beneficial pharmacological properties. [54] ----- [edit] Safety Rasa shastra, the practice of adding metals, minerals or gems to herbs, may have toxic heavy metals such as lead, mercury and arsenic. [7] Adverse reactions to herbs due to their pharmacology are described in traditional ayurvedic texts, but ayurvedic practitioners are reluctant to admit that herbs could be toxic and that reliable information on herbal toxicity is not readily available. And there is communication gap between modern medicine practitioners and Ayurvedic practitioners [55] According to a 1990 study on ayurvedic medicines in India, 41 percent of the products tested contained arsenic, and 64 percent contained lead and mercury. [32] A 2004 study found toxic levels of heavy metals in 20 percent of ayurvedic preparations made in South Asia and sold in the Boston area, and concluded that ayurvedic products posed

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serious health risks and should be tested for heavy-metal contamination. [56] A 2008 study of more than 230 products found that approximately 20 percent of remedies (and 40 percent of rasa shastra medicines) purchased over the Internet from both US and Indian suppliers contained lead, mercury or arsenic. [57][58] In 2012 Center for Disease Control and Prevention (CDC) in Washington states in its report that Ayurvedic drugs has links to lead poisoning on the basis of some cases presented where some pregnant woman had taken Ayurvedic drugs toxic materials were found in their blood. [59] Ayurvedic proponents believe that the toxicity of these materials is reduced through purification processes such as samskaras or shodhanas (for metals), similar to the Chinese pao zhi, although the ayurvedic technique is more complex and may involve prayers as well as physical pharmacy techniques.

However, these products have nonetheless caused severe lead poisoning and other toxic effects. [7][57] Due to these concerns, the Government of India ruled that ayurvedic products must specify their metallic content directly on the labels of the product,[8] but, writing on the subject for Current Science, a publication of the Indian Academy of Sciences, M. S. Valiathan noted that " the absence of post-market surveillance and the paucity of test laboratory facilities [in India] make the quality control of Ayurvedic medicines exceedingly difficult at this time. [8]

Ayurveda can be defined as a system, which uses the inherent principles of nature, to help maintain health in a person by keeping the individual's body, mind and spirit in perfect equilibrium with nature. What is the Origin of Ayurveda? : Widely regarded as the oldest form of healthcare in the world,

Ayurveda is an intricate medical system that originated in India thousands of years ago. The fundamentals of Ayurveda can be found in Hindu scriptures called the Vedas — the ancient Indian books of wisdom. The Rig Veda, which was written over 6, 000 years ago, contains a series of prescriptions that can help humans overcome various ailments.

What does Ayurveda do to you? : The aim of this system is to prevent illness, heal the sick and preserve life. This can be summed up as follows: * To protect health and prolong life (" Swasthyas swasthya rakshanam") * To eliminate diseases and dysfunctions of the body (" Aturasya vikar prashamanamcha") What are the Basic Principles of Ayurveda? : Ayurveda is based on the premise that the universe is made up of five elements: air, fire, water, earth and ether. These elements are represented in humans by three " doshas", or energies: Vata, Pitta and Kapha.

When any of the doshas accumulate in the body beyond the desirable limit, the body loses its balance. Every individual has a distinct balance, and our health and well-being depend on getting a right balance of the three doshas (" tridoshas"). Ayurveda suggests specific lifestyle and nutritional guidelines to help individuals reduce the excess dosha. A healthy person, as defined in Sushrut Samhita, one of the primary works on Ayurveda, is " he whose doshas are in balance, appetite is good, all tissues of the body and all natural urges are functioning properly, and whose mind, body and spirit are cheerful... What is 'Tridosha' or the Theory of Bio-energies? : The three doshas, or bio-energies found in our body are: * Vata pertains to air and ether elements. This energy is generally seen as the force, which directs nerve impulses, circulation, respiration, and elimination.

* Kapha pertains to water and earth elements. Kapha is responsible for growth and protection. The mucousal lining of the stomach, and the cerebral-spinal fluid that protects the brain and spinal column are examples of kapha.

* Pitta pertains to fire and water elements.

This dosha governs metabolism, e. g. , the transformation of foods into nutrients. Pitta is also responsible for metabolism in the organ and tissue systems. What is 'Panchakarma' or the Therapy of Purification? : If toxins in the body are abundant, then a cleansing process known as panchakarma is recommended to purge these unwanted toxins. This fivefold purification therapy is a classical form of treatment in ayurveda. These specialized procedures consist of the following: * Therapeutic vomiting or emesis (Vaman) * Purgation (Virechan) Enema (Basti) * Elimination of toxins through the nose (Nasya) * Bloodletting or detoxification of the blood (Rakta moksha)

The roots of ayurveda| | | Ayurveda, the oldest system of medicine in the world, traces its roots to the Vedic period in ancient India. The Vedas contain practical and scientific information on various subjects beneficial to the humanity like health, philosophy, engineering, astrology etc. Vedic Brahmins were not only priests performing religious rites and ceremonies, they also became the Vaidyas (Ayurvedic Physicians).

The Sage- Physician- Surgeons of that time were the same sages or seers, deeply devoted holy people , who saw health as an integral part of spiritual life. It is said, that they received their training of Ayurveda through direct cognition during meditation. In other words, the knowledge of the use of various methods of healing, prevention, longevity and surgery came through Divine revelation . These revelations were transcribed from the oral tradition

into book form, interspersed with the other aspects of life. | | | | | | | |
 Consequently Ayurveda grew into a respected and widely used system of healing in India.

Around CA. 1500 Before. Common era. Ayurveda was delineated into eight specific branches of medicine and there were two main schools - Atreya, the school of physicians, and Dhanvantari, the school of surgeons. These two schools made Ayurveda a more scientifically verifiable and classifiable medical system. People from numerous countries came to Indian Ayurvedic schools to learn this medical science. They came from China, Tibet, Greece, Rome, Egypt, Afghanistan, Persia etc. to learn the complete wisdom and bring it back to their own countries.

Ayurvedic texts were translated in Arabic and physicians such as Avicenna and Razi Sempion, who both quoted Ayurvedic texts, established Islamic Medicine. This medicine became popular in Europe and helped to form the foundation of the European tradition in medicine. In the 16th Century Europe, Paracelsus, who is known as the father of modern Western medicine, practiced and propagated a system of medicine which borrowed heavily from Ayurveda.. | | Principles of Ayurveda| | | | | | | | | Ayurveda is a holistic healing science which comprises of two words, Ayu and Veda.

Ayu means life and Vedameans knowledge or science. So the literal meaning of the word Ayurveda is the science of life. Ayurveda is a science dealing not only with treatment of some diseases but is a complete way of life. Ayurveda aims at making a happy, healthy and peaceful society. The two most important aims of Ayurveda are: + To maintain the health of healthy people + To cure the diseases of sick peopleA Person is seen in Ayurveda as

a unique individual made up of five primary elements. These elements are ether (space), air, fire, water and earth. Just as in nature, we too have these five elements in us.

When any of these elements are imbalanced in the environment, they will in turn have an influence on us. The foods we eat and the weather are just two examples of the influence of these elements. While we are a composite of these five primary elements, certain elements are seen to have an ability to combine to create various physiological functions. The elements combine with Ether and Air in dominance to form what is known in Ayurveda as Vata Dosha. Vata governs the principle of movement and therefore can be seen as the force which directs nerve impulses, circulation, respiration and elimination etc. The elements with Fire and Water in dominance combine to form the Pitta Dosha. The Pitta Dosha is responsible for the process of transformation or metabolism. The transformation of foods into nutrients that our bodies can assimilate is an example of a Pitta function. Pitta is also responsible for metabolism in the organ and tissue systems as well as cellular metabolism. Finally, it is predominantly the water and earth elements which combine to form the Kapha Dosha. Kapha is responsible for growth, adding structure unit by unit.

It also offers protection, for example, in form of the cerebral-spinal fluid, which protects the brain and spinal column. The mucousal lining of the stomach is another example of the function of Kapha Dosha protecting the tissues. | | We are all made up of unique proportions of Vata, Pitta and Kapha. These ratios of the Doshas vary in each individual and because of this Ayurveda sees each person as a special mixture that accounts for our

diversity. Ayurveda gives us a model to look at each individual as a unique makeup of the three doshas and to thereby design treatment protocols that specifically address a person's health challenges.

When any of the doshas become accumulated, Ayurveda will suggest specific lifestyle and nutritional guidelines to assist the individual in reducing the dosha that has become excessive. Also herbal medicines will be suggested, to cure the imbalance and the disease. Understanding this main principle of Ayurveda, it offers us an explanation as to why one person responds differently to a treatment or diet than another and why persons with the same disease might yet require different treatments and medications. | | | | | Other important basic principles of Ayurveda which are briefly mentioned here are: 1. Dhatus- These are the basic tissues which maintain and nourish the body. They are seven in number namely- rasa(chyle), raktha(blood), mamsa(muscles), meda(fatty tissue), asthi(bone), majja(marrow) and sukla(reproductive tissue). Proper amount of each dhatu and their balanced function is very important for good health. 2. Mala- These are the waste materials produced as a result of various metabolic activities in the body. They are mainly urine, feces, sweat etc.

Proper elimination of the malas is equally important for good health. Accumulation of malas causes many diseases in the body. 3. Srotas- These are different types of channels which are responsible for transportation of food, dhatus, malas and doshas. Proper functioning of srotas is necessary for transporting different materials to the site of their requirement. Blockage of srotas causes many diseases. 4. Agni- These are different types of

enzymes responsible for digestion and transforming one material to another. All these factors should function in a proper balance for good health.

They are inter-related and are directly or indirectly responsible for maintaining equilibrium of the tridoshas. Balance and Harmony of the Three Doshas When the three Doshas are well harmonised and function in a balanced manner, it results in good nourishment and well-being of the individual . But when there is imbalance or disharmony within or between them, it will result in elemental imbalance , leading to various kinds of ailments. The Ayurvedic concept of physical health revolves round these three Doshas and its primary purpose is to help maintain them in a balanced state and thus to prevent disease.

This humoral theory is not unique to the ancient Indian Medicine : The Yin and Yang theory in chinese medicine and the Hippocratic theory of four humours in Greek medicine are also very similar. | | | The Qualities of the Three Doshas The three Doshas possess qualities and their increase or decrease in the system depends upon the similar or antagonistic qualities of everything ingested. Vata is : dry, cold, light, mobile, clear, rough, subtle
Pitta is : slightly oily, hot, intense, light, fluid, free flowing, foul smelling.
Kapha is: oily, cold, heavy, stable, viscid, smooth, soft
Both Vata and Pitta are light and only Kapha is heavy.

Both Vata and Kapha are cold and only Pitta is hot. Both Pitta and Kapha are moist and oily and only Vata is dry. | | | Anything dry almost always increases Vata , anything hot increases Pitta and anything heavy , Kapha. Puffed rice is dry, cold light and rough - overindulgence in puffed rice therefore is likely to increase Vata in the overindulger. Mustard oil is oily ,

hot , intense , fluid , strong-smelling and liquid and increases Pitta in the consumer. Yoghurt , which , being creamy, cold, heavy, viscid, smooth and soft , is the very image of Kapha , adds to the body's Kapha when eaten.

All Five elements , as expressed through Vata, Pitta and Kapha , are essential to life, working together to create health or produce disease. No one dosha can produce or sustain life - all three must work together , each in its own way. | | | PURIFICATION THERAPY| | | 'Health is purity and disease is impurity So purification is the treatment. ' (old Indian saying)| | | Purification therapy is a unique feature of Ayurveda by which the complete cure and non recurrence of disease is made possible.

The functional components (doshas, namely vatha, pitha & kapha) move all around the body through the channels of circulation to do the normal physiological activities. The disease is the result of imbalance in the quantity and quality of the doshas. During the disease process, the unbalanced doshas get lodged in the weak parts of the channels of circulation and produce the disease symptoms. If the channels of circulation are pure and healthy, even the aggravated doshas cannot locate anywhere and produce disease Ayurveda offers two measures in the management of a disease :| | | . Pacifying therapy :- in which the unbalanced doshas are pacified with in the body itself. As this therapy don't cleanse the channels of circulation, there is the possibility of reprovocation when exposed to similar causative factors. This therapy is suited in conditions in which there is not much vitiation of the doshas. 2. Purification therapy :- It is aimed at the complete expulsion of the unbalanced doshas and the purification of the channels of circulation. As the channels are cleansed and strengthened by this process,

the chance of recurrence is nil. | | Purification therapy can be implemented not only for curing diseases but to maintain health. No other systems of medicine can offer such an effective treatment measure. So we can proudly declare our superiority of Ayurveda to any other systems on account of its purification therapy. The purification otherwise called 'Pancha karma therapy' is implemented in five ways. | | | 1. Enema therapy :- It is best for vatha imbalance. 2. Purgation therapy :- Best for pitha imbalance. 3. Emesis therapy :- For kapha imbalance. 4. Nasal drops :- For all diseases above the neck. 5.

Blood letting :- Best for removing blood impurities. | | | | | | Stages of the treatment| | | First stage :- This includes the external and internal application oils followed with fomentation or sudation. By this the unbalanced doshas lodged in the weak parts of the channels are liquified and loosened. Main or second stage :- In this stage the loosened and liquified doshas are expelled out of the body by the appropriate purifactory procedure. Post therapy :- This includes the regimens to be practised after the purification. This is mainly intended to augment the digestive fire. | |