

Ayurveda – the complete system of health science

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Conceptual paper

Ayurveda-Science of Life- an Indian Ancient Holistic Science. Which can adapt and absorb any healing science and be adopted by any medical system?

Ayurveda based on Samkhya Philosophy. It believes in Human body is combination of Five Elements, Three Doshas, Seven Tissues, 10 senses, mind and Soul.

Ayurveda has given unique understanding of disease process which differs fundamentally from Western Medicine. Modern medicine believes in microorganisms – Viruses and bacteria. That is the sources of illness. There are many diseases can treat with anti-biotic or anti-viral therapies for short term, but they do not seem to eliminate the weakness and susceptibility which allow these diseases to reappear. Such evidence indicates that the allopathic view of pathogenesis is incomplete. To locate the origin of disease, we must look beyond purely physical factors.



Ayurveda's philosophy is soul, mind, senses and body. These all play a major role in the creation of health, happiness and the generation of diseases as well. The mind ultimately determines the strength or weakness of the body and its resistance or susceptibility to factors which produce sickness.

Modern medicine recognizes 2 stages in disease formation

- i. **Detection:** where clearly symptoms have begun to manifest.
- ii. **Complication:** where disease is so advanced and basically irreversible.

Ayurveda believes in 6 stages of disease manifestation

- i. **Sanchaya:** The stage of accumulation.
- ii. **Prakopa:** The stage of aggravation.
- iii. **Prasara:** The stage of migration.

iv. **Sthana Sanshraya:** The stage of disease augmentation.

v. **Vyakta:** The stage of symptom manifestation.

vi. **Bheda:** The stage of complications.

Ayurveda uses 2 main modalities in the treatment

- i. **Samana:** To palliate or manage the disease
- ii. **Shodhana:** To eliminate the cause of disease

The perfect treatment is to find the root cause of disease. Then only can cure the disease. Samana means to suppress, reduces or eliminates symptoms.

Samana therapies make the patient feel better. By suppressing the effects of the body accumulated AMA- toxins. However, samana does not deal directly with root causes of the illness and thus can never effect a complete cure. Similarly, if do not eliminate Ama-toxins, the source of disease, and change the diet and behaviour that created it, the symptoms will continue to manifest.

As for example when a person feel headache, he takes aspirin to alleviate the pain. He feels better but not treating the root cause of pain. In this case to take aspirin is the Samana therapy-without work on root cause will try to suppress or reduce or eliminate the symptoms.

Shodhana means to go away. The cause of disease will to go away from body and purify it.

This therapy get rids of Ama and Mala- the form of toxins and restores balance to the doshas. It's consider as samana therapy because it removes the symptoms of disease and their cause as well.

Panchkarma constitutes the foremost shodhana chikitsa/ purification (Detox) Therapy in Ayurveda. It reverses the disease mechanisms which carry toxic waste products from the digestive tract in to the tissues of the body. This procedure should be done in third and fourth stage of disease. Which is initial accumulation of toxins in G I tract and toxins taking shelter in a body.

The main attraction in Panchkarma is Abhyanga-Massage. Massage known as “Snehana” in Ayurveda- The science of life.

The aim of doing Snehana is warming up body, develops the good internal flow, create internal oleation, nourish the skin and body tissues and of course relieves mental and physical stress.

Ayurveda suggests 4 types of Oleations

- i. Tail (Oil).
- ii. Ghee (Clarified Butter).
- iii. Vasa (Animal Fat).
- iv. Majja (Fats from Bone marrow).

In general, Ayurveda Practitioners are using Sesame oil for massage. If there is no major diseases detected.

The Sesame oil is sweet, bitter and astringent in taste. Warming in action and easily penetrates and nourishes the skin.

- i. It soothes body from outside.
- ii. It reduces the effects of Vata (air/wind) without aggravating Kapha (earth/water).
- iii. It promotes stability and strength.

Ayurvedic massage is perfectly synchronized, Directional stroke on both the front and back side of the body. The strokes are described as per movement of Vata and its sub dosha's Movement.

Sub doshas

I. Prana Vayu

- i. It moves from head, mouth and nostrils to the navel.
- ii. It takes Prana/Life force in the form of air, water and food.
- iii. It controls Sensory Functioning.

II. Udana Vayu

It flows opposite direction. Moving from the Navel to the mouth, nostrils and head. It eliminates Carbon dioxide and different form of Malas/toxins-Saliva, mucus etc. It creates sounds which we are using in Speech.

III. Samana Vayu

- i. It circulates in clock wise direction around the Navel area. It helps to increase the strength of the digestive fire/Agni.
- ii. It's responsible for metabolic processes, keep moving in small intestine and liver.

IV. Vyan Vayu

It moves from the heart to the periphery region in a circadian rhythm. It supports the circulation of blood and plasma/ Lymph.

V. Apana Vayu

- i. It Travels Navel to the anus and Urethra.
- ii. Its main function is to evacuate urine, faeces and menstrual from their own path.

The pressure in Ayurvedic massage is varying.

It's related to Marma/Energy Point. Its stimulation gives synchronizing effects on Neurophysiologic Mechanism in the body.

During Massage skin absorbs a significant amount of oil that's why skin becomes more smooth and soft in touch.

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