



Ayurveda Medicine as a New Modality of Natural and Traditional Medicine in our Country

Valdeolla OES*

Department of Natural and Traditional Medicine, Manuel Ascunce Domenech University Hospital, Cuba

***Corresponding author:** Oscar Eduardo Sanchez Valdeolla, Second Degree Specialist in Natural and Traditional Medicine, Master in Bioenergetic and Natural Medicine, Assistant Professor, Manuel Ascunce Domenech University Hospital. Natural and Traditional Medicine Service, Camaguey, Cuba, Tel: 58916758; Email: oscarv.cmw@infomed.sld.cu

Mini Review

Volume 8 Issue 1

Received Date: December 06, 2023

Published Date: January 17, 2024

DOI: [10.23880/jonam-16000434](https://doi.org/10.23880/jonam-16000434)

Abstract

A bibliographic review on Ayurveda Medicine was carried out with the objective of showing the general aspects fundamental to its knowledge and application. Articles and documents related to the topic were reviewed. The definition of it is shown. The curative medical systems present in this type of medicine, as well as the procedures with which it works for the diagnosis and treatment of diseases and symptoms. It is concluded that Ayurveda medicine is a healing system applicable for the treatment of common conditions.

Keywords: Ayurveda; Method; Yoga; Pain; Dagnosis

Introduction

Natural and Traditional Medicine (MNT), approved in 2015, 10 medical therapeutic modalities for its application, development and generalization in our country, with the aim of treating and preventing diseases and symptoms [1,2]. These modalities are: acupuncture, phytotherapy, apitherapy, homeopathy, floral therapy, ozone therapy, medical hydrology, helio-thalassotherapy, traditional exercises and nutritional guidance [2].

Each one with conceptual and technical particularities for its application. All of them have demonstrated efficacy, effectiveness and efficiency in their applications, demonstrated in scientific research and in the solution of existing medical problems in the general population. However, health problems still persist that continue to affect

not only the individual or the family, but the community and the country in general. So there is a need to introduce other types of traditional medicines to enhance preventive and therapeutic purposes.

To this end, in Minsap's own Resolution 381, which approved the application of the 10 modalities of the MNT, it establishes that if other medical variants with proven scientific results can be found, they could be included within the MNT for use. This is the case of Ayurveda Medicine, which has an important preventive-therapeutic arsenal, which is why this study shows its particularities of use [3].

General Objective

Show the main theoretical and practical elements to understand Ayurveda Medicine as a comprehensive medical

system, capable of treating diseases and symptoms and contributing to improving the health of the people.

Method

A bibliographic review on Ayurveda medicine was carried out with the objective of showing the fundamental aspects for its study, knowledge and application. Magazines, articles and classic texts on this type of Indian medicine were reviewed. Different aspects of the diagnosis and treatment of Ayurveda medicine in health are shown. The research was carried out during the period from May 2023 to August 2023.

Development

The World Health Organization (WHO) defined traditional medicines as: the sum of all theoretical-practical knowledge, explainable or not, used for the diagnosis, prevention and suppression of physical, mental or social disorders, based exclusively on experience and observation and transmitted verbally or in writing from one generation to another. They are those methods of prevention, diagnosis and treatment of diseases that include, among others; the modalities of traditional Asian medicine; such as relaxation exercises, acupuncture, Moxibustion, as well as the application of cupping and therapeutic massages, also includes green or herbal medicine, apitherapy and other therapeutic procedures such as physical medicine and rehabilitation, homeopathy, among others [1]. Within these traditional medicines there are also the traditional medicines of India as a country on the Asian continent.

In this traditional Indian medicine, aspects are established that are different from other traditional medicines in general, despite solving the same medical problems. In India, different modalities of traditional medicines in general coexist. Each one with particularities of use, originating thousands of years ago. In 1995, the Indian Ministry of Health created the Department of Indian Systems of Medicine and Homeopathy. In 2003 it was reorganized as the Department of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy (AYUSH), including medical and therapeutic systems traditionally practiced in the Indian subcontinent (Ayurveda, Unani, Siddha, Yoga) and other medical systems from the West (Naturopathy and Homeopathy). Their common denominator is that they are different from Western medicine, which is also used with great acceptance. Despite the structural asymmetry, AYUSH medicines are recognized as independent medical systems, which can be consulted directly without the need for a referral from a conventional medicine specialist.

Of these, the one with the greatest development and

application is Ayurveda Medicine, both for its proven therapeutic effects and for its ease of use, so that it is what is identified in the rest of the Western countries.

Ayurveda Means

Life sciences. It is a comprehensive medical system of medicine that combines natural therapies with a highly personalized approach to the treatment of diseases [3-5]. Ayurveda medicine comprehensively treats man from the point of view of the body, mind and spirit, striving to restore innate harmony in the health of the human being. The first question that an Ayurveda doctor asks his patient is not what his illness is, but rather, who is the patient who is sick. That is, he worries, not about the disease, but about the individual who complains.

Theoretical Elements of Ayurveda Medicine

Ayurveda medicine works with different aspects different from the rest of traditional medicines. In this case, we have the theory of the five elements. Name similar to the already known theory of the five elements of traditional Chinese medicine, but in this case, they are different in terms of name and meaning. The five elements are: Air, space, earth, water and fire. Each one with different philosophical and epistemological characteristics, but at the same time interrelated with each other.

The other important theoretical aspect is the constitutional body types (Doshas), which identify three types of people according to a group of characteristics, both on the physical, mental, spiritual and behavioral levels. Three types of Doshas are recognized: Pitta, Vata and Kapha. Different characteristics correspond to each one, allowing a diagnosis of the person to be established and certain therapeutic behavior to be applied.

These include distinctions similar to those in Western or conventional medicine in: thin, muscular and fat, but Ayurveda medicine considers that these constitutional types have a greater influence on the health and well-being of the person than the rest of the attributes of the person, physical appearance (Table 1).

The primary characteristic of the Vata constitutional type is its fickleness. Unpredictability and variability in size, shape and mood and action. The Pitta ex body type is relatively predictable. They are of medium build, strength and endurance. The primary characteristic of Kapha is to be relaxed.

Vatta	Pitta	Kapha
Slim	Medium Complexion	Robust Build
Prominent Features and Joints	Light and Thin Hair	Thick and Wavy Hair
Cold and Dry Skin	Hot, Pink and Sweaty Skin	Cold, Thick, Pale and Greasy Skin
Hyperactive	Orderly, Efficient	Slow, Funny
Fickle	Intense	Relaxed
Vivacious	Bad Character	Does not get Angry Easily
Eat and Sleep at all times	No Food is lost	Eat Slowly
Imaginative	Live Watching the Clock	He Sleeps a lot and is a Heavy Sleeper
Nervous Disorders	Intelligent	Affectionate
Constipation	Ulcers, Heartburn	Obesity
Enthusiastic and Contagious Energy	Hemorrhoids	Allergies, Paranasal Sinuses
Intuitive	Warm, Loving	Forgiving and Tolerant
Cramping	Passionate	Compassionate
Anxiety	Clear Skin	High Cholesterol
	Acne	Laziness
	Perfectionism	

Table 1: Characteristics and Trends of Metabolic Body types in Ayurveda Medicine.

The Three Doshas and Health

Regardless of whether each type of constitution characterizes people, these are also located in the human body itself, so that although each person corresponds to a constitutional type, all three are represented in the body itself.

Vata: Vata is the movement that activates the physical system and allows the body to breathe and circulate blood. The places where Vata resides are: the large intestine, the pelvic cavity, the bones, the skin, the ears and the buttocks.

Pitta: Pitta is related to metabolism, processes food, air, water and is responsible for directing the hundreds of enzymatic activities throughout the body. The places where Pitta resides are: the small intestine, stomach, sweat glands, blood, skin and eyes.

Kapha: Kapha is the structure of bones, muscles and fat that supports the body, provides nourishment and protection. For example: The Chest, Lungs and the cerebrospinal fluid surrounding the spinal cord are the places where Kapha resides in the body.

When the Doshas are balanced and in harmony with the person's constitution, the result is health and vibrant energy. But when this balance is disturbed, the body becomes susceptible to external stressors, which can include

everything from viruses and bacteria to poor diet and overwork. Imbalance in the Doshas is the first sign that the mind and body are not in balance. When these imbalances are determined, treatments begin to be applied.

Diagnosis in Ayurveda Medicine

Among the resources for diagnosis in this medicine are: Starting from the reason for consultation, observation of the patient (metabolic body constitution), the seasons of the year and alterations in the tongue, eyes, nails and palpation of the pulse, constitute the fundamental elements to reach the individual's illness. Within the complementary examinations, only importance is given to observing the color of the urine.

Treatments in Ayurveda Medicine

Among the primary Ayurvedic treatments are: diet, exercise, meditation, herbs, massage, sun and breathing [6-15].

Diet

The Diet it is prescribed depending on the Dosha and the season of the year. The taste of food, its ability to produce heat or cold, whether it is light or heavy, solid or liquid, greasy or dry, are primary considerations. Just like there are forbidden foods for each Dosha type. This type of therapy is recognized as Ayurvedic Diet.

Exercise

Ayurveda promotes the practice of vigorous exercise and yoga stretching to ignite the internal fire, improve circulation, boost metabolism, and sharpen the mind. The exercises are prescribed according to the person's constitution. Yoga is the most widely used type of exercise in this type of medicine, even depending on the type of Dosha of each individual.

Meditation

Meditation is considered a form of mental purification, it increases both self-awareness and awareness of one's environment, family, friends and business. Transcendental Meditation and mindfulness are mainly recognized.

Herbs

Ayurvedic doctors use a large number of herbs to treat diseases. Depending on their innate qualities, herbs are used to rebuild and rejuvenate the body and its various systems. In this case, phytotherapy in this medicine uses both food as a remedy and vice versa, complying with the precept of Hippocrates... "let food be your medicine"...

Massage

Massage using essential oils from medicinal plants and flowers is an important part of Ayurvedic treatment. As these oils are absorbed through the skin, medicated oils help eliminate toxins from the system. Three types of massages are recognized depending on the person who receives them. The baby massage (Shantala), the Pancha karma or 4-hand massage and the Abhyanga. Each one with particular employment characteristics. In all these types of massages, essential oils are used with particular characteristics and applications according to the type of Dosha and condition of the patient.

The Sun

Ayurvedic philosophy affirms that the sun is not only a source of heat and light, but also of a higher level of consciousness. Improves circulation, vitamin D production and strengthens bones. Each of the different Doshas constitutions benefits from different durations of receiving the sun's rays, although it is necessary to use an appropriate filter and expose yourself carefully, due to the risk of skin cancer.

Breathing

Breathing exercises or pranayama can be learned from an experienced teacher. Depending on the Dosha type,

pranayama can provide a feeling of calm and peace and relieve stress after a hectic day. These primary treatments of Ayurveda medicine are applied based on the main therapeutic methods of Ayurveda medicine: cleansing or purification, palliation, rejuvenation and mental hygiene and spiritual healing.

Cleansing and Purification (Shodan)

It mainly consists of expelling body secretions and excretions to eliminate toxins from different areas of the body. Toxins refer to parasites, viruses, bacteria, etc., so by eliminating them many ailments can be treated. Oils, purgatives, milk, etc. are mainly used to purify the human body.

Palliation (Shaman)

It is the next step after cleansing and purification. In this case, the main therapeutic objective is to strengthen the immune mechanisms to counteract diseases. Herbs, oils, foods, exercises, the sun, massages, meditation, in short, all the treatments described above according to the Doshas, are used for the person's constitutional restoration.

Rejuvenation (Rasayana)

Rasayana means, Toning. That is, achieving a physiological tuning of the body towards its lost health. Medicinal herbs and exercises are mainly used.

Mental Hygiene and Healing (Satvajaya)

It is a method of improving the mind in order to achieve a higher method of spiritual/mental functioning. This is achieved by freeing yourself from psychological stress, emotional problems and conscious negative ideas.

Ayurveda medicine is a type of traditional medicine with well-established diagnostic-therapeutic objectives, so it must be studied and applied according to the medical knowledge defined by its promoters, which would allow us to solve the health problems of our population, amen of the rest of the modalities of the MNT.

Conclusion

Ayurveda medicine is a traditional Indian medical system with proven clinical evidence and a broad theoretical and practical component for its application, development and research.

Conflict of Interest

There is no conflict of interest for the authors of the

work.

References

1. Tacuna-Calderon A, Moncada-Mapelli E, Lens-Sardon L, Huaccho-Rojas J, Gamarra-Castillo F, et al. (2020) World Health Organization Strategies in Traditional Medicine and Recognition of Traditional Medicine Systems. *Rev Corps Med HNAAA* 13(1): 101-102.
2. Public health, natural and traditional medicine and the economy of resources. *Rev Cubana Public* 41(4).
3. Moreno-Leguizamon CJ (2006) Health-Illness and Body-Mind in Ayurvedic Medicine of India and in Contemporary Biomedicine Antipodal. *Journal of Anthropology and Archeology* (3): 91-121.
4. Dussan EHB (2021) What is Alternative, Complementary, and Integrative Medicine? *Magazine of the Faculty of Medicine* 70(4): 1-15.
5. Salazar-Granara A (2022) Need to include the teaching of non-conventional medicine in conventional medicine for the South American region. *Horiz Med* 22(3): e2055.
6. Escobar ZER, Serrano AKV, Villavicencio NLC, Gallegos MPL (2019) Use of yoga as an alternative therapy in the treatment of stress, myths and realities. *Rev Cub Med Mil* 48(4): 875-866.
7. Gloria CG, Gustavo O, Marcos DA (2020) Yoga: health benefits. A review of the literature. *An Fac Cienc Med (Asuncion)* 53(2): 137-144.
8. Laura VM (2018) Benefits of practicing yoga during menopause Bibliographic review. *Santa Cruz de La Palma abr* 12(1): 684.
9. Fernandez K, Kuhn J, Lopez C, Moraga M, Ortega P, et al. (2019) Meditation: critical analysis of the experience of young university students in their daily life and health. *Cad Bras Ter Ocup* 27(4): 765-775.
10. Mullo GEF, Onate LGP (2023) Yoga as an alternative therapy in the care of cancer patients with anxiety. *Mastery of Sciences* 9(1): 239-264.
11. Scorsolini-Comin F, Da Cunha VF, Miasso AI, Pillon SC (2021) Mindfulness and Mental Health: dialogues between Nursing and Positive Psychology. *Index Enferm* 30(3): 229-233.
12. Pelaez LMA, Lozano ZJJ, Narvaez AMJ, Becerra HLV (2021) The Mindfulness Meditator's Brain: From Prospecting to Task. *Univ Med* 62(4): 172-187.
13. Andrea JM, Laura OM, Maria DCLS, Victoria F, Gisele GV, et al. (2022) Intermittent fasting: impact in weight loss and cardiometabolic health. *Diaeta* 40(177): 75-89.
14. Sanchez-Caballero B, Santillano-Herrera D, Espinoza-Gallardo AC, Zepeda-Salvador AP, Martinez-Moreno AG, et al. (2021) Effect of intermittent energy restriction on weight loss compared to continuous energy restriction in overweight and obese adults: a systematic review. *Rev Esp Nutr Hum Diet* 25(3): 303-315.
15. Grippaldi ES (2016) Review: Alternative professional projects - Biographical stories of doctors who practice non-conventional medicines. *Collective Health* 12(2).

