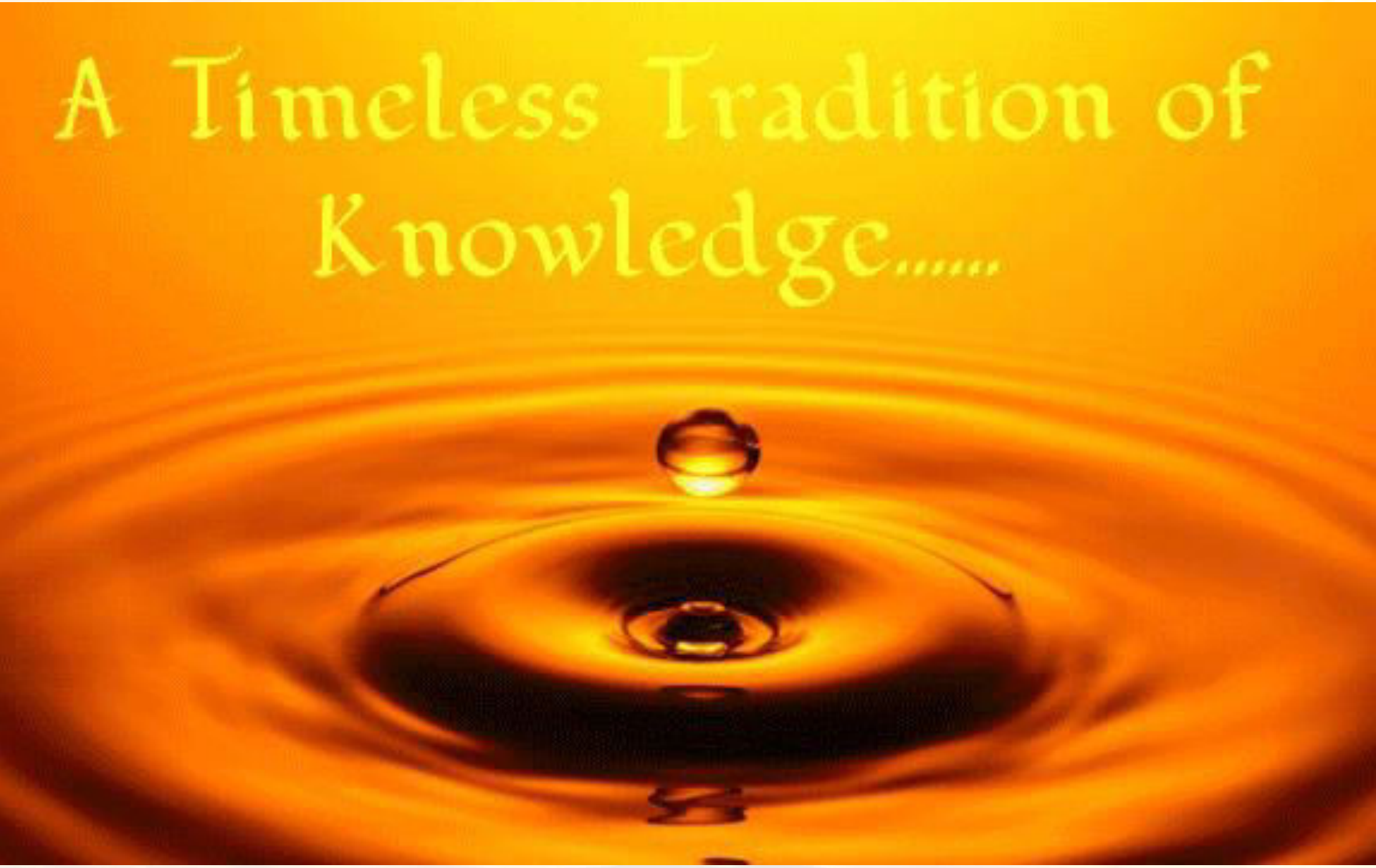
Pure
Authentic
Effective



"Vedic Dentistry :
Its Relevance in the Modern Age"




A Timeless Tradition of
Knowledge.....



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&
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INTRODUCTION



Every Machine comes with a manual

"Ayurveda" is the manual for a machine

What we know as a Human Body.

Alternative medicine has been defined as "a broad domain of healthcare resources that encompasses all health systems, modalities & practices and their accompanying theories and beliefs other than those intrinsic to the politically dominant health system of a particular society or culture in a given historical period.

Ayurveda- the science of life is a holistic and systematic approach to total healthcare. an ancient comprehensive, multifaceted health care system which originated in India around 4500 to 1600 B.C

Potential benefits from integration of Ayurveda into main stream

1. **great patient satisfaction**
2. **decrease in national health care costs ,**
3. **addressing demands not met by orthodoxy**
4. **consideration of the person as a whole.**

The goal of this presentation

Provide a complete picture of Ayurveda so that both modern medical practitioners and the general public may understand and appreciate the wide dimensions of Ayurvedic practice and realize its potential as a complimentary therapy.



Ayurveda
is a
God send
Medicinal
Delight



Basic Principles of Ayurveda



Ayurveda



"Samadosha Samaagnishcha Samagdhatumalakriyha
Prasannathmendriya Manaha
Swastnathyabhindheeyate."

The seven entities concerned with health are

1) **Dosha (Bodily humour)**
2) **Agni (Digestive fire)**
3) **Dhatu (Tissue)**
4) **Mala (Waste products)**
5) **Prasnna Atma (Blissful soul)**
6) **Indriya (Sense organs)**
7) **Manha (Mind)**

Optimum balance, equilibrium and order of all these is health where as imbalance, loss of equilibrium and disorder is disease.

Branches of Ayurveda

1) Kaya Chikitsa
(General Medicine)

2)Bal Chikitsa
(Pediatrics)

3)Graha Chikitsa
(Psychiatry)

4)Shalya Tantra
(Surgery)

5)Agad Tantra
(Toxicology)

6)Vajikarana Tantra
(Aphrodisiacs)

7)Shalakya Tantra
(ENT & Opthalmology,
Dental)

8)Rasayana Tantra
(Rejuvenation,
Geriatrics)



Panchamahabhuta

द्रव्यमेव रसादीनां श्रेष्ठं, ते हि तदाश्रयाः ।
पञ्चभूतात्मकं तच्च क्ष्मामधिष्ठाय जायते ॥ १ ॥
अम्बुयोन्यग्निपवननभसां समवायतः ।
तच्चिवृत्तिविशेषश्च व्यपदेशस्तु भूयसा ॥ २ ॥

Dravya, (substance) is the chief most important among Rasas (taste) and other qualities because all of the qualities are residing in it (substance).

Panchamahabhuta (born out of five elements,it has prithvi as its substratum,it takes origin from Ambu,Agni, Pavana,etherwith their intimate combination making for its formation and specificity of each substance.

Panchamahabhutas Theory

All matter is constituted of 5 Mahabhutas in various proportions,permutations
including drugs ,diet combinations. Depending on the pre dominance of the Mahabhuta, the substances classified in that category are as follows :

1) Prithvi (Earth) – Parthiva
2) Jala (water) - Jaliya
3) Tejas (fire) – Taijasa
4) Vayu (air) – Vayavya
5) Akasa (Space) – Akasiya



Tri Doshas

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ॥

विकृताविकृता देहं घ्नन्ति ते वर्तयन्ति च ।

Vata pitta and Kapha are the three doshas in brief,
they destroy and support the body
when they are abnormal and normal respectively.

Doshas -:

The body is composed of **3 doshas** which are







Vata (vayu) sustain the body with expiration, Inspiration, enthusiasm , Movement of various parts, Sharpness of sense perceptions , Initiation of the natural urges(such as that of urine).

Pitta sustains the body with digestion, heat production desire , production of hunger , thirst , colour and complexion , understanding intelligence , valour, softness of body parts.

Kapha sustains the body with stability,lubrication, moistness, Compactness of joints, virility, Strengt courage, Intelligence, Attachment, passion etc.

Maha Gunas

(Doshas of the mind)

Satva	• Signifies intelligence, joy , enthusiasm, purity of thought and action • These individuals are intelligent, joyous, think good and do good. Hence they are ideal & invariably healthy
Rajas	• Represents activity, emotional, force , energy, quickness, instability. • When predominant, gives rise to emotions like anger, passion, attachment ,highly irritable.
Tamas	• Stands for inactivity , foolishness, dullness, timidity • Grief stricken, worry, sleepiness, destructive attitude

Sapta Dhatus (7 Tissues)

Dhatus & updhatus > physical bulk . Dhatus > minute parmanus(cells) of different structures & functions. Dhatus have *Ojas* > essence of all dhatus > located in the heart.

1) Rasa (plasma)- Provides a sense of satisfaction ,nutrition & nourishment to rakta (blood)
2) Rakta (blood)- Sustains life activities ,imparts color(complexion) & nourishment to mamsa
3) Mamsa (muscle)- Covers body , nourishes waste products & medas
4) Medas (adipose tissue)- Moistness of eyes & body, nourishment to asthi(bones)
5) Asthi (bone)- Helps maintainance of erect posture & nourishment to Majja(bone marrow)
6) Majja (bone marrow)- Confers moistness(lubrication), strength,fills cavity of bones, nourishes sutures.
7) Sukra (Reproductive tissue)- Furnishes happiness , strength & production of foetus.

Ama, Ojas & concepts of Immunity

Ama

- When Agni becomes weak(mandagni),a number of **unwanted ,unripe byproducts of metabolism** &digestion start accumulating in the body at different levels from gross to molecular levels in tissues & cells collectively called which act as **toxic & antigenic materials** giving rise to many antibodies.

- Ama state(Amavastha) -characterised by increasing impermeability & slugginess of the body channels or Srotas resulting in Srotodusti. This allows sanchaya of doshas & is first kriyakala in the subsequent sequence of events,which follow as a compulsive phenomenon.

- **Mandagni , Amavastha , Srotosanga** - Precipitating events for the sanchaya of doshas which is the first stage of disease as per Ayurvedic Principles.

- **Auto-toxin** & acts like a foreign body or antigen in the body to which the body reacts Immunologically, releasing non-specific antibodies in the system.

- **Vyadhiksamatva** is considered which protects him/her from diseases. This defensive power is attributed to the presence of a Biological factor called ***Ojas.***

Ojas

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।
हृदयस्थमपि व्यापि देहस्थितिनिबन्धनम् ॥३७॥
स्निग्धं सोमात्मकं शुद्धमीषल्लोहितपीतकम् ।
यन्नाशो नियतं नाशो यस्मिंस्तिष्ठति तिष्ठति ॥३८॥
निष्पद्यन्ते यतो भावा विविधा देहसंश्रयाः ।

Ojas is the sara (essence) of dhatus ending with sukra(reproductive tissue); though located in Hridaya(heart) it prevades all over the body and controls the working of the body. It is greasy, preponderant in watery principle,clear,slightly reddish yellow in colour.

By its loss, the loss of body (even of life) is sure to happen & by its presence the body & life are sure to survive; from it are brought about the different states concerned with the body.

Ojas- natural or acquired biological power of an individual.

The quintessence of seven dhatus is **OJAS** and is responsible for the **biological strength , Vitality & immunity** against the disease. The Ojas is the main determinant of Bala & Vyadhikshamatva or Resistance against the disease . There are two types of Ojas-:

1. **Para Ojas**- which is Astha bindu (8 drops) in quantity and is located in the heart.
2. **Apara Ojas** –which is Ardhanjali pramana and is spread all over the body.

The Para Ojas is extremely vital and its loss leads to immediate death. The Ojas predominantly contain the water element. All Rasayana remedies described in Ayurveda are considered as promoters of Ojas.



Ayurvedic Pathogenesis of disease & Rasa

Yukta-aahara-vihaara-asya

Yukta-chaeshtasya Karmasu

Yukta-swapna-ava'bhodasya

Yogoe Bhavathi Dhukha-ha

(Bhagvad Gita Chap.6 sloka 17)

Causes of diseases :

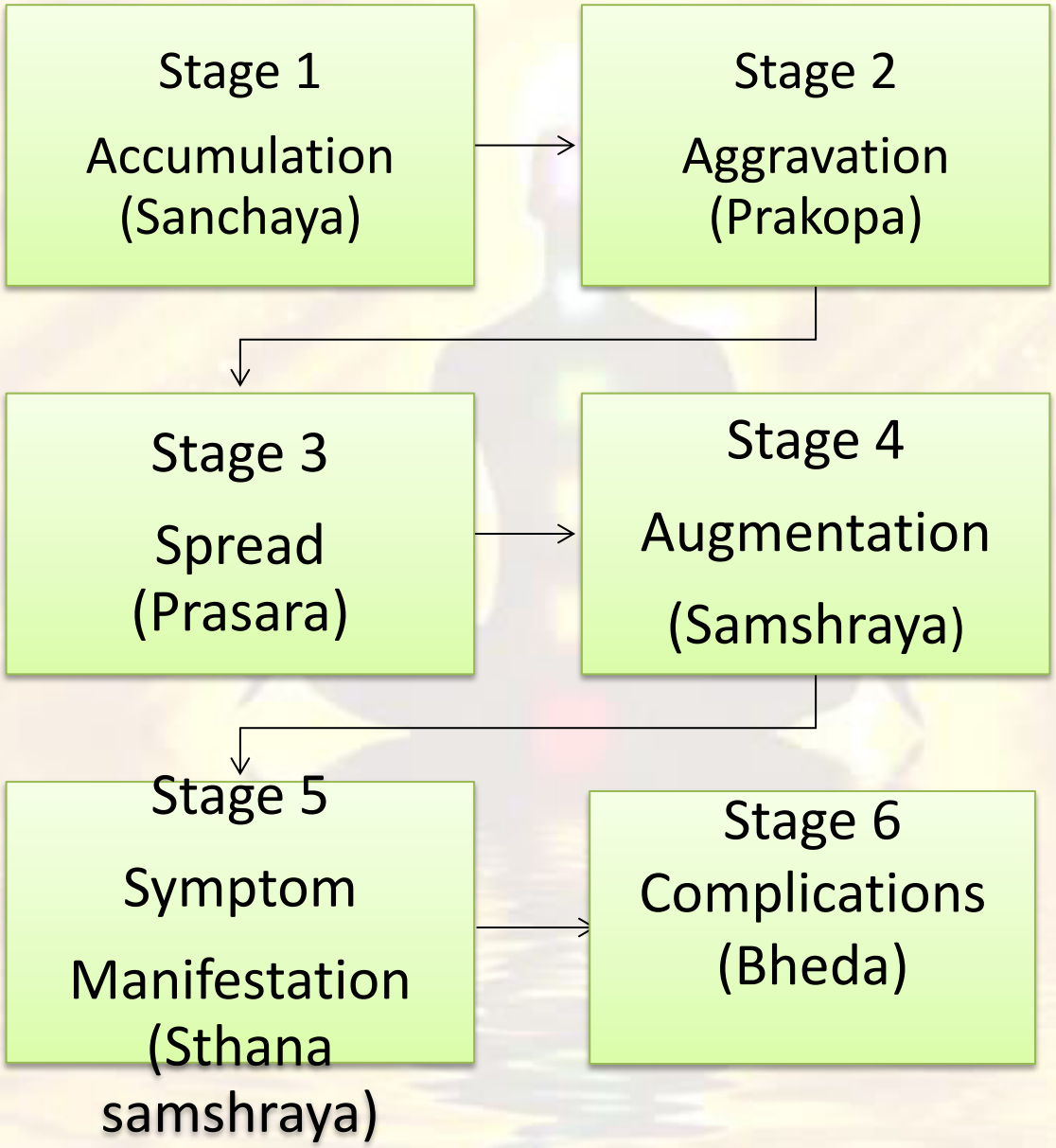
1. **Prajanaparadha** – (Sense organs) Mistake of the intellect or wrong understanding of the environment can lead to a disease. This is the main cause of a disease.

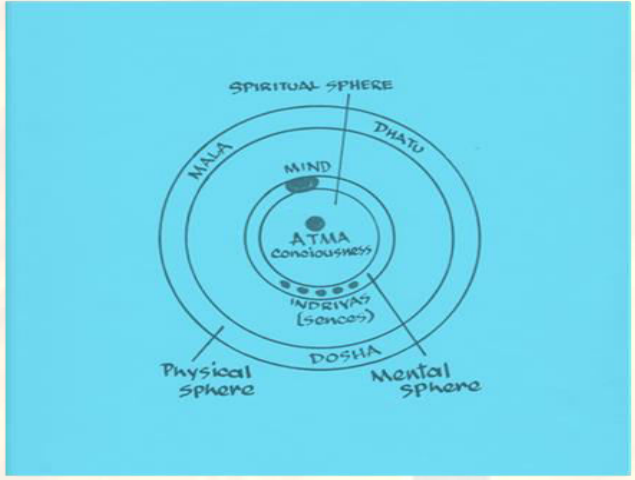
2. **Asatmyendriyartha samayoga** – (Mind & Spirituality) wrong association of sense objects with the sensory apparatus.

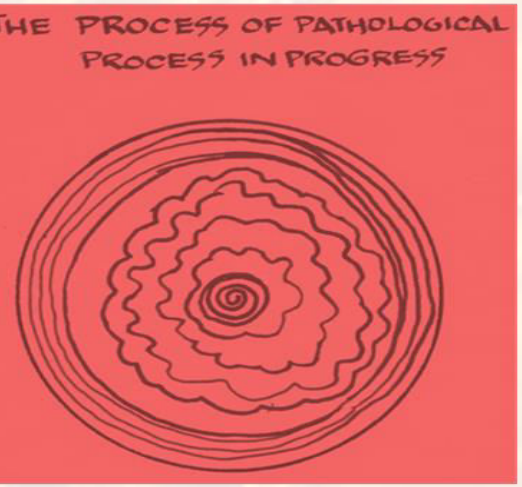
3. **Kala Parinama** - The effect of time.

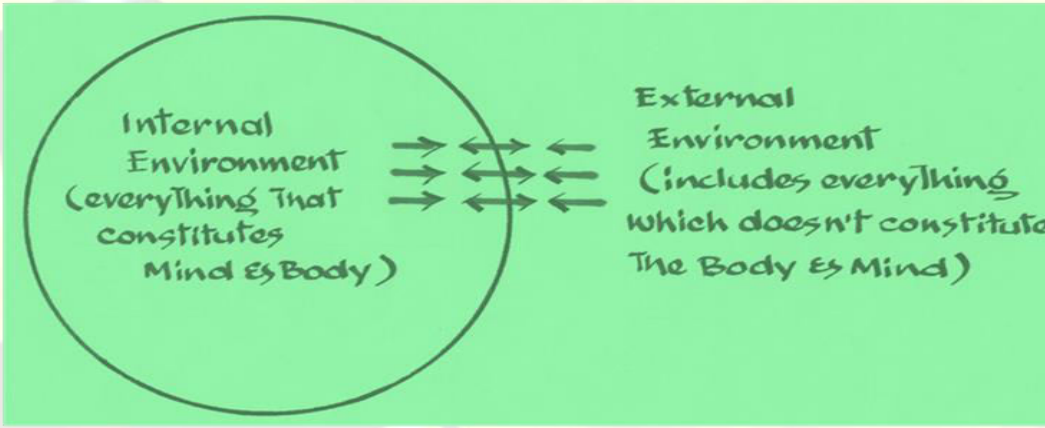
Hence the **ayoga, atiyoga & mithyayoga** of **indriyarthas** or in other words, the inappropriate & perverted contact of sensory objects precipitate into a stressful situation or sensation which leads into a disease.

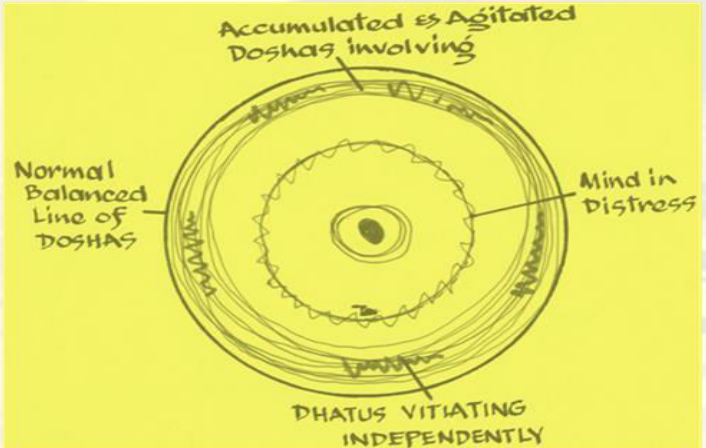
Disease Process




SPIRITUAL SPHERE
MALA
DHATU
MIND
ATMA
Consciousness
INDRIYAS
(Senses)
DOSHA
Physical sphere
Mental sphere


THE PROCESS OF PATHOLOGICAL
PROCESS IN PROGRESS


Internal
Environment
(everything that
constitutes
Mind & Body)
External
Environment
(includes everything
which doesn't constitute
The Body & Mind)


Accumulated & Agitated
Doshas involving
Normal
Balanced
Line of
DOSHAS
Mind in
Distress
DHATUS VITIATING
INDEPENDENTLY

Examination Process

Three fold Examination (Tri Bidha Pariksha)

1. Visual Observation (Darshan)
2. Tactile Perception (Sparsha)
3. Questioning (Prashna)

Eight Fold Examination (Astha Bidha Pariksha)

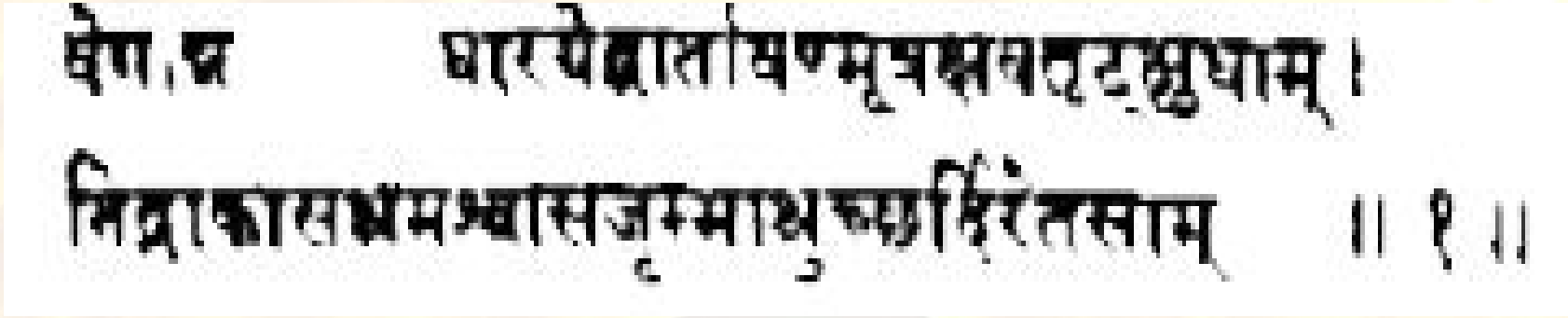
1. Examination of the Pulse (nadi pariksha)
2. Tongue (Jihva pariksha)
3. Voice (Shabda pariksha)
4. Skin (Sparsha pariksha)
5. Eyes (Drka pariksha)
6. General Appearance (akriti pariksha)
7. Urine (mutra pariksha)
8. Stool (mala pariksha)

Examination Process

Ten Fold Examination (Dash Bidha Pariksha)

1. Body Constitution (Prakriti)
2. Pathological State (Vikruti
3. Tissue Vitality (Sara)
4. Physical Built (Sanhana)
5. Body Measurement (Pramana)
6. Adaptibility (Satmaya)
7. Psychic Constitution (Satva)
8. Digestive Capacity (Ahara Shakti)
9. Capacity for Exercise (Vyayama Shakti)
10. Age (Vaya)

Natural urges



Urges of flatus, faeces , urine, sneeze, thirst, hunger, sleep, cough, breathing on exertion ,Yawn , vomiting & of semen should not be suppressed.

An individual is advised not to supress the 14 natural urges which are :-

1) Flatus
2) Faeces
3) Urine
4) Belching
5) Sneeze
6) Thirst
7) Hunger
8) Sleep
9) Cough
10) Breathing after exertion
11) Yawning
12) Tears
13) Vomiting
14) Semen







Don't Supress







Rasa

रसाः स्वाद्वम्लवणतिक्तोषणकषायकाः

Sweet, Sour, Salt, Bitter, Pungent and Astringent are the six rasas, they are present in all substances.

क्ष्माम्भोग्निक्ष्माम्बृतेजः खवाय्वग्न्यनिलगोनिलैः
द्व्योल्बणैः क्रमाद्भूतैर्मधुरादिरसोद्भवः ॥

iÉ§ÉÉ±É qÉÉÂiÉÇ blÉÎliÉ §ÉrÉÎxiÉMüÉSrÉÈ MüTüqÉç ||
MüwÉÉrÉÌiÉ£üqÉkÉÑNUÉÈ ÌmÉ¨ÉqÉlrÉå iÉÑ MÑüuÉïiÉå |

Rasa (Tastes)

Rasa is Apya (water form of Mahabhutas) and is unmanifest in the beginning due to the effects of six Rutus(seasons) of the time. The Mahabhutas combining in various proportions in dissimilar unions in substance undergo further proportioning ,thus catagorising Rasa into 6 catagories which are -:

1. Svadu(Sweet /Madhu)- Forms a coating inside the mouth,gives pleasure to the organs

Helps in growth & development of all tissues, prolongs life span , improves strength, Nourishes the body, mitigates Vatta, Pitta, poisons, burning sensation. It is Snigdha , Sita (cold in potency), Mrudu (soft), Guru (heavy to digest)

Used in large amounts ,it produces obesity, weak digestion, heaviness, excessive sleep,polyurea, cough, Headache , loss of consiousness , rash on skin.

Madhura Skanda- Ghrita, Madhu , Majja (bone marrow) Taila, Moca, Coca, Kalaka, Konaka, Atibala, Atmagupta



2. Amla (sour)



Stimulates the tongue , causes salivation, mitigates Vata, causes movement of faeces, dhatus, burning sensation , raktapitta (bleeding diseases), hot in potency, cold to touch, stimulates the sense organs, Improves taste, helps digestion, kindles hunger, produces stoutness, satisfaction, spreads quickly, good for heart.

When used in excess, produces looseness of body , liquefaction of kapha , itching, paleness , defects of vision , spreading ulcer, bleeding diseases , giddiness due to its potency to generate hea

Amla Skanda- Dadima, Amru, Amalaka , Paravata, Bhavya, Dhava ,Dhanvana.

3.Lavana (salty)



Causes too much of salivation,burning in throat and cheeks, improves Taste of foods.

If used in excess ,produces grey hair, thirst, burning sensation ,rashes on skin, convulsions, increases wounds ,ulcers , effects of poison and intoxication, produces Gout, reduces strength and Ojas (essence of tissues.)

Lavana Skanda- All salts and Alkalies , Trapu (tin), Sisa (lead).

4. Tikta (bitter)

It is bad to taste , cures anorexia, Poison, worms, fainting ,nausea,fever



Burning sensation,thirst,leprosy,itching. It causes decrease of moisture,fat,bone marrow, faeces , urine, pitta and kapha, kindles hunger,helps digestion, scratches the adherents , purifies throat, increases intelligence, is not very dry, cold in potency and light.

Used in excess it produces weakness of tissues, exhaustion, giddiness,diseases caused by Vata, hardness, roughness, dryness.

Tikta skanda- Aguru, Tagara,Usira, Haridra, Visala,Susavi, Varana,loha

5.Katu (pungent)



Cures Alasaka(stasis of food in stomach), dropsy, swelling due to exposure to cold (allergy),worms, diseases of mouth,,improves taste perception, hinders healing of ulcers ,scratches out sticky materials, increases activity of sense organs,opens up tissue pores. It is light, dry,penetrating and hot in potency.

If used in excess it produce thirst,intoxication,fainting, vomiting, Delusion,weakness of body,pricking pain in hands & feet ,flanks , Back all are caused due to the predominant qualities of Vayu & Agni.

Kara skanda-Hingu, Lasuna, Palandu, Karanja,Mutra, Coraka.

6.Kasaya (Astringent)-



It mitigates Kapha, pitta rakta, witholds eliminated faeces, uses severe dryness, is heavy, restores normal color of the skin,dries up moisture.
It is cold in potency, gives a feeling of contentment, heals ulcers, scratches out adhering materials.

Excess produces thirst, flatulency, stiffness, stasis of food without digestion, emaciation, obstruction of tissue pores, withholding of faeces and urine,hemiplegia, convulsions.

Kasaya skanda- Haritaki,
Ananta
Ksandra
Katphala
Lodra
Somavalka

Gunas

गुरुमन्दहिमस्निग्धश्लक्ष्णसान्द्रमृदुस्थिराः ।

गुणाः ससूक्ष्मविशदा विंशतिः सविपर्ययाः ।

1) Guru (Heavy) 2) Manda (slow) 3) Hima (Cold)

4) Snigdha (moist) 5) Slaksna (Smooth) 6) Sandra (solid)

7) Mrudu (Soft) 8) Sthira (Firm) 9) Sukshma (minute)

10) Visada (Non slimy) and opposites are the 20 GUNAS.

Gunas
(Properties of matter/food)

TEN OPPOSITES

1) Guru (Heavy) x Laghu (light)
2) Manda (slow) x Tiksna (Quick)
3) Hima (Cold) x Usna (Hot)
4) Snigdha (moist) x Ruksa (dry)
5) Slaksna (Smooth) x Khara (Rough)
6) Sandra (solid) x Drava (Liquid)
7) Mrudu (Soft) x Kathina (Hard)
8) Sthira (Firm) x Cala (Moving)
9) Sukshma (minute) x Sthula (Large)
10) Visada (Non slimy) x Picchila(Slimy)

Principles of Ayurvedic Management

Achara rasayana (spiritual healing)

SPIRITUAL HEALTH IS THE ROOT AND PHYSICAL HEALTH IS THE FRUIT

Achara Rasayana told in the classics has a direct influence in maintaining the spiritual well being.

Person has to follow some rules and regulations to maintain both personal and social health. These directly manipulate the spiritual level of a person and have their role in both health and disease.

Ahara and Achara Rasayana - key role in maintaining the equilibrium state of mankind. The complete physical, mental and social well being is obtained through these factors.

ASHTANGA YOGA

1) Yama
2) Niyama
3) Aasana
4) Pranayama
5) Prathyahara
6) Dyaana
7) Dhaarana
8) Samaadhi

Forms of Achara Rasayana

1) Speak the sweet truth.
2) Stay free of anger.
3) Be respectful to teachers and elders.
4) Eat Saatvic foods such as milk, ghee
5) Gain Vedic knowledge.
6) Practice meditation and stay balanced in sleep and wakefulnes
7) Keep the company of the wise.
8) Acting according to the situation wisely
9) Avoiding bad habits



- **Soul** is wrapped inside **five layers** (Pancha kosha) of Arishadvarga

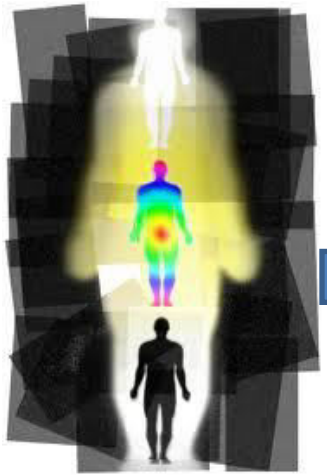
1) Annamay Kosh (Food Sheath) - Outermost of the Pancha koshas

2) Pranmay Kosh (Vital Air Sheath)

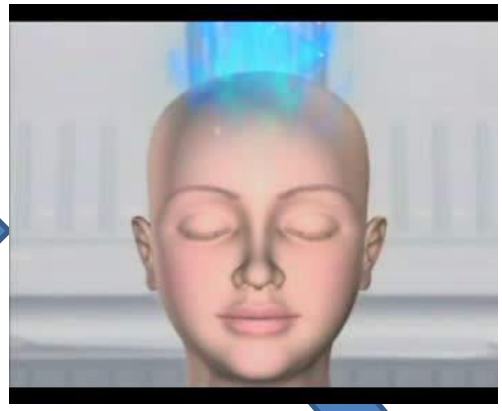
3) Manomay Kosh (mind as distinctly different from intelligence - Sheath)

4) Vigyanmay Kosh (Intellect Sheath)

5) Aanandmay Kosh (Bliss Sheath - or ceaseless joy not connected with body or mind)





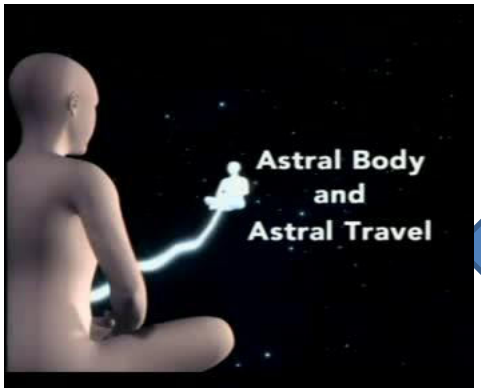


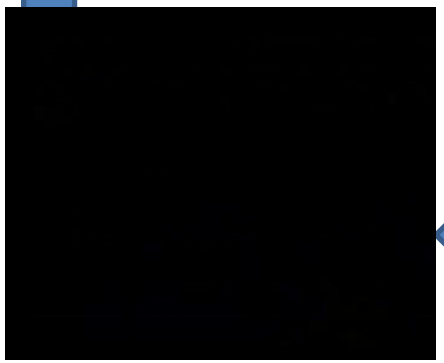

The Five Khands
Levels of
spiritual reality
Sach
Khand
Karam
Khand
Saram
Khand
Gian
Khand
Dharam
Khand






Third eye


Astral Body
and
Astral Travel



Preventive Measures

Ayurveda propounds the theory of Swabhavoparamavada indicating that a living being has inherent and natural ability to heal himself and to recover from diseases & disorder.

1. **Dincharya (Daily regimen)**
2. **Rutucharya (Seasonal regimen)**
3. **Sadvritta (Code of conduct)**
4. **Swaasthavrutta (Health guidelines)**
5. **Aachara Rasayana (Spiritual guidelines)**
6. **Aahara Vidhividhaana (Dietary regimen)**
7. **Lifestyle Modification**
8. **Taking care to avoid the 3 causes of disease**
9. **Non suppression of natural urges.**

Objective of curative treatment: Restore the balance of doshas (dhatusamya) by

1. Managing Doshas by **a)Strengthening the weakened doshas**
   b)Decreasing the increased doshas
   c)Maintaining the normal levels of doshas
2. Intake of appropriate diets & drugs
3. Participating in activities drawn from Nature on the principles of samanya and visesa (homologous vs heterologous).
4. Prescribed mode of life , dietics and physical exercise,
5. Rasayana and Vajikarna remedies as restorative agents for promotion of health and prevention of diseases.

Four components to disease management

1.Physician 2.Drug

3.Patient 4.Attendant

Rasayna is one of the 8 clinical specialities of classical Ayuveda. Specialized procedure practised in the form of rejuvenative recipes, dietary regimen & special health promoting conduct and behaviour. Rasayana (rasa+ ayana) refers to nutrition and its transportation in the body.

A Rasayana agent promotes nutrition through one of the following 3 modes

1. By **direct enrichment** of the nutritional quality of the rasa(posakarasa) i.e the nutrient plasma. Eg. Satavari, dugdha .
2. By **promoting nutrition** by improving the agnivyapara i.e digestion and metabolism at the level of dhatus. Bhallataka and pippali are few examples of rasayanas acting at agni level.
3. By **promoting the competence of Srotas** i.e the micro circulatory channels in the body leading to better bioavailability of nutrients to the tissues and improved tissue perfusion.

Types of Rasayanas

A. As per scope of use Kamya rasayana (promoter of normal health)

1. Medhya Rasayan: Promote intelligence
2. Prana Rasayan: Promote age-stablization, longevity and vitality-
3. Srikamya Rasayan: Promote complexion

B. As per method of use

1) Vatatapika rasayana (outdoor regimen)
2) Kutipravesika Rasayana (indoor regimen)

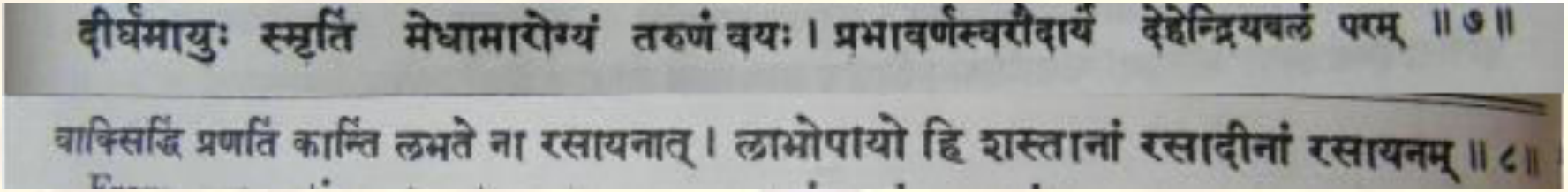


C. As per content of rasayana

1) Aushadha rasayana (drug rasayana)
2) Ajasrika rasayana (dietary rasayana)
3) Achara rasayana (conduct rasayana)

D. Naimittika Rasayans help to fight a specific disease.

Rasayana


दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः। प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम् ॥७॥

वाक्सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात्। लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥८॥

From the rasayana treatment, one attains longevity, memory, intelligence, freedom from disorders, youthful age, excellence of luster, complexion and voice, oratory, optimum strength of physique and sense organs, respectability and brilliance. It means the attaining the excellent

Rasayana

General tonics with multipotent power for **rejuvenating** all body tissues.

Drugs primarily consists of herbs, bhasm, rasas and medicated oils.

Usually a combination of several herbs,

Ayurvedic **formulations** are used to improve health and as adjuvants

Eg. ***chyavanprash***.a) May be taken daily with food.

b) Increases **bowel tonicity**,

c) **Strengthens** the colon & intestine,

d) Regulates bowel movements , e) Promoting health by **optimising** the levels of **essential nutrients**

f)Assists **natural immunity,** increases blood count,

g) **clears toxins** from the body

h) Improves blood flow.

i) **Helps with relaxation** , sound ,sleep , coping with stress, fatigue

j) **Renews vital energy**, strengthens physical and mental functions, alleviates nervous tension and

k) **Supports creativity** by increasing mental energy.





Panchakarma

A Timeless Ayurvedic Healing Process

Panchakarma therapy aims to purify the body at the gross & subtle levels as well as to clean th channels of the body to enable free flow of nutrients, medicaments & metabolites.

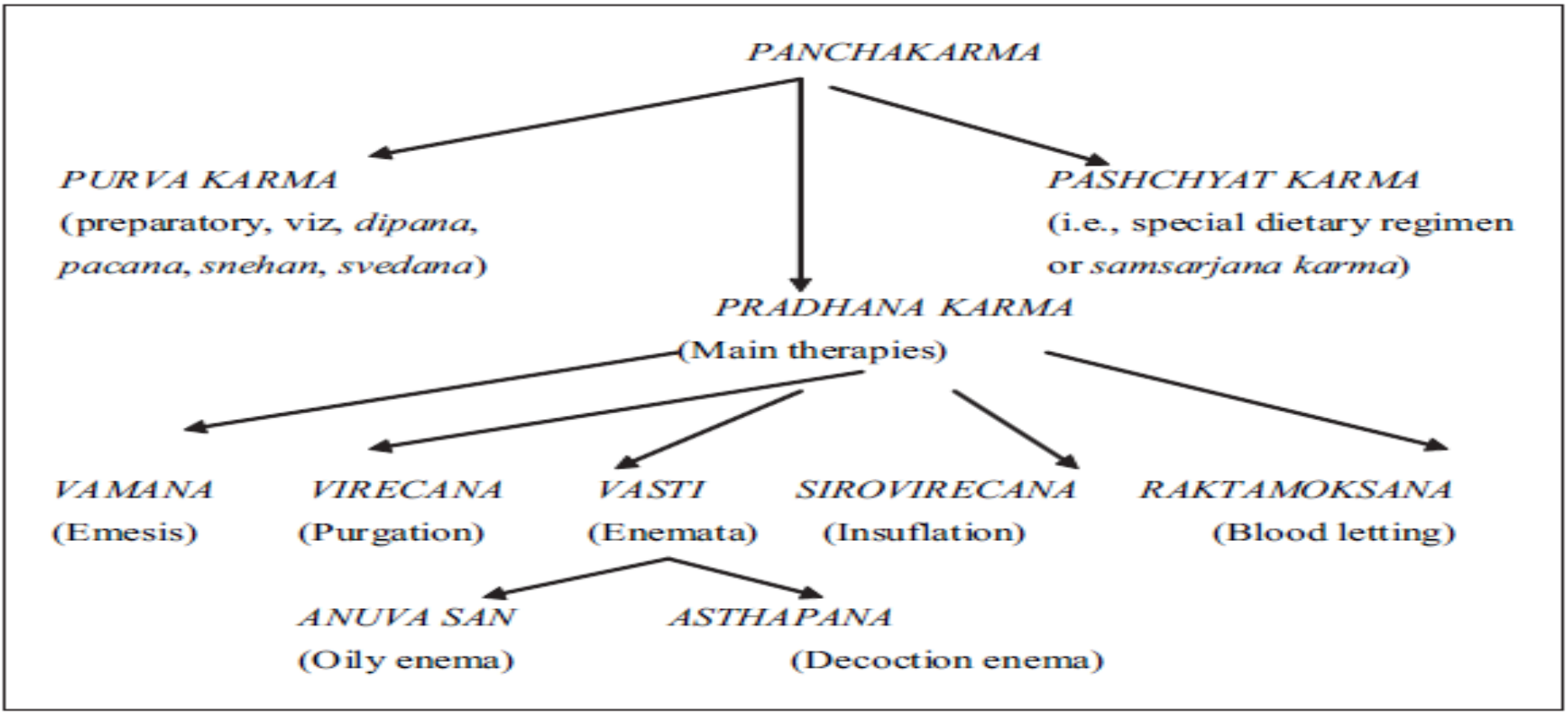


Figure 1: Panchakarma procedure

The five methods or procedures of elimination of vitiated *doshas* from the body are as follow - :

1. **Vamana karma (Emesis therapy)**
2. **Virechana Karma (Purgation therapy)**
3. **Basti Karma (Enema)**
    a. **Anuvasana vasti karma**
    b. **Nirooha vasti karma**
4. **Rakthamokshana (Blood letting)**
5. **Nasyakarma (Shirovirechana)**

Forms of medicines

Powders , laxatives ,decoctions , medicated oils, medicated ghees , confections & wines are the forms of medicines. Ingredients for the drugs such as roots, leaves should be culled in the appropriate seasons.

Basic Formulations/Primary Preparations

1.Swarasa – Fresh Juice
2.Kalka - Paste
3.Kwatha - Decoction
4.Hima - Cold Infusion
5.Phanta - Hot Infusion

Secondary Preparations

1.Churna (powder)
2.Vati (tablet)
3.Asava (Fermented preprns)
4.Arista (Fermented preprns)
5.Avalehya (Linctus)
6.Mantha (Churned preprns) etc

Illness management is a 4 part procedure:

1) Shodan – cleaning by Panchakarma

2) Shaman- palliation or reduction of intensity of the disease. There are 7 types of shaman

a. Dipan (kindling the digestive fire for vata and kapha disturbances)
b. Pachana (burning the toxic waste)
c. Ksud nigrah (fasting)
d. Trut nigrah (observing thirst)
e. Vyayam (yoga exercise)
f. Surya seva (sun bathing)
g. Marut seva (breathing exercise)

3) Rasayana- rejuvenation

4) Satvajya – mental and spiritual healing

General line of management

CHIKITSA

Rogahara

SAMANYA

1 Aushadha
2 Panchakarma
- Vamana
-Virechana
-Basti
-Nasya
-Raktamokshana

STHANIKA

1 Raktamokshana
2 Swedana
3 Pratisarana of dravyas to the Dantamamsa
4 Nasya
5 Chedana
6 Lekhana
7 Gandusha
8 Danta Nirharana

Rogapratibandaka

SAMANYA

1 Ahara
2 Vihara
3 Datya Rasayana

STHANAKA

1 Danta Dhavana
2 Gandusha
3 Jihvanirlekhana
4 Pratisarana to the Dantamamsa
5 Chewing 2 tsp of Til daily in the morning











Therapeutic Procedures

Dhoopana(Dhoomapana)-

It is an important therapy , consisiting of the inhalation of medicated smoke through Mouth or nose and releasing it through the mouth. It is commonly indicated in heart, throat, ear, nose and dental disorders.

Types

1.Prayogika 2. Virechamika 3. Snehika 4. Kasaghna 5. Vamaneeya

The selected drugs are ground into a fine paste and smeared over a hollow reed made up of gold, Silver , copper or brass. Four more coatings are made after drying of each layer and then smeared with Ghee or oil.

Indications : Mukha paka (Ulcers), Dysgeusia, Hanugraha(trismus), Upajihwa (Ranula) ,Halitosis.

`



Raktha mokshana(Jaluka)-

Indicated in Raktha and Pitta disorders,some mukha rogas

using shrunga (cowhorn) for aspiration, jaluka (leeches), Ghati,(cupping glass), aalabu(white gourd) & venesection (siravyadana).

Leech therapy →



Nasya Karma-Errhine Therapy

important for the management of diseases of Shalakya tantra (ENT, eye and dental disease).

-is the last step in Panchakarma therapy.

- medicine administered through nose

In the form of powder, liquid, oil.

Drugs used - pippali, maricha, ajamoda, shigru, tumburu, surasa, haridra, arka etc.



GANDOOSHA / KAVALAGRAHA

AxÉgcÉÉrÉÉåï qÉÑZÉå mÉÔlÉåï aÉhQÕûwÉÈ MüuÉsÉÉåÅ

Filling the mouth fully not permitting any movement is Gandoosha,
Where as Kavala is allowing movement inside.

Gandoosha

Gandoosha – holding of medicated fluid for a specific period until there is lacrimation & nasal discharge , then spit out.
Sarangadhara samhita- kalka (medicated bolus) drugs are used in kavala and liquids are used in Gandoosha.

Indications : shira shoola (headache), mukha roga(disease of dantha, moola, jihwa, Talu, gala) , lala srava (salivation), mukha sosha (vataj disorders of mouth), aruchi (dysguesia).

Benefits : strength to jaws,face & voice,better perception of taste,strong & healthy teeth.

Schedule : medicated fluid kept in mouth till 1) collection of kapham in the mouth, 2) nasa srava, 3) karna srava, 4) netra srava, spat out, repeated with another drug or pashchat karma (next procedure) is performed , depending on condition of the patient.

Gandoosha /Kavalagraha

4 types:

1. **Snaihika (lubricating)** :made from decoction of drugs which are sweet, sour, salt in taste, hot in potency, mixed with fatty materials, and used warm. Meat soup made of sesamum mixed with water or milk.

2. **Shamana (mitigation):** decoction of drugs which are bitter, astringent, sweet, in taste, cold in potency- patola, arista, jambu, amra, tender leaves of malathi flower, madhuka, solution of sugar, honey, milk, sugarcane juice, ghee, etc..

3. **Shodhana(purification):** decoction of drugs which are pungent, sour, and salt in taste, hot, in potency or with sour, whey, wine, sour-gruel prepared from grains.

4. Ropana (healing): decoction of drugs - astringent and sweet in taste cold in potency, or drugs mentioned for specific diseases.

Indications-

A. neck rigidity, head ache, otalgia, oral diseases, dysgeusia, diseases of eyes, nausea.

B. regular practice strengthens the voice, jaws, face, oral cavity.

S/s of adequate gandhoosha / kavalagraha

1. Relief from s/s of the diseases.
2. Freshness of sense organs, face, mind.
3. Lightness of body.
4. Sound sleep.
5. Normal taste, appetite, digestion capacity and general health.

Kavalagraha

In Kavalagrah, the mouth is filled to three fourths with the medicated fluid, then swished in the mouth for a specific period of time & then spat out.



Pratisarana (Gingival massage)

INDICATIONS

Aruchi(loss of taste/dysgeusia),
Mukha dourgandya(Halitosis),
Mukha shosha(xerostomia),
Dantashoola(odontalgia),
Tundikeri (tonsilitis) etc.



Classification & management of Common Oral Diseases

Mukha Rogas (Diseases of face & oral cavity)

These are classified as follows-:

1) **Osta roga (diseases of lips)**
2) **Danta moola roga (diseases of gums)**
3) **Danta roga (diseases of teeth)**
4) **Jihwa roga (diseases of tongue)**
5) **Talu roga (diseases of palate)**
6) **Gala roga (diseases of throat)**
7) **Mukha dhi (sarvaj)**
8) **Ganda rog**

Osta Roga (diseases of lips)

1. Vataj osta roga
2. Pittaja osta roga
3. Kaphaja osta prakopa
4. Sannipathaja osta prakopa
5. Rakthaja osta prakopa
6. Mamsaja osta prakopa
7. Kshataja osta prakopa
8. Khandausta (hare lip)
9. Grandhi (cyst)
10. Jalaarbuda (mucocele)
11. Gandalaji (cellulitis)



Vataj osta prakopa is a stony ,hard ,rough, stiff, blackish, painful & has fissures. Treatment for the Condition consists of 1. abhyanga with chatur snehas & madooschista (beeswax)
2. Nadi sweda (sweating therapy using a tube) with vata haradravya kashaya (medicine/decoction that corrects vitiated vata e.g. castor leaves
3. Shirovasti (anointing the head)

Danta moola roga (diseases of gums)

1. Sheetada (scurvy, gingivitis)
2. Danta pupputaka (gingival abscess)
3. Dantha vestak (periodontal abscess)
4. Upakusha (periodontitis)
5. Dantha vyadarbha (allergic gingivitis)
6. Vardana (supernumerary teeth)
7. Adhimamsa (pericoronitis)
8. Saushira (ANUG)
9. Mahasushira (cancrum oris)
10. Paridhara
11. Vataj dantanadi
12. Pittaj dantanadi
13. Kaphaj dantanadi
14. Sannipathaj dantanadi
15. Dantha vidradi





Saushira (ANUG)

TREATMENT INCLUDES :

1. Chedan & lekhan

2. Pratisarana with lodra, musta, shatapushpi, triphala, rasanjan, patong,phalapushpa, katphala+ madhu

3. Gandoosha (decoction of the above drugs)

4. Nasya with medicated ghrita prepared with sariva, neelkamala yastimadhu, lodra, agara & chandan (for kalka) + 10 times the volume of milk, ghrita.



Dantha rogas (diseases of the teeth)

1. Dalana
2. Krimi dantha (dental caries)
3. Damtha harsha (hypersensitivity)
4. Bhanjaka
5. Dantha shayakara (calculus)
6. Dantha kapalika
7. Shyavadantha (pigmentation)
8. Hanumoksha (mandibular dislocation)
9. Danthavidradi
10. Karala
11. Chaladantha
12. Adidantha (supernumerary teeth)

Pigmentation



Supernumerary teeth



Krimi dantha (dental caries)



A. If the tooth is not mobile
   1. swedana
   2. rakthamokshna
   3. vataghna avapeedana nasya
   4. sneha gandoosha
   5. snigdha bhojan
B. If the tooth is mobile
   1. extraction and cauterization (agni karma)
C. For relieving pain due to caries
   1. dhoopana with seeds of kantakari
   2. keeping the vati (tablet) in the mouth (hingu, katphala,kaseesa,sarjakshara, kusta vidanga.
   3. sariva kalka, mukhadharana (chewing as antimicrobial)
   4. brahatyadi gandoosha
   5. application of clove oil
   6. nasya with medicated oil prepared from vidari, yastimadu, kasheruk \ shrungatak mixed in 10 times its volume of milk.



Application of Clove oil

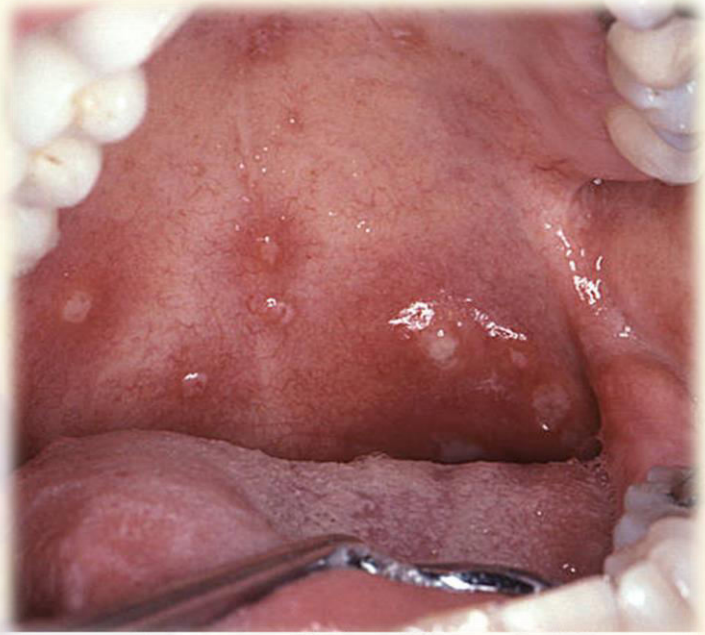
Jihwa ghatha rogas (diseases of tongue)

1. Vataka jihwa kantaka
2. Pittaja jihwa kantaka
3. Kaphaja jihwa kantaka
4. Alasa
5. Upajihwaka
6. Adhijihwaka



Talu rogas(diseases of palate)

1. Gala shundi
2. Tundikeri
3. Adrusha
4. Kacchapa
5. Talu arbuda
6. Mamsa sanghata
7. Talu pupputa
8. Talu shosa
9. Talu paka



LICHEN PLANUS/MUCOCUTANEOUS DISORDERS(KUSHTA)

Formulations – Administered Orally

1. Arogyavardhini vati
2. Gandhaka rasayana
3. Swayambhuva guggulu
4. Sookshma triphala(antimicrobial)
5. Sarivadyasava
6. Mahamanjistadi khada
7. khadirarista

Medicines used for local application.

1. Shatadouta ghrita
2. Neem – Karanja oil
3. Chandana taila
4. Ropana taila
5. Shodhana taila
6. Marichyadi taila
7. Bakuchi taila.



Taila used for Gandoosha or oil pulling.

1. Jatyadhi taila
2. Irimedadi taila
3. Bakuchi taila



Single herbal medicine used for this disease

1. Nimba – *Azadirachta Indica*
2. Sariva - *Hemidesmus indicus*
3. Manjista – *Rubia cordifolia*
4. Karanja – Pongamia pinnata
5. Tulsi – *Ocimum sanctum*
6. Haridra – *Curcuma longa*
7. Daruharidra – *Berberis aristata*
8. Chireyata – *Swertia chirata*
9. Guduchi – ***Tinospora cordifolia***
10. Khadira – *Acacia catechu*
11. Vacha – *Acorus calamus*







SHODHANA TREATMENT

Detoxifications- for widespread lesions/refractory cases

Vamana- Induced emesis

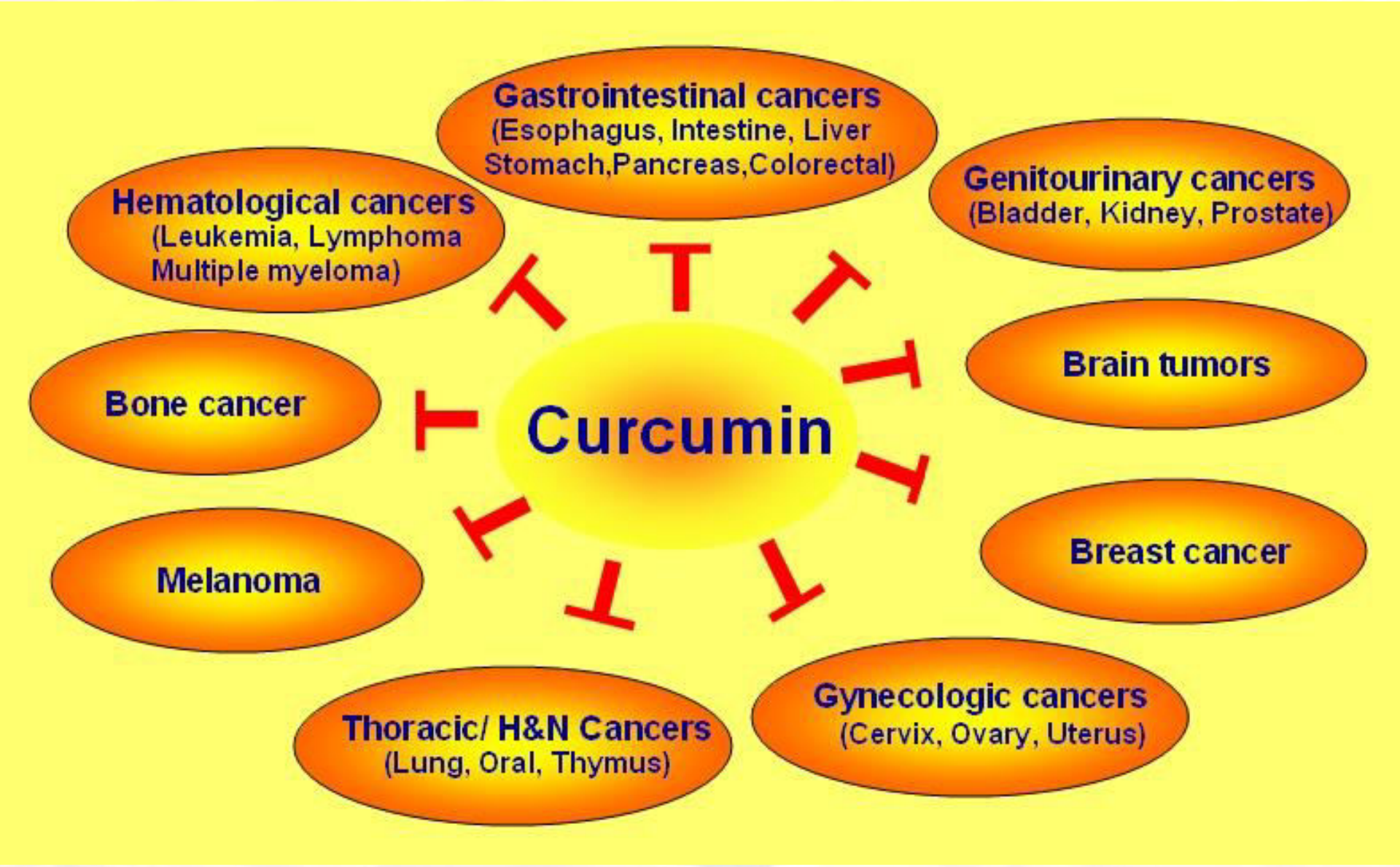
Virechana - induced purgation &

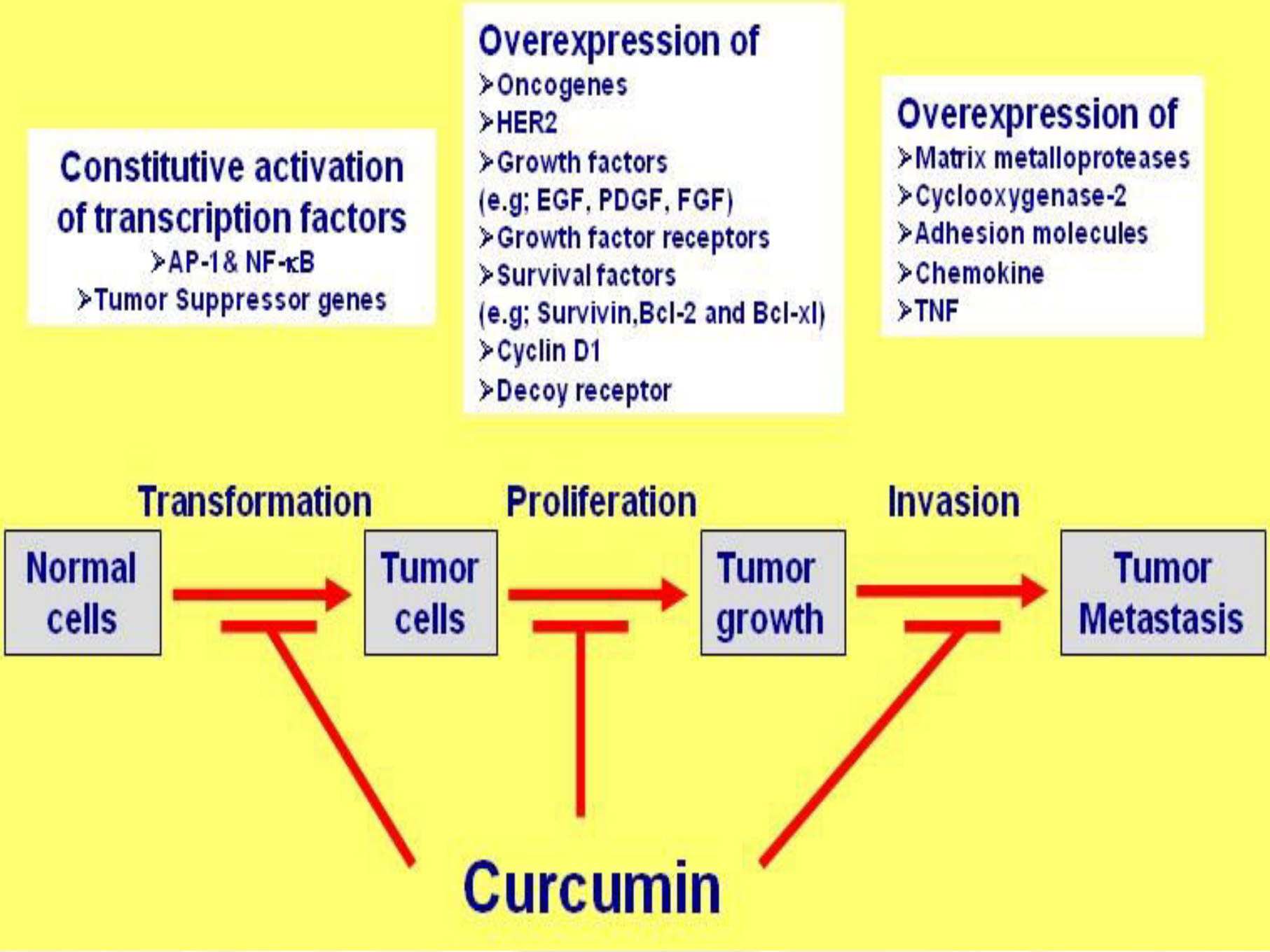
Raktha mokshana- periodical blood-letting

ANTICANCER AYURVEDIC DRUGS

Botanical Name	Common Name	Botanical Name	Common Name	Botanical Name	Common Name
Andrographis paniculata	Kalmegh	Withania somnifera	Ashwagandha	Podophyllum hexandrum	Himalayan may apple
Aegle marmelos	Bael	Ocimum sanctum	Tulsi	Phyllanthus niruri	stonebreaker
Centella asiatica	Bramhi	Plumbago zeylanica	Chitraka	Terminalia arjuna	Arjuna
Curcuma longa	Turmeric	Semecarpus anacardium	Bhallatak	Alstonia scholaris	
Heliotropium indicum		Glycyrrhiza glabra	Licorice	Asparagus racemosus	Shatavari
Aloe vera	Gritha Kumari	Piper longum	Indian Long Pepper	Catharanthus roseus	Periwinkle
Rubia cordifolia	Linn	Tinospora cordifolia	Guduci	Taxus brevifolia	Pacific yew

INDIAN SOLID GOLD-Haridra Curcuma longa




Constitutive activation of transcription factors
AP-1 & NF-κB
Tumor Suppressor genes
Overexpression of
Oncogenes
HER2
Growth factors
(e.g; EGF, PDGF, FGF)
Growth factor receptors
Survival factors
(e.g; Survivin,Bcl-2 and Bcl-xl)
Cyclin D1
Decoy receptor
Overexpression of
Matrix metalloproteases
Cyclooxygenase-2
Adhesion molecules
Chemokine
TNF
Transformation
Proliferation
Invasion
Normal cells
Tumor cells
Tumor growth
Tumor Metastasis
Curcumin

Management of complications of cancer therapy

Formulations, & therapeutic procedures are in use with Surgery, Chemotherapy:& Radiotherapy & in Rehabilitation for management of their adverse effects Panchakarma treatments and Rasayana therapies.

Sirodhara: gooseberry, bala, sandalwood, bael,liquorice, nut grass tuber, winter cherry etc in gingelly oil, coconut oil, ghee and milk.

Thailadhara: White lead wort, malabar nut, liquorice, sesame oil etc.

Abhyangam

Nasyam sida plants, bael and vitex

vamanam emetic nut, sweet flag, liquorice etc

Virechanam as dry ginger, cardamom, long pepper, cinnamon etc

Vasthy Dill seeds, honey, rock salt, herbal pastes, oils and decoctions Rasayana therapy: spices such as pepper, tulsi, brahmi, guggul, turmeric, amla etc .

Gomutra – Cow urine Therapy



Ayurveda
is a
God send
Medicinal
Delight



Ayurvedic drugs used in dentistry



Dravya-guṇa means the "Qualities of Substances"

1) **Rasa (Taste)** Herbs are classified as possessing one or more of the six tastes: e.g. ginger has a pungent and sweet rasa.
2) **Guna (Property)** any of the ten properties
3) **Vīrya (Hot or Cold Potency)** Herbs are classified as hot, warm, cool, or cold: e.g. sandalwood has a very cold viirya.
4) **Vipāka (Post Digestive Taste)** Herbs all have a certain taste in the small intestine where nutrients are absorbed from the digested foods, once the herbs have been processed in the stomach: e.g. gotu kola has a bitter taste, its vipaaka is pungent (which is true of bitter herbs in general).
5) **Doṣa Pariṇāma (Effect on the Three Doshas)** All herbs will have a tendency to increase or decrease the individual doshas: e.g. licorice increases kapha but decreases vaata and pitta.
6) **Dhātu Pariṇāma (Effects on the Organs)** Certain herbs have an affinity to effect particular organs: e.g.brahmi calms the mind and clears heat and repressed anger from the heart and liver.

7) śrotaṁsi Pariṇāma (Effect on the Systems in the body)

Certain herbs have an affinity to effect particular systems in the body: e.g. cinnamon tends to effect the digestive system, the circulatory

8) Roga Pariṇāma (Effect on particular dis-eases or conditions)

Certain herbs have an affinity to effect specific dis-eases or conditions. Neem is used to treat infections, rashes, parasites, fungus, liver disorders, toxic blood, diabetes, heat, high pitta, and kapha, etc.

9) Karma or Guṇa (Herbal Actions) "Karma" means "action" & "guṇa" means "quality." Herbs are further categorized according to specific qualities or actions: e.g. expectorant herbs clear kapha and plegm from the lungs, stomach, sinuses, and throat.

10) Prabhāva (Special Action) Prabhaava denotes special and often unexpected qualities of various herbs.These qualities are often exceptions to the standards of ayurvedic pharmachology: e.g. sweet taste is usually cool and generally has a sweet vipaaka; Honey has a sweet taste, but is warming and has a pungent vipaaka. For this reason honey is considered a suitable sweetener for kapha even thoughkapha is usually increased by the sweet taste.

Classification of plants based On Pharmacological Actions

A) Plants with antiulcerogenic property- Ocimum sanctum, Allopphylus serratus

B) Plants with antimicrobial property- Aloe barbadensis, Aegle marmelos

C) Plants with antioxidant property-Tinospora cordifollia, Emblica officinalis

D) Plants with analgesic property- Capsicum annum, Eugenia cargophyllus

E) Plants with anti-inflammatory property- Zingiber officinale, Glycyrrhiza glabra

F) Plants with Immunomodulatory property - Tinospora cordifolia, Emblica officinalis

Guduchi(Tinospora cordifolia)





Stem of Guduchi

AYURVEDIC PROPERTIES

Rasa- Tikta, kashaya

Guna- Guru, Snigdha

Veerya- Ushna

Vipaka- Madhura

Doshaghnata- Tridoshashamaka

Rogaghnata- Kushtha, Vatarakta, Netraroga, Trishna, Kamala, Amlapitta, Hriddaurbalya, Amavata, Pandu, Madhumeha, Visarpa , Jwara, Vishamajwara, Jeernajwara.

Karma- Vedanasthpana, Kushthaghna, Deepana, Pachana, Krimighna, Hridya, Raktashodhaka, Raktavardhaka, Kaphaghna, Jwaraghna, Dahaprashamana, Rasayana

CHEMICAL CONSTITUENTS-

Tinosporine, Tinosporon, Tinosporic acid, Tinosporol, Tinosporide, Columbin, Chasmanthin, Palmarin, Berberin, Giloin, Giloinism, 1,2- substituted pyrolidine, Beta-sitosterol , Cordifolide, cordifol, cordifolon, Mangoflorine, Tembetarine, Cardiofoliosides A& B, Phenolic lignan- 3- (Alpha 4- dihydroxy – 3 – methoxy benzyl) - 4 – (4- hydroxy – 3- methoxy benzyl) – tetra hydrofuran, Arabinogalactan.

PHARMACOLOGICAL ACTIVITIES-

Hypoglycaemic, antihyperglycaemic, CNS depressant, antibacterial, antimicrobial, antipyretic, anti inflammatory, anti arthritic, anti allergic, analgesic, immunosuppressive, immunostimulant, anti neoplastic, anti stress, adaptogenic, antioxidant, antiendotoxic, hypotensive, diuretic.

FORMULATIONS AND PREPARATIONS-

guduchyadi churna , Guduchyadi kvatha ,etc

Ghrita kumari (Aloe vera)



Ayurvedic Properties

Taste (Rasa): Tikta(bitter),madhura(sweet)

Property (Guna): guru(heavy), snigdha(unctuous), picchila(slimy)

Potency (Veerya): sita (cold)

Post digestive effect (Vipaka): katu(pungent)

Action on doshas (Doshakarma): tridosha hara(pacifies tridosha)

Actions (Karma): Bhedani (laxative), vrana ropana(wound healer), sotha hara(anti-inflammatory), jvaraghna(anti pyretic)

Rogaharatva (Indications): Visa(toxicity), Gulma(abdominal tumors), Pliha(diseases of spleen), Yakrut vridhhi(hepatomegaly), Kapha jvara(fever), Granthi(tumors), Agni dagdha(burns), Visphota(vesicles), Pitta Rakta tvagamaya (cutaneous disorders due to pitta dosha & blood)

CHEMICAL COMPOSITION

The leaves contain barbaloin, chrysophanol glycoside and the aglycone, aloe-emodin. The mucilage of the leaves contains glucose, galactose, mannose and galacturonic acid in addition to an unidentified aldopentose and a protein (0.013) with 18 amino acids. The plant contains aloesone (7-hydroxychromone, $C_{13}H_{12}O_4$, m p 150-52) and aloesin (C-glucosyl-7-hydroxychromone). The plant has 3.8 per cent barbaloin and 2.4 per cent aloe emodin., 13.6 per cent aloin.

Pharmacological Activities

Intellect promoting, bulk promoting, aphrodisiac, blood purifier, analgesic, lactopoietic, Carminative, spermatopoietic

Formulations & Preparations

Kumaryasava
Rajah pravartani vati
Kumari taila
Kumarika vati

Madhu (honey)



Ayurvedic properties

Taste (Rasa) : madhura(sweet),kashaya

Property (Guna) : Guru (heavy), ruksa(dry)

Potency (Veerya): Sheeta (cold)

Post Digestive effect (Vipaka) : madhura (sweet)

Actions (Karma) : aggrevates Vata, scrapes Kapha

Indications: Eye diseases, hepatitis, piles, asthma, diabetes and urinary infection, cough and anaemia

Chemical composition

fructose (38.2%) and glucose (31%); and disaccharides (~9%) sucrose, maltose, isomaltose, maltulose, turanose and kojibiose, proline, flavonoids, acetic, butanoic, formic, citric, succinic, lactic, malic, pyroglutamic and gluconic acids, pyroglutamic and gluconic acids.

Pharmacological Activities

Anti Bacterial
Anti inflammatory
Immunomodulatory
Anti oxidant
Anti tumour

Ghrita (ghee, clarified butter)

Ayurvedic properties



Rasa (taste) : Madhura

Property(guna): Guru, Snighdha

Potency(veerya): Sheeta

Post digestive effect(vipaka) : Madhura

Actions (karma) : reduces all the three doshas(vata,pitta,kapha)

Indications : leucoderma, hyperlipidemia, arthritis, renal disorders, dietary disorders, gastrointestinal track disorders, acidity, asthma, Wound healing.

Chemical composition

Carbonyls, lactones and free fatty acids, conjugated linoleic acid

Pharmacological Action

Anti convulsant

Purgative , Nootropic.

Clinical Trials

- In the Journal of Ethnopharmacology, a review article " Antioxidant approach to disease management and the role of Rasayana herbs of Ayurveda "the role of Rasayana plants with potent anti oxidant activity have been reviewed for their traditional uses and mechanism of anti oxidant action.

- The research work on Boerhaaia diffusa covered a wider spectrum and studied the antistress, adaptogenic and immunopotentiating activity of ethanolic extract . The study found that Boehaavia diffusa extract improved the stress tolerance by significantly



Stem of Guduchi

Time line chart:

Weeks

Drug administration

↑ ↑ ↑

O.M. Start of RT Compltn of RT, O.M

W.S.S. W.S.S.

E.G.F E.G.F

.

O.M.: Oral mucositis,

W.S.S.: Whole Stimulated Saliva

E.G.F.: Epidermal Growth Factor

Results – Whole Stimulated Saliva

	Pre RT WSS (ml)			Post RT WSS (ml)			Range % ↓ of sal.	Max. No. of patients and interval
	Range	Mean	Std Dev.	Range	Mean	Std Dev.		
Group A	5 to 21	9.76	4.06	1to 9	3.98	1.54	58%-73%	50-59% - 16pts
Group B	5 to 20	3.98	3.23	0.5 to 3	1.48	0.87	58%-98%	80-89% - 18pts

There was statistically significant improvement in the WSS statistically significant decrease in severity of mucositis in the study group compared to the control group.



WHO Grading of Mucositis

Post RT Score	No.of Pts with post RT scores
Study Group	
0	0
1	19
2	6
3	0
4	0
Control Group	
Post	
0	0
1	5
2	14
3	6
4	0

	GROUP= A		**GROUP=B**
PRE RT	9.76 ± 4.06		8.94 ± 3.23
POST RT	3.98 ± 1.54		1.48 ± 0.87
t =10.38, p < 0.001			**t = 14.06, p < 0.001**
PRE RT – POSTRT	5.71 ± 2.76		7.60 ± 2.61
	t= 2.49, p < 0.02		



The quanta of differences in the reduction of saliva from Pre RT to Post RT in both the groups were compared and the difference also was significant. **The quantum of reduction in Group A was less (mean value = 5.71) compared to Group B (mean value=7.60).**

The comparison of mucositis grading between Post RT in Group A and Post RT in Group B showed significant association using Chi-square test and the **intensitiy of mucositis in Group A was reduced considerably because of treatment where as the intensity of mucositis was relatively severe in Group B.**



Discussion:

1)Antiemetic activity, 2) Anti inflammatory activity
3) Antimicrobial activity 4) Antioxidant activity
5) Haemopoietic stimulation 6) Immunostimulant activity.
7) Metal chelation activity- 8) Wound healing activity

1)quenched radiation-mediated 2-deoxyribose degradation
2)Inhibits the formation of Fe+2 – bipiridyl complex and formation of the comet tail in irradiated thymocytes by chelating Fe +2 ions.
3)Inhibited ferrous sulphate mediated lipid peroxidation .

Salivary quantity: Significant improvement in post RT salivary values drug intervention i.e.Tinospora cordifolia Radioprotective biomolecules from stem and aerial portions -- Goel Harish et al.

-greatly reduces cytogenic (DNA) damage resulting due to exposures to gamma radiation.



Oral Mucositis:

Severity of mucositis is less in study group

Antioxidant, immunostimulatory, antiulcerogenic & hence radioprotective effect -- Goel Harish et al [9], Devasagayam et al [10], Rajesh Arora et al [11], K.Raghunathan et al [16], T.K. Biswas et al [17] S.Jayaram et al[18], Sarma D.N.K. et al [19].

In addition honey which is being used along with Tinospora enhances effect of Tinospora as it shows that honey has a variety of positive nutritional and health effects, if consumed at higher doses of 50 to 80 g per intake & healing effect on the oral mucosa.

Conclusion: Thus *Tinospora cordifolia* Miers could be used as a radioprotector in patients undergoing radiotherapy for Head & Neck cancers



CONCLUSION

Myriads of chronic &/or immunologically mediated ailments - a challenge to the modern day physician.

Ayurveda- encompasses many healing systems in itself
Two aspects --
1. using classical formulations
2. decipher molecular aspects in herbal medicines –scientific research

Antioxidants, immunomodulators, anti-inflammatory agents, antimicrobials , radioprotective & radiosensitizer is established .
Tinospora cordifolia -- induce genotypic adaptation, opening the arena for research, experimentation and hence applicability.
-Efficacy of plant medicines & Ayurvedic formulations in the management of oral diseases including malignancy is established.
-In use since Vedic periods are time tested
- evidence based evaluative studies/trials with scientific paramete
Diverse modes of action - proliferation & increase IL-1 beta & GM
responsible for increased radio protective activity.
Further studies -- unfold other intriguing intricacies of radioprotec



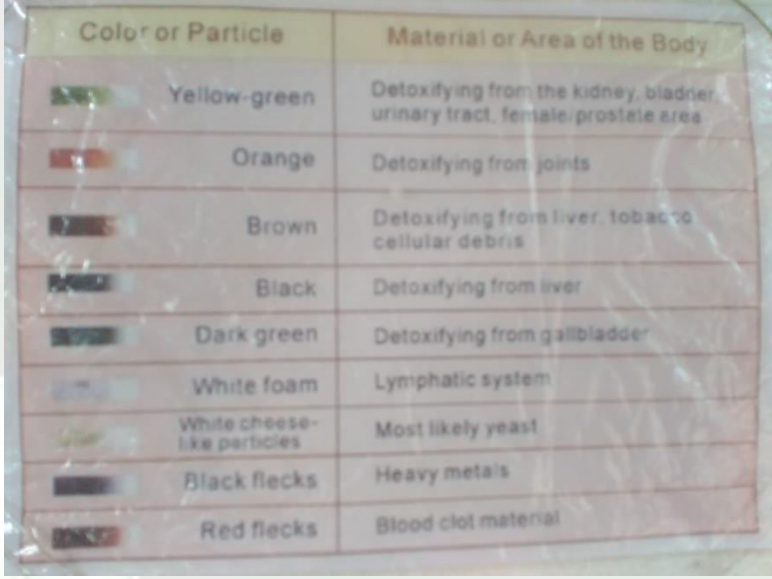
Myself Amar Sinha had severe diabetes and was suffering from weakness, lethargy due to high blood sugar levels.
I approached Dr Sunita madam. She instructed me on diet, yogasana and meditation.
After 7 days of following the protocol I felt decrease in lethargy, increase in interest in work, gained confidence and blood sugar levels dropped from 275 to 165 units. I am grateful to madam for bringing this change in my life.





My name is Sanju Sinha. I was in depression since 2years and was having sever headache
And lost all enthusiasm in life.
Then I came in contact with Dr. Sunita Amrutesh.
Madam changed my diet chart and instructed me to do yogasan, take chavyanprash on daily basis.
I started following this and observed the change within 6 days.
Then Madam instructed me to do meditation.
My hemoglobin percentage was 6.4 after following madam's instruction my headache was Completely disappeared.
And I rediscovered new life.
I am really very thankful to Dr. Sunita Amrutesh for her kind treatment.

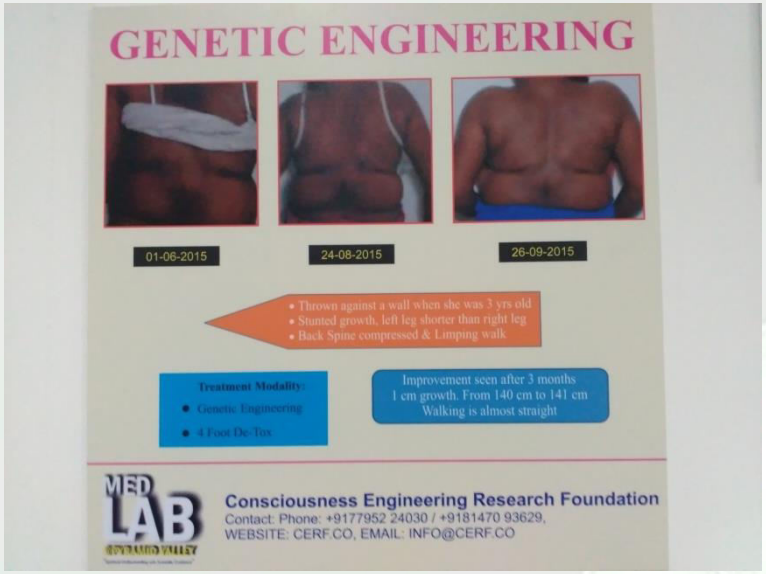


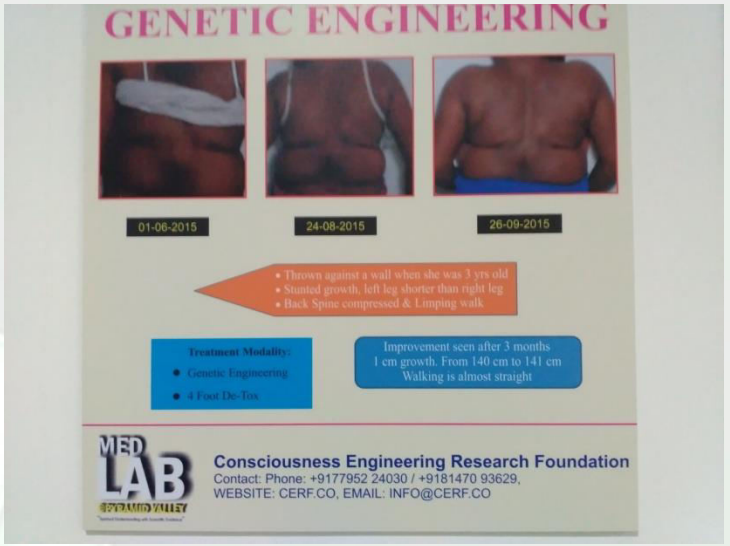


Foot Detoxification

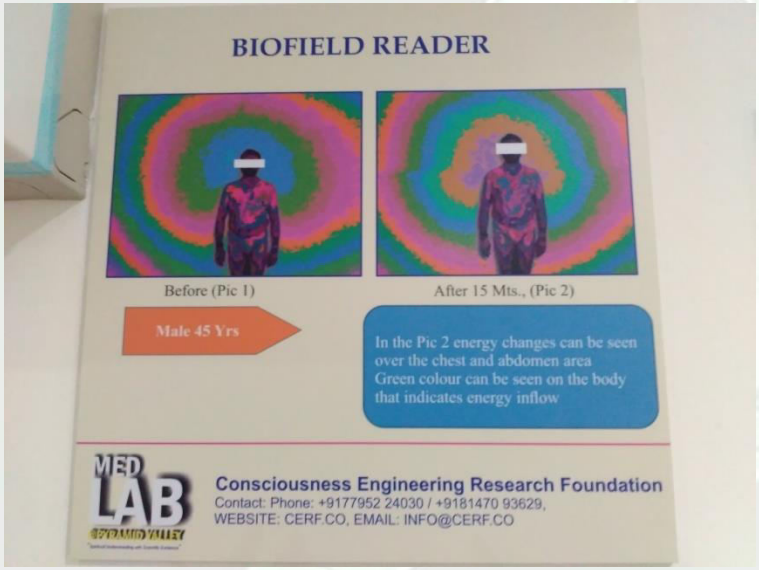


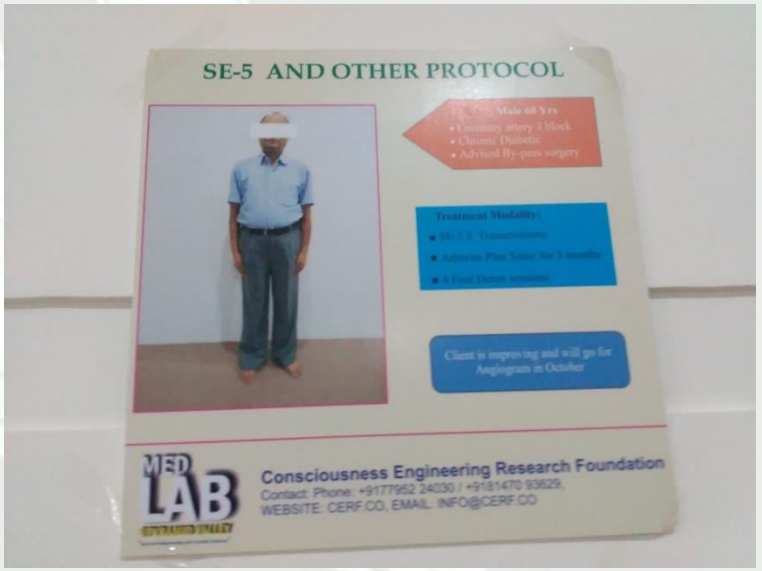




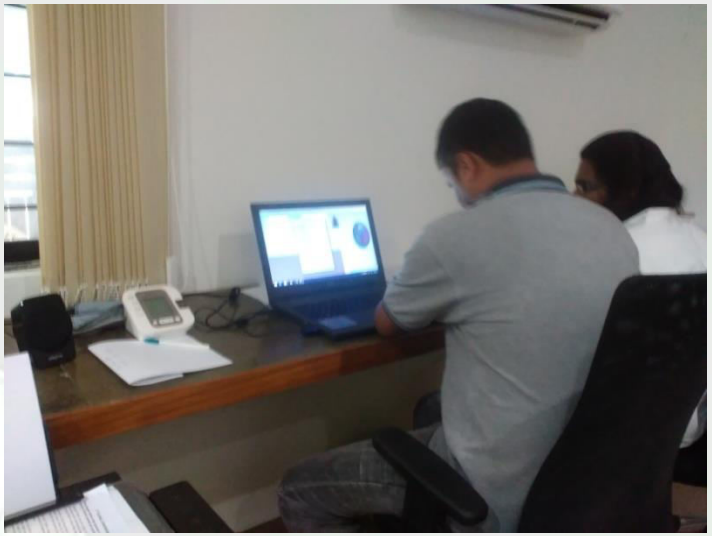


Applications of Energy medicine









Energy machines for diagnosis and therapy





Improvement in Aura and Chakra of the patient after therapy











To Conclude.....

- Ayurveda is a complete philosophy that embraces every aspect of the human experience.

Ayurvedic healing is not just sought when disease strikes but is a preventive system of living one's life

- Ayurveda looks at man as a reflection of the macrocosm. It is a science that perceives the individual as indivisible. To that end, it does not isolate an individual's entire life from the disease afflicted area in the body, but treats his ailment by taking into consideration the entire constitution of the individual, which includes not just physical and mental characteristics, but also emotional and genetic ones.

To Conclude.....

- Therefore the goal of living an Ayurvedic lifestyle is not just to prevent illness, but to enhance the experience of living a healthy mind, and reaching one's full creative potential by taking into consideration every area of one's human experience.
- All therapies in Ayurveda aim to provide complete health – physical, mental, and spiritual- so that people can engage in achieving the real goal of life—self-realization.
- The dietetic rule, Sadvritta, Achara Rasayana makes it easily possible with its remarkable benefits on health, immunity, and longevity.

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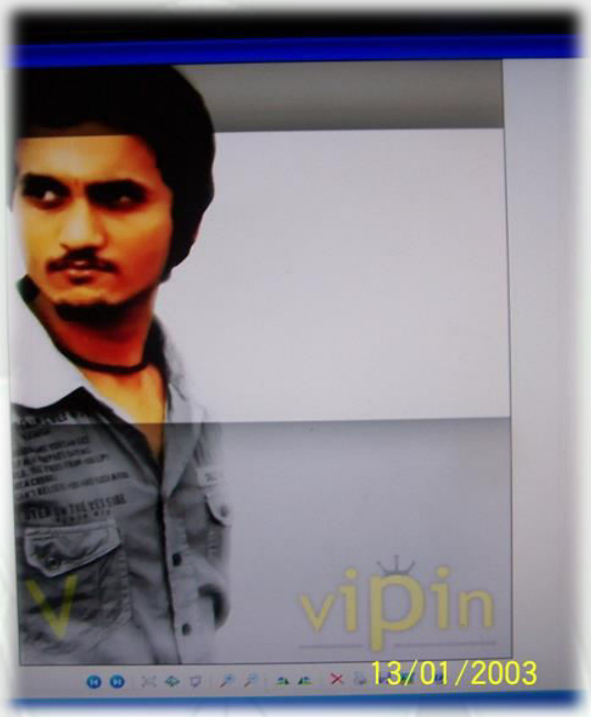
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8. Conference Committee of 25th IAOMR 2013, Lucknow.

9. Management, Staff & PG students of Dept of OMR, Buddha Institute of Dental Sciences & Hospital, Patna, Bihar.

My Family

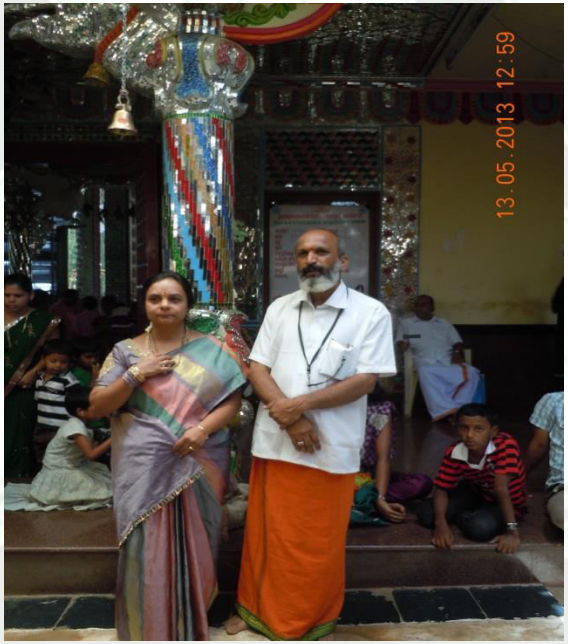

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Thank You

