

Practical application of Ayurvedic concepts in the ART-BRT method for
examination, treatment and rehabilitation of patients according to the IRADT system

S.V. Kruglova, A.E. Kudaev, N.K. Khodareva
(MCIT "Artemida", Rostov-on-Don, Russia)

Introduction

As one of the oldest medical systems, Ayurveda has had a great influence on the development of Arab and European medicine.

During the heyday of the Abbasid Caliphate, many doctors from India worked in Baghdad, some of whom were influential at the court of the Caliph.

Mathematical, medical, including pharmacological and Ayurvedic texts (among them Sushruta Samhita) were translated into Arabic in Baghdad at the end of the first millennium AD.

It is likely that the Persian philosopher and physician Ibn Sina used the Arabic translation of the treatise ("Ashtankar") when writing the "Canon of Medicine".

Later, the texts of Ibn Sina were studied by European alchemists, whose works had a significant impact on the formation of European medicine and chemistry [1].

By the middle of the 20th century, traditional Indian medicine gained popularity in the West, by the end of the 20th century in Russia. In the United States, Ayurveda is studied at the National Institute of Ayurvedic Medicine (founded by Scott Gerson); in Israel - at the Reidamancollege, founded by Sally Readman [2].

In 2003, the staff of the Omsk State Medical Academy A.N. Povstyanoy, N.N. Karlovskaya, M.P. Grinberg. extensive research work has been carried out to find the correspondence of the three main Ayurvedic doshas (vata, pitta, kapha) to the three main homeopathic miasms (psora, syphilis, syphilis).

This work was called "Application of the categories of Ayurvedic medicine for understanding the meaning of symptoms in homeopathy" [3] and was reported at an international conference in Omsk. Below is a short excerpt from this work.

... "In Ayurveda, the concepts of doshas and primary elements describe not only bodily and mental processes, but also the time of day and night, seasons, weather options, preferences of certain tastes, stages of life and development, stages of illness, etc. Therefore, we can use these proven knowledge for understanding the symptoms of pathogenesis of homeopathic remedies and the meaning of modalities. This will give us the opportunity to accurately and competently relate the identified symptoms to a specific miasm and find a similar drug that corresponds to the totality of symptoms.

According to the concepts of Vedic medicine, Air and Ether form VATA dosha, the function of which is movement, movement. Fire in combination with some qualities of Air and Water form PITTA dosha, which carries out the functions of transforming and generating energy. Water and Earth make up KAPHA-

dosha, which is responsible for giving strength and structure, as well as for tying and joining parts.

Thus, in the characteristic manifestations of Psora and Tuberculin miasms, we find signs of an out of balance Vata dosha (and, in part, Pitta). In the symptoms of Sycosis - the out of balance Kapha dosha, in Luesa - Pitta "...

Materials and methods

In 2015, on the basis of the Medical Center for Innovative Technologies "Artemis" (Rostov-on-Don, Russia), an in-depth work was carried out to study the system "dosha - miasma - the main functions of a living cell (nutrition, excretion, reproduction)". The work is based on the study of Ayurvedic concepts, the theory of correspondence of doshas to the main homeopathic miasms [3], as well as studies by K. Kratkiy, D. Frawley, II. Vetrova [4, 5, 6].

As a result, we have obtained a unified model, which includes the compliance of the Ayurvedic theory of life and human development with the homeopathic canons, as well as the biological functions of a person as a single integral system.

The types of correspondence in this case are as follows:

Vata dosha - selection - psora;

Pitta dosha - food - luis; Kapha

dosha - reproduction - sycosis.

In accordance with Ayurvedic provisions, this correspondence is organically combined with intermediate types of doshas, namely: Vata - Kapha; Kapha - Vata; Pitta - Kapha; Kapha - Pitta; Vata - Pitta; Pitta - Vata; Vata - Pitta - Kapha.

This also corresponds to the "scheme of disease development" in the IRADT system [7], which characterizes the predominance of certain processes (edema, tissue decay or drainage), depending on the stage of disease development.

In practical application, this algorithm works as follows. By testing the miasms, we find their location on the "scheme of the development of the disease" and determine, accordingly, which dosha or combination of doshas prevails in a given patient. After that, we begin testing with the system for which this dosha is responsible. For example, Vata dosha in Ayurveda correlates with the work of the nervous system, Pitta - with the endocrine system and catabolic processes, Kapha - with the circulatory system and anabolic processes.

Accordingly, we begin therapy with the normalization of the function of problematic systems and organs.

This concept is described in more detail in the materials of the author's seminar "Ayurvedic concepts in bioresonance therapy" SV Kruglova, AE Kudaev, NK Khodareva. (Rostov-on-Don, 2015).

It is known that if each of the functions of a cell is disturbed, the body as a single integral system will experience similar problems not only in the organs and tissues corresponding to this cell, but also at all levels of its vital activity. So, for example, a violation of the function of cell reproduction at the level of the dominant control signal will manifest itself not only in the violation of the sexual function of the individual, but also in the inhibition of the creative process ("ideas are not born"), etc. Such a picture in Ayurveda corresponds to a violation

balance of Kapha dosha.

Accordingly, leveling this imbalance, we will get, if not a complete recovery, then an optimal viable ratio of the functions of all organs and systems. At the same time, as practice has shown, we can include in the therapeutic process in parallel with bioresonance therapy and traditional Ayurvedic drugs aimed at maintaining the balance of Kapha dosha, etc. In particular, in relation to Kapha dosha, such drugs of choice are talishadichurna and lavangadichurna, etc. The appropriate Ayurvedic drugs were selected by testing through the weakest organ (compensating for it) and were taken by some patients in parallel with the main bioresonance drugs.

Results and research

In the period from October 2015 to February 2016, the diagnostic and therapeutic model obtained by us was used in the examination and treatment of more than 200 patients with various nosological forms.

The following indicators were used to assess the results of therapy:

- duration of treatment;
- leveling the main symptoms of the disease;
- improving the quality of life in terms of the main indicators: sleep, appetite, performance, emotional background;
- the level of relationships with people around.

The control methods were: determination of the adaptive reactions of the organism by the method of Garkavi-Ukolova-Kvakina [8]; a detailed blood test on a non-invasive AMP analyzer for 135 indicators; valid psychodiagnostic methods (including L. Szondi's test and E. Wartegg's test), as well as anonymous electronic questionnaires of the patients themselves.

The percentage of improvement in the condition according to the given indicators of patients was 85% versus 78%, respectively, in the period up to October 2015.

conclusions

Thus, using the above therapeutic model, we can not only regulate homeostasis and, according to Ayurvedic canons, influence the main mechanisms of disease development (karmic, ontogenetic, generic, metabolic and ecological), but also direct the fateful scenarios of a person in a more constructive direction. However, it should be noted that the concept developed by us requires further study and research.

Literature

1. Solovieva L.N. Ayurveda. - Bryansk, 2003 .-- 757 p.
2. Actual problems of Ayurvedic medicine at the present stage // Materials of the 3rd international scientific - practical conference / Ed. V.D. Volovich, V.M. Kuznetsova. - SPb., 2004 .-- 234 p.
3. Povstyanaya A.N., Karlovskaya N.N., Grinberg M.P. Applying categories Ayurvedic Medicine for Understanding the Significance of Symptoms in Homeopathy //

Collection of works of international scientific and practical. conferences. - Omsk, 2003. - pp. 18-22.

4. Brief K. Types of personalities: electrical model // Abstracts and reports. XX International conference "Theoretical and clinical aspects of the use of bioresonance and multiresonance therapy." - M.: IMEDIS, 2014. - pp. 231-238.

5. Frawley D. Ayurvedic therapy. - Sattva, 2011. -- 448 p.

6. Winds I.I. Fundamentals of Ayurvedic Medicine. - SPb. - 351 p.

7. Kudaev A.E., Mkhitaryan K.N., Khodareva N.K. Multilevel system adaptive diagnostics and therapy. - Rostov n / a: Publishing house SKNTs VSh SFU APSN, 2010. - 376 p.

8. Garkavi L.Kh. Activation therapy. Antistress activation reactions and training and their use for health improvement, prevention and treatment. - Rostov n / D, Rostov University, 2006. -- 256 p.

Kruglova, S.V. Practical application of Ayurvedic concepts in the ART-BRT method in the examination, treatment and rehabilitation of patients according to the MRADT system / S.V. Kruglova, A.E. Kudaev, N.K. Khodareva // XXII International Conference "Theoretical and Clinical Aspects of the Application of Bioresonance and Multiresonance Therapy". - M.: IMEDIS, 2016. -- S.214-217.

[To favorites](#)