

Historical and modern aspects of Ayurveda

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RESUME

The survey highlights issues of the history of the emergence, spread and development of philosophy "Sankhya". The philosophical foundations of Ayurveda and their expressions in ancient medical treatises are examined. Scientific parallels between Ayurvedic teachings and contemporary research in the field of biology are conducted. Basic terms of the constitutional Ayurvedic types diagnostics and the principles of the practical application of method in everyday life and medical rehabilitation are explained. The modern aspects of Ayurvedic education, dissemination and application of traditional medical systems, prospects and the main directions of the study of Ayurvedic are analyzed.

Keywords: Ayurveda, constitutional Ayurvedic types, "prokreety", the "panchakarma", three doshas, Ayurvedic centers of India and Russia.

SUMMARY

The review highlights the history of the origin, spread and development of the Sankhya philosophy. The philosophical foundations of Ayurveda and their reflection in medical teaching are considered. Parallels are drawn with modern scientific research in the field of biology. The basic terms of the constitutional diagnostic system and the principles of the practical application of preventive methods in everyday life and medical rehabilitation are explained. The modern aspects of Ayurvedic education, distribution and application of traditional medicine, perspectives and main directions of Ayurveda study are analyzed.

Key words: Ayurveda, constitutional Ayurvedic types, Prokriti, panchakarma, three doshas, Ayurvedic centers in India and Russia.

Historical aspects of Ayurveda

Ayurveda is the most ancient of the most famous and recognized health systems of Eastern medicine in the world. Ayurveda in translation from Sanskrit means knowledge about life ("ayu" - life, "veda" - knowledge). Its history goes back over 5 thousand years. The emergence of Ayurveda is associated with the so-called "Vedic period" (VII-IV centuries BC) in the history of the ancient Aryan people, when the Vedas were created - the canons of fundamental knowledge. [3, 7, 19, 20, 21]

The collection of the Vedas of the ancient Aryans consists of four main parts: Rig Veda -

a collection of sacred hymns about the creation of the world of philosophical content, Samaveda - books of chants with ancient notes, Yajurveda - with a description rituals of sacrifice and Adharvaveda - a collection of magic formulas and spells against evil spirits, corruption and disease. Ayurveda, which incorporated the Vedic philosophical understanding of human life, knowledge of health preservation, diseases and methods of their treatment, was isolated from the Adharva Veda as the "Fifth Veda" and further developed as an independent medical doctrine [1, 9, 11].

The first texts of Ayurveda were found in the manuscripts of the sage Ali Sankar (500 BC), who collected and wrote down the Vedanta Aryans, which had previously been passed down orally from generation to generation for several millennia [14].

Ayurveda occupies a special place in the history of the development of human civilization. According to modern historians, this is not only the greatest monument of philosophical and literary thought, but also the primary source of world culture. The detailed principles of Ayurveda on the trinity of the cosmic origin of life formed the basis of all religious concepts. The exact and scientifically grounded nature of the interaction of universal processes and the universal view of the human body as a model of cosmic creation amazes the imagination of every researcher who studies this ancient science [14]. According to modern researchers, Ayurveda should be considered a science, since its roots are based not on empirical experience, as is the case in folk healing traditions, but on certain religious and philosophical concepts. It only confirms, using a particular example - a person - the correctness of the general approach to the world [9, 15]. Around 500 BC Ayurveda took shape as eight branches of medicine and two schools of thought, named after the sages Atreya and Dhanvantari. Until the end of the 1st millennium A.D. famous doctors of their time Charaka, Sushruta and Vagbhata created the classical texts: "Charaka-samhita", "Sushruta-samhita" and "Ashtanga-Hridaya-Samhita" Vagbhata. Charaka belonged to the Ayurvedic school of Atreya. He founded the Ayurveda therapeutic school. Sushruta belonged to the Dhanvantari school and is the founder of the surgical school. Vagbhata - combined therapeutic and surgical methods of treatment and enriched them with his experience [14]. Knowledge of Ayurvedic surgery and details of surgical techniques described in the Sushruta Samhita, lost to modern people. The application of these methods in practice was interrupted at the end of the Buddha's life [14]. In modern terms, by the time of the Buddha's birth in 623 BC, the methods of Ayurvedic medicine had a theoretical basis and underwent an incredibly long thousand-year approbation [9]. The Buddha, as you know, in his travels healed the suffering. Further development and dissemination of Ayurvedic knowledge is closely related to Buddhism. The medicine developed by the Buddhists used the basic concepts, techniques and some terms of Ayurveda. Together with Buddhism, Ayurvedic medicine spread from India to the north - to Tibet and China and to the south - to Burma, Ceylon and other countries [3, 19]. by the time of the Buddha's birth in 623 BC, the methods of Ayurvedic medicine had a theoretical basis and underwent an incredibly long thousand-year approbation [9]. The Buddha, as you know, in his travels healed the suffering. Further development and dissemination of Ayurvedic knowledge is closely related to Buddhism. The medicine developed by the Buddhists used the basic concepts, techniques and some terms of Ayurveda. Together with Buddhism, Ayurvedic medicine spread from India to the north - to Tibet and China and to the south - to Burma, Ceylon and other countries [3, 19]. by the time of the Buddha's birth in 623 BC, the methods of Ayurvedic medicine had a theoretical basis and underwent an incredibly long thousand-year approbation [9]. The Buddha, as you know, in his travels healed the suffering. Further development and dissemination of Ayurvedic knowledge is closely related to Buddhism. The medicine developed by the Buddhists used the basic concepts, techniques and some terms of Ayurveda. Together with Buddhism, Ayurvedic medicine spread from India to the north - to Tibet and China and to the south - to Burma, Ceylon and other countries [3, 19]. The medicine developed by the Buddhists used the basic concepts, techniques and some terms of Ayurveda. Together with Buddhism, Ayurvedic medicine spread from India to the north - to Tibet and China and to the south - to Burma, Ceylon and other countries [3, 19]. The medicine developed by the Buddhists used the basic concepts, techniques and some terms of Ayurveda. Together with Buddhism, Ayurvedic medicine spread from India to the north - to Tibet and China and to the south - to Burma, Ceylon and other countries [3, 19].

The emergence and development of Tibetan medicine is closely associated with Ayurveda. In the 12th century, the famous Tibetan physician Yutog-Yondan-Ganpo decided to generalize Ayurvedic medicine, diagnostic techniques and acupuncture of the Chinese

medicine and healing methods that have existed since ancient times in Tibet. He developed a kind of medical system that cannot be unambiguously reduced to either Chinese or Indian. Despite this, the original theoretical positions of both are easily recognizable in the texts of Tibetan medicine. Yutog-Yondan-Ganpo created a four-volume treatise and called it "The Heart of Amrita - an eight-fold tantra of secret oral instructions" (amrita in translation from Tibetan - health). Currently, this treatise is known under the short name "Four Tantras" or "Chzhud-Shi" [17, 18]. Modern Sanskrit and Tibetan scholars unanimously agree that the main text of Chzhut-Shi is identical to the text of the classic Ayurvedic treatise Ashtanga-Hridaya [2, 4, 17, 18, 19]. The exception is the sections devoted to pulse diagnosis, urine analysis,

Cosmogonic aspects of Ayurvedic medicine
The tradition of Ayurvedic medicine is based on the philosophical concept -"Sankhya", which in Sanskrit means philosophical reflection [3, 7, 20, 21]. It is one of the oldest systems of Indian philosophy. In accordance with the cyclical notions of the flow of time in Sankhya, the alternation of the Day and Night of Brahma is described. "During the day, the worlds appear, develop, and after billions of years, with the onset of Night, they dissolve in endless space. But the Night of Brahma also ends, and the Universes appear again; and again under the suns the great drama of life takes place ... "[9, 11]. In other words, the ancient sages - the Rishis - adhered to the theory of a periodically arising pulsating Universe, in contrast to the ancient European philosophy, which started from the Creation of the World [3, 14].

Vedic philosophical views are partly confirmed by the theories of modern cosmology about the origin of material worlds, in particular, the theory of the "Big Bang" at the origin of the Universe. In addition, there is data from modern scientific astronomical research in near and deep space, on the processes of the emergence and destruction of solar systems.

In Ayurvedic medicine, there are three main provisions based on the cosmogonic philosophy of Sankhya [7, 14].

The first position is that all the elements of the Universe take place in every person.

According to Sankhya, when the universe arises, five elements awaken: Ether (Space), Air, Fire, Water and Earth. Each element has certain properties:

Ether is cold, containing everything, possessing sound and capable of perceiving sound, i.e. defining property of hearing;

Air - light, able to move and react to movement, which determines the properties of movement and touch;

Fire is hot, emits heat and light and reacts to them, makes it possible

figurative perception - i.e. defining the property of vision;

Water is fluid, inert (retaining calmness or a state of excitement), "bonding forces" are expressed in it, it has a taste and reacts to taste, i.e. determines the property of taste perception.

The earth is hard, heavy, inactive, giving support and protection to everything, in it the "forces of connection" are expressed very strongly. She has a smell, is able to react to the severity and smell, i.e. to be elastic and to determine the perception of odors [20, 21, 24].

In a person, as in a microcosm, all the properties of the elements are combined. This is his body, containing all the elements of the elements, giving support, limiting and protecting a certain space, which has weight, which has a certain image. It is the ability to move around, generate and radiate heat. These are the senses capable of perceiving the surrounding world, reacting to its manifestations and interacting with it. And, finally, it is the character and mental qualities of a person, which unite all the properties of the elements. [nine]

The five elements present in the bodies of all living organisms form certain patterns known as doshas, which literally means "quickly out of balance." According to Ayurvedic researchers, doshas are a dynamic agreement of matter and energy. All matter generated by energy remains skillfully woven into the root energetic nature [14]. Through the doshas, the human body interacts with the surrounding world, space and the processes taking place in it. This is a kind of "cosmic language" common to the Universe. The existence of doshas implies that a fragile balance, or homeostasis, is maintained in a person, and that the dynamic elementary composition of the body is always on the verge of imbalance. In a state of balance, the doshas are energy that sustains the vitality of the body. In case of imbalance, they manifest themselves in the form of physical matter. If we ignore the initial signs of imbalance of doshas, they develop into fully formed diseases [14].

Despite the antiquity of the philosophical teachings of Sankhya, its main provisions have much in common with the data of modern astrophysical research. In particular, in space, in the composition of stellar nebulae, chemical elements of the periodic table are already known to people. There is scientific evidence that stars and planets are a kind of factories for the synthesis of chemical elements. Our planet consists of the same elements. Most of the chemical elements of the periodic table contain the human body. That is, the elementary composition of the Universe has a single origin. In the human body, chemical processes of biosynthesis and the formation of thermal and bioelectric energy proceed, obeying the general laws of physics and chemistry. Research by modern astrophysicists confirms the influence of cosmic electromagnetic radiation on the state of the human body. In particular, the famous Russian biophysicist Acad. Shnol S.E., studying the oscillatory modes of cosmophysical processes of solar and stellar origin, revealed their reliable correlation with the incidence of viral infections and exacerbations of chronic diseases in those regions of the Earth that were exposed to

maximum impact of cosmic radiation fluxes (Lecture course for students of Moscow State University 2010). This can be considered as the material and energy interaction of the human body and outer space, i.e. interaction at the dosha level.

All the listed scientific data and facts constitute the achievements and heritage of Mankind. They can be seen in a certain sense as modern scientific parallels of the Vedic philosophy that underlies Ayurveda.

The second position is that the universe and man exist according to general laws [7]. In particular, man, as a microcosm, is similar to the Universe and repeats its cyclical evolution from day to day, from year to year, from birth to death, from incarnation to incarnation [9].

In Ayurvedic medicine, great importance is attached to the cyclic rhythms of the Sun and their influence on the human body. For example, Ayurveda distinguishes six seasons of the year: late winter, spring, summer, early autumn, autumn and early winter; and seven daily cycles: dawn, morning, midday, afternoon, twilight, early evening, and midnight [14]. Each of the listed time periods is characterized in terms of changes in the state of doshas and its influence on the functional state of a person. In particular, it is noted that, passing through a full annual cycle of the Sun's motion, the body experiences pronounced changes at the moments of transition to each of the six seasons. The last seven days of the previous season and the first seven days of the next season are transitional periods [14]. On these days, each person is advised to be especially careful and make the necessary changes in lifestyle and nutrition, since it is during these periods that the body is least resistant to the occurrence of diseases [14]. In order to eliminate the negative effects of seasonal cycles on strictly defined days in Ayurveda, seasonal cleansing procedures are used, which constitute one of the main preventive directions of Ayurvedic medicine, which is called Panchakarma - five procedures, or five ways of cleansing [9, 14, 15, 20, 21, 24].

The main purpose of Panchakarma is to restore the harmonious state of the doshas, i.e. natural physiological processes of the body, disturbed as a result of negative environmental influences. Strictly according to indications and in a certain sequence are applied:

- emetics - Vamana procedure;
- laxatives - "Vicharan" procedure;
- therapeutic enemas - "niruha wasti" procedure,
- oily enemas - "Anuvasana Vasti" procedure;
- cleansing the nasal cavity - nasya procedure.

Before carrying out these procedures, preparatory procedures are carried out for warming oil massage, steaming with dry or wet heat, similar to a sauna and a Russian bath, and the so-called oiling - the appointment of an oil diet to prepare the body and the gastrointestinal tract for cleansing procedures [14].

Panchakarma procedures are recommended twice a year when the sun moves from north to south from June 8 to 24 and from south to north -

from November 22 to December 8 [14]. They are also used to identify the imbalance of doshas both in an already developed disease and, which is especially important, at the preclinical stage of the development of the disease in terms of modern medicine [7, 9, 14].

So, in practice in Ayurvedic medicine, the philosophical position on the unity of the laws of the Universe is realized.

The third position - all the events of the Universe are reflected in the life of every person. In other words, everything that surrounds a person has a double meaning for his life: either it can serve as a medicine, or lead to the development of a disease [7, 9, 14].

In Ayurveda and Tibetan medicine, a large arsenal of medicines containing plants, organic substances and minerals is used for treatment. At the same time, the thesis develops that the environment of a person contains everything necessary to maintain his health, or to cure him. A special place is given to the diet and diet, since: "food is our daily medicine" [9].

In practice, this provision is realized through the "Teaching about six tastes and twenty properties of food" [9, 14, 20, 21, 24]. Ayurveda distinguishes between sweet, bitter, salty, sour, pungent and tart taste, due to the qualities of the elements contained in a particular food. Sweet taste is a combination of the elements of water and earth. Sour taste is a combination of the elements of fire and earth. Salty taste is a combination of the elements of fire and water. Bitter taste is a combination of the elements of air and water. Burning taste is a combination of the elements of air and fire. Astringent taste is a combination of the elements of air and earth. Each taste, through its properties, is capable of strengthening or weakening the doshas. The interaction of flavors and doshas is presented in table. 1 Kushnirenko).

Table 1

The Impact of Six Flavors on Three Doshas in Ayurveda
(the table in full is taken from the book by E.Yu. Kushnirenko "Two flowers on tree of medicine ",
1999, p. 224)

Вкус	Подавляет (рассеивает)	Возбуждает (усиливает)
Сладкий (вода и земля)	Вата-дошу и Питта-дошу	Капха-дошу
Кислый (огонь и земля)	Капха-дошу	Питта-дошу и Вата-дошу
Соленый (огонь и вода)	Вата-дошу, Капха-дошу	Питта-дошу
Жгучий (воздух и огонь)	Вата-дошу, Капха-дошу	Питта-дошу
Горький (воздух и вода)	Питта-дошу	Вата-дошу и Капха-дошу
Терпкий (воздух и земля)	Питта-дошу	Вата-дошу и Капха-дошу

In accordance with these ideas, recommendations are made for an individual diet, taking into account seasonal fluctuations in the state of the doshas, as well as a therapeutic diet for various diseases.

The doctrine of tastes and properties is also applied in Ayurvedic pharmacology. Each medicinal substance of plant, organic or mineral origin also contains certain properties of the elements, and,

therefore, it has a certain taste and corrective effect on the state of the doshas. The prescription of medicinal substances occurs precisely according to this principle, in combination and against the background of an individual diet. Therefore, in Ayurveda, a strictly individual, personalized approach to the prescription of medicines is practiced. In this regard, it should be noted that some Ayurvedic products are sold in our country as food additives and are used without taking into account the individual condition of a person for general indications. However, such use can be ineffective and in some cases harmful to health. For,

Ayurvedic Medicine Diagnostic System

The main goal of Ayurveda is to maintain health. Therefore, in our time, it is defined as a medical health system with a clearly developed preventive focus. Health, from the point of view of Ayurveda, is a harmonious state of the doshas in the human body. The balance of doshas is an indispensable and sufficient sign of health [9, 14, 20, 21, 24]. A healthy person is energetic, adventurous, happy and successful in life. The social potential of healthy individuals with a harmonious state of doshas is a wide palette of a variety of human capabilities and talents - the creative potential of society [14].

The onset of diseases in Ayurveda lies in the disruption of the harmonious state of the doshas under the influence of unhealthy diet, hectic lifestyle and negative effects of the natural and social environment. However, the most valuable quality of Ayurvedic diagnostics is the ability to identify individually the most significant factors that can lead to the development of diseases. It should also be noted that in Ayurveda and Tibetan medicine, along with the factors listed above, three main causes of all diseases are named - anger, passion and ignorance [9, 14, 15, 17, 18]. Thus, the main causes of diseases from the point of view of Ayurveda are in the socio-psychological sphere of human life [14].

From the point of view of Ayurvedic philosophy, a constitution is understood as an individual combination of properties of the five cosmic Elements for each person and a harmonious state of the three doshas corresponding to this combination [9]. In other words, these are the individual characteristics of living matter contained in each specific human organism, its material and energy essence [14]. In practice, this is the totality of all individual anatomical, physiological and socio-psychological properties of each person and his social potential. In essence, these are ancient ideas about the human phenotype and in many respects coincides with the modern formulations of this term.

The constitutional types of Ayurveda are named according to the prevailing doshas. There are 10 types of Prokriti (constitutions): 3 types with a predominance of characteristic features of one dosha, six types of a combination of characteristics of two doshas, and one type with a harmonious uniform combination of characteristics of three doshas. Vata type (Vatta - wind) is a combination of signs of the elements of Ether and Air. Pitta type (Ritta - bile) - a combination of signs of the elements of Fire and Water. The type of kapha or kaha (Kapha - slime) is a combination of signs of the elements of Earth and Water. These are the so-called single-plant types of constitution, which are quite rare. Most people have a dioecious constitution. That is, a combination of features characteristic of two doshas are types: vata-pita, vata-kapha, pita-vata, pita-kapha, kapha-vata and kapha-pita. Another type

Each type has characteristic anatomical, physiological, and socio-psychological characteristics.

People with a pronounced Vetra constitution are characterized by a lean, disharmonious physique, relatively short stature and low muscle mass. They are characterized by an extremely small amount of subcutaneous fat, unstable appetite, low exercise tolerance, but at the same time, rapid recovery of performance during rest and after eating. In the field of psychology, they are distinguished by labile emotional (artistic) behavior [9].

According to literary sources [3, 9, 14], individually the most significant stress factors for the Vata type are: a decrease in the temperature and humidity of the ambient air relative to the generally known comfortable values (below +20 ° C, and below 50% relative humidity), which is possible, is associated with constitutionally determined features of thermoregulation; physical and psycho-emotional stress for more than 2-3 hours; lack of regular hot meals 4 times a day. The duration of night sleep is sufficient for full recovery - 4-5 hours [9].

People with the "Bile" constitution have a harmonious athletic physique with prominent muscles and excellent coordination of movements. Physiological features are an increased need for food and water, a fairly high tolerance to physical activity, and a high resistance to low ambient temperatures. Comfort temperature for residents of the middle zone according to E.Yu. Kushnirenko +14 ° C, +16 ° C. Psychological features are high intelligence, social activity, high ambition, persistence in achieving goals, courage and a tendency to aggressive behavior [3, 9, 14].

Individually, the most significant stress factors are the increased ambient temperature (+ 25 ° C and above) relative to the generally accepted comfortable values and the absence of regular 4 meals a day. The duration of night sleep is sufficient for full recovery - 7 hours [3, 9].

People with the "Slime" constitution have a large physique with a high

muscular mass and pronounced subcutaneous fat fiber. TO physiological features include increased resistance to hunger and physical activity, but at the same time a slow recovery of lost strength, as well as reduced resistance to low ambient temperatures, especially with high humidity. Psychological features are calm, stable, peaceful behavior, business prudence, a tendency to laziness [3, 9].

Individually, the most significant stress factors are the increased humidity of the ambient air (more than 50% relative humidity), especially in combination with low air temperatures and the duration of night sleep less than 8–9 hours [3, 9].

With combined types of constitution, the signs described above vary significantly.

The art of diagnosing a disease in Ayurveda is to determine the congenital type of constitution in the "Three Dosha" system (a ternary system of characteristics of the state of body functions, radically different from the binary Yin-Yang system of the Chinese traditional medical school). Then, signs of its change are revealed under the influence of unfavorable factors of the external and internal environment, which is directly reflected in the classification of diseases. Based on the results of the diagnosis, a restorative correction is carried out, aimed at eliminating pathological abnormalities, that is, restoring the innate balance of the harmonious state of the body.

In classical Ayurveda and Tibetan medicine, the type of constitution is determined in the process of direct long-term communication between the doctor and the patient [2, 17, 18]. In ancient times and now in Tibet, with traditional healing - the emchi-lama (Buddhist priest healer), to diagnose and prescribe treatment, lives for several days in the patient's family, studying not only the symptoms of the disease, but also the patient's lifestyle, diet, physiological and psychological characteristics [17, 18].

In modern medical centers that practice Ayurveda, the constitutional type is determined during an individual interview between a doctor and a patient. In this case, the questionnaire method is widely used. The quality of the subjective assessment of the type of constitution and the subsequent traditional Ayurvedic treatment depends entirely on the personality of the doctor, his knowledge and experience [25].

The effective use of Ayurveda in modern medical practice is significantly hampered by the specifics of terminology and diagnostics, which in many respects does not coincide with the rules of European scientific medicine. Therefore, the primary task for studying the Ayurvedic system of diagnostics, methods of recovery and treatment in order to introduce the most effective techniques into medical practice is to develop criteria for the objective identification of Ayurvedic constitutional types of a person on the basis of modern scientific technologies.

In the period from 1970 to 1980, many translations of classical Buddhist and Indian religious and philosophical texts were made in the Soviet Union (for example, Atharvaveda and Rigveda translated by T.Ya. Elizarenkova, 1972-1989), but Ayurvedic texts were translated into Russian were not. Therefore, until the 90s of the last century, Ayurvedic medicine in Russia existed only in popular retellings. One of them, in Russian, published the books "Ideal health" by Deepak Chopra (1992) and "Ayurveda - the science of self-healing" by Vasanta Lada (1993), translated from English, containing a retelling of the main Ayurvedic concepts. Therefore, the classical treatises of Ayurveda still exist today only in Sanskrit and in translations into Tibetan, Chinese, Old Mongolian and English.

We know Tibetan medicine much more. Russia got acquainted with Tibetan medicine in its Buryat version in the 19th century under Emperor Alexander III, when the Governor of the Trans-Baikal Territory, Count Muravyov-Amursky, brought to St. Petersburg the chief healer of the Aginsky datsan Tsultim Badmaev, whose descendants still live in St. study and popularization of Tibetan medicine [2]. P.A. Badmaev made the first partial translations of Chzhud-Shi into Russian (1903). And only in the Soviet Union in the 80s and 90s, under the editorship of D.B. Dashieva and S.M. Nikolaev were translated from the Old Mongolian language and her main treatises were published: "Chzhut-Shi", "Ontsar gadon der dzod", "Vaidurya Onbo" with illustrations known as the "Atlas of Tibetan Medicine", the most complete version of which of the three known in the world is kept in the museum of Ulan-Ude and others [2, 17, 18]. Nowadays, scientists of the Buryat branch of the Siberian Branch of the Academy of Sciences continue to work on the study and translation of the Old Mongolian texts of Tibetan medicine. In 2008, translated from Tibetan D.B. Dashiev, edited by S.M. Nikolaev, a large recipe reference book of the Aginsky datsan "Kunpan-Dudzi" was published [12]. In addition, at the Institute of General and Experimental Biology of the Siberian Branch of the Russian Academy of Sciences, Buryat State University, at the Center for Oriental Medicine in Ulan-Ude, large scientific teams of Tibetan specialists have been created, methods of treatment of Tibetan medicine and traditional Tibetan herbal medicine are successfully studied and practiced [4, 17] ... On the basis of the republican hospital for disabled veterans of the city of

The traditions of Ayurvedic medicine today are preserved and developed mainly in India, and at the state level. But there is a great interest in the study of Ayurveda in many developed countries.

In India, doctors are trained at the Ayurvedic Faculty of the University of Kolkata, Ayurveda University in Bihra, Panchakarma Public School in Kattakal, where the effectiveness of Ayurvedic healing and healing methods is also being studied. In practice, Ayurvedic medicine is used in medical clinics and centers in Ashram, Bombay, Mysore. The system of health-improving panchakarma is widely developed in the tourism business in

bases of specialized medical Ayurvedic centers in the Himalayas, Everest, Nepal, Tibet and Bhutan [6].

In Europe, the most famous are the Maharishi Medical Center in Bad Ems (Germany) and the Ayurvedic Center in Portoroz (Slovenia) [6].

Since the 1990s, many private Ayurvedic medical centers have also been opened in Russia, employing specialists from India. For example, the Center for Vedic Culture and Health "Mantra Ayurveda", the Ayurvedic Center (AC) of Dr. Torsunov, the AC Diplomat Clinic on the basis of the city polyclinic No. 209, AC "Rasayana", "Kerala", "Lotos", "Naami Ayur" and others. There are also known AC "Dhanvantari" in St. Petersburg, AC "Indra" in Sochi. There are ACs in other large cities of Russia.

Scientific research, as noted earlier, is mainly aimed at studying the effectiveness of Ayurvedic methods of healing in various chronic diseases [22, 23]. In particular, in the center "Naami Ayur", together with the Research Institute of Pediatrics and Pediatric Surgery of the Ministry of Health of Russia, a study of the effectiveness of using Ayurvedic remedies of natural origin against the background of an individual daily regimen, diet and Ayurvedic massage in children with bronchial asthma, and Panchakarma procedures was carried out

in patients with infantile cerebral palsy. It was shown that 1 month after the course of treatment in patients with bronchial asthma, bronchial patency increased significantly (by more than 15% in terms of PSV and MOS75-25) [10], and in patients with cerebral palsy, there was a decrease in hypertonicity in the arms and legs, an increase in resistance and improved gait. According to REG data, hemodynamic parameters improved [8]. There have also been studies of the clinical effects of Ayurvedic treatment in patients with radiation injuries. The trend of positive dynamics of the blood picture was revealed [22, 23].

The literature also contains data on the effectiveness of the use of the practice of Tibetan medicine in the treatment of patients with diabetes mellitus, polyarthritis, rehabilitation of patients with trauma, etc. [4] However, there are no data on the systematic study of anthropometric, functional, physiological and psychological characteristics of constitutional Ayurvedic types. But it is the development of modern scientific criteria for the identification of constitutional types that is a kind of key for studying the diagnostic system and healing technologies of Ayurveda.

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