

Don Sullivan,

Productivity Commission,
Level 12, 530 Collins Street,
Melbourne VIC 3000, Australia.

PRODUCTIVITY COMMISSION REVIEW
DVA COMPENSATION AND REHABILITATION SYSTEM

Dear Sir,

Thank you for the opportunity to make a submission regarding the DVA compensation and rehabilitation system.

How we, as Australians, treat each other, must be based upon what Jesus said, over 2000 years ago, and which is written in LUKE 6:31

“Do unto others as you would have them do unto you”

My submission is based upon how I would have liked to be treated, and how I would like the Commonwealth to treat other ADF personnel and DVA /Comsuper clients.

regards,

Don Sullivan

THE PROBLEM

ADF SERVICE TO DVA CLIENT

State and Territory citizens are free to choose the employer of their choice and as a result of this we have a fully volunteer defence force. Once employed by the ADF, these people are also entitled to have religious and dietary beliefs which are catered for within the ADF establishment.

What they are NOT entitled to as an ADF member is:-

1. The freedom to choose their own medical practitioner,
2. The type of medical system they prefer and believe in, and
3. An early diagnosis and treatment of their developing medical conditions.

The cause of the veterans past medical condition (from ADF Service) cannot be seen to be separate from the veterans present day (DVA) entitlements and treatment. One (ADF treatment) leads on to the next (DVA entitlements and treatment)

The real dilemma for both the ADF and DVA is that they are dealing with the effects of medical conditions that are already well established, yet ADF Medical have failed to diagnose and treat the developing medical conditions as allopathic medicine has no diagnostic methods to determine, or treat, early stage medical conditions. The undiagnosed medical condition is left to develop until it can then be determined that it is a medical condition, often requiring surgical intervention or requiring ongoing medication and constant care.

Apart from physical injury, the complete lack of any early stage diagnosis, and treatment, of medical conditions within the ADF is primarily the cause of veterans medical conditions and illness's. Once a medical condition has been diagnosed and treated for some time it is then considered "chronic" by the allopathic medical industry. There is

no allopathic method available to bring the “chronic” patient back to full health. “You will have to learn to live with it” & “get used to it”. This is totally at odds with traditional medicine beliefs and practices.

ADF medical services have unknowingly condoned the development of these conditions, as they cannot diagnose or treat them, and upon discharge or retirement of the member the ADF can wipe their hands clean as the medical conditions of the member are no longer their responsibility, it is now the responsibility of DVA.

DVA & Comsuper CLAIMS

- The ADF always inform recruits that the military will look after you and your medical health. Whatever happens, we are here for you. Unfortunately no-one says that “this looking after you” stops the moment you walk out the door and that you are on your own from then on, irrespective of what is written in your medical file, ADF documents, Court decisions or Acts of Parliament. From discharge date onwards you are considered a bludger, a liar and will be treated as such.
- To me, the problem starts at DVA when a veteran applies for an entitlement under the Veterans Entitlement Act or at Comsuper when an application is made under a Defence Superannuation Act.
- In both cases, the reaction to the application from the respective staff appears to be the same; that is to delay, deny and treat the applicant with contempt.
- With Defence superannuation, the applied for pension is possibly funded by the Future Fund or from reserves. With DVA is it an annual funding allocation to cover costs.
- It appears that once funding is allocated to DVA with much fan fare to the general population, the Government then tells DVA to reduce spending, save some money and deny or delay claims. Comsuper obviously says the same to its staff.

- The communication between DVA / Comsuper and the applicant is basically non-existent, a sign of contempt for the applicant. Informing the applicant that further evidence is required is left to the last possible moment. A process that could be completed within a month is delayed for as long as possible, after all we have to save money and the applicant is the problem. The effect that this process has on the applicant's health and financial welfare is irrelevant.

- If the veteran appeals a decision then DVA / Comsuper will spend (other people's money) as much as they can to ensure that their decision is upheld. \$15,000,000 in one case with Comsuper, which it eventually lost.

<http://www.smh.com.au/national/defence-loses-15m-fight-20090620-cruy.html>

- If it is a DVA claim then the process is through the Veterans Review Board and then to the AAT. DVA is the only Government Department that I know of that requires an applicant to go through a "review" process before going to the AAT. In my opinion it is pure discrimination against veterans by the Government. The Government argues it is because of the special training that is given to ADF personnel. In my time with the RAAF, no such training was given, otherwise the RAAF would have said that this is the special training you are being given. No training was ever given in how to progress through DVA and Comsuper. The Government must provide proof of the special training it has given ADF personnel that requires them to go through another level of bureaucracy after DVA that no other Australian, or illegal immigrant, has to go through before going to the AAT. No matter how you look at it, it is pure discrimination and a waste of taxpayers' money. The Veterans Review Board must be disbanded.

- The medical opinion of the veteran's local GP, or specialist medical practitioner, is a requirement that the veteran has to go through to support the applicant's claim to DVA / Comsuper; yet the medical opinion is ignored and/or contested by DVA / Comsuper once the claim has been received. Why have it then?? If it is not going to be believed why have the veteran go through that process? Why not pick a number 1 through 10 and then go from there, it would be equally as sensible and perhaps less costly as the medical

practitioner has to be paid. Obviously DVA / Comsuper are of the opinion that not only the veteran, but also the veterans medical practitioner, cannot be believed.

- Rejection of a claim may save the Government some money. How much money is saved by the Commonwealth is unknown as the desired savings have a cost in administration and legal fees. Another unknown is the cost a rejection places upon services supplied by the States and Territories. Some veterans require hospitalisation, police attendance and ambulance services as a direct result of rejection, misinformation and delays by the decisions of DVA, Comsuper and the AAT. Some applicants become homeless, resort to crime, lose their employment, careers and businesses because of these decisions. The Commonwealth believes it has saved some money, the States and Territories have an increase in demand for services while the veterans medical condition is often aggravated with a further loss of self confidence and society, as a whole, suffers. The States and Territories do not care how the Commonwealth treats their ex ADF citizens who are attempting to access entitlements they are entitled to apply for from the Commonwealth; “that’s a Commonwealth matter”. Ex Service personnel “are the problem” and not the Commonwealths behaviour or interpretation of the legislation. Is this the aim of Federation???

The aim in the following proposed process is to:

- reduce the red tape that surrounds all DVA / Comsuper claims,
- simplify the administrative arrangements at a Commonwealth level,
- Reduce State and Territory outlays for support services that are often required as a result of rejected claims or delays by DVA / Comsuper and the AAT, and
- Support veterans families and communities.

These veterans are, after all, State and Territory citizens who have been injured in the course of their employment in the defence of Australia. The Commonwealth must be generous, and seen to be

generous. The States and Territories must ensure it is generous so that a volunteer defence force remains a preferred career choice for many and that DVA / Comsuper horror stories become a thing of the past.

The present day attitudes of the Commonwealth toward injured ADF and former ADF personnel appears to be a continuation of the 1901 British attitude of “grin and bear it” with a “stiff upper lip” “for Crown and country”. Attitudes have changed. In an August 1957 article, *The Monarchy Today*,^[3] Grigg (Lord Altrincham) argued that the court of Queen Elizabeth II was too upper-class and British, and instead advocated a more "classless" and Commonwealth court.

https://en.m.wikipedia.org/wiki/John_Grigg,_2nd_Baron_Altrincham

It would appear that the Monarchy, has changed; and changed considerably since the above article was written, but the Australian Commonwealth Government is still doing and saying the same as they have been since 1901: treating military personnel and veterans with disdain and contempt. The only real asset we have in this country are its people, yet the Commonwealth Government cannot wait to prove its superiority and contempt of the people by kicking those who have been injured in the defence of this country.

HOW TO CHANGE THE SYSTEM.

- Trust has to be restored between the veteran / medical practitioner and DVA / Comsuper. The veterans local GP or specialist medical practitioners opinion is final and accepted by DVA / Comsuper. No other medical information is required. Trust has to start somewhere.
- If DVA are of the opinion that a medical practitioner is being too generous then they can take the matter up with the medical practitioner, not the veteran.
- If fraud is suspected it is referred to the AFP and a letter sent to the veteran advising of the course of action taken.
- Comsuper applications may have to go to the Chiefs of Staff to say that the veteran could have been medically discharged. Chiefs of Staff have 30 days to make a decision. A decision must be made. Veteran informed of right to take the matter to the Federal Court for adjudication and then an appeal to the Court. Veteran entitled to legal aid up to the appeal. (This did not happen in my case)
- DVA / Comsuper become bureaucracy “light”. Administrative checks regarding service eligibility and entitlements only.
- All injuries are Defence Caused. Today, “war and war like” service has a financial component that was not there in previous military engagements. Therefore there is no requirement to have different categories of entitlements under DVA.
- DVA funding for veteran disability pensions to come from a separate account within the Future Fund. This removes the “save money” instructions, and will, in time, not require funding from the budget. Other DVA costs for transport etc remain as presently provided for by the budget. The aim of this Future Fund account would be to provide funding for a WW1 and WW2 type situation. It may take 100 years to build up a fund to this size, but a start must be made. Initial funding would be a workers compensation premium plus a minimum of \$100 million per year. Savings from DVA / Comsuper being bureaucracy

light” and the elimination of the Veterans Review Board could also go to support this account.

- An amendment to the Constitution will be required to safeguard this account for veteran disability payments from encroachment from money hungry future governments.
- Having veterans disability funding in a Future Fund Account, without having DVA delay and deny claims, removes the Federal Government from been seen as responsible for the self harm / suicide of veterans. This is important. The Government is “looking after veterans health and wellbeing” and the wider community will be satisfied with what is being done to assist injured veterans.
- DVA can advise the veteran that the claim can be approved although a Ayurvedic consultation and possibly a panchakarma treatment will be required within 6 to 12 months. If the veteran doesn’t want to have this then there may be some concern regarding the severity of the claimed conditions. (carrot and stick approach) Nobody wants to be sick, and getting a veterans body back into balance will help with pain and enable the body to do what it is designed to do, and that is healing the injury.
- The ADF needs to establish a trial of Ayurvedic Medicine for the early diagnosis, and treatment, of mental illness and other medical conditions. My submission to the 2015 “Senate Committee Mental health of Australian Defence Force members and veterans” is attached as Attachment A. The purpose of this trial, over 10 years, would be to ascertain whether:-
 1. Ayurvedic Traditional Medicine can reduce the allopathic medical diagnosis of mental illness, and other medical conditions, of ADF members and their families,
 2. There is a reduction in the number of medical discharges for non accident type medical conditions,
 3. Those ADF members with an undiagnosed medical condition upon enlistment can be identified and treated successfully, and
 4. There is a reduction in the long term demand for DVA medical intervention (surgery or long term allopathic medication) for DVA

approved medical conditions. (This may not be possible in the short time frame of a 10 year trial, but those who have been treated under this trial will need to be followed by DVA and provided with ongoing Ayurvedic treatment).

- There must be reform of the so called legal system arising from appeals to DVA / Comsuper decisions. The Department of Defence has too much power and authority in selecting AAT Members for DVA / Comsuper appeals to the AAT. These AAT Members are Commonwealth public servants toeing the line of the Defence establishment. The State and Territory “Veteran Affairs Department” must nominate AAT Members to hear DVA / Comsuper appeals from military veterans. Hopefully this will ensure a totally independent review process instead of the biased system that exists at present.

PRODUCTIVITY COMMISSION QUESTIONS

What obligations should be placed on the ADF and individual unit commanders to prevent service-related injuries and record incidents and injuries when they occur? To what extent do cultural or other issues create a barrier within the ADF to injury prevention or record-keeping?

Once a week / fortnight unit commanders ask

- “what has happened to you that should be recorded in your records”?, and
- “has anything happened to other unit members that should be recorded in their documents?” This is a “mates looking after mates” approach to the problem.

The statements must be recorded and a statement supplied by the service member and perhaps signed by a higher ranking member. The unit commander may not want to record it but must be required to do so.

The ADF is not financially accountable for the cost of compensation or for the cost of treating service-related injuries and illnesses after a veteran leaves the ADF. Is this a barrier to the ADF having an adequate focus on preventing injury and illnesses and providing early intervention and rehabilitation support? If so, how might this be remedied?

- There are many safety measures already in place. Accidents happen for a variety of reasons. I believe that “accident prevention” is a very high priority area for the ADF. However little thought has been given to early diagnosis of medical conditions, possibly because of the 1901 attitude and opinion that it was “just bad luck” that a service person became ill, which is not true.
- The biggest medical problem in the ADF, and Australia, is those unseen illnesses that are not diagnosed early, but become major problems at some later stage. The service member does not know that there is an emerging problem and allopathic medical professionals have not been trained in early diagnosis techniques. At a minimum, all ADF allopathic medical practitioners must be taught 3 finger pulse diagnosis techniques. They must learn what is a normal reading and what is not. At this stage that is enough. Allopathic medical diagnosis can see no obvious problems, but the 3 finger pulse diagnosis may indicate that there is some underlying problem. The service member is then referred to an Ayurvedic medical practitioner for consultation and treatment.
- 8% of new recruits into the ADF have an undiagnosed mental illness. The same percentage may also exist for other medical conditions. Early diagnosis and treatment in the ADF will allow these members to return to full health whilst in the ADF instead of having the untreated condition develop into a serious problem which often results in the service member having chronic health issues or being discharged and the medical problem shoved off to DVA.
- The ADF may experience higher medical costs initially, but this will reduce over time and also be offset with reductions in future outlays by DVA. Early diagnosis will also require changes to

service members on an individual level, perhaps requiring some lifestyle changes and taking responsibility for their own health. Family members also need to be included in this treatment. The ill-health of the service member also affects family members and vice-versa; thus family support, and treatment, is essential.

- Eliminating the delay and deny process by DVA / Comsuper will ensure that early medical intervention and rehabilitation can take place by having the medical practitioner phone DVA for approval provided that the DVA claim form is forwarded to DVA as soon as possible.

Are all types of medicines & procedures unsafe?

My father was allergic to penicillin. I was told that he would blow up like a balloon and was very uncomfortable. A medicine that was beneficial to many was extremely dangerous to him and many other people.

Unfortunately:

- I had a reaction to the Salk vaccine, for poliomyelitis in the 1950's. Apparently an acceptable reaction by the allopathic medical industry, but one that caused me great discomfort for many years and my family much grief, anxiety and financial outlays,
- I am also allergic to Indocid, an allopathic medicine to relieve pain and reduce inflammation, which caused me to have an uncommon, but severe, reaction to it,
- Thalidomide, the allopathic drug given to pregnant women as a "mild sleeping pill, safe even for pregnant women" and later for "morning sickness" which had side effects that the manufacturing company refused to believe was caused by their product. The mothers were fine but the same cannot be said for their new born babies,

http://broughttolife.sciencemuseum.org.uk/broughttolife/search/terms=thalidomide&defaultToRefinement=scim_broughttolife &

<https://helix.northwestern.edu/article/thalidomide-tragedy-lessons-drug-safety-and-regulation>

- “Silicone gel” implants were found to be leaking in some patients that had had breast augmentation procedures and were pulled from general use in 1992 due to health concerns,

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5409893/>

- Pelvic mesh implants are causing medical problems in 700 Australian women who have a Federal Court class action against companies owned by Johnson & Johnson,

<https://www.theguardian.com/society/2018/jan/31/vaginal-mesh-complications-too-severe-to-be-inflicted-on-patients-court-told>

- Heavy metal poisoning has occurred as a result of allopathic medical procedures, where the materials implanted into the patient have broken down, with cobalt toxicity being one of the side effects. The following medical journal articles tell the full story,

Fatal Cobalt Toxicity after a Non-Metal-on-Metal Total Hip Arthroplasty

<https://www.hindawi.com/journals/crior/2017/9123684/>

Case Reports in Orthopedics Published 27 August 2017

Cobalt toxicity – an emerging clinical problem in patients with metal-on-metal hip prostheses?

<https://www.mja.com.au/journal/2011/194/12/cobalt-toxicity-emerging-clinical-problem-patients-metal-metal-hip-prostheses>

- The following article by Timothy O'Shea, PharmD, from “the pharmacy times” is confronting. These are drugs in common use today.

10 Scariest Prescription Drug Side Effects FEBRUARY 01, 2016

<https://www.pharmacytimes.com/contributor/timothy-o-shea/2016/02/10-scariest-prescription-drug-side-effects?p=4>

- Herbal medicines can have dangerous side effects, research reveals.

<https://www.theguardian.com/australia-news/2017/feb/06/herbal-medicines-can-have-dangerous-side-effects-research-reveals>

All medicines seem to have some side effects with different people. To say that one medicine system is faultless and safe but all other systems are unsafe would be completely untrue. Ayurvedic medicine imported into Australia for resale must be tested for heavy metals prior to importation. One important aspect of Kerala (India) formulations is

that the stress is more on herbal components rather than on metals or minerals.

<http://www.aryavaidyasala.com/ayurveda.php>

I am not aware of any Ayurvedic medicines having complications like that of thalidomide in the 1960's or the 10 scariest prescription drug side effects (above) today. Adverse reactions to a medicine are treated by medical practitioners in all medical systems the same way; the patient is given a different medicine to try.

In response to the increased use of complementary/alternative medicine by the public (in the UK) and the Government's concern over its effectiveness, the British Research Council on Complementary Medicines was formed in 1982. Among other things, it noticed the major role of complementary/alternative medicine in reducing the costs of the health care system. The following article from the World Health Organisation gives a 2001 overview of the " Legal Status of Traditional Medicine and Complementary/Alternative Medicine: A Worldwide Review" The "Background Information" on each country in relation to the use of traditional medicines is relevant to this submission

<http://apps.who.int/medicinedocs/en/d/Jh2943e/7.21.html>

AYURVEDIC MEDICINE

Ayurveda has long been the main system of health care in India. About 70 percent of India's population lives in rural areas; about two-thirds of rural people use Ayurveda and medicinal plants to meet their primary health care needs. In addition, most major cities have an Ayurvedic college and hospital. There are 587,536 registered traditional medical practitioners, 2,860 hospitals providing Ayurvedic treatment, and 22,100 dispensaries for traditional medicine in India. This allows over 500 million people in India to rely solely on Ayurveda today.

Ayurveda and variations of it have also been practiced for centuries in Pakistan, Nepal, Bangladesh, Sri Lanka, and Tibet.

http://www.nutrimaxorganic.com/india_herbs/ayurveda.html

If the Ayurvedic system of medicine is “unsafe”, why are there so many people in India and why do they continue to use it?

I believe that allowing ADF personnel to develop mental illness and not treat it in its developing or remission state is not only immoral, but it is too high a price to pay by those affected ADF members, and their families, so that a small section of society can be happy.

As Ayurvedic medicine can be really slow to show improvements, it is necessary to have a 10 year trial so that the benefits can be seen. Improvements will be seen as the treatments are very effective.

Everyone is entitled to an opinion and to have views that are fundamental to what they believe and what is important or correct to them. That is their right in our democracy. However, nobody has the right to deny others **their** right to have an early diagnoses and treatment for an underlying medical condition. The knowledge has been available for perhaps 3000 years. Why are ADF personnel denied early diagnosis and treatment of underlying medical conditions?

Don Sullivan
25th June 2018

ATTACHMENT A

Donald Sullivan,

26th June 2015

Foreign Affairs, Defence and Trade Committee
Department of the Senate
PO Box 6100
Parliament House
Canberra ACT 2600
fadt.sen@aph.gov.au

Dear Senators,

re: Mental health of ADF serving personnel

Thank you for the opportunity to submit a submission to your committee looking into "The mental health of Australian Defence Force (ADF) personnel who have returned from combat, peacekeeping or other deployment".

My attached submission is with particular reference to:-

(j) *any other related matters.*

I hope that this submission provides the ADF with another avenue for better health outcomes for all ADF personnel.

Please note my attached covering letter.

Regards,

SUMMARY.

The percentage of ADF personnel who have an undiagnosed mental illness when they enter the ADF may be unknown. I was told 8%, it could be higher. However, I was one of them.

Nobody knows who these people are or when and why their mental illness will be aggravated. These people have no knowledge that they have an undiagnosed mental illness that is likely to play havoc with their health and military career.

There is an absolute lack of “duty of care” by the ADF toward those with an undiagnosed mental illness who have been selected by the ADF to operate on the same terms and conditions as those who do not have an undiagnosed mental illness. The odds are stacked squarely against them, yet the rules regarding employment, medical treatment, discharge and DVA care do not differentiate between those with or without an undiagnosed mental illness when they entered the ADF.

The ADF has no illness prevention system that can detect early stage mental illness, or mental illness in remission, nor provide treatment that will bring these ADF employees back to optimal health. The present medical approach and policy has been in place since Federation in 1901 and nothing has changed in 114 years. How many more years will it take before the Commonwealth decides that the present medical approach to mental illness detection and treatment within the ADF has not worked. It is not working, it has not worked and it never will work. Yet if you are one of the ones with an undiagnosed illness, God help you, as the present medical system certainly won't.

The present allopathic medical focus is on disease identification and treatment. This is where the present system is failing, not only for those with an undiagnosed illness, but also those who are starting to experience the early stages of mental illness. To fill this gap in ADF medical knowledge of early stage detection and treatment, the ADF needs to change the present allopathic model of treatment to an integrated, complimentary health care system, which has an emphasis on mental illness prevention. To do this we need to embrace the traditional medicine of India, Ayurveda.

I note that research out of America by:-

- Dr Bessell Van Der Kolk is showing similar results to my own personal experiences by using yoga in the treatment of PTSD in veterans, and
- Sudha Prathikanti, MD. Clinical Professor of Psychiatry, School of Medicine, University of California, San Francisco. Her “Integrative Psychiatry” is a healing approach that uses both conventional and complementary/ ayurvedic medicine to understand and treat psychiatric conditions. **(Appendix 1 - Complementary Medicine Practitioners)**

However, both of the above complimentary medicine practitioners are dealing with “post disease diagnosis” of PTSD and other mental illnesses. This is working for those with a “disease” but it would be far better if the focus was on a preventative medicine approach to prevent the emergence of PTSD in the first place. The following submission focuses on the

need to change from our existing model of allopathic medical care to a complimentary, preventative medicine model.

MY BACKGROUND:

As a young child I developed an anxiety disorder with panic attacks. I went to Western Australia as a jackaroo in 1966 and whilst there my childhood mental illness went into remission and I was then able to get on with my life. I joined the RAAF in 1978. I enjoyed good mental health until on operational service in January - February of 1986 when my childhood condition was aggravated, resulting in my administrative discharge from the RAAF in 1987 (after 9 years) with an "undiagnosed mental illness". Like many other service men and women I "hid" my mental illness condition from the RAAF as much as I could so I wasn't stigmatised and discharged on medical grounds as a "nutter".

In 1997 I applied to Department of Veteran Affairs for help for PTSD but was refused. I asked for reconsideration. They again refused to offer help. I fell into a hole and ended up in India. At this stage I was on 70% disability with Veteran Affairs, having started with 10% for mostly muscular - skeletal problems.

In December 1998 I followed the path of many other veterans with PTSD and travelled to Thailand and Malaysia. In 1999 I went to India to try and overcome my disability problems.

In 2003 I was given "Totally and Permanently Incapacitated" by DVA for accepted conditions only and shortly after that I was given a reduced Centrelink disability pension, which later was topped up by DVA to a full pension.

I have often thought of how to improve the outcomes for people like myself, who had done nothing wrong but just ended up in the wrong place at the wrong time, or those who had been selected to do "war service", discharged and left to fend for themselves as best they could, with no support until it is too late.

My submission below is heavily influenced from my own experiences in the ADF, and also in India, trying to heal myself from debilitating PTSD. I have tried allopathic medicine and many complimentary health treatments in Australia, Thailand and India. I also practice yoga everyday. In December 2013 I undertook an Ayurvedic panchakarma treatment in India which I repeated in Bali in November 2014, and it is these treatments that have produced the greatest change in my overall mental and physical health.

Unfortunately, trying to arrest and reverse a medical condition like PTSD takes time. Perhaps another one or 2 more treatments may be required before the anxiety and insomnia diminish. But change is happening, which is more than other health programs have achieved.

SOLUTION

Ayurvedic Complimentary Health Care Trial.

The Departments of Defence and Veteran Affairs need to conduct a trial to determine if the introduction of Ayurvedic Complimentary Medicine can:-

- Identify, and treat, those ADF personnel who have an undiagnosed mental illness that may lead to aggravated mental illness or PTSD if left untreated,
- Identify, and treat, those ADF personnel who exhibit Ayurvedic symptoms of early stage mental illness, or other diseases, to prevent the emergence of that disease,
- Reduce the incidence of mental illness within the ADF and DVA,
- Reduce the effects of mental illness on ADF personnel, and
- Reduce the severity of mental illness in former ADF members.

The principal objectives of Ayurveda are:-

- Maintenance and promotion of health,
- Prevention of disease, and
- Cure of sickness.

Mental Illness within the ADF

- Mental illness is a big problem within the Defence Forces and also for DVA, who are supposed to help veterans,
- There is no focus on mental illness prevention or early detection within the ADF,
- Perhaps 8% of new defence force recruits have an undiagnosed mental illness. I was one of them.
- People are very good at hiding their medical condition. I was one of them,
- I would not have been able to hide my medical condition from Ayurvedic doctors, and
- Western doctors do not have the necessary skills to detect a hidden or early stage medical condition.

(Part of my medical report by Professor Alexander McFarlane AO, dated 3rd July 2012)

The recently conducted ADF Mental Health Prevalence Study (McFarlane et al. Mental Health of the Australian Defence Force – 2010. ADF Mental Health Prevalence and Wellbeing study. Department of Defence, 2011, Canberra) highlighted that the prevalence of psychiatric disorders in the Australian Defence Force is substantially greater than that is known or documented in the medical files of defence force members. There are multiple issues of barriers to care and stigma that prevent defence force members seeking treatment. Equally, their chain of command do not identify or record the individual's symptoms and consequent behavioural difficulties. The absence of any record of Mr Sullivan suffering from a psychiatric disorder during his ADF service in my opinion is not inconsistent with him having had a significant disorder. **Rather, they highlight the problems of detection.** Furthermore, since 1998 there has been regular screening of troops returning from deployment and again six months post-deployment because of the recognition that much post-deployment morbidity has previously gone undocumented.

Mental illness, early diagnosis and knowledge.

There is a percentage of personnel entering the ADF with an undiagnosed mental illness. I was one of them. These undiagnosed mental illness conditions exist; when they will reemerge is unknown. Recent ADF statistics state that 8% of ADF deployment personnel have PTSD and 20% had suffered a mental disorder in the previous 12 months, but they do not reveal the extent in which previously undiagnosed mental illness contributed to these figures. It is possibly the 8% I had been told. (Appendix 2 - page 12)

For ADF members with mental health issues their illnesses have not been detected, nor treated, early enough. Debriefings post operational deployment may enable symptoms and experiences to be documented, which is very important, however that alone cannot address any underlying early stage, or undetected, mental illness that may exist in some ADF members. It is these ADF members that will benefit most from Ayurvedic detection and treatment. Ayurveda treats the cause of the early stage imbalance in the three life forces or energies, of vata, pita & kapha, which control the activities of the body, and thus bring the patient back to optimal health .

Ayurvedic detection of early stage disease then requires treatment to bring the body back into balance, thus helping the body to do what it does best, and that is to heal itself. Yes, that is what the body does. It heals itself; but it can only do this effectively if it is in balance. You can see this when you cut yourself. The body repairs the injury. However, for someone with diabetes, the healing process is long and difficult. Their body is out of balance and has a difficult job of trying to repair itself. Once the body starts to get out of balance, the body starts to exhibit signs that something is wrong (dry skin, chronic constipation, tics, gurgling stomach, insomnia, anxiety etc).

Ayurvedic medicines approach to disease prevention (Appendix 3 -see page 14) is in individuals having knowledge of their own bodies constitutional type of Vata, Pita & Kapha, and an understanding of what other factors like food, environment, workplace, etc, will aggravate their constitution, which may lead to mental illness or other disease. An Ayurvedic consultation will also determine whether or not the patients constitution is out of balance. (exhibiting signs of early stage disease) If it is, then the Ayurvedic doctors will advise treatment, some with herbal medication and others with Panchakarma (what I have had in India and Indonesia, a 5 and a 3 week detox with herbal medicine during and after treatment). These treatments rebalance the constitution,

Ayurvedic medicine has many diagnostic methods and Nadi Pariksha, or pulse diagnosis, is one of them.(Appendix 3 - see page 14, also Appendix 2 - page 12) Pulse diagnosis is an ancient ayurvedic technique of diagnosis. It can accurately diagnose both physical, mental and emotional diseases as well as imbalances by determining the state of the three dosas, or energy types, of Vata, Pita and Kapha.

By balancing the three doshas, (Vata, Pita & Kapha) the following goals can be achieved:

- Prevention of many diseases before they take hold,
- In many cases, slowing down or reversing the disease process, and
- Assistance in becoming totally healthy: physically, mentally, and spiritually

Self healing begins once the body has been rebalanced.

Ayurvedic Approach to Disease

Traditional medicine, including Ayurvedic, maintains that disease takes a long time to manifest. You don't just wake up one day with cancer, arthritis, diabetes or PTSD. If you do receive a disease diagnosis, it's because the disease has been progressing over a long period of time, often decades. **"The 6 stages of Disease" (Appendix 4)** If you have an undiagnosed mental illness the illness is already there, it is just that western medicine cannot detect the early stages of mental illness or mental illness in remission.

What causes the disease in the first place??

In traditional medicine in India (Ayurveda), China (Traditional Chinese Medicine) and Indonesia (Jamu) the cause of disease is because the body is out of balance. Traditional medical practitioners rebalance the patients body and then the body will start to heal itself. Traditional medicines primary aim is to "maintain the health of the healthy patient" so that it can heal itself easily. Sometimes some medicine may be necessary to help keep the body to balance, sometimes a panchakarma detox is required so that the body can do what it does naturally, which is to heal itself. This approach is called disease prevention.

Once the body is rebalanced, and the patient follows the doctors instructions, the patient will be able to live a normal life, follow their chosen career path and continue to work within the ADF or post ADF discharge. However, they will need to have regular checkups with an Ayurvedic doctor to ensure that they are keeping "balanced"..

Depression often co-occurs with PTSD. Western medicine cannot identify those depressed patients who may self harm or commit suicide. Ayurvedic medicine has a long history with psychiatric diseases, including those with depression, who are diagnosed on their type of depression; Vata, Pitta or Kapha. **It is worth noting that people suffering from a Pita depression may commit suicide or engage in self destructive habits. (Appendix 5)** I am sure every GP in the country would consider this information to be invaluable for their treatment of their patients with depression.

I believe that if I had had an Ayurvedic consultation, and treatment, upon my return to Australia from operational service in 1986, (when I was highly stressed after suffering a breakdown whilst overseas) and perhaps again before discharge in 1987, I would not have fallen into a hole in 1998, but would have remained a productive member of society with my self respect, and dignity, intact.

In my case it would have been very helpful to have known what I could do to help my body heal. However, due to lack of knowledge I was completely in the dark, and that in hindsight the things I thought would help were actually aggravating the situation. The best time to gain knowledge is when you are young and in good health, not when you are in your 60's and suffering from PTSD.

Change Your Mind - Change The Policy & Change The Outcomes.

The Commonwealth can continue with it's present mindset of post disease intervention and treatment, or it can change it's mind & change the ADF medical policy to include Ayurvedic preventative medicine as a part of the ADF health program; and therefore change the health outcomes for all ADF personnel, including those with an undetected mental illness.

The Trial.

The trial should be for 10 years and followed up for the next 10 years.

- 20,000 Defence Force personnel to be involved in the trial over a 10 year period and followed up by DVA after they are discharged from ADF.
- Yearly ongoing - 2000 new ADF personnel enter the trial.
- All ADF selected personnel have a medical consultation with ADF doctors. Blood tests, medical history and medication listed. Patient then referred to Ayurvedic Doctor.
- Have 20 Ayurvedic doctors from India and Australia, managed by an Ayurvedic Professor to oversee the trial. Each consultation 50 to 60 minutes. A full report and recommended treatment if required.
- 4 doctors remain to help review the results, remainder return home.
- Results analysed by Menzies School of Health Research, Darwin
- Go to Canberra for meeting with interested parties. Politicians, Defence, Indian doctors etc to discuss the results and treatment required.
- Remaining Indian doctors return to India. All up this could be concluded within 4 to 6 months with yearly reviews. In year 2 we may need permanent Ayurvedic doctors.

For 2000 ADF (all services) personnel each year;

Suggested mix, can be varied.

400 - with operational service, (war like)	under 30 years age.
400 - with operational service, (war like)	over 30 years of age
300 - with operational service, (non war like)	any age.
100 - non operational service,	3 to 10 years service.
100 - non operational service,	11 to 40 years service.
100 - pre discharge from ADF,	any age or length of service.
100 - disciplinary problems,	any age or length of service.
200 - chronic health problems,	any age or length of service.
300 - new recruits,	any age.

Expected Trial Results

I expect that the introduction of an Ayurvedic complimentary medicine trial will, over time, result in:-

- Behavioural changes in individuals taking responsibility for their own health,
- Awareness of ones individual constitution and how to keep the body “in balance”,
- Awareness that preventative medicine and treatment is available and effective,
- A decrease in the number of ADF mental health issues,
- A reduction in discipline problems,
- A decrease in chronic medical problems, and
- A decrease in the numbers of DVA clients with mental illness and / or severity of mental illness.

The trial will also reveal undetected medical problems within the ADF. Mostly early stage imbalance and treatable with herbal medicine and awareness of lifestyle issues (food and environment), although some, with advanced medical problems, will require panchakarma treatment to bring their bodies back into balance. 3 or 4 treatments may be necessary with some chronic cases. The older the patient, the age of the chronic conditions, the longer it takes to bring the body back into balance.

Today, “70% of Australians used complimentary and alternative medicine” as part of their health care program and it will increase. **(Appendix 2 - Blackmores)** The reason it is increasing is the belief that western medicine no longer has all the answers. The official ADF medical system also needs to acknowledge that it too does not have all the answers, and therefore needs to put into place an integrated complimentary health care system with an emphasis on prevention. Keeping ADF personnel healthy will have positive outcomes for the individuals concerned, their families, communities and Australia as well.

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A trial is like an insurance policy.

If things go bad at least you can say we are looking at alternatives.
do nothing at all is to confirm the status quo — “we are happy as things are”.

To

CONCLUSION

Western and traditional medical systems differ in their approach to treatment, however this “difference” must not be at the expense of ADF members health. They can discuss their differences over a beer, not with the lives and mental illness of ADF personnel.

At present those ADF personnel who have an undiagnosed mental illness, or early stage mental illness, are actively discriminated against by the ADF as they do not have a preventative medicine program in place to detect and treat their conditions before they emerge as hard to treat diseases like PTSD, with subsequent loss of employment and possibly their life.

Ayurveda has 6 small steps to preventing illness. These are:-

The first step is knowledge. What your bodies constitution type is and what aggravates it,

The second step is what you can do to help support your body while you continue with your chosen career,

The third step is to follow the guidance you have been given,

The fourth step is becoming aware of what your body is telling you, e.g. constipation, gurgling intestines, ringing in the ears, cracking and popping joints, worry, etc,

The fifth step, is get an Ayurvedic check-up, and

The sixth step, if necessary, is having panchakarma (detox) treatment to rid the body of accumulated toxins to quickly help the body rebalance.

ADF personnel returning from operational service must have an Ayurvedic consultation to quickly address imbalance if it is there. Panchakarma treatment may be necessary. It is vitally important that the ADF do everything it can to treat the emergence of mental illness early, and having an Ayurvedic preventative medicine program in place is the best way to do this.

It costs a a lot of money to train ADF personnel and having them suffer from illness, resulting in discharge, and subsequent loss of any ability to work, is of no benefit to the ADF or Australia. Rather, a program of preventative medicine to keep these people healthy will have far longer positive outcomes for not only the individual, but for their families, communities and Australia as well.

The Commonwealth will focus on the cost of implementing Ayurvedic preventative medicine into the ADF health program, however the real focus needs to be on the benefit to the country by having healthy citizens rather than unhealthy ones. The direct cost incurred may be offset by lower DVA expenditure in the longer term. The real advantage though would be in having ADF personnel remaining productive, healthy, tax paying citizens actively contributing to their society both within and post ADF employment with no mental illness or PTSD present.

“The modern medical system is adept at dealing with crisis, but the growth in biomedical science in the past century seems to have caused many of us to lose sight of what Ayurveda has told us all along: We all have incredible power within to heal ourselves”. (Carrie Demers, MD, (Appendix 1))

Don Sullivan 26/6/2015

Appendix 1

Complimentary Medicine Practitioners.

Dr. Bessel van der Kolk

http://www.traumacenter.org/about/about_landing.php

Bessel A. van der Kolk MD. has been active as a clinician, researcher and teacher in the area of post traumatic stress and related phenomena since the 1970s. His work integrates developmental, biological, psychodynamic and interpersonal aspects of the impact of trauma and its treatment. His book Psychological Trauma was the first integrative text on the subject, painting the far ranging impact of trauma on the entire person and the range of therapeutic issues which need to be addressed for recovery.

Yoga and Post-traumatic stress disorder --Integral Yoga Magazine -An Interview with Bessel van der Kolk, MD

<http://www.traumacenter.org/clients/MagInside.Su09.p12-13.pdf>

Sudha Prathikanti, MD

Clinical Professor of Psychiatry, School of Medicine, University of California, San Francisco.

Integrative Psychiatry is a healing approach that uses both conventional and complementary/alternative medicine to understand and treat psychiatric conditions.

An Integrative Psychiatrist is attuned to the many dimensions that affect emotional distress and wellness. These dimensions include physical, emotional, interpersonal, behavioural, nutritional, environmental and spiritual elements.

Integrative Psychiatry emphasises the capacity of each person to promote his or her own mental health, and enhances self-awareness and resources for self-care.

https://www.youtube.com/watch?v=iTOJ8c_rk8&list=FLualFkCfMBv_fwn_3RIM7Oq

1 hour video on an overview of ayurvedic medicine by DR Sudha Prathikanti. Excellent!!!!

Carrie Demers MD, Honesdale, Pennsylvania, 18431. USA.

Board-certified in internal medicine, Carrie Demers, MD, is a holistic physician who blends modern medicine with traditional approaches to health. After receiving her medical degree from the University of Cincinnati, Dr. Demers went on to study massage, homeopathy, nutrition, herbal medicine, yoga, and ayurveda. She has been the Director of the Himalayan Institute Total Health Centre for the last 16 years. Widely recognised for her expertise, Dr. Demers has been interviewed by numerous magazines and newspapers and lectures nationally on holistic health and ayurveda. She is a frequent contributor to Yoga International.

<https://yogainternational.com/article/view/ayurveda-the-medicine-of-hope>

Dandenong Neurology, 136 David Street Dandenong, VIC 3175

Dandenong Neurology is a full service clinic specialising in neurology, neuropsychology and geriatric services. Our professional team of highly skilled neurologists, specialists and therapists, diagnose and treat all types of neurological and psychological disorders with a focus on providing our patients with a higher quality of life. Alternative Medicine for Neurological Disorders include Acupuncture, Ayurveda and Yoga

(See “ Ayurveda and Neurological Diseases Patient Education” below. **Annex 4**)

<http://www.dandenongneurology.com.au>

Alakananda Ma — M.B., B.S. (Lond.)

<http://www.alandiashram.org/about/alakananda.html>

Alakananda Devi (Alakananda Ma) was born in 1951 in Melton Mowbray, U.K. and was raised in both the Jewish and Christian faiths. In 1976, Alakananda graduated as a physician from St Bartholemws Hospital Medical College, London University. She then spent five years in Catholic convents and Abbeys, making her novitiate in Holy Cross Cistercian Abbey, England, before travelling to India to study with Father Bede Griffiths at Shantivanam. There she met Sadananda who introduced her to Raghudas Maharaj, the hidden master who was to be her guru. She also met Dr. Vasant Lad, her Ayurveda teacher in Poona in 1980. Through her studies with Dr. Lad, Alakananda became one of the first western physicians to take up Ayurveda, and became one of Dr. Lad's first students.

Excellent articles on many medical conditions from an ayurvedic approach.

www.alandiashram.org/school/school_html/articles.html

<http://>

Appendix 2

MISCELLANEOUS INFORMATION

Blackmores.

Approximately 70% of Australians use complimentary medicine.

Blackmores vitamin manufacturer funds million-dollar complementary medicine chair at University of Sydney

http://www.abc.net.au/news/2015-05-27/blackmores-university-of-sydney-in-deal-over-chair-position/6498528?WT.ac=statenews_nsw 28th May 2015

Ayurvedic Video - Rheumatoid Arthritis

https://www.youtube.com/watch?v=JzixeGFXs_M

This is rheumatoid arthritis, but it explains how ayurvedic medicine considers the gastro-intestinal tract becomes the starting place for disease.

All types of arthritis comes under rheumatoid arthritis in ayurvedic medicine.

MENTAL HEALTH IN THE AUSTRALIAN DEFENCE FORCE, POST TRAUMATIC STRESS DISORDER

28FEB2013

<https://www.facebook.com/SoldierOnAustralia/posts/521131957938620>

Around 8% of serving ADF personnel who had been deployed suffer from PTSD, according to a 2010 study. The ADF Mental Health Prevalence and Wellbeing Study -- which found nearly 2491 of 51,000 staff deployed between 2002-2009 suffered from PTSD -- is the most recent ADF data available.

But that 8% only covers ADF staff with diagnosed PTSD. One in five in the 2010 study had suffered a mental disorder in the previous 12 months and more than half of the ADF had battled anxiety, alcohol or affective disorders at some stage in their life.

With Australian combat troops stretched across Iraq, Afghanistan and the Pacific in recent years, veteran organisations put the rate of PTSD and combat stress at closer to 30%.

Pulse Diagnosis <http://srisripanchakarma.org/diagnosis/>

Nadi Pareeksha is an ancient Ayurvedic technique of diagnosis through the pulse. It can accurately diagnose physical, mental and emotional imbalances as well as diseases. Each cell in our body possesses its own intelligence. Nadi Pareeksha studies the communication of this intelligence in the form of vibrations. Nadi Pareeksha understands the vibratory frequency of the pulse at various levels. Nadi Pareeksha is comprehensive and reaches the root cause of health issues and does not just address the symptoms.

Nadi Pareeksha forewarns potential health risks and gives an insight on how to optimise your health in accordance with your body constitution. Even subtler factors like emotional issues or specific thought patterns that manifest into physical ailments are understood. It gives you a detailed and accurate personalised and individual prognosis.

Appendix 3

Ayurveda Concepts

National Institute of Ayurveda- Delhi <http://nia.nic.in/?ref=12&id=38>

Ayurveda means 'Science of Life'. It deals with each and every aspect of human life. Its first objective is to maintain the health and happiness while the next is to manage and restore the status of health and productive state of mind. Ayurveda offers wonderful tools for better life style. It gives equal importance to our body, mind and soul ; therefore works with holistic approach.

The Body Matrix

Life in Ayurveda is conceived as the union of body, senses, mind and soul. The living man is a conglomeration of three humours (Vata, Pitta &Kapha), seven basic tissues (Rasa, Rakta, Mansa, Meda, Asthi, Majja & Shukra) and the waste products(Mala) of the body such as faeces, urine and sweat. Thus the total body matrix comprises of the humours, the tissues and the waste products of the body. The growth and decay of this body matrix and its constituents revolve around food which gets processed into humours, tissues and wastes. Ingestion, digestion, absorption, assimilation and metabolism of food have an interplay in health and disease which are significantly affected by psychological mechanisms as well as by bio-fire(Agni).

Panchamahabhutas: The Five Basic Elements

According to Ayurveda all objects in the universe including human body are composed of five basic elements (Panchamahabhutas) namely, Akash (Ether), Vayu (Air), Agni (Fire), Jala (Water) and Prithvi (Earth). There is a balanced condensation of these elements in different proportions to suit the needs and requirements of different structures and functions of the body matrix and its parts. The growth and development of the body matrix depends on its nutrition, i.e. on food. The food, in turn, is composed of the above five elements, which replenish or nourish the like elements of the body after the action of bio-fire (Agni). The tissues of the body are the structural whereas humours are physiological entities, derived from different combinations and permutations of Panchamahabhutas.

Health and Sickness

Health or sickness depends on the presence or absence of a balanced state of the total body matrix including the balance between its different constituents. Both the intrinsic and extrinsic factors can cause disturbance in the natural equilibrium giving rise to disease. This loss of equilibrium can happen by dietary indiscrimination, undesirable habits and non-observance of rules of healthy living. Seasonal abnormalities, improper exercise or erratic application of sense organs and incompatible actions of the body and mind can also result in creating disturbance of the existing normal balance. The treatment consists of restoring the balance of disturbed body-mind matrix through regulating diet, correcting life-routine and behaviour, administration of drugs and resorting to preventive Ayurvedic Panchakarma and Rasayana therapy.

Diagnostic Methodology

Ayurvedic approach of diagnosis is very unique and different from conventional medicine. An Ayurveda physician examines patient and disease both for confirming the diagnosis and status of disease.. The physician takes a careful note of the patient's internal physiological characteristics and mental disposition. He also studies such other factors as the affected bodily tissues, humours, the site at which the disease is located, patient's resistance and vitality, his daily routine, dietary habits, the gravity of clinical conditions, condition of digestion and details of personal, social, economic and environmental situation of the patient. The diagnosis also involves various other examinations, like- Pulse examination, Urine examination, Tongue examination etc.

Preventive Approach Based on the Concepts of Aetio-Pathogenesis

Ayurveda has developed a very vivid analytical description of the stages and events that take place since the causative factors commence to operate till the final manifestation of disease. This gives this system an additional advantage of knowing that possible onset of disease much before the latent symptoms become apparent. This very much enhances the preventive role of this system of medicine by making it possible to take proper and effective steps in advance, to arrest further progress in pathogenesis or to take suitable therapeutic measures to curb the disease in its earliest stage of onset.

Treatment Approach

The basic therapeutic approach is, 'that alone is the right treatment which makes for health and he alone is the best doctor who frees one from disease'. This sums up the principal objectives of Ayurveda, i.e. maintenance and promotion of health, prevention of disease and cure of sickness.

Treatment of the disease consists in avoiding causative factors responsible for disequilibrium of the body matrix or of any of its constituent parts through the use of Panchkarma procedures, medicines, suitable diet, activity and regimen for restoring the balance and strengthening the body mechanisms to prevent or minimise future occurrence of the disease.

Normally treatment measures involve use of medicines, specific diet and prescribed activity routine. Use of these three measures is done in two ways. In one approach of treatment the three measures antagonise the disease by counteracting the etiological factors and various manifestations of the disease. In the second approach the same three measures of medicine, diet and activity are targeted to exert effects similar to the etiological factors and manifestations of the disease process. These two types of therapeutic approaches are respectively known as Vipreeta and Vipreetarthkari treatments.

For successful administration of a treatment four things are essential. These are- physician, medicaments, nursing personnel and the patient. The physician comes first in order of importance. He must possess technical skill, scientific knowledge, purity and human understanding. The physician should use his knowledge with humility, wisdom and in the service of humanity. Next in importance comes food and drugs. These are supposed to be of high quality, wide application, grown and prepared following approved procedures and should

be available adequately. The third component of every successful treatment is the role of nursing personnel who should have good knowledge of nursing, must know the skills of their art and be affectionate, sympathetic, intelligent, neat & clean and resourceful. The fourth component is the patient himself who should be cooperative and obedient to follow instructions of the physician, able to describe ailments and ready to provide all that may be needed for treatment.

Types of Treatment: The treatment of disease can broadly be classified as:

- a. Shodhana therapy (Purification Treatment)
- b. Shamana therapy (Palliative Treatment)
- c. Pathya Vyavastha (Prescription of diet and activity)
- d. Nidan Parivarjan (Avoidance of disease causing and aggravating factors)
- e. Satvavajaya (Psychotherapy)
- f. Rasayana therapy (use of immunomodulators and rejuvenation medicines)

(a) Shodhana treatment aims at removal of the causative factors of somatic and psychosomatic diseases. The process involves internal and external purification. The usual practices involved are Panchakarma (medically induced Emesis, Purgation, Oil Enema, Decoction enema and Nasal administration of medicines), Pre-panchkarma procedures (external and internal oleation and induced sweating). Panchakarma treatment focuses on metabolic management. It provides needed purificatory effect, besides conferring therapeutic benefits. This treatment is especially helpful in neurological disorders, musculoskeletal disease conditions, certain vascular or neuro-vascular states, respiratory diseases, metabolic and degenerative disorders.

(b) Shamana therapy involves suppression of vitiated humours (doshas). The process by which disturbed humour subsides or returns to normal without creating imbalance of other humours is known as shamana. This treatment is achieved by use of appetisers, digestives, exercise and exposure to sun, fresh air etc. In this form of treatment, palliatives and sedatives are used.

(c) Pathya Vyavastha comprises indications and contraindications in respect of diet, activity, habits and emotional status. This is done with a view to enhance the effects of therapeutic measures and to impede the pathogenetic processes. Emphasis on do's and don'ts of diet etc is laid with the aim to stimulate Agni and optimise digestion and assimilation of food in order to ensure strength of tissues.

Importance of Diet in Ayurvedic Treatment. In Ayurveda, regulation of diet as therapy has great importance. This is because it considers human body as the product of food. An individual's mental and spiritual development as well as his temperament is influenced by the quality of food consumed by him. Food in human body is transformed first into Rasa and then successive processes involve its conversion into rakta (blood), mamsa (muscle), meda (fat), asthi (bone), majja (bone-marrow), shukra (reproductive elements) and ojas. **Thus, food is**

basic to all the metabolic transformations and life activities. The concept of compatibility and incompatibility of food ingredients also offers unique opportunity for the selection of food for better health.

(d) Nidan Parivarjan is to avoid the known disease causing factors in diet and lifestyle of the patient. It also encompasses the idea to refrain from precipitating or aggravating factors of the disease.

(e) Satvavajaya is concerned mainly with the area of mental disturbances. This includes restraining the mind from desires for unwholesome objects and cultivation of courage, memory and concentration. The study of psychology and psychiatry have been developed extensively in Ayurveda and have wide range of approaches in the treatment of mental disorders.

(f) Rasayana therapy deals with promotion of strength and vitality. The integrity of body matrix, promotion of memory, intelligence, immunity against the disease, the preservation of youth, luster and complexion and maintenance of optimum strength of the body and senses are some of the positive benefits credited to this treatment. Prevention of premature wear and tear of body tissues and promotion of total health content of an individual are the roles that Rasayana therapy plays.

Prakriti: The Unique Identity of Individuals

The concept of prakriti offers an individualised approach for prevention and management of diseases. It is an essential tool of Ayurveda which helps to plan and live healthy life style. It provides information about physical and mental constitution of an individual.

Strength of Ayurveda

Ayurveda offers effective and safe solution for various health problems like Life Style disorders, degenerative conditions, neuromuscular disorders, allergies etc. Prakriti-based counselling helps to enjoy happy and healthy life. Immune-Modulator approach helps to boost the immunity for prevention of various infections, especially in children.

The Detoxification and Healing Process

History tells us that around five thousands of years ago, one will find mention of the principles of Panchakarma. Going through the books about the history of Ayurvedic medicine, we find that physicians of Greek, Egypt, Mesopotamia, Persia and South America, due to different reasons, were using various methods of Panchakarma therapies. It is general belief in Ayurvedic circles, the Indian culture started in Vedic times. Ayurvedic classics mention that this particular therapy eradicates diseases permanently and leaves no chance for relapse. Panchakarma, the essence of Ayurvedic treatment, offers systematic treatment by eliminating toxins and impurities in the body. According to the Charaka Samhita, the body normally uses three routes to eliminate waste products and toxins: the mouth, anus and pores of the skin. The three doshas act as the vehicle that carries ama either upward, downward or through the periphery. Pancha means five and karma means action, therefore, Ayurveda believes, that

apart from the many subsidiary treatments, there are five main action procedures that will eliminate toxins from the tissues in the body.

Ayurveda offers complete care for many diseases. Through its holistic approach towards diseases and tries to maintain harmony of the body, mind and senses. Just like a car needs annual maintenance servicing Human body which undergoes regular wear & tear also needs to be cleansed and rejuvenated regularly. Ayurveda advises panchakarma treatment for the same.

Panchakarma and Ageing:

Vata Dosha is predominant as you age and ailments like joint pain, osteoporosis, constipation, respiratory disorder, weak memory and weak eye sight are common. Hence the Panchakarma treatment is recommended for elderly people for rejuvenating.

Appendix 4

The 6 stages of Disease

<http://www.debbyandersen.com/2014/03/6-stages-disease-ayurveda/>

Disease takes a long time to manifest. You don't just wake up one day with cancer or arthritis or diabetes. If you do receive a disease diagnosis, it's because the disease has been progressing over a long period of time, often decades.

Ayurveda defines disease as occurring when the **dosha (vata, pitta, or kapha)** enters a particular bodily tissue or dhatu. According to Ayurveda, there are seven bodily tissues: plasma, blood, muscle, fat, bone, nerve, and reproductive tissues. When a dosha enters one of these tissues, due to a weakness in that particular tissue (often from trauma or family history), the dosha begins to affect the physical structure of the tissue and cause disease.

Ayurveda describes six distinct stages in the development of a disease. Unfortunately, western medicine often doesn't recognise the early symptoms of the disease process. Fortunately, Ayurveda can offer us some answers where western medicine falls short. If we can learn to recognise the warning signs, we stand a much better chance of reversing the progression of disease before it begins to damage our body's tissues.

- 1. Accumulation.** The first thing that happens in the disease process is an accumulation of the dosha, usually in the dosha's "home" in the GI tract. **Vata** lives in the colon, **pita** in the small intestine, and **kapha** in the stomach. This stage is relatively minor, and often the body's wisdom corrects the imbalance by intuitively guiding us to avoid the causative factors until the symptoms have passed. Examples of this stage include heaviness in the stomach or poor appetite (kapha), pain in the abdomen or intense hunger (pitta), or constipation, gas, and bloating (vata).
- 2. Provocation.** After a dosha has accumulated, if the body is unable to correct the imbalance our symptoms may worsen. These symptoms often become chronic, but since they're only mildly uncomfortable most of us ignore these symptoms or suppress them with over-the-counter medications. For example, kapha moving into this stage may lead to excess mucous, sinus congestion, cold, cough, or excessive salivation. Pitta moving into this stage can lead to heartburn, acid indigestion, or nausea. And Vata moving into this stage can lead to abdominal distention or pain, gurgling intestines, breathlessness, or chronic constipation.
- 3. Spreading.** Once the dosha has accumulated and been provoked, if it is not brought back into balance it begins to spread from the GI tract into the general circulation. Symptoms here may include water retention, increased sinus congestion, lymphatic congestion, and a generalised heavy feeling (kapha), hives, rashes, acne, burning sensations, and intense heartburn (pitta), or dry skin, cold hands and feet, ringing in the ears, and possibly heart palpitations (vata).

4. **Deposition.** This is the stage where the dosha, after moving through the circulation, finds a weak tissue and plants itself in that tissue. This is the beginning of actual disease according to Ayurveda. Symptoms will vary based on the tissue that the dosha has entered. For example, if vata dosha enters the bone tissue, it can lead to cracking and popping joints. In this stage, only the function of the tissue is affected. The structure of the tissue remains intact unless it is untreated and progresses to the next stage.
5. **Manifestation of disease.** This is the stage where western medicine will give a patient a clinical diagnosis. The doshas begin to break down the actual structure of the tissues. For example, in the case of vata entering the bone tissue, it could result in osteoarthritis or osteopenia. After the structure of the tissues has begun to deteriorate, it is much more difficult to reverse the progression of disease.
6. **Complications.** In this stage of the disease process, the dosha has severely damaged the tissue it is affecting and may begin to affect the surrounding tissues, resulting in additional complications. In the above example, this is where vata in the bone tissue completely breaks down the joints and a replacement is needed, or it becomes full-blown osteoporosis. Treatment is very difficult if not impossible at this stage—often we can only manage the disease and slow its progression.

The good news is, this progression of disease usually takes many years. And if we bring the aggravated dosha back into balance before the fifth stage of disease, we stand a good chance of reversing the disease process and restoring our health.

Appendix 5

Depression, Anxiety and Ayurveda

<http://www.ayurclinic.com.au/treatment/depression-ayurveda/>

Depression is an illness affecting a vast number of people in the globe with an estimated 15% of people experiencing severe, chronic depression at some point in their lives.

The number of people dealing with depression is doubling every 10 years. While many medications have been developed to deal with this issue and they can be necessary in severe cases, generally most individuals will receive the same type of treatment and the root cause may go unchecked.

Depression and anxiety have become an inseparable part of modern man's life. Depression is usually the result of old unresolved emotional problems that have not been addressed, often from childhood.

Signs and Symptoms of Depression

- Excessive fatigue and muscle weakness
- Palpitations and headaches
- Sweating and tremors
- Shortness of breath
- Indigestion and stomach upsets
- Interrupted sleep and seeing nightmares

Depression: An Ayurvedic Perspective

Our level of consciousness is considered to have different sheaths. Our "self" resides in our heart which is the seat for the blissful sheath or Anandamaya kosha.

Another kosha of mind other than the heart is the manomaya kosha. When we are hurt or shocked or a sorrowful incident occurs, we use our mind at that moment to construct a protective barrier around ourselves. In some cases this barrier causes one to lose access to the essential self and the result is depression.

Free flow of Prana allows the doshas (bodily humors) to balance, the seven dhatus (tissues) to develop, and the gross channels (srothas) of circulation, like blood and lymph, to move. When exposed to etiological factors, the flow of energy or prana shakthi is also restricted and the person gradually loses interest in life.

Depression is a kapha predominant imbalance. Vata and Pita may also go out of balance by the exposure to its etiological factors. Vata is vitiated by experiences that induce fear, terror, anxiety, irregular eating habit, pattern of sleep and all forms of excessive movement.

Pita dosha is associated with metabolism of all things: food, emotions, and experiences. When emotional experiences cannot be digested they accumulate in the body and cause dosha disturbances. Alcohol, verbal abuse, excessive spices and over ambition will create Pita depression which manifests as anger and violence.

It is worth noting that people suffering from a Pita depression may commit suicide or engage in self destructive habits.

Initially the brain's powerful changes in electrochemistry cause Vata imbalance, this triggers a loss of enzymatic activities in the metabolism or Pita imbalance. Kapha responds by trying to provide a protective sheath to slow everything down. This shut down mechanism, brings about heaviness, darkness, and stagnation.

This condition is interpreted as the negative message of hopelessness and depression.

Ayurveda Line of Treatment

Treatment involves thorough understanding of the patients unique constitution (Prakruti) and state of imbalance or vikruti of doshas. Ayurveda takes both the physical and mental plane into consideration while designing the treatment protocol. This system utilises herbs and treatment procedures to correct the imbalances created in the mental plane of doshas.

Gradually the person moves towards his natural prakriti (doshas in balanced state) and the mansikaroga (mental disorders) vanishes. **Treatment depends on the willingness of the patient. He or she should follow the guidelines of the physician and make the necessary lifestyle changes.**

Depression and Anxiety Treatment Procedures with Ayurveda

Abhyanga Oil Massage Massage with suitable oils is good in relieving depression.

Njavara Kizhi Heating procedure by using cooked njavara rice in milky decoction (Ksheera kashaya) of root of Bala or Sida rhombifolia.

Nasya Nasal administration of suitable medicated oils. This procedure is believed to release drugs through blood brain barrier.

Shirodhara Pouring of herbal oil on the forehead to promote relaxation.

Herbal Fumigation Controlled inhalation of fumes of herbs such as Guggulu, Jatamansi, Vacha (Acorus Calamus) etc are useful for this condition.

Herbs for Depression and Anxiety

1. **Ashwagandha** or Withania Somnifera can very effectively solve problems like manic depression, anxiety disorders, mood phobias etc.
2. **Brahmi** or Bacopa Monnieri is a nervine tonic that enhances mental ability. It calms and soothes the mind.
3. **Jatamansi** or Nardostachys Jatamnsi eliminates depressive and negative thoughts. It channelizes the mind towards positivism and calms the mind.
4. **Guggulu** or Commiphora Mukul contains a special mind calming chemical called guggulsterones. This chemical can effectively relieve depression.
5. **Turmeric** or Curcuma Longa can treat depression caused from seasonal changes.

Depression and Anxiety Diet

The person must not eat to full capacity. Hot, spicy and pungent tastes must be avoided as these will aggravate the senses further. Fluids and fresh vegetables (in salads) must become an important part of every meal. Tea and coffee may be taken occasionally to stimulate the brain.

Most people with depression lose their appetite and desire to eat. For such people, food must not be forced, or it could lead to vomiting. When such a disinterest in food occurs, fruits can be consumed. A diet rich in fruits is beneficial in the treatment of depression.

An ideal diet which will assist in maintaining physical and mental health is suggested.

Depression and Anxiety Mental Qualities

Satwa, Rajasa and Thamasa are the three mental qualities.

Satwik mental quality activates a persons cleanliness, intellect, happiness, positive thoughts and confidence.

Rajasic quality induces dynamism, talkativeness, ego, anger etc .

Thamasik quality activates lack of intelligence, fear, excessive sleep and lack of motivation etc.

Harmonic equilibrium of these three mental qualities results in mental health. For a patient of depression achieving and sustaining equilibrium of these three qualities of mind is inevitable.

Food is divided in to Satwika, Rajasa and Thamasa activating types. Satwika ahara should be strictly followed as per the physician's suggestion. This includes vegetables, fruits, non spicy fresh foods.

Yoga and Exercises for Depression and Anxiety

Engage in breathing, yoga and physical exercises to strengthen the mind and body. This keeps the channels of the body clean and allows proper flow of mental energy and nutrients.

Praanayama and yoga must become an important part of a person's daily routine. This helps to concentrate the mind on positive thoughts and a recurrence of depression can be prevented.

Yogic asanas that are beneficial to people with depression are bhujangasana, halasana, paschimottasana, sarvangasana, shalabhasana, shavasana and vakrasana.

Pranayama, yoga to be done only as per doctors advice.

Dos and Don'ts for Depression and Anxiety

Do's

- Listen to soft music
- Exercise regularly and take brisk walks to fight depression
- Expose yourself to bright sunlight
- Meditate
- Avoid alcohol, sweets and caffeine

Don'ts

- Don't indulge in negative thinking
- Avoid consuming stimulant or processed food
- Refrain from consuming excessive calories

Annex A - EXTRA READING

Ayurveda and Neurological Diseases:

[http://](http://www.dandenongneurology.com.au/index.php/patient-info-centre/ayurveda-and-neurological-diseases)

www.dandenongneurology.com.au/index.php/patient-info-centre/ayurveda-and-neurological-diseases

This is a complete and integrated system of natural health care which looks after the mental, physical and emotional sides of life. Ayurveda medicine is a system of traditional medicine native to India, which uses a range of treatments, including Panchakarma ('five actions'), yoga, massage and herbal medicine, to encourage health and wellbeing. The aim of Ayurvedic medicine is to create such a state of balance or health that the individual experiences permanent and profound harmony in body, mind and senses.

Ayurvedic medicine removes the root causes of diseases without any side effects. By practicing Ayurvedic medicine and yoga, we can prevent diseases such as Insomnia, psychiatric diseases, autoimmune diseases, hearts disease, stroke, many cancers, asthma, diabetes, obesity, chronic kidney diseases, arthritis, gout, osteoporosis, Alzheimer's diseases, Parkinson's diseases, hair loss, infertility and more. In other words, we can say Ayurvedic medicine is the best preventive Medicine.

Ayurveda considers neurological disorders to be the result of a Vata disorder. The vitiation of Vata dosha causes an imbalance and disharmony in the human system that leads to neurological disorders. Ayurvedic treatments for neurological disorders will aim to rectify this Vata imbalance and bring the Vata dosha in harmony with pita and Kapha dosha so as to eliminate every type of disease in an individual.

Our Ayurvedic physician treats a few of the neurological diseases that are more common, including: Alzheimer's disease, Epilepsy, Migraine and Headache, Multiple Sclerosis, Parkinson's disease, Paralysis and Sleep Disorders. It is also helpful in chronic pain syndromes.

Also, Ayurveda can help in some movement disorders such as Restless Leg Syndrome,, Ataxia, and tremors.

Ayurvedic treatments involve Ayurvedic massage, Panchakarma treatment, Shirodhara, Sirovasti, Vasti treatment, Virechan treatment, Vamanam treatment, Indian head massage and herbal steam.

Parkinson's disease

Ayurvedic treatments for Parkinson's disease centres on rectifying and balancing the vitiated vata so that all the three doshas work in perfect harmony in the human body. Ayurveda considers Parkinson's disease to be the result of vitiated Vata. It is vata that controls the overall level of balances and activation of the nervous system in an individual. Ayurvedic treatments for Parkinson's disease will be done after a complete analysis of the patient, time of onset, physical condition, history of previous disease in the family etc. Ayurvedic therapies will consist of Panchakarma treatments and internal medicines. Vasti, Shirodhara, Ayurvedic massages and sirovasti have been found to be effective in arresting the disease and aiding in the recovery process.

Alzheimer's Disease

Ayurveda considers vata imbalance to be the primary cause of Alzheimer's disease. Vata imbalances are common in elderly individuals. Ayurveda treatment for Alzheimer's disease concentrates on rectifying and restoring the vata imbalance with treatments for Alzheimer's disease that include medicines to prevent degeneration and strengthening of the brain. Panchakarma treatments, rasayana therapies and diet regulations are all part of the recommended Ayurveda treatment. Ayurveda therapies like Thalam, Sirodhara and Siro Vasti are also commonly prescribed for Alzheimer's patients. Brahmi and Ashwagandha are the two main herbs used in the treatment of this disease.

Paralysis

Ayurveda terms paralysis as pakshavada, a disorder caused by the vitiation of vata dosha. Ayurvedic treatments for paralysis will aim to rectify the vitiated vata dosha. In the ayurveda system of medicine vata is responsible for the proper coordination of all voluntary movements in the human body. A constraint in the proper movement of vata can cause paralysis in a person.

Internal medicines are prescribed in addition to purification therapies like Vasti, Abhyangam, Kizhi, Sirodhara, Thalam and Njavara Kizhi to bring the patient back to normalcy after the removal of toxins. The purification process will be undertaken only after a complete diagnosis of the patient: the condition of patient, duration of disease and whether actual cause of the disease is a hemorrhage, emboli or ischemia. Specific exercises will be helpful in some

patients. Yoga and meditation is found to be very effective and is also part of the ayurveda treatment for paralysis.

Epilepsy

Ayurvedic treatment for epilepsy includes Panchakarma treatments (purification treatments) and internal medicines like kashayams, lehyams and choornams. Therapies like Siro Pichu (oleation of the cerebral sutures), Thalam (retaining medicated oil on head), Sirodhara (pouring of medicated oil over head), yoga and meditation are also helpful.

Migraine

Ayurvedic treatments for migraine will aim to rectify the pitta imbalance to bring it back in harmony with vata and kapha dosha. Migraine treatments may also include panchakarma treatments to remove toxins and purify the system. After administering of panchakarma treatments patients are given pitta pacifying oral medicines including kashayams and lehyams choornams. Patients undergoing Ayurvedic migraine treatments need to follow a strict diet regimen during the period of the treatment and are encouraged to take up yoga and meditation.

Multiple Sclerosis

The Ayurvedic treatment for multiple sclerosis is specifically aimed at treating the basic pathology of the disease, reducing the number of attacks, improving recovery from attacks, halting or slowing down the progression of the disease and treating immune dysfunction. As multiple sclerosis is due to vata and pitta excess, all ayurvedic treatments will aim at bringing back to normalcy the vata and Pitta dosha.

The treatment will include internal medicines for suppressing immune reactions in the brain and later for correcting disabilities. Treatment varies with each patient and no two individuals may be offered the same treatment. The major aspects of an ayurvedic treatment for MS include proper diet, healing supplements, yoga and ayurvedic therapies that nourish and empower the nervous system. The efficacy of ayurvedic treatments in helping to recover from disabilities and diseases and in the supportive aspect is unmatched.

Sleep Disorders

Ayurvedic Treatment for sleep disorders are based on the actual cause of the condition. Ayurveda treatments for sleep disorders are designed to balance the vata dosha and harmonise it with the other doshas in the patient's system. Panchakarma therapies, rasayana therapies, yoga and meditation along with life style changes including diet all form the basis of an Ayurveda treatment for sleep disorders. Panchakarma therapies are generally Siro Pichu, Thalam, Indian head massage, Siro Vastia and Sirodhara. Internal medicines may also be prescribed.

Ayurvedic Medicine

There are a variety of Ayurvedic medicines such as Brahmi, Sanku Puspi, Mandukparni, Jatamansi, Vacha, Ashwagandha, Shilajeet, Sarpagandha, Guduchi and Yastimadhu which are used in the treatment depending upon the patient's condition, disease or disorder. Ayurvedic medicine can be used in the form of single herbs or in compound formulations. These are in the form of tablets, syrups (aristam), lehyams, kashyam (decoctions), ghritam, guggulu preparations and different types of oils which are useful in the Ayurvedic treatment. All the herbal Ayurvedic medicines used are TGA approved.

Annex B - EXTRA READING

<http://www.banyanbotanicals.com/info/ayurvedic-living/learning-ayurveda/balancing-vata/>

Signs & Symptoms of Increased Vata (leading to MENTAL ILLNESS)

You may be experiencing some of the following signs or symptoms:

- nervousness, anxiety, panic, fear
- twitches, tics, tremors, spasms
- dry or chapped skin
- constipation, gas, bloating, dry, hard stools
- low body weight
- dislike of cold and wind
- difficulty tolerating loud noises
- light, interrupted sleep
- spacey, scattered feeling
- excess thinking or worrying

Annex C - EXTRA READING

AYURVEDIC MEDICINE

Ayurvedic Panchakarma Hospitals / Clinics

1. **Amrtasiddhi, Banjar Nyuh Kuning, Ubud, Gianyar, Bali, Indonesia.**

<http://www.amrtasiddhi.com/program/21-day-full-pancha-karma/>

2. **The Arya Vaidya Pharmacy, Coimbatore, Tamil Nadu, India.**

<https://www.avpayurveda.com/index.html>

3. **Vaidyaratnam Nursing Home, Ollur, Thaikattussery 8 KMs from Thrissur, Kerala, India**

In 1924, Ashtavaidyan Narayanan Mooss was awarded the much coveted title of VAIDYARATNAM (a doctor who is a jewel) by Lord Reading, the then Viceroy of India.

http://vaidyaratnammooss.com/pages.php?menu_id=1

Annex D - EXTRA READING

Eight Branches of Ayurveda

<http://www.aarogya.com/complementary-medicine/ayurveda/eight-branches-of-ayurveda.html>

The ancient Ayurvedic system was astoundingly complete. In the colleges of ancient India, students could choose a specialty from eight branches of medicine.

1. Internal Medicine (Káyachikitsá)

This is related to the soul, mind, and body. Psychosomatic theory recognises that the mind can create illness in the body and vice versa. The seven body constitutions and seven mental constitutions were delineated here: Váta (air/energy), Pitta (fire), Kapha (water), Váta/Pita, Váyu/Kapha, Pitta/Kapha, and a combination of all three (tridosha). Although finding the cause of an illness is still a mystery to modern science, it was the main goal of Áyurveda. Six stages of the development of disease were known, including aggravation, accumulation, overflow, relocation, a buildup in a new site, and manifestation into a recognisable disease. **Modern equipment and diagnosis can only detect a disease during the fifth and sixth stages of illness. Áyurvedic physicians can recognise an illness in the making before it creates more serious imbalance in the body.** Health is seen as a balance of the biological humors, whereas disease is an imbalance of the humors. Áyurveda creates balance by supplying deficient humors and reducing the excess ones. Surgery is seen as a last resort. Modern medicine is just beginning to realise the need to supply rather than to remove, but still does not know how or what to supply. Additionally, there are over 2,000 medicinal plants classified in India's materia medica. A unique therapy, known as panchakarma (five actions), completely removes toxins from the body. This method reverses the disease path from its manifestation stage, back into the blood stream, and eventually into the gastrointestinal tract (the original site of the disease). It is achieved through special diets, oil massage, and steam therapy. At the completion of these therapies, special forms of emesis, purgation, and enema remove excesses from their sites of origin. Finally, Ayurveda rejuvenates—rebuilding the body's cells and tissues after toxins are removed.

2. Ears, Nose, and Throat (shálákya Tantra)

Sushruta reveals approximately 72 eye diseases, surgical procedures for all eye disorders (e.g., cataracts, eyelid diseases), and for diseases of the ears, nose, and throat.

3. Toxicology (Vishagara–vairodh Tantra)

Topics include air and water pollution, toxins in animals, minerals, vegetables, and epidemics, as well as keys for recognising these anomalies and their antidotes.

4. Paediatrics (Kaumára bhritya)

In this branch prenatal and postnatal care of the baby and mother are discussed. Topics include methods of conception, choosing the child's gender, intelligence, constitution, childhood diseases and midwifery.

5. Surgery (Shalyá Tantra)

More than 2,000 years ago, sophisticated methods of surgery were known. This information spread to Egypt, Greece, Rome, and eventually throughout the world. In China, treatment of intestinal obstructions, bladder stones, and the use of dead bodies for dissection and learning were taught and practiced.

6. Psychiatry (Bhúta Vidyá)

A whole branch of Ayurveda specifically deals with diseases of the mind (including demonic possession). Besides herbs and diet, yogic therapies (breathing, mantras, etc.) are employed.

7. Aphrodisiacs (Vájikarana)

This section deals with two aspects: infertility (for those hoping to conceive) and spiritual development (for those eager to transmute sexual energy into spiritual energy).

8. Rejuvenation (Rasayana)

Prevention and longevity are discussed in this branch of Ayurveda. Charak says that in order to develop longevity, ethics and virtuous living must be embraced.

Annex E - EXTRA READING

Ayurvedic Medicine: An Introduction

<http://www.ki-atsumethod.com/sites/default/files/AyurvedaAnIntroduction.pdf>

“Three important characteristics of the Prakriti (the basic nature of intelligence by which the Universe exists and functions) **are the life forces or energies called doshas, which control the activities of the body.** A person’s chances of developing certain types of diseases are thought to be related to the way doshas are balanced, the state of the physical body, and mental or lifestyle factors. Ayurvedic medicine holds the following beliefs about the three doshas:

- Each dosha is made up of two of five basic elements: ether (the upper regions of space), air, fire, water, and earth.
- Each dosha has a particular relationship to bodily functions and can be upset for different reasons.
- Each person has a unique combination of the three doshas, although one dosha is usually prominent.
- Doshas are constantly being formed and reformed by food, activity, and bodily processes.
- Each dosha has its own physical and psychological characteristics.
- An imbalance of a dosha will produce symptoms that are unique to that dosha. Imbalances may be caused by a person’s age, unhealthy lifestyle, or diet; too much or too little mental and physical exertion; the seasons; or inadequate protection from the weather, chemicals, or germs.
- The doshas are known by their original Sanskrit names: vata, pitta, and kapha.
- **The vata dosha** combines the elements ether and air. It is considered the most powerful dosha because it controls very basic body processes such as cell division, the heart, breathing, discharge of waste, and the mind. Vata can be aggravated by, for example, fear, grief, staying up late at night, eating dry fruit, or eating before the previous meal is digested. People with vata as their main dosha are thought to be especially susceptible to skin and neurological conditions, rheumatoid arthritis, heart disease, anxiety, and insomnia. In Ayurvedic medicine all types of arthritis comes under rheumatoid arthritis.

- **The pitta dosha** represents the elements fire and water. Pitta controls hormones and the digestive system. A person with a pitta imbalance may experience negative emotions such as anger and may have physical symptoms such as heartburn within 2 or 3 hours of eating. Pitta is upset by, for example, eating spicy or sour food, fatigue, or spending too much time in the sun. People with a predominantly pitta constitution are thought to be susceptible to hypertension, heart disease, infectious diseases, and digestive conditions such as Crohn's disease.
- **The kapha dosha** combines the elements water and earth. Kapha helps to maintain strength and immunity and to control growth. An imbalance of the kapha dosha may cause nausea immediately after eating. Kapha is aggravated by, for example, greed, sleeping during the daytime, eating too many sweet foods, eating after one is full, and eating and drinking foods and beverages with too much salt and water (especially in the springtime). Those with a predominant kapha dosha are thought to be vulnerable to diabetes, cancer, obesity, and respiratory illnesses such as asthma".