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Ayurveda

& Health Tourism



The Contemporary
Call for Globalization of
Ayurveda- Genuine or Fake?

Concept of Food in
Ayurveda

Ojas,
The Origin of Vitality

Yoga
for Mental Health and Wellbeing

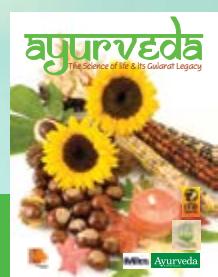


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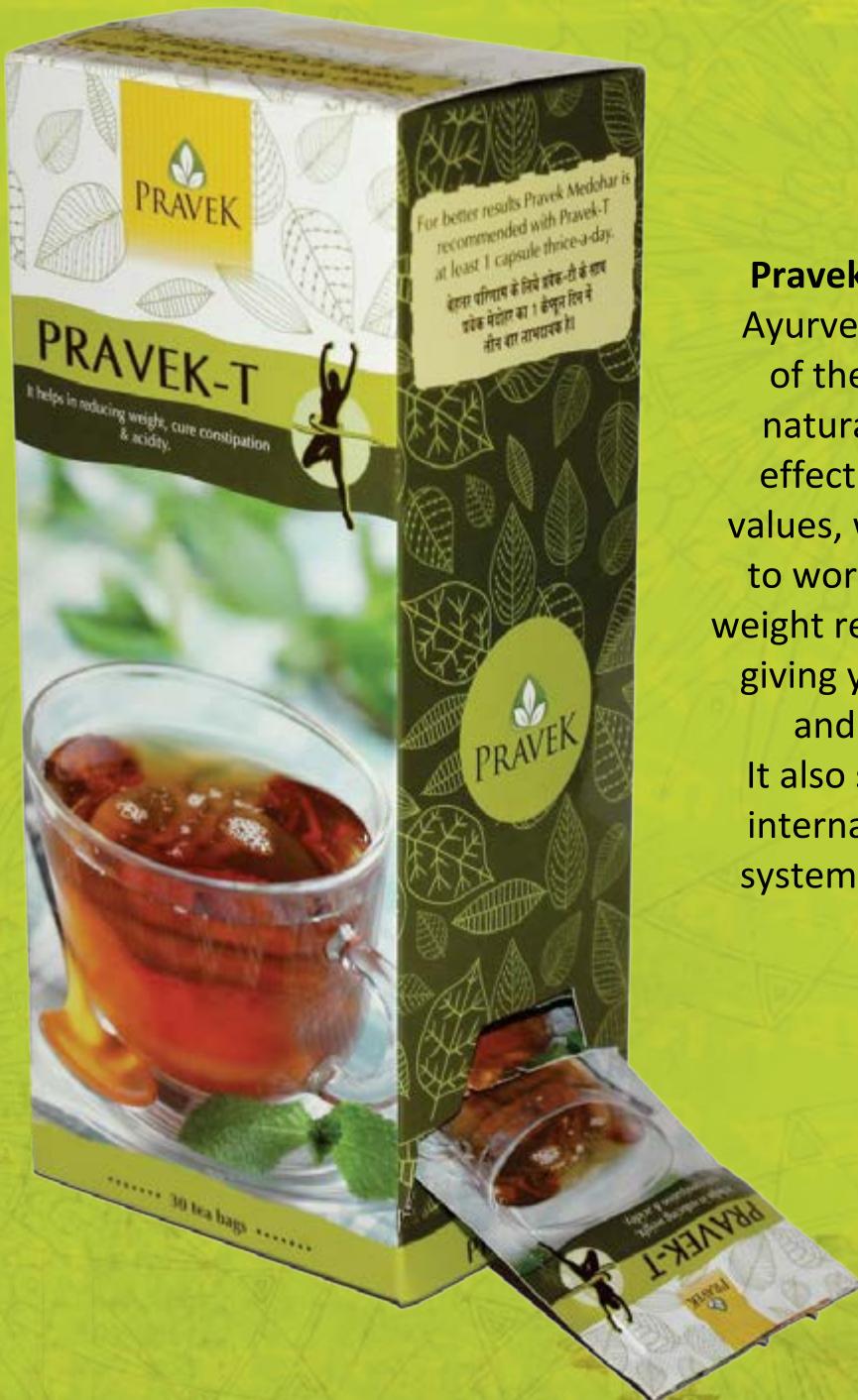
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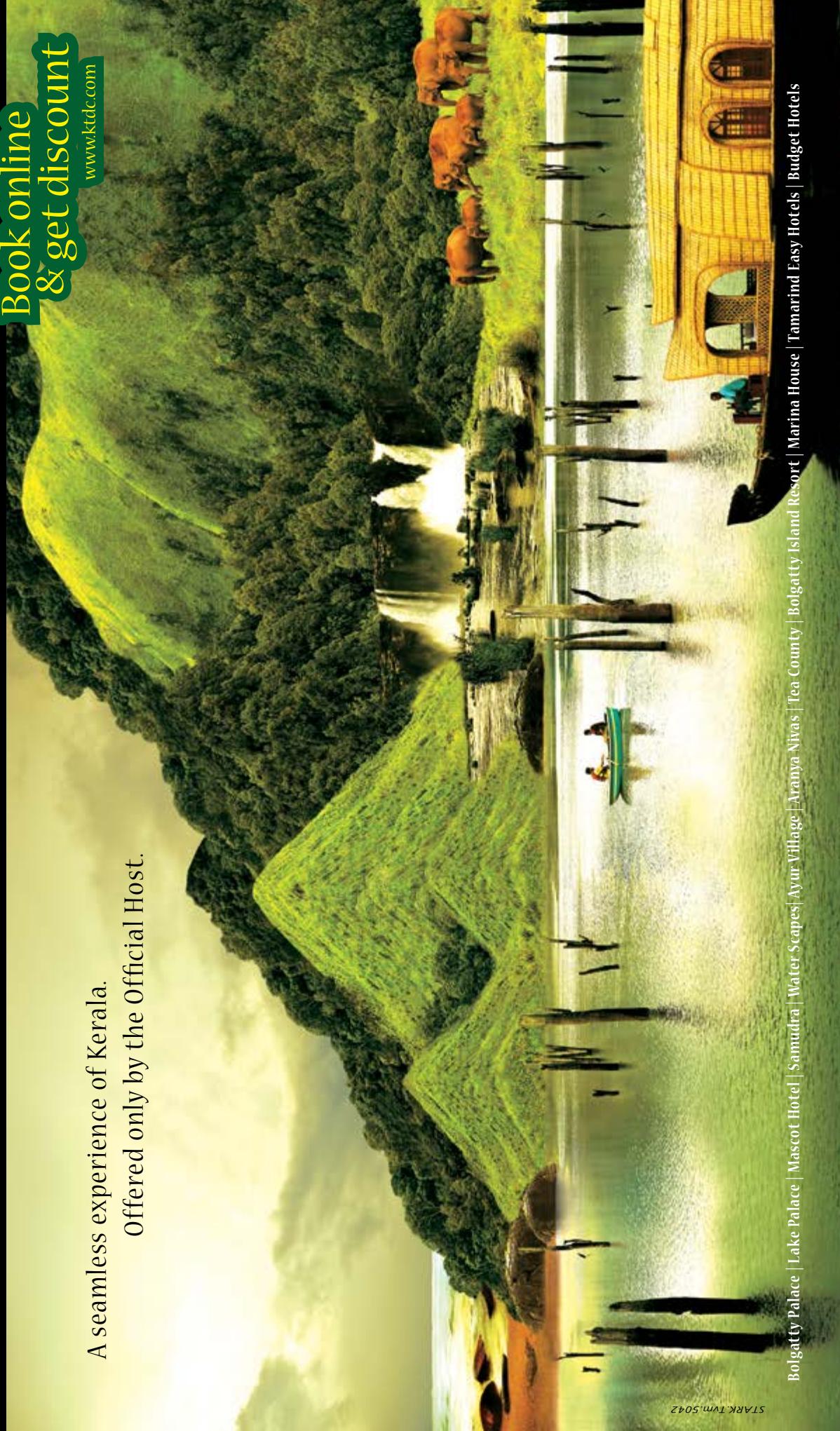
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Changing our approach- need of the time

Ayurveda is one of the world's oldest healthcare systems. Originated some 5000 years ago, it is still alive, as it was, in those olden days. It was the main healthcare system in India for ages till the ascendance of modern medicine in the first decades of the twentieth century. Since then, Ayurveda has been facing many challenges, among which the downgrade of this ancient health science to a mere 'complementary' or 'alternative' medicine can be considered as the most serious one. Along with this, questions had been raised from the 'scientific' community about the authenticity of this science, which again pushed Ayurveda far away even from the minds of the Indian population.

However, as Mrs. Jalaja Sinha, IAS, former Secretary, Department of AYUSH, points out : "Over a century a resilient Ayurveda retained its position by adapting many of the standards developed by modern medicine, including commercial marketing of Ayurveda drugs and pharmaceuticals, setting up of educational and research institutions modeled after western medical institutions, use of modern equipment and instruments for diagnosis and tracking the progression of diseases."

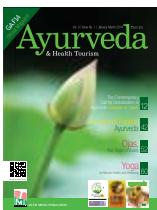
Was this a quite positive move? Was this the right approach towards this holistic medical science which holds 'oneness of all' at its core?

There are modern scientists who have a different approach. Antonio Morandi, Italian Neuro Surgeon and an ardent supporter of Ayurveda, says : "Ayurveda is based on the whole, big picture and it allows space to the reductionist approach of modern medical science also. What can be done today is just the opposite of what is going on right now- we need to explain the modern medical science through Ayurveda, not vice versa. Because You can't explain an all-inclusive model with an exclusive -reductionist - model". Again, he says: "if we go through the classic texts, one can say that Ayurveda is not an 'Indian only' science. It is universal. It is a formula that can be adapted in any place where you go in the world. This indeed is a formula for everyone."

Since its inception, Ayurveda and Health Tourism has been promoting authentic Ayurveda across continents and we have always raised our voice against the unethical practices happening in the name of Ayurveda. At present, the magazine has editions in English, German, Arabic, Russian and Spanish languages. Its regular presence in WTM London, ITB – Berlin and Singapore, Arab Travel Mart, Dubai and MITT – Moscow , World Ayurveda Congress, Fitur - Spain etc, has been noted well.

We are so proud to be part of an event of great impact in the history of contemporary Ayurveda, the Global Ayurveda Fest, as its official magazine. We hope that the GAF 2014 will be the beginning of a change in the right direction, towards cultivating the right approach to development of Ayurveda for the betterment of all mankind.

- Editor



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came, saw, conquered,

>> Ayurveda!

(Carina Miorin, a German national who completed Bachelor of Ayurvedic Medicine and Surgery (BAMS) course from Sree Narayana Institute of Ayurveda Studies and Research in Puthur, Kollam, shares her experiences and experiments with Ayurveda)



When she came to India for the first time, Carina Miorin had no clue her life would take such a different turn in the coming years. It was in 2005 that she visited Tamil Nadu and Kerala for voluntary service as part of her studies. A student of Cultural Anthropology and Indological studies then, Carina went back to Germany, her homeland, only to return in 2007 and pursue studies in Ayurveda. "It was obviously a tough call, especially convincing the family," says the German national who completed Bachelor of Ayurvedic Medicine and Surgery (BAMS) course from Sree Narayana Institute of Ayurveda Studies and Research in Puthur, Kollam. "I kept reading books in Ayurveda, particularly the ones written by Dr. Robert Svaboda, the American author and Ayurvedic doctor."

Traditional medicine, however, wasn't new to the family as they have always resorted to alternative healing methods. "We do not go to doctors that early. I have never seen my dad go to the doctor," she recounts with a smile. Nevertheless, dropping out of the university (Hamburg University) to proceed with academics and a career in Ayurveda did stoke apprehensions, she adds.

Ask her how and why she chose Ayurveda, Miorin has a mouthful of reasons, and she has no regrets.

"This science is amazing. There is no answer that you cannot find in these texts. I never imagined it was this vast," she replies. Yet the syllabus, she finds disagreeable. "I was overwhelmed initially. There is so very much to memorize.



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The Spirit of Ayurveda



It gets to a point where you may not know what something is, but you may have already studied it," says Carina who, in spite of unfriendly academic situations, topped the Sanskrit exam.

"Well I had to give my heart there, working day and night over the portions,"

she laughs while recollecting how tough it was to learn. "Often I had this worry whether I would really pass the exam but somehow I managed," she says.

Introduction to Sanskrit, what she had studied along with Indological studies, did help much, with the letter and grammar. While Ayurveda has mostly been taken abroad for the possible revenue it could gross, Carina feels it is the idea that has to be exported, not the medicine. "Life should start healthy and this field offers much there," she says. "It can make an individual blooming and as well remove the illnesses".

But when it comes to practicing in Germany, one is expected to cross hurdles. "I am afraid I am going to lose what I learnt here because of the restrictions, especially being in a field where you learn as you prac-

tice. BAMS isn't enough, but an equivalent course to get the license has to be cleared. And the health insurance there does not cover the treatment costs. Moreover, importing the medicine seems to be quite a task," says she who feels dutiful about spreading the importance of Ayurveda. "It has to be taken across as it is worth it".

Kerala:

Vegetation, the flora-fauna, climate, lush greenery and people! "I have always felt close to the culture, people and climate. However, living here is very different from the 'idea' of living here. It was initially impossible to remember the place names but now that I have been here for quite some time, it is fine." After the one -year internship, she now stays in Tripunithura, one of her favourite places, near an Aaryavaidyasala.

Malayalam, again, was yet another constraint but five years 'intermingling has taught Miorin enough to communicate. "I know the basics of the language, to talk. It depends on who is on the other end. With the ones I know, it is pretty manageable but if it is an old man with no teeth, I can't!", laughs the Ravensburg-native who, incidentally, loves to eat Puttu and Idiyappam the most.

Although her love for studies took her all the way across the continent, Carina feels what is important is the experience than any formal education, hence had no grievanc-

es after she had to repeat a year in school following a foreign exchange program to the US.

Apart from the unorthodox passion, Carina has conceived love for music and travel as well. She had surprised the lot after winning the first prize for a flute rendition in the Western music category at the Ayur Youth Festival in Cherthala. "I had wanted to go for music therapy after high school but dropped the idea of music as a profession as it isn't really the best way of choosing a livelihood". Carina's brother is a drummer, based in London.

Yet another craze, travelling, had taken her to Europe, the US, Mexico, Bolivia, Peru, Nepal and other places . "This time I went for the Kumbh Mela. An incredible experience it was," says Miorin who prefers travelling alone. Pursuing a dream is indeed industrious, especially in an otherwise inhospitable terrain. So for all the ones who would like to go far with their passions, Carina Miorin is a lesson.

As of now, the thirty-year old is busy with the yoga teacher training course in Thiruvananthapuram, preparing herself for a profession that she would like to undertake after getting back. "It is important to do what you love," she says.

(Carina Miorin can be reached at carina.miorin@yahoo.de)

- Neelima Parvathi

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Mrs. Jalaja Sinha IAS (Retd.)

Former Secretary of the Department of AYUSH, India

The Contemporary Call for Globalization of Ayurveda- Genuine or Fake?



Today it has become fashionable to connect the ancient holistic knowledge system of Ayurveda with the ongoing globalization that is fast changing the face of the world. While it is true that Ayurveda cannot remain unaffected by the sweeping changes taking place in every other field, it is necessary to critically examine the direction of these changes and assess its impact on the system.

Ayurveda remained as the pre-eminent healing system in the Indian sub-continent through the centuries. Without any serious challenges, little streams of other smaller systems that appeared over the ages were quickly absorbed into Ayurveda's broader and deeper stream, without any difficulty. However, with the ascendance of modern medicine in the beginning of twentieth century, Ayurveda faced its first major challenge. With the relentless onslaught of reductionist, super-specialized modern medicine on every aspect of this traditional

medical system, 'change or perish' was the only option then before it.

However, over a century a resilient Ayurveda retained its position by adapting many of the standards developed and demanded by modern medicine and its fashions, including commercial marketing of Ayurveda drugs and pharmaceuticals, setting up of educational and research institutions modeled after western medical institutions, use of modern equipment and instruments for diagnosis and tracking the progression of diseases.

Unfortunately and distressingly, in the garb of globalization Ayurveda is today commercialized to a degree that it is unrecognizable from commercialized modern medicine, but for the nature of drugs used for treatment. Instead of promoting genuine Ayurveda, globalized Ayurveda is show-cased to attract gullible medico-tourists. Concerns of the world scientific community about 'evidenced-based Ayurveda' are set aside, and no serious attempts are made for scientifically validating the efficacy of Ayurveda treatments. No genuine attempts are made to create awareness in foreign lands and minds about the foundations and strengths of this holistic system of health and healing. The rich possibilities the wealth of knowledge that Ayurveda and other Indian systems of medicine offers for developing novel approaches in Integrative Medicine are not being considered, investigated or promoted. Nor are attempts being made to facilitate its recognition by foreign governments so as to achieve true globalization leading to reforms in education and research in Ayurveda.



Today the Ayurveda community is obsessed with globalization of Ayurveda, ostensibly for promoting Ayurveda, but in reality promoting only the short-term self interest of the promoters. The ethical and epistemological foundation which distinguishes Ayurveda from other healing systems is completely forgotten. To all who are concerned with promotion of genuine Ayurveda, the mere celebration of Ayurveda, in its current form, appears as false, unethical and hollow.

In order to find a place for Ayurveda in today's globalized world, the Ayurveda community needs to take several corrective measures. Some of these are easily identified. For instance:

- Ayurveda in its widest sense, particularly in India, has to put its own house in order before show-casing it as a medico-tourist attraction to others.
- 'Cure-for-all' Ayurveda-advertisements should be discouraged/ banned.
- Recognition for genuine Ayurveda and its wise Acharyas and skilled Vaidyas is fundamental to promotion of real Ayurveda.
- Courses in "Classical Ayurveda" for those who seek to learn Ayurveda in its pure form and integrated courses that draw on such strengths have to be reintroduced or developed
- Ayurveda education, by its students, promoters and practitioners, has to be further stream-lined through decentralization and by providing autonomy to reputed institutions to develop their unique strengths
- The syllabi for modern medicine need to include inputs from Ayurveda and other traditional Indian systems of medicine - informing students of the need to appreciate holistic and complex systems and their interactions respected in ancient systems of health and healing
- Linkage with other traditional systems like Siddha, Tibetan Medicine, Unani and Yoga needs to be explored and furthered.
- Clinical research in Ayurveda and other Indian systems of medicine should be on holistic, evidence-based treatments and approaches rather than on proving the efficacy of drugs.
- Ayurveda treatments even in integrated medical projects should not be only drug-based; but based on procedures/protocols prescribed in Ayurveda.
- Epistemological studies on the classical texts of Ayurveda have to be carried out to expand the knowledge base of Ayurveda, question and refine the clinical approaches and applications.
- Partnerships with reputed institutions need to be on a much larger scale, remembering and respecting the epistemological foundations of ancient systems of medicine.



- Promotion of folk medicine parallel to the promotion of Ayurveda would be needed to promote growth of decentralized and pluralistic traditional medical systems in the country.
- Efforts for promotion and propagation of medicinal plants need to be up-scaled.
- Human resource development in traditional medicines should not be haphazard; it should be systematic and purposeful.
- Ayurveda has to be promoted within India to gain acceptability as a public health system, as being done in Kerala.
- Attempts to get recognition for Authentic Ayurveda in other countries can help people outside India to benefit from wealth of wisdom of Ayurveda.

The purpose of Ayurveda is to facilitate individuals to attain purushartha ; to promote physical and spiritual wellness in individuals; to reinforce the ethical and moral dimensions of life. Dressing up such a rich system with the aid of 'cosmetics', disregarding its moral and ethical basis can rob Ayurveda of its immutable core values, values which have stood the test of time. The time has come for Ayurveda community to come out with its own self regulation or code of conduct. Otherwise Ayurveda as a unique healing system will be deeply mangled and the benefits it offers mankind will never be realized.

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Event report »

Second Conference on Collaborative Research in Ayurveda & Modern Biology

- CCRAMB - concludes at Coimbatore, India.

The 2nd Conference on Collaborative Research in Ayurveda & Modern Biology organized by AVP Research Foundation, in association with Sri Krishna Institutions, was held at Coimbatore on 3rd – and 4th February, 2014. The Conference was inaugurated by Padmavibhushan Prof. MS Valiathan who delivered the inaugural lecture on 'Science-Ayurveda encounter in History: from Taxonomy to Molecular Biology'.

The conference dealt with the new approaches to research in Ayurveda, integrating with various disciplines in Modern Biology. Apart from Prof. MS Valiathan, veteran researchers, including the Prof. and Head of Clinical Pharmacology department of King Edward Memorial Hospital in Mumbai, Dr. DBA Narayana, former director of Dabur Research Foundation and member of Indian Pharmacopeia Commission, Dr. Nandini Kumar, former Deputy Director of ICMR, Dr. M Haridas, Director of Inter University Center for Bioscience, Dr. Vinodkumar, Researcher at TBGRI, P Ramanathan, Principal, PSG College of Pharmacy, and Dr. Supriya Bhalero, a researcher from Bharathi Vidyapeeth University, Pune, were significant contributors to the

deliberations.

More than a hundred papers were submitted to the scientific committee, of which 30 were presented in the oral sessions of the conference and 28 were presented in poster session. The scientific committee awarded the Best Paper title to the paper presented by Reshma Rajan from VIT University, Vellore, and to Aarti Narkhede et al from Interactive Research School for Health Affairs (IRSHA), Bharati Vidyapeeth University, Pune, in oral and poster category, respectively. The papers and posters conveyed various innovative ideas and initiative approaches towards forming a bridge between Ayurveda and Modern Biology. This Collaborative research conference paved the way to bring forward the ancient Ayurvedic concepts and interlink it with the modern scientific approaches so that the modern scientific and Ayurvedic community could get glimpses of the ancient concepts and work over it. The deliberations in the parallel sessions led to formation of a forum that would regularly meet to exchange research ideas bridging Ayurveda and Modern Biology. Decisions to sign four different Memoran-



**Inauguration by Padmavibhushan Prof. MS Valiathan. On right:
Dr. P.R. Krishnakumar (M.D, AVP)**

dum of Understanding between various departments/institutions were taken in the deliberations.

This conference is to be expanded and regularized, to be held once in every two years, to serve as an international platform to exchange research results and ideas that bridge Ayurveda with Modern Biology.





Dr. P. Ram Manohar, MD (Ay)

Director and CSO, AVP Research Foundation, Coimbatore

Ayurveda is the knowledge that manifests when there is a close interaction between humans and the rich biodiversity around them. This can, in principle, happen anywhere in the world.

Dr. P. Ram Manohar is currently Director and Chief Scientific Officer, AVP Research Foundation, Coimbatore, India. He was the PI on the Indian side of the first ever NIH funded research grant to scientifically study Ayurveda outside the United States. The paper based on this study published in Journal of Clinical Rheumatology with Dr. Daniel Furst as first author received the prestigious "Excellence in Integrative Medicine Research Award" from European Society of Integrative Medicine in September 2012. The study design was also recommended as a blue print for future studies on CAM by Dr. Edzard Ernst, a vehement critic of Complementary and Alternative Medicine.

He has made research visits to United States, United Kingdom, Canada, Germany, France, Netherlands, Italy, Austria and Sri Lanka for the promotion of Ayurveda. He has published books and papers both in India and abroad.





A three-pronged strategy for research in the context of globalization and diversification of Ayurveda

To summarize in one word, the globalization of Ayurveda has turned out to be the diversification of Ayurveda. So much so that it becomes difficult to characterize what constitutes the core of Ayurveda. More than being adapted to changing times and places, Ayurveda seems to have been modified for commercial and knowledge exploitation. On the other hand, it is also being modified in a convenient manner as it moves to different parts of the world, sometimes according to the whim and fancy of its propagators.

North Indian Ayurveda, South Indian Ayurveda, Kerala Ayurveda - we have heard enough of such things. And now European Ayurveda, American Ayurveda... maybe German Ayurveda??? What does this all mean?

It is interesting to see that Ayurveda means just Knowledge or Science of Life, not Indian Medicine per se, although it originated and developed in India. Whereas most of the major medical systems are linked to geographical regions by name - Traditional European Medicine, Traditional Chinese Medicine, Ayurveda has never referred to itself as Indian Medicine. Even Unani means 'of Greek Origin'. Ionian, Yava-na, Unani. Ayurveda is by and large composed in the Sanskrit language, which shares this characteristic with Ayurveda. Majority of the languages

are known by the place in which they are spoken or the name of the people that speaks it. We have Kannada in Karnataka, Tamil in Tamil Nadu, Marathi in Maharashtra, German in Germany, French in France and so on and so forth. However, Sanskrit is not linked to any region or people. It just means the refined knowledge. The nomenclature of Ayurveda and Sanskrit, therefore, speaks of the universal outlook of knowledge.

The first principles of Ayurveda are believed to be universally applicable. Ayurveda is the knowledge that manifests when there is a close interaction between humans and the rich biodiversity around them. This can, in principle, happen anywhere in the world.

There are two aspects to Ayurveda - the core principles that form the foundation and the applications that have to be adapted based on the place and time. Diversification of its practices based on the foundational principles gives rise to local expressions of Ayurveda. Ayurveda advocates that people living in a locality should primarily learn how to use the local resources.

The foundational principles are known as Tatva. In order to find localized context-specific applications, theory or Sastra is built from the principles.



Using the theories, specific applications called *Vyavahara* are derived. The principle (*Tatva*) is like the territory. The theory (*Sastra*) is like the map. And the application (*Vyavahara*) is like traveling with a map. To travel in India, we need a map of India and to travel in Europe, we need a map of Europe.

The principles of Cartography (map making) is foundational. All maps are made using these principles and techniques. But each map is different and each journey with different maps becomes different. Even so, the basic principles of Ayurveda are foundational. But its application in different contexts will be diverse.

The challenge, therefore, is to not lose the principles, the core of Ayurveda in the process of diversification. In the modern world, Ayurveda seems to have fallen into this trap in the process of globalization. And diversification is happening at the cost of its core principles.

It is important to ensure that diversification of Ayurveda in the wake of globalization, which is inevitable, happens with the strong foundation of its core concepts. If this is to happen, research in Ayurveda has to be initiated with a focus to validate and articulate the core concepts of Ayurveda.

There are three major misconceptions that cause the deviation of Ayurveda from its foundations.

In the modern world, Ayurveda is reduced to drugs, to herbs, herbal medicine. Whereas Ayurveda is an integrative approach to healing addressing the mind, body and self of the individual. Ayurvedic drugs are further simplified into single drugs or molecules losing the richness of its complex formulations based on the concept of syn-

ergistic actions. Ayurvedic treatments are also grossly simplified for easy application and acceptance.

From this understanding, we can derive a three-pronged strategy for research in Ayurveda that will help to preserve its core in the process of globalization.

First of all, the focus of research must be on validation of concepts of Ayurveda rather than being preoccupied with proof of efficacy of drugs. The concept of *Samya*, *Dosha*, *Sodhana*, *Rasayana*, *Prakruti* and so on are examples of the core concepts of Ayurveda. Ayurveda is primarily not the drugs but the concepts.

Secondly, research should focus on methods that study the complex ways in which herbs are combined and processed in Ayurveda, rather than the study of single herbs and molecular fractions. Ayurvedic medicines are not chemical entities or molecules but molecular cocktails derived by complex algorithms of molecular combinatorics.

Thirdly, research should focus on studies that assess the complex person-centered multi-modal approach to treatment. Piece-meal study of single components of Ayurvedic treatment with a disease-specific approach does not help to demonstrate the core strength of Ayurveda.

Already some preliminary steps have been taken in some of these areas. For example, the initiative of Prof. M.S. Valiathan, known as A Science Initiative in Ayurveda, now established as the Ayurvedic Biology Scheme under the Department of Science and Technology, has conducted high-quality research projects seeking to validate some of the core concepts that form the foun-



dational basis of Ayurveda. This includes the concepts of *Rasayana* (ageing), *Prakruti* (constitution), *Panchakarma* (biocleansing) and *Rasasastra* (use of metals in medicine). Some of the papers that have already been published in high- impact research journals have given positive indications regarding the validity of such concepts and the necessity for further explorative studies. Some papers are also in the process of publication.

Substantial work has not been done yet to explore the logic of the molecular combinatorics behind Ayurvedic formulations. However, some stray studies have provided exciting clues. The story of curcumin and pepper is a good example. Turmeric has been in use in the Indian tradition for centuries. We use this spice in small quantities in our foods. Modern research has found that curcumin has several interesting pharmacological activities, including anti-inflammatory effects, that can be effective in the management of cancer. However, curcumin has a poor bio-availability and we would need to consume enormously large quantities of turmeric to obtain significant therapeutic effects. One way is to isolate curcumin from the raw turmeric so that it can be administered in concentrated doses. The other way is to enhance the bio-availability of curcumin by combining with other herbs. A most fascinating discovery was made in a study that piperine, found in spices like pepper and long pepper, can enhance the bioavailability of curcumin two thousand times. So it makes a lot of sense to combine turmeric with pepper and this practice was prevalent in India for thousands of years. When it comes to herbal formulations, the situation is even more complex. Interesting studies have been done in Chinese medicine that have demonstrated to some extent what happens when herbs are combined in complex

ways to create molecular cocktails. To give an example, *Dadimastaka Churna* and *Dadimadi Ghrita* are two popular formulations in Ayurveda that have the outer skin of pomegranate fruit as the main ingredient. While *Dadimastaka Churna* is indicated in the management of diarrhea, *Dadimadi Ghrita* normalizes bowel movements and relieves habitual constipation.

The third area is clinical research. Modern clinical research on Ayurveda has almost always been drug- oriented targeting- disease mechanisms. Complex interventions are broken down into single herbs or single formulations or single therapies and then evaluated for their efficacy in diseases that are diagnosed on the basis of western parameters. Ayurveda is hardly studied the way in which it is practiced in actual point of care. The complexity of Ayurvedic treatments pose methodological challenges when it comes to their scientific evaluation. Especially it is a challenge to conduct randomized clinical trials on multimodal Ayurvedic treatments that include administration of multiple polyherbal formulations, diet regulations, external therapies and behavioral modifications. Some strides have been made in this direction. The National Institutes of Health, USA, funded a pilot study conducted at The Ayurvedic Trust, Coimbatore, demonstrated that it is possible to conduct placebo- controlled double- blind clinical trials to evaluate complex Ayurvedic treatments. This study gave positive indications about the efficacy of Ayurvedic treatments in rheumatoid arthritis and won the "Excellence in Integrative Medicine Research Award" from European Society of Integrative Medicine in 2012. It was also hailed as a blue- print for future studies on Complementary and Alternative Medicine (CAM) by Edzard Ernst, a critic of CAM and the first Professor of Complementary Medicine in Europe.

Recently a paper was published from Charite Medical University, Berlin, outlining a methodological approach to scientifically evaluate whole system Ayurveda interventions. A research study is currently in progress at Charite Medical University evaluating multi-modal Ayurvedic treatment in osteoarthritis based on this method funded by Department of AYUSH, Government of India.

More trials have to be conducted along these lines to generate a critical mass of evidence that can support the credibility of complex Ayurvedic treatments.

Validation of core Ayurveda concepts, study of the complex methods of drug formulations and the study of the outcomes and mechanisms of complex treatments seem to be the priority areas for research in the wake of globalization. We need to ensure that Ayurveda adapts and diversifies but at the same time is well grounded on its foundational principles to be authentic and effective.

Kalarippayattu and Kalari



Treatment tradition of Kerala



Kalarippayattu is the oldest form of oriental martial art encapsulating Kerala's unique cultural mytho-historical heritage.

Here the term *Kalarippayattu* is derived from the combination of two words as '*Kalari*' which means the training place and '*Payattu*' means the training. *Kalari* is considered as the arena where a traditional physical discipline, which cultivate mental, physical and spiritual benefits. The *Kalari* legacy is also considered as a scientific system of physical-culture training beneficial to the modern sportsman and physical culturist. If the 'lived body' in its concreteness is the site of experience and source of knowledge for the practitioner, contemporary discourses and representations of the body and martial practice play a crucial role in shaping the fundamental assumptions of his body and the experience of practice. So this particular scientific heritage inherits the technology of the body through which self, agency, power, selves and behaviors develops in a right manner. The system is developed in southern part of Kerala as a science of making a warrior to reach his optimum potency to lead the country free from attacks.

The arena of practicing this spiritual art is called as *Kalari* which literally means a place where the knowledge is being taught. The oriental architechtonic science "*VASTU SASTRA*" determines the architecture of the *Kalari* space in a scientific manner.

The *Kalari* space is a hand made pit dug out the ground about five feet deep with a pounded earth floor with a thatched roof. To the south-west corner of the pit, is the Poothara, a seven tiered platform where



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Ankathari

the guardian deity of the *Kalari* resides. The *Kalari* arena posses a spiritual height of a temple where there is many sacred rituals are carried out in a daily basis and as in a special day's order. So the *Kalari* arena is a center for training and healing and also served as a temple.

Stages of Training The training is mainly divided into four parts consisting of *Meippayattu*, *Kolthari*, *Ankathari* and *Verumkai*

Meippayattu: *Meithari* is the beginning stage with rigorous body sequences involving twists, stances and complex jumps and turns. Twelve *meippayattu* exercises for neuromuscular coordination, balance and flexibility follow the basic postures of the body

Kolthari: Once the student has become physically competent, he/she is introduced to fighting with long wooden weapons. The first weapon taught is the *Kettukari*, which is usually five feet (1.5 m) in length, or up to the forehead of the student from ground level. The second weapon taught is the *Chevuvadi* or *Muchan*, a wooden stick three palm spans long, about two and a half feet long or 75 cm. The third weapon taught is the *Otta*, a wooden stick curved to resemble the trunk of an elephant. The tip is rounded and is used to strike the vital spots in the opponent's body. This weapon is considered the master weapon, and is the fundamental tool of practice to develop stamina, agility, power, and skill. The training in '*Otta*' consists of 18 sequences

Ankathari: Once the practitioner has become proficient with all the wooden weapons, he/she proceeds to *Ankathari* (literally "war training") starting with metal weapons, which require superior concentration due to their lethal nature. The first metal weapon taught is the *Kadhara*, a metal dagger with a curved blade. Taught next are sword (*Val*) and shield (*Paricha*). Subsequent weapons include the



Ankathari

spear (*Kuntham*), the flexible sword (*Urumi or Chuttuval*), an extremely dangerous weapon taught to only the most skillful students.

Historically, after the completion of '*Ankathari*' training, the student would specialize in a weapon of his choice, to become an expert swordsman or stick fighter.

Verumkai: Only after achieving mastery with all weapons forms is the practitioner taught to defend his/her person with bare-handed techniques. These include arm locks, grappling, and strikes to the Pressure Points (*Marmam*), the vital points of the body. The *Gurukkal* teaches knowledge of *Marmam* only to those students whom he trusts, restricting knowledge to the very few.

Kalari Chikitsa. (Specialty ayurveda Practices in *kalarippayattu* heritage) *Kalari chikitsa*, is the collective therapeutic methodologies developed within the *kalari* abode. The practices involves chiefly the management of orthopedic, sports medicine and the management of neurological ailments. The practices collectively known regionally as *Marma chikitsa*. It can be further explained as *Kalari chikitsa* is a natively originated postdevelopmental therapeutic heirloom of *Shalya tantra* division of Ayurveda.

The participant of *kalarippayattu* tradition experience awareness about the integrity of the constitution of the human system. When the process of learning progress he establishes a integrated awareness about the functional and emotional aspects of system in the wellness stage as well as in the ailing stage. It is experienced as the build of consciousness within is due to the spiritual disciplines, he follows within the arena of practice. One can find the *kalari* system is build upon the scientific reasoning of ayurveda, yoga, *vasthu shastra* and *Tantra shatra* mainly. The awareness about one's own self leads the disciple to un-



derstand the wellness and ailment status of the others.

Kalari Uzhichil (Kalari massage)

The specialty discipline of the *Kalari* legacy is the massaging practices involved in the *Kalari* tradition. The

Various stage in the treatment of bone fracture in kalari tradition

maneuvering is traditionally known as *Kalari uzhichil* or *Kalari* massage. Here, in this practice, the entire body is massaged with medicated oil in a very methodical way. The strokes involved in the massage, is practiced in the way of *Akshara kettu* and *Akka*



Poothara

kettu, known traditionally, which means the strokes of the massage is executed in the form of letters and numbers. The massage is executed by hand as well as by the feet of the therapy personal. A person who succeed in the whole training of *Kalarippayattu* is only allowed to practice and execute the *Kalarippayattu* massage, traditionally. A firm body stability, self control, meditative mind and clean flow of Vata within the body of himself is needed to execute the therapy maneuvering to the ailing body, for experiencing the optimum healing effect. The massaging practice chiefly helps to facilitate the healthy and accurate flow of Vata energy in the system, in-turn helps to promote healthy tissue conversion, waste disposal and harnessing of body-mind-soul coordination and integrity. This therapy module is the principle way to treat various disorders of the body such as, inter-vertebral disc prolapses, cervical spondilitis, frozen shoulder, and many other disease conditions pertaining to musculoskeletal and neurological origins.

The main distinguishing feature of the *Kalarippayattu* master's medical expertise from that of others are his psycho-physiological training as a martial artist and his practical knowledge of the body's vital spots, '*Marma*'. The massage harness the functionality of *Marma* leads to impart corrective measures for healing the system and to rejuvenate the body.

Other main important factor in giving the massage therapy is the usage of various kind of medicated oil preparation in the therapies. Basically the oils or fats are categorized in a special group *Sneha* (The oleaginous compounds). the main genre of the substances are *Taila* (Vegetable fat especially sesame oil), *Ghruta* (ghee), *Vasa* (muscle fat), *Majja* (bone marrow). These substances are used alone unprocessed or usually processed with various medicaments. The usage of these medicated oils are in variety of manner like the medicated oil is used to apply over head, another variety is used to apply all over the

body and some oils are used to take internally. The medicinal combination are usually differing from the classical Ayurvedic literatures and is confined to the family traditions.

Asthi bhanga chikitsa of kalari. (Bone fracture management in *kalari* tradition) The *Kalarippayattu* Chikitsa has got its distinctive way of treating various kind of bone fractures and joint dislocations happening to the humans. The *Kalarippayattu* Chikitsa is capable of healing any kind of bone fractures which are not in the category of surgical intervention such as, fractures of skull etc. A very descriptive illustration of bone fractures and joint dislocations are described in various texts of Ayurveda. A concise description is given below.

The injury happens to bone and joints are classified in two main variants in Ayurveda such as Sandhow *bhagna* (Dislocations) Asandhow *bhagna* (Bone fractures)

The former division, dislocation is classified further in to six as



Kalari massage

Different types of Bone Fractures



1. *Utplishtam* 2. *Vishlishtam*

3. *Avakshiptam* 4. *Atikshiptam*

5. *Tiryakkshiptam* 6. *Vivarhitam*

The later division, the fracture of the bone is classified in to 12 as,

1. *Karkatakam* 2. *Vakram*

3. *Sputitham* 4. *Vellitham*

5. *Asthichallikam* 6. *Aswakarnam*

7. *Pichitham* 8. *Daritham*

9. *Choornitham* 10. *Atipathitham*

11. *Seshitham* 12. *Majjanugatham*.

A very descriptive details are given in the classic literatures of Ayurveda for each variants with signs and symptoms with management protocols and prognosis as well.

The management modalities includes, the correction of dismantled broken bones to its real position, retaining the broken bones to its original position by means of plastering it with herbal preparation, splinting, bandaging etc.

The various type of bandaging (Bandha) practices are described in 14 ways as below.

1. *Kosha bandham*

2. *Dama bandham*

3. *Swasthika bandham*

4. *Anuvelita bandham*

5. *Pratoli bandham*

6. *Mandala bandham*

7. *Sthagika bandham*

8. *Yamaka bandham*

9. *Khatwa badham*

10. *Cheena bandham*

11. *Vibadha bandham*

12. *Vitana bandham*

13. *Gophana bandham*

14. *Panchangi bandham*.

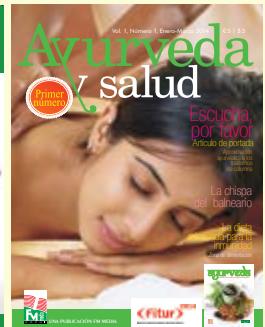
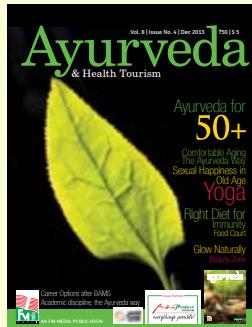
Apart from the reduction and bandaging methods, the patient is advised to consume Ayurvedic preparation of various kinds to, enhance the fracture healing, antiinflammatory medicaments and drugs to heal the wounds if any. The methods adopted are

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The traditional architecture of the Kalari

The traditional architecture of the Kalari



works as *Vrana ropana* (wound healing), *Asthi sandhana* (fracture remodeling), *Vedanasthapana* (pain reducing).

Kalari chikitsa in Post operative orthopedic rehabilitation The Ayurveda *Kalari* way of treatment modalities are the treatment choice for post operative orthopedic rehabilitation. The therapies help to regain the health of musculoskeletal system to bring back the accuracy of musculo-skeletal integrity and regain the strength back. Various medical modalities such as medicated rice bolus pouching, oil baths, bandages, fomentation of various kinds, other exercise patters are helps to treat the conditions.

Kalarippayat Movement therapy (KMT) *Kalarippayattu* Movement Therapy 'KMT' is a movement based healing methodology based on body dynamics. The body movements in *kalari* tradition is chiefly classified as *Chuvadu* (Feet position), *Vadivu* (posture) *Nila* (Stance), *Neekam* (Forward movement), *chattam* jumps, *adavu* (Tactics)). Each of the above is developed by using the principle of yoga, ayurveda and tatra shastra. Effective practice of the movement aspects of *kalari* helps to regain and strengthens the human system.

This has brought newer insights as to how effectively *Kalarippayattu* Movement can be used to bring about changes in people, suffering from physiological and psychological ailments. *Kalarippayattu* Movement Therapy has a broad range of health benefits. It has been demonstrated to be clinically effective at improving body image, self-esteem, attentiveness, and communication skills. It can also reduce stress, fears and anxieties, as well as lessen feelings of isolation, body tension, chronic pain, and depression. In addition it can enhance the functioning of the body's circulatory and respiratory systems.

Kalarippayattu Movement Therapy has also been shown to benefit adolescent and adult psychiatric patients, the learning disabled, the mentally handicapped. Proponents of Movement therapy claim that it has also been used successfully to help people deal with neurological diseases, arthritis, stroke, cancer, and a number of other physical ailments.



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Herbal Knowledge of Kerala



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In Kerala, awareness of the medical use of plants probably existed since early days of history. The use of iron and the instruments spread in Kerala probably by 5th century B.C. This led to the agrarian trait of the society. The different 'thinas' referred to in ancient Tamil literature like *pathit-tupathau*, *puranaanooru* and *akanaanooru* existed in Kerala also¹ which point to the beginnings of agrarian culture.

In *Kurunchi* area (forests), cardamom was cultivated. There are references about *kari* or *morkkalan* (dish prepared with butter-milk) in which cardamom was also added. Other products were *thina* (*Setaria italic Linn.*), *varaku* (*Papulum scrobiculatum Linn.*) and *muthira* (*Macrotyloma uniflorum (Lam.) Verdc.*).

In *marutham* area (agricultural land), along with paddy with sugarcane was also cultivated. We are not sure whether medicinal properties of these were known to the people then. But seeds of Herbal Knowledge were sown during those ages.

There are references of *inchi* (*Zingiber officinale Rosc.*) and *elam* (*Elettaria cardamom Maton*) in the travelogues of Marco polo (1293 A.D.). He also mentions about the bark of cinnamon, turmeric and clove.

Chappangam (*Caesalpinia sappan Linn.*) is another commodity referred to by several travellers. Iben bathutha (1343 A.D.) mentions this as common firewood. But this plant was the main source of dye for clothes during those periods. It will be interesting to note that physicians of Kerala have been using *chappangam* by the name *padmakam* since centuries. A different plant is used in North India for the purpose. Sandalwood and eagle wood (*Aquilaria agallocha Roxb.*- *aki* in Malayalam) are the other historically important hill produces of medicinal value.

1. Keralacharithram pp.67-92

2. Vilakkudi Rajendran Stalanamanighantu Kerala Bhasha Institute, Thiruvananthapuram 2007



The places where a particular plant is abundantly seen might be named after it. Even though there are plants everywhere, only the useful one gets a name. To hint the location, name of the plant is given to the area.



POOVAM KURUNNILA
Botanical Name – Vernonia cinerea
Family - Asteraceae

Population explosion, urbanization, deforestation, decline of Ayurveda, fascination to foreign culture, popularity of Allopathic system through Governmental promotion, commercialization are the causes of deterioration of Herbal Knowledge in Modern times.

Plants appear in the name of several places of Kerala² which are medicinally important. *Ampazham, eruppa, ummam, kunni, chemmaram, puvvam, thaanni and chengazhineerkizhangu* are examples. The places where a particular plant is abundantly seen might be named after it. Even though there are plants everywhere, only the useful one gets a name. To hint the location, name of the plant is given to the area.

The culture and language are also very much influenced by Herbal Knowledge. The use of the word ‘chukku’ (Malayalam for dried ginger) with meaning ‘nothing’ is an example. Dried ginger is a basic drug to be added in most of the decoctions. Many herbs like turmeric, curry leaves, and mustard are involved in the traditional cooking of Kerala. The kitchen of a house in Kerala is really a drug store.

Grandmothers usually treat minor illnesses of the family with whatever available in the kitchen. This is called *muthassi-vaidyam* (grandma’s treatment) or *adukkala-vaidyam* (kitchen therapy). Compound medicines, especially *kashayas* (decoctions) were prepared at home based on the physician’s prescriptions. Ingredients of the formulation were usually available on the household premises. ‘*Kashayakol*’ (stick to measure quantity of water) is used for the purpose. The senior members of the family had the knowledge of herbs and method of preparation. This led to the popularization of Herbal Knowledge and the trend prevails still in the villages of Kerala to some extent.

Joint family system was supportive of this. The household compounds were large enough for the growth of herbs also. In some of the nalukettu houses, there was ‘deenappura’ (separate room for the sick).

Karkadaka-kanjis is another social trait related to Herbal Knowledge. In this month of Malayalam era (July-August), the agricultural activities are less. So the people devoted the period to take care of the body. Based on one’s financial capacity, *karkidaka-chikitsa* (monsoon therapy) was undertaken. Medicated *kanji* (gruel) is an integral part of this. Preparation of *kanji* involves many herbs. This is a local tradition without any advice from *Vaidya*.

Development of herbal knowledge through different religions is also a very fascinating

subject of study. Jainism came to Kerala in the 3rd century. By early Christian era it was well established in the society. *Trikkanaamati*, presently in Thrissur District, was an important Jain centre. The decline of Jainism by several causes was complete by early middle ages. There are Jain temples that remain still in Kerala even though many were converted to Hindu temples. Jains believe in the existence of twenty four Thirthankaras before Lord Mahavira.

Each Thirthankara is associated with a plant. These are planted, protected and revered by the Jains. Majority of these plants have medicinal values. *Vata* (*Ficus bengalensis*) *saptaparna* (*Alstonia scholaris*), *shirisha* (*Albizzia lebbek*), *aksha* (*Terminalia belerica*), *Jamun* (*Syzygium cummuni*), *arayal* (*Ficus religiosa*), *Mango* (*Mangifera indica*), *ashoka* (*Saraca indica*), are some of them. Use of different flowers and scents in temple rituals was perhaps initiated by Jains to be followed by other religions.

Buddhism also contributed much to the Kerala culture and thus to Herbal Knowledge. This religion was more influential than Jainism to Kerala³. Buddhism may be source through which Ayurveda came to Kerala. The popular text book of Ayurveda in Kerala was authored by a Vagbhata, who was probably a Buddhist as the references in the text indicate. Thus there are some Buddhist elements in the Ayurvedic tradition of Kerala⁴.

Buddhists were pioneers in education. The spread of Sanskrit and Ayurveda beyond caste-ism is probably due to Buddhism. Like Jains Buddhists also had certain religiously important plants to protect and propagate. This might have been adapted later by Hindus also. This can be the reason for the presence of ficus trees in front of temples.

In the later Hinduism of Kerala, we find many plants are associated with rituals. There is use of holy basil (*Ocimum sanctum* Linn.), *vilva* (*Aegle marmelos* (Lin.) turmeric (*Curcuma longa* Linn.) etc. as *prasada* in the temples. *Dasapushpas* are ten plants which are considered sacred. Many of these do not bear flowers and also are not attractive ones; yet the total plant is called flower. All these, individually and collectively are used as medicines. *Dasapushpas* are planted on house premises and Hindu women wear these in their hair, especially



Karuma-dikuttan (Buddha statue - on the banks of the Punnamada Lake in Alleppey - 9th to 14th century)

in the Malayalam month of *Karkkata* for prosperity.

Saptachada (*Alstonia scholaris*) and *panal* (*Glycosmis arborea* (Roxb.) DC) are the plants related to Ayyappa cult. Another is the concept of *nakshatra-vriksha*. One has to protect and worship the tree related to one's star of birth. Approach of the religions to consider certain plants as divine is actually a message of conservation. None of these plants has got any food value or other kind of attraction. Divinity attributed to these can be due to their therapeutic efficacy.

Development of a market for medicinal plants was an important event during middle ages. There are references on market and commodities in several *champus* and *sandesha kavyas*⁵. Dried raw drugs are sold abundantly in those markets. This was possible due to flourishing medical prac-

tice. *Vaidyas* prescribed single and compound drugs. Formulations had to be prepared at home by the patients as mentioned elsewhere in the paper. They had to collect or purchase the raw materials and *Vaidyas* or their skilled assistants supervised the preparation if it is a complicated one. This system finds reference in *thulla/works*⁶ of Nambiar's (1704-1780) also.

Population explosion, urbanization, deforestation, decline of Ayurveda, fascination to foreign culture, popularity of Allopathic system through Governmental promotion, commercialization are the causes of deterioration of Herbal Knowledge in Modern times.

The lost has to be retrieved light of current patent laws. It also will contribute to the betterment of Ayurvedam which is facing the scarcity of drugs.

3. Murali.K. Buddhism and Ayurveda- National Seminar on Buddhist Impact on Indian Scientific Traditions; Department of Sanskrit Sahithya, Sree Sankaracharya University of Sanskrit, Kalady February,201

4. Raghavan Thirumulpad. K. Buddhist Tradition in Ayurveda in Keralam, Paper presented at International Seminar on Kerala Studies, Thiruvananthapuram, 1995

5. Sandeshakavyas (sandesa- message, kavya-poetry) are poetic works that contains a message sent to usually to a lover. The carrier of the message usually may be a bird or an animal. The poet explains how to reach the lover. The common the sights seen during the travel are also narrated. Thus the work gives us the picture of the then society.

Champus are the piece of literature written in both prose and verse together.

6. Kunchan Nambyarude Tullalkritikal pp 1092

Interview (Part I) with

Dr. Antonio Morandi, MD, PhD



Dr. Antonio Morandi, MD, PhD, was born in Florence, Italy. He studied Medicine and Surgery at the University of Florence, specialized in Neurology and Neuropathology. He then continued as a researcher in Cleveland Ohio, USA working on "Aging changes in neuronal structure and function and synaptosomes and axons". He returned to Italy to Fida Research Laboratories, Abano Terme in the province of Padua, heading their research laboratory of neuropathology of aging and later the Research and Project Management. He is also an Ayurveda Vaidya (Ayurveda Academy, Pune, India, and Joytinat International College of Ayurveda). He is the President, CEO and Founder of Ayurvedic Point srl (www.ayurvedicpoint.it/), Milan, a leading institution in Italy and Europe for therapy, research and education in Ayurveda.. Dr. Morandi is also Founder President of the Italian Scientific Society for Ayurvedic Medicine (S.S.I.M.A.), an association of medical doctors practicing Ayurveda, which is a founding member of the Italian Permanent Consensus Committee on Non Conventional Medicines. He is also the Ayurveda Project Leader for the European Research Group on Metaphysical Medicine.

In 2003 he was awarded the honorary doctorate, 'Ayurveda Acharya' by the Ayurvedic Institute Ashtavaidyan Thaikattu Mooss, Kerala, India. He is also Director and Professor of Ayurveda section at the Post Doctoral specialization course in "Health Sociology and Non Conventional Medicine", University of Bologna, Italy, and has been called to teach Ayurveda in several Italian and foreign Universities.

By Jayadevan A.P, (Coordinating Editor)

Ayurveda

<to bind East with the West>

How was your first encounter with Ayurveda?

Yes, It happened in a very peculiar way. I am a medical doctor, a neuroscientist, I worked in US for many years. At that time I was in charge of the cell culture lab where we were making models of neurodegenerative diseases and other diseases also, to see whether there is any relationship with systemic problems. We had many models of cell culture. I was very much interested in this subject.

One day, I was looking them through the microscope and they were growing beautifully. A question aroused in my mind, look these cells, how beautifully they grow, they have everything to form an organ, but why they do not form the organ, why they grow flat? The answer also came into my mind immediately and it changed my life. They do not form an organ because they miss the rest of the animal from where these cells are being taken. This observation shifted my focus from the organ to the relationships that are in the body which are needed to form the organ itself. The organs are a comprehensive complex of the relationships. The organic cells, in turn, are the basis of the relationship of forming other organ. Everything seems interconnected.

At this point I felt the necessity of another system, which deals with the interconnections in a body, I felt the need for a more inclusive and comprehensive way of looking at the nature of treatment for my patient." I went through many schools, I was practicing Yoga, and that gave way open to the all-inclusive philosophy of Ayurveda.

How do you connect modern science with Ayurveda?



This is a very interesting question, and in my view, it determines the future of Ayurveda. Ayurveda and modern science - they do not exclude each other, they lie in different planes. Like quantum physics and classical physics, both are true but are working in different planes. What can be done to make the possibility of making these systems work closer for the betterment of mankind was the next question in my mind.

The nature of modern science is reductionist. That means that is exclusive/not inclusive. Trying to identify the pieces and then trying to put them together.

Like all other traditional systems of knowledge, Ayurveda, is also inclusive in nature. Ayurveda is based on the whole, big picture and it allows space to the reductionist approach also. What can be done today is just to do the opposite to what is going on right now- to explain the modern science through Ayurveda, not vice versa. Because You can't explain an inclusive model with an exclusive-reductionist-model.

Ayurveda can provide the tools to modern science, to find the truth in such a way that it can make a leap and can fill the gaps in-between both

VAIDYARATNAM - preserving the goodness of traditional Ayurveda for generations



Ayurveda is often defined as a way of life rather than a mode of treatment. This holistic system treats the cause and not the symptoms, that too in the natural way. Ayurveda emphasises on purifying and detoxifying the body, while providing safe, non-relapsing cure, without any side effects. It also takes special care in the prevention and rejuvenation areas as well. Kerala Ayurveda is unique not only in its usage of 'Panchakarmas' – the five detoxification processes of Ayurveda, but also in the application of its many number of speciality physiotherapies and herbal medicine combinations, which gradually evolved indigenously in the State over the past many centuries. Not a mystery why people from across the world are traversing to this little corner of India called Kerala for reaping the benefits of Ayurveda.

Lord Parasurama, the sixth incarnation of Lord Vishnu, who is believed to have reclaimed the land of Kerala from the oceans, brought the 'Ashtavaidyas' to Kerala to look after the health and wellbeing of people. Those 'Ashtavaidyas' were named so since they were proficient in all the eight branches of Ayurveda. The 'Eledath Thaikkattu Mooss' family is one of the most renowned among

this rare tradition of 'Ashtavaidyas'. This family since then has made significant contributions towards the advancement of Ayurveda, and the saga still continues in its entire glory. History authenticates the excellence of 'Thaikkattu Mooss' Physicians, as their services were sought after by most of the kings and nobles of the bygone era, along with the multitudes of ordinary people who have experienced their wonderful curative prowess.

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'Timeless Ashtavaidya tradition, for changing times'

systems. In this way we could benefit the goodness of both the systems.

Q: How can you connect this Indian science with the Western world ?

I am not an Indian, but I would like to live in India. I know that Ayurveda which is being practiced here in India cannot be practiced as it is in our country. Because, the climate, plants etc. are different in our country. But if we go through the classic texts, one can say that Ayurveda is not an Indian- only science. But the Indian people preserved this knowledge for everyone. In the West also, we had holistic knowledge so early, and great schools like Athene in Greece, founded by Plato, had existed which were shut down in due course of time due to various reasons, and that shut- down was the beginning of the decline of our holistic schools.

I am sure, all those ancient schools, including Ayurveda, might have interconnections, they might have exchanged their wisdom together. Hippocrates and Charaka almost lived in the same period. So by recovering Ayurveda, we can rediscover the holistic wisdom which we lost in the West.

Ayurveda is universal. It is a formula that can be adapted in any place where you go in this world. This indeed is a formula for everyone. But we should remember that the essence of Ayurveda lies in its ancient tradition, not in its modern view.

Do you think the modern scientific community will accept these views?

It can be, but you have to speak with them in a language they can understand, but essentially, without betraying the tradition. We are moving in this direction. For example, recently, with the help of Ashtavaidyan Dr. A.N. Narayanan Nambi, we have published a book 'An Integrated View of Health and Well-being - Bridging Indian and Western Knowledge' (Springer - ISBN 978-94-007-6689-1). What we did was, we took a very basic concept of health, and we analyzed that concept through the Western view and through the Eastern view. We tried to



see how it was possible to make the two views speak together. We found that there can be common language. If we use the language of the Vedic tradition, translated in to the language of the complex system of modern physics, Mathematics and logic, that can be well understood by modern science. By using these tools we can make a model that can be understood and accepted by modern scientific community. So in this way we can start a dialogue.

Another attempt was the work that has been done on the verification of the genomic basis of the Prakruti or the constitution analysis of Ayurveda. This is another tool that can put both the streams - ancient and modern - go hand in hand. But what is important here is we should not see both the systems contradictory, we must understand them as systems working in different planes. We need to find bridges here to connect both the streams.

I did another such work a couple of years ago and that will be published soon, on MRI. In this work, I have been trying to say how to read an MRI report on the basis of Ayurvedic interpretation of Trigunas (three qualities - satva, raja and thama). With the knowledge of Trigunas you could have a reading of MRI that could give an incredible amount of additional information to the Western method. I mean, combining both these you could gather information in more precise and deeper levels. Knowledge, from wherever it is, it is for all and it should be considered as our common heritage.

(to be continued)



GAF Calling...!!

An event of great impact on the history of contemporary Ayurveda, the Global Ayurveda Fest (GAF) is a much awaited platform accelerating the sector's aspiration and achievements. This is a biennial get together of the Ayurveda fraternity, relevant for all stakeholders including academicians, students, practitioners, researchers, manufacturers, suppliers etc.

The first edition GAF 2012 had been phenomenal, winning overwhelming support and accolades from all across. Seminars, conferences, workshops, debates, exhibitions, medical camps, job fair, business meet, festivals, it had proved to be a great opportunity to learn and gain knowledge about the traditional healthcare system.

GAF 2014 is to follow the trend, being a mega festival enabling the participants in building up networks, also facilitating productive collaborations and updating with the latest trends in the field of Ayurveda. It will be held from 20th to 24th February at Jawaharlal Nehru International Stadium Ground, Kochi, Kerala

and will be attended by 4,000 delegates including over 300 foreign delegates from 35 countries, over 200 business houses and includes a 350 stall Expo. The prestigious event will be inaugurated on 20th February by Shri. Oommen Chandy, Chief Minister, Kerala in the presence of His Excellency Mr. Rajkeswur Purryag, GCSK, GOSK, the President of the Republic of Mauritius. The KSIDC has partnered with the GAF to organize the International Business Meet on the 21st and 22nd February. This meet is expected to provide a great impetus to the Ayurveda industry in the country which is all set for expanding its horizons around the globe. The technical sessions will focus on the core segments of Ayurveda - Products, Service, Wellness, Education and Research.

GAF is being organized in Kochi by the Centre for Innovation in Science and Social Action (CISSA) along with the Ayurveda fraternity represented by various organizations jointly with the Dept. of AYUSH, Government of India, Government of Kerala and several Government and non-Government organizations.





“ Holistic medicine is a point where Ayurveda, Yoga and Naturopathy converge, along with the cutting edge knowledge of modern medicine under one canopy”

See it whole



Ravindranatha Kamath, C,
B.A.M, M.B.B.S, F.P.M (Fellowship in
Palliative medicine) and a Post Graduate
Diploma in Family Medicine (CMC Vellore),
HOD of Holistic medicine in Amrita Insti-
tute of Medical Sciences, Kochi.

Holistic medicine is a natural outcome of changing perspectives in the contemporary health-care domain. It is nothing but Integrative medicine born out of the realization that Complimentary Alternative Medicine makes good of the lacunas created by conventional medicine. When conventional medicine fails to address the undercurrents such as

psychological as well as social and spiritual issues attached to the disease in question, integrative medicine takes into consideration these factors even to reach a diagnosis.

When one takes to integrative medicine, the doctor forms a kind of partnership with the patient and the aim is to treat the mind, body and the soul at the same time. Such

treatments are used along with mainstream medicine, of course, not as replacements or alternatives.

It is observed that it is crucial to hold alternative therapies up to scientific scrutiny rather than dismissing them outright. Even finding out what doesn't work can be valuable to the community. Here the aim should be to guide people away from quackery and dangerous therapies to the right direction.

This side of the globe is replete with health-care philosophies, relevant to the local contexts of life-style, beliefs, culture and climate. Cultural beliefs woven into day-to-day life are inextricable. Doctors in Asia encounter such stone-walls in their daily practice, which are difficult to break into. People simply love to link food, water, air, and climate, religious rites, past life, planets and everything with a life event, birth, health, disease or death.

In India, the science of longevity, the Ayurveda, and the science that helps unite body, mind and spirit, the Yoga, are wholesome health sciences if you look at it in the correct perspective.

According to them, everything under the Sun are mutually contributory. The visionaries of ancient Indian sub-continent effectively utilized inanimate and animate objects, of herbal, animal or mineral origin and, of course, planetary influences etc. to maintain health and attain longevity. Doing so, they made it a point to maintain the delicate harmony of life with nature.

Holistic medicine is a point where Ayurveda, Yoga and Naturopathy converge, along with the cutting edge knowledge of modern medicine under one canopy.

As we progress more into science and try to explain and fit everything into the rigid frame of science, we are forced to realize that we encounter more uncertainties.

Let me explain this a little bit. To reach the point where we are now,

we used the tools of science to reduce everything around us to its components. Like as in physics we reached a point where there is no possibility of going further with our sense organs. For e.g. when we study subatomic particles the existence of such particles could only be shown graphically. It is not possible to show an electron whizzing around the nucleus of an atom. We are forced to remove ourselves from the macroscopic world to understand this. What I am trying to say is at subatomic level, matter does not exist with certainty at definite places but rather shows tendencies to exist. To be more precise, science has shown us that matter (subatomic particles) has no meaning as isolated entities but can only be understood as interconnections with other matter or subatomic particles.

Quantum theory reveals a basic oneness of the universe. It shows that we cannot decompose or reduce the world into independently-existing smallest units. Let us be clear about the fact that as we penetrate into the matter, nature does not show us any basic building blocks but rather appear as a complicated web of relations between the various parts of the whole.

Similarly, a living body is not just an assemblage of its component organs but is an amazing wholesome transaction of all the elements with an unseen thread of life passing through each of them. So it will be foolish to explain life in terms of molecules and cycles, because it is not possible to emulate life if you assemble these molecules and to infuse life into it. Similarly it is foolish to explain disease in terms of dysfunction of an organ, cell or system only. So it is imperative that when you treat a disease, the person as a whole is considered instead of the diseased organ only.

Ayurveda as a health-care system promotes healthy living to prevent diseases rather than focus on curing manifest diseases. For this, it lays down daily regimes and sea-



“It is imperative that when you treat a disease, the person as a whole is considered instead of the diseased organ only”

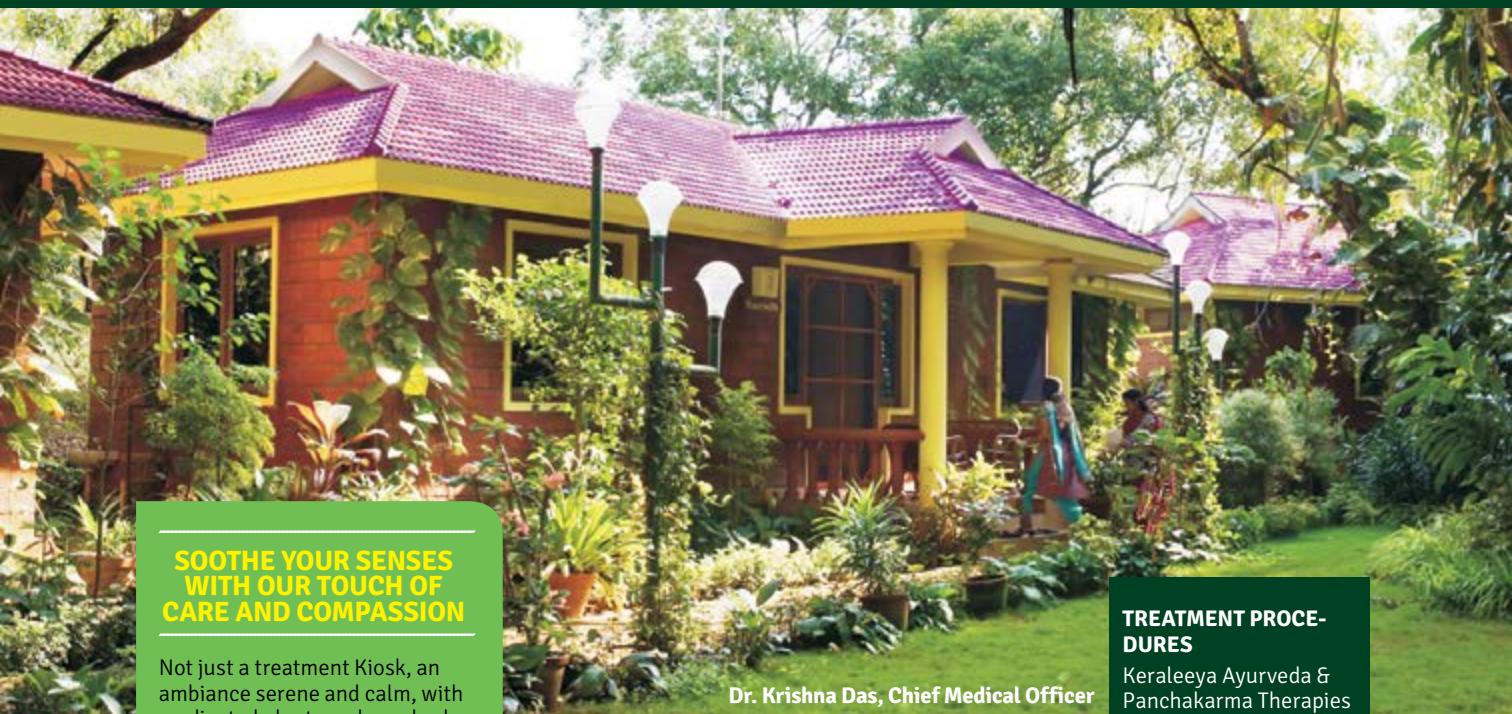
sonal regimes for healthy life.

When you deviate from this path or if some mismatch occurs with your body constitution and your habitat, food or climate, diseases manifest. Here you either come back to the track or try to correct the mismatch with relevant changes in life-style, including food, sleep and exercise with or without medicine or treatments.

To reach a diagnosis we have all the modern tools of science, be it visualization or chemical, immunological markers of diseases. When it comes to treatments, you may go for modern medicine or may turn to Ayurveda or Yoga or Naturopathy as the case may be, or a combination of relevant modalities, but always in a wholesome way.



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Prof. C. R. Agnives

A well known Ayurvedic researcher and scholar from Southern Kerala, has been in pursuit of pure Ayurveda since last 35 years. He has written numerous books on Ayurveda and has published a number of articles in various national and international journals. He has presented papers in many national and international seminars. He was felicitated with the State Dhanvantari Award in 2007 for his invaluable contributions towards propagating Authentic Ayurveda. During a long period of commendable service he has served as principal in 3 Ayurvedic colleges in Kerala and was in Moscow for 3 years, propagating Ayurveda.

Food itself can be your medicine, says Ayurveda. Dr CR Agnives elaborates on The Concept of Food in Ayurveda for our readers:

Concept of Food in Ayurveda

'The hunger of the cells is the craving for nutrition. Hence, only substances containing nutrition can function as food'.

Food in Ayurvedic Samhitas:

Charaka Samhita rightly points out that living beings originate from food and diseases too are generated from food (Charaka Samhita Sutra Sthana.28:45). The single cell called zygote, formed by the fusion of the male and female gametes grows into a full term baby and then to a mature individual by receiving food. In the womb it originally receives food by diffusion from the uterine lining till the placenta and umbilical cord is formed. Once they are formed, nutrition reaches the baby from mother through the cord. After delivery the baby gets nutrition from breast milk. As the baby grows, it starts to consume other materials as food and is soon weaned off to them. Throughout life, an individual is receiving the exterior world as nutrition. Hence the concept that living thing is the product of food is not an exaggeration.

But, everything cannot be food. A substance can be food only if it can supply some nutrients to the body. Ayurveda states that satiety is the prime property of food. This satiety is not a feeling of fullness of stomach. We feel hunger when the cells of the body are hungry. The hunger of the cells of the body is to be satisfied to obtain real satisfaction. The hunger of the cells is the craving for nutrition. Hence, only substances containing nutrition can function as food. Sawdust, sand, etc. do not contain any nutrient and hence they are not food materials. All food materials do not contain nutrients in the same proportion or quality. There are also non-nutrients in most food materials. These non-nutrients may be helpful. Fiber is an example. But some non-nutrients may be deleterious to the system. In Lathyrus, a type of pulse, there is a poison which may cause the

disease Lathyrism which will handicap the individual by lameness. In cassava (tapioca) there is a poison called hydrogen cyanide which can harm the pancreas. It is fortunate that when boiled and strained, these water soluble poisons are removed. But improper cooking may retain some of the poison in the consumed food.

diseases. Malnutrition is a form of reduction causing reductive diseases and here supply of nutrients is the remedy. But the body may not receive the supplied nutrients as the body has its own mechanism of reception of nutrients. If the mechanism regarding a particular nutrient is defective, the nutrient will not be accepted by the body even if there

may be of medical timber, the water for bathing is medicated with drugs, the place of stay is fumigated with drugs etc. to medicate activities. This is unique to Ayurveda. Ayurveda spares no chances for implementing therapy.

Let thy food be your medicine is a famous proverbial aphorism. But there is a basic difference between food and medicine. All medicines cannot be consumed as food; food alone could not be utilized as medicine too. Medicines are more potent than food. Food materials are of weak potency. They are more amicable. Medicines perform intervention with physiology. Food goes with physiology.

Yet in India we have customarily mixed medicine with food to gain better utilization of food by enhancing digestion and absorption. All the spices that we use in food like black pepper, ginger, cumin and coriander are Ayurvedic medicines. Indian cuisine is a real pharmacy. On the other hand, Ayurvedic pharmacy is a kitchen. All the unit operations like size reduction, heat transfer, water treatment etc. are practiced in the kitchen too. There is even the notion of kitchen medicine. Before running to the doctor, an average Indian housewife checks her drug store in kitchen. This culture is the provision of Ayurveda, the popular medicine.



Food: Wholesome or sattvic:

Food may be wholesome or unwholesome. Wholesome food is conducive to health and well being. Unwholesome food will generate diseases. They may even cause food poisoning which may turn fatal. From this perspective it can be concluded that food is life and death.

According to Ayurveda, diseases are of two types – caused by over consumption and caused by insufficient consumption (Ashtanga Hridaya Sutra Sthana.14:1). Excess food causes additive diseases and insufficient food causes reductive diseases. Accordingly treatment is also two fold – addition and reduction. We employ reduction in additive diseases and addition in reductive

is deficit of the nutrient and there is real want for it. Hence in iron deficiency anemia, just supplying soluble form of iron will not suffice. The mechanism of iron accepting system is to be mended first. Hence Ayurveda conditions the gut first before supplementing iron.

Ayurvedic treatment has three modalities (Ashtanga Hridaya Nidan Sthana 1:6). They are medicine, food and activities. A proper Ayurvedic prescription encompasses all these three modalities to attain cure or relief. Ayurveda has an ingenious method of combining these three modalities. Ayurveda mediates the food and food is also used as medicine. The activities also are medicated. The cot for taking rest

Food and Agni: The thirteen agnis of Ayurveda

To understand the concept of food we will have to understand a bit of Ayurvedic physiology and pharmacology. We may have a bird's eye view of both of these disciplines. Let us start with the physiology of conversion to body. Biochemical transformations are carried out by a transforming agent called bio-fire (*agni*). This factor is called fire as a metaphor. Like the fire cooks food the bio-fire makes transformations to the consumed food. Bio-fire is not a single entity. There are factions of it. In the gastrointestinal tract it is called gastric fire (*jatharaagni*). In the tissues it is called tissue fire



(*dhaaravagni*) and at the existential level it is called existential or elemental fire (*bhootaagni*). Altogether there are 13 factions for bio-fire - one gastric fire, seven tissue fires and five existential fires. The food is first acted upon by the gastric fire. For the action of gastric fire to be optimal, the food should be promptly soaked and softened. A faction of the humor Kapha, called the soaker kapha (*kledaka kapha*) does the job. The proper transportation of food, to assist digestion and absorption is carried out by a faction of the humor vaata called equal traveler (*samaana*). This is responsible for the motility of the gastrointestinal tract and stimulation of secretion of digestive juices. In short samaana executes all the neural and hormonal controls of digestion. It is the wind that assists the fire. Fire itself is pitta humor. Hence all the three humors, vaata, pitta and kapha have their responsible roles in digestion.

Food to Rasa and further levels of transformation and metabolism:

Digestion in the gastrointestinal tract, though continuous as though in a conveyer, is called phased digestion (*avasthaa-paaka*) as there are three stages in this process. They are the gastric phase, small intestinal phase and large intestinal phase. A crude imagery could be as follows: Stages in a continuous process are like the stoppage of a procession at junctions for added performance. Once digested, the food essence is absorbed and contributes to the body fluid, which constitutes the first tissue termed rasa. The solid residue of the food, the debris, forms the feces and is expelled through anus.

The food essence, though now baptized as tissue, is yet to transform. It is first acted upon by existential fires to be split into existential units. These existential units are taken

up by the corresponding tissues and converted into the concerned tissues. This is anabolic process or adding up process. Once in the tissue, according to requirement the material of the tissue is broken down and supplied to other tissues as nutrients or else the broken pieces are burned to provide energy for the functions of the living body. This is catabolic process.

Tissues receive their nutrition either directly from the body fluid or gradationally from the former tissue. There are three hypotheses regarding it. One is the rule of gradational transfer where one tissue is transformed to the next, so on and so forth. It is analogous to milk transforming to curd, curd to butter and butter to ghee and is called milk-curd theory (*ksheera-dadhi-nyaaya*). Another theory is that each tissue receives its nutrition directly from body fluid. This is analogous to doves pecking their individual share



from the barn of cereal and termed as dove-barn theory (*khale-kapota-nyaaya*). A third hypothesis is that both these processes could occur. It is like the field being irrigated with the overflow from the field above as well as from the water canal nearby. This is called the irrigation theory (*kedaaree-kulyaa-nyaaya*).

There are hundreds of thousands of transformations taking place in the living body and in each and every transformation all the three humors are involved. Surely, pitta is the performer, but the other two humors provide the chorus. From this it is clear that converting food to body and body to energy is not a simple task. But this continuous conversion is called life and life either is never simple.

Food: Its pharmacological dimensions:

Coming to the pharmacology of food, it should be remembered that

food is a substance (*dravya*) and in the context of pharmacology, all substances are made up of the five existents (*panjca-bhoota*). The pharmacological actions of any substance are attributed to certain pharmacological principles. These principles are taste (*rasa*), property (*guna*), potency (*veerya*), metabolic effect (*vipaaka*) and special potency (*prabhaava*).

It is also to be noted that there are strange substances which do not obey the man made theories of pharmacology. They are termed substances of strange origin (*vicitra-prtyayaarabdha-dravya*). It is considered that these substances have strange existential configuration and their actions cannot be attributed to the pharmacological principles. Most of the drugs that we use fall under this category but food materials in general obey our pharmacological principles. Such substances are termed regular substances (*samaana-pratyayaarabdha-dravya*). But there are strange substances in the array of food materials too.

With this much of prior knowledge of Ayurvedic physiology and pharmacology we may proceed further in the concept of food in Ayurveda. Materials may be broadly classified into wholesome substances and unwholesome substances. This is not a categorical cut as wholesomeness and unwholesomeness of substances are highly relative. They depend on many other factors. For example milk is a good food material. But for certain patients it may aggravate the disease. Yet innately substances may be good or bad. The general agreement is that under normal conditions there are wholesome and unwholesome food materials. Even good food material may turn incompatible. Ayurveda has gone into the details of food incompatibility (*viruddhaahaara*). Let us examine.

Incompatible food is like a toxin or slow poison (Ashtanga Hridaya Sutra Sthana 7:29). Incompatibility of food occurs on combining or processing of food materials. Some

substances are incompatible by nature. Some are incompatible by region, season and dose (Charaka Samhita Sutra Sthana 26:81). Anything that provokes the humors but does not eliminate them is considered as incompatible (Ashtanga Hridaya Sutra Sthana 8:45). Incompatible substances vitiate physical humors and tissues. Here are some examples

1. Incompatible by property – fish and milk
2. Incompatible by combination – Ripe wild jack fruit with black gram
3. Incompatible by processing – Meat of pigeon fried with mustard oil
4. Incompatible by place – Eating in a place rich in ashes or dust
5. Incompatible of body – Consuming honey when the body is hot
6. Incompatible by time – Eating of black night shade (*Solanum nigrum*) which is kept overnight (after gathering)
7. Incompatible by dose – Honey in equal quantity with ghee
8. Incompatible by nature – Poison

These are classical examples. Now that we have modern food technology, both authentic and illegal, there are chances of incompatibilities because we are adding preservatives, coloring and flavoring agents which are essentially not nutrients. Not to speak of the umpteen number of synthetic fertilizers, pesticides and weed killers which are frank poisons. Incompatible food rarely causes sudden death or morbidity. They usually cause diseases in the long run, as they are practiced regularly.

Food & Types of diets:

There are three types of diet which are unwholesome. They are mixed food (*samasana*), excessive food (*addhysana*) and uneven food (*vishamaasana*). These three unwholesome food patterns cause



morbidity or even death. Mixed food is the admixture of whole some and unwholesome food materials. Excessive food here means dining before the former food is digested. Eating untimely, in excess or little, is termed as uneven food.

Impairment of bio-fire and indigestion are the immediate effects of unwholesome food. According to the nature, bio-fire is of four types. They are dull fire, augmented fire, inconsistent fire and optimal fire. They are prompted by kapha, pitta,

vaata and equipoise of humors respectively. What we always want is the optimal bio-fire. Dull bio-fire will cause indigestion. Augmented fire also will cause indigestion due to improper digestion. It is like charring the food when overheated. In case of inconsistent bio-fire the person will have occasional good digestion and occasional indigestion. This is due to the inconsistency of vaata.

The harmful undigested & untransformed or partially transformed:

Ama visha

Indigestion (*ajeerna*) is of three types. They are unripe indigestion (*aama*) due to kapha, stagnated (*vishthabdha*) due to vaata and charred (*vidagdha*) due to pitta. Food poisoning is termed as *aama-visha* by Ayurveda.

The term *aama* means immature, unripe or raw. Any substance which is not converted properly to be utilized as substrate for further transformation is called raw-filth (*aama*



dosha). This is considered as a toxin and is the cause of diseases. There are two types of raw filth – generated from improperly digested food as defective body fluid and produced by the interaction of highly vitiated humors (Ashtanga Hridaya Sutra Sthana 13:26). Diseases caused by raw filth are called raw diseases (*saama-roga*) and humors, tissues and wastes polluted with raw filth are also considered as saama (Ashtanga Hridaya Sutra Sthana 13:27). The treatment line when

there is involvement of raw filth is different from usual. Here the raw filth is to be first addressed before attempting elimination therapy. Raw-filth is usually in intense conjugation with tissues and to eliminate it detoxification therapies are needed to cut the conjugation (Ashtanga Hridaya Sutra Sthana 13.28:29).

Habituation (*saatmya*) is another important consideration. Even unwholesome substances may not cause diseases if it is habituated. Anything may be considered as habituated if it does goes well with the physiology of the person (Charaka Samhita Viman Sthana 7:118). Usually substances which are not habituated (*asaatmya*) pose problems in conversion to the body. Hence Ayurveda pays due importance to the habituation of the patients.

Food and dietetic norms as prescribed in Ayurveda:

In view of all these factors, Ayurveda has laid down various norms of consuming food. Some important points are listed below (Ashtanga Hridaya Sutra Sthana 8:35-39): -

1. Take food in time
2. Consume only habituated food
3. The food should be clean (un-polluted) and hygienic
4. Consume wholesome food
5. The food should be unctuous, warm and light
6. While eating food be attentive to it
7. The food should contain all the six tastes, but sweet taste (carbohydrates) should be in excess
8. Do not eat fast
9. Do not eat very slowly
10. Before the meals wash the feet, hands and face. It is preferable to have a bath.
11. First serve to all the dependents and elders. Remember the ancestors too,
12. Think of the suitability of the

food served. Eat only if it is acceptable

13. Do not despise the food
14. Do not talk or laugh while eating
15. Do not consume very dry. Have some drinks too
16. Have fond food in a good ambience with lovely friends
17. Do not eat reheated food
18. Do not eat contaminated food with grass, hair etc
19. Reject very hot and very cold food
20. Food with excess of vegetables is not ideal.

Charaka-samhitaa (Charaka Sa.hit... Viman Sthana 1:21) has mentioned eight special factors for the consideration of dietetic norms. They are:-

1. Nature (*Prakruti*) = source of the material
2. Processing (*karana*)
3. Combination (*samyoga*)
4. Dose (*raasi*)
5. Place (*desa*)
6. Time (*kaala*)
7. Rule of use (*upayoga-samsthaa*)
8. User (*upayoktr*)

From the above descriptions it is clear that Ayurvedic stipulations of dietary norms are based on the basic principles of Ayurveda and are not haphazard random dictums. Man has varying tastes. Variety is the spice of life. But fancying food and following new trends irrespective of considerations of health may be risky. It is always better to cling on to accustomed traditional food that suits you and your environment. Also keep it in mind that man lives not only with bread.

Basic concepts of Ayurvedic Dietetics



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Dietetics is the science of applying knowledge in food and nutrition for improving and maintaining good health. According to Ayurveda, health depends upon food. But there are certain dos and don'ts for it. Body is nourished by food. Disease is also due to (faulty) food. Almost all the diseases can be managed well with proper food alone. Ayurvedic dietetics is exceptionally scientific. It stands for positive health which is desired by all.

Food may be defined as any substance when taken into the body can be utilized to yield heat or energy to build up new tissues, repair worn-out tissues, regulate body processes and aid in the production of important body compounds. Food materials, *doshas*, *dhathus* and even our whole body are having the same qualities. Hence food can be used for regulating all the body functions. Action of food on our body depends upon its taste.

Six tastes (shad-rasas): Tastes are 6 in number and these are having different *panchabhouthika* constitution. ie; *madhura* (sweet) - earth & water, *amla* (Sour)- fire & earth, *lavana* (salt)- water & fire, *katu* (pungent)

-air & fire, *thikta* (bitter) - air & space, *kashaya* (astrin-gent) - air & earth. Tastes act on tridoshas in several ways.

Sweet: Sweet taste increases Kapha, decreases Vata and Pitta. Example - Milk, jaggery, cream, ghee, fat, banana, dates, grapes, rice. It is accustomed since birth, promotes growth and stability, good for aged and children, and provides color complexion and strength. Also it is *snigdha* (oily), *sheeta* (cool), *mrdu*(soft) & *guru* (heavy to digest). If used in excess produces obesity, weak digestion, excess sleep, diabetes, cough, cold, dyspnoea, diseases of throat, tumors, lymphatic diseases. Psychologically it will produce dullness, sluggishness, congestion, greed and complacency.

Sour: Sour taste decreases Vata and increases Pitta and Kapha. Example - lemon, tomato, vinegar, gooseberry, butter milk, curd, wine, and pomegranate. It kindles hunger, produces stoutness, satisfaction, nourishment, moistness and good for heart. In excess it produces burning, bleeding, severe thirst, giddiness, edema, skin diseases, looseness of joints, liquefaction of Kapha, defect of vision, ulcers and paleness. It is light, oily, and hot. Salt taste increases Kapha and Pitta, decreases Vata. It removes stiffness, obstruction, increases appetite, helps in digestion, and produces moistness, dryness, retention, not very heavy or oily, penetrating, hot in potency.





In excess it will produce baldness, grey hair, thirst, skin diseases, rheumatism, bleeding, etc. Also it will reduce strength and ojas.

Bitter : Bitter taste increases Vata, decreases Pitta and Kapha. Example - bitter gourd, spinach, sandal, neem tree etc. It cures anorexia, poison, worms, fainting, fever, burning sensation, skin diseases, itching. It will decrease fat, feces and urine .If used in excess it will produce weakness, debility and diseases related to Vata.

Pungent : Pungent taste increases Vata and Pitta, reduces Kapha. Example - garlic, ginger, onion and all spicy foods. It will cure indigestion, dropsy, obesity, it cleans the body, removes clotting, and dries up the system. In excess it produces weakness, thirst, dizziness, tremor, emaciation, neuritis, pain, acidity, and all diseases related to vayu and agni.

Astringent : Astringent taste increases Vata, decreases Pitta and Kapha. Example - Beans, lentils, tea, unripe vegetables. Good for blood, heals the ulcers, stops bleeding and discharge. If used in excess it will produce

all Vata- related diseases like tremor, constipation, pain, decrease sexual secretion, flatulence.

Undesirable eating patterns : *samasana, adhyasana* and *vishamasana* are three types of eating patterns which are highly undesirable and will lead to so many chronic diseases and metabolic disorders. *Samasana* is the combination of desirable and undesirable food. *Adhyasana* is eating before 3 hours from the last food and *vishamasana* is the untimely food irrespective of quantity.

The Ten Commandments

Ten Commandments of eating food according to Ayurveda are very important now-a-days as dietetics is concerned. These are :

1. *Ushnam asneeyal* - take fresh food
2. *Mathravad asneeyal*- stop before you feel full,
3. *Snigdham asneeyal*- take good quality fat like cow's milk & ghee regularly,
4. *Jeerne asneeyal*- consume food only when you are hungry,
5. *Veeryavirudham asneeyal*- take only compatible food ,
6. *Ishtadese asneeyal*- select neat and suitable place for eating,
7. *Nathidrutham asneeyal*- avoid very fast eating,
8. *Nathivilambitham asneeyal*- avoid very slow eating,
9. *Ajalpan ahasan thanmana Bhunjeetha*- take food without speaking, laughing and with concentration,
10. *Athmanam abhisameekshya bhunjeetha*- realise self.

Ashtavidha samskara (Eight special dietetic norms)

Ayurveda has also given importance to eight factors regarding food, which are called ashtavidha samskara. According to Ayurveda, if a person follows these norms, he will never have any digestive problems, and associated diseases.

1. Prakriti (Nature of Food) It may be light or heavy. We should select the desired food according to the body constitution.

2. Karana (Processing) The quality of food changes according to the method of processing. It can be light or heavy for digestion.

3. Samyoga (combinations) While preparing any food the ingredients must be compatible. Combining sour fruits and milk is harmful.



4. Rashi (quantity) Quantity should be according to your digestive fire (*jatharagni*)

5. Desha (place) If the surrounding is good and pleasant, the food is better absorbed and has favorable effects on body, mind & soul.

6. Kala (time or period) When the previous food has been properly digested and when you are hungry, that is the time of next food.

7. Upayoga sanstha (rules for eating) Food must be consumed while it is hot, as it naturally increases digestive fire. Eat in relaxed, Calm and Cheerful Atmosphere. Never eat too fast or slow. Eating while talking, laughing, thinking or watching television is not advisable. It is better to concentrate on food only with the thought that this food is going to benefit my mind and body.

8. Upabhogta (person who takes the food) Everyone must see his body constitution, capacity of digestive fire, season, time of the day, and don't eat if the previous food is not digested.

Some common foods and their effects

Cow's milk is Sweet, cooling, heavy, oily, and smooth. Increases Kapha, decreases Vata and Pitta. Milk is more easily digested if boiled and allowed to cool to a warm temperature before drinking. It is rasayana. Removes fatigue, giddiness, toxicity, thirst, fever of long duration and dysuria.

Goat's milk is Sweet, astringent, cooling, light, increases Vata, decreases Pitta and Kapha. Usually it is given in children and effective in tuberculosis, bleeding diseases and diarrhea. Ghee (clarified butter) is Sweet, cool, heavy, oily, Promotes higher mental functions, digestion, vigor, eyesight and complexion. It is good for children and old people and possesses many good qualities and many actions when used properly.

Curd – Yoghurt is Sour, hot, oily, etc., reduces Vata increases Kapha and Pitta, used in intermittent fever, dysuria and chronic rhinitis. It is usually avoided in night and not to be heated. It is given with honey, sugar and sugar candy.

Sesame oil is Sweet, bitter, hot, oily penetrating, reduces Vata, Kapha and increases Pitta. Honey is Sweet, astringent, hot, dry, heavy, increases Vata, decreases Kapha – Pitta.

Wheat is Sweet, cool, heavy, reduces Vata - Pitta and increases Kapha.

Rice is Sweet, cool, light, reduces Vata - Pitta, good for Kapha in moderation. Grapes are sweet, sour, cool, increases Kapha, reduces Vata – Pitta.

Banana is Sweet, astringent, cool, heavy, laxative, reduces Vata, increases Pitta – Kapha.

Food as medicine : Medication of food is described in the management of various diseases. All the diseases are highly related to improper food. But certain diseases like Diabetes Mellitus (DM), Rheumatoid Arthritis (RA), etc., are having more relation to faulty food. Hence in the treatment of diseases, regulation of food is a must.

In diabetes Mellitus (DM) desirable to take Wheat, old rice, yava, green gram, meat of rabbit, goat, birds, bitter gourd, snake gourd, leafy vegetables, drumstick, etc. Mustard & Neem oil, Buttermilk, medicated water with *Thripala* and *Asana* (Malabar Kino Tree) for drinking. Strictly avoid Black gram, horse gram, curd, fish, alcohol, sweet food, etc. Even the mental health is considered by Acharyas when designing the food.

After the digestion, food is divided into three:

1. Nutritional aspect nourishes the body
2. Waste Products – Excreted from the body
3. Subtle part – Influences the mind .

Hence each and every food is having its own influence on our mind .Milk, ghee, honey, wheat, rice, fruits, vegetables, etc. increase *sathwika guna*. Food with excess spicy, salty, sour taste, meat (especially beef), etc., which is difficult to digest, will increase *rajo guna*. Old and preserved food, which lost all natural qualities, impure food, spoiled food, etc., will increase *thamo guna*.

Ayurvedic dietetics will enable us to know the importance of healthy eating and good nutrition. Adopting a healthier life-style and diet can prevent life-style disorders.

The IRSA to be held in September

The 1st International Research Seminar on Ayurveda (IRSA), part of the 16th International Ayurveda Symposium is scheduled from 14th to 15th September, 2014 in Birstein, Germany. The endeavour will serve as the 2nd Insight Ayurveda Conference which the AVP Research Foundation initiated in Coimbatore last year.

In the international expert congress for medical doctors and health-care professionals, Ayurveda practitioners and therapists, medical experts, professors and specialists will share their unique knowledge and practical experience on Etiology and Pathogenesis from an Ayurvedic point of view, Neurology und pain therapy in Ayurveda and Ayurveda for men – prostate, virility and potentials.

The International Ayurveda Symposium of the European Academy of Ayurveda has been among the most interesting Ayurveda conferences in Europe for the past few years. The symposium will be held from 12th to 14th September in Birstein.

The research seminar on Ayurveda will be a platform for senior as well as junior scientists to introduce their trials to an audience of international peers. There will be a forum for Ayurveda experts to meet, discuss and outline the methodology and to set priorities for future Ayurveda research projects through international collaboration.



AMAI Awards Announced



For the involvement in creating awareness on Ayurveda, Matrubhumi group wins the AMAI media award of the year. The Bhishagratna award for contributions to different branches of the traditional medicine is to be conferred on Dr. K. Muraleedharan, Superintendent of Kottakkal Arya Vaidyasala. Dr. M. Prasad, Director of Sunetri Ayurveda Hospital Trissur wins the Dr. NVK Warrier Memorial Ayurveda Pracharan Award. Origami, prepared by the students of KMCT Ayurveda Medical College Kozhikkode, is selected as the best college magazine. Dr. K. Raghunathan (Kollam) and Dr. N. Sreekumar (Kozhikkode) won special acknowledgements/ recognition.

A few days; cherished to share Ayurveda to spread its wings to the horizon

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Art or science, poetry or philosophy, religion or mythology, commerce or manufacture, ancient India excelled in almost every field of human activity or enterprise for centuries. India witnessed advancement in science and technology long before the cultivation of the same in most ancient nations of Europe. There should be no wonder if the science of Medicine received its share of attention as well in this period. The Indian Medical Science forms part of the Vedas, and is called "Ayur Veda". The presence of the Ayurvedic principles in the hymns of the Vedas, the earliest records of human intellect, establishes for good the antiquity and the originality of Indian Medicine. In fact, the branch of science was so advanced at the time that it was the Indian Ayurvedic Scholars who first understood the necessity of dissection of the human body in the education of Physicians and Surgeons.

Taking a cue from the old wisdom science, Parassinikkadavu Ayurveda Medical College (PAMC) was established, which is located in Parassinikkadavu, a small town in the banks of Valapattanam river in Kannur district of Kerala. It is one of the earliest- formed Ayurvedic colleges in Private sector in Kerala and was established in 2002 under Pappinisseri Visha Chikitsa Society, which is a charitable organization. The Pappinisseri Visha Chikitsa Kendra, the herbal garden, the 150- bed PAMC hospital, PAMC pharmacy are the different units of the institution. The college imparts instruction at the graduate level in BAMS, B Pharm Ayurveda, B Sc in Ayurvedic Nursing and MD (Ayurveda).

In the month of November, 2013, we had four visitors from Germany. They were Dr Angelika Pytlik , a Homeo-

pathic practitioner and a trained Acupuncturist, Dr Ozgur Caesar, a specialist in Gynaecologic Oncology, Dr Melanie Wandolsri, a specialist in pediatrics and Dr Peter Krannich, who is trained in Orthopaedic rehabilitation and Naturopathy. Their eagerness and enthusiasm to learn more about Ayurveda and its practices turned a casual visit into more of a study tour. A detailed week-long schedule was laid out as per their request, to arrange for their visit to all departments, showcasing of different treatment procedures and interaction with doctors of different specializations from our college.

The chief clinical areas selected for interaction were Psychiatry in Ayurveda, Kaumarabhrithya (Ayurvedic pediatrics), Shalakyatantra (ENT and Ophthalmology in Ayurveda), Prasoothi tantra (Ayurvedic Gynaecology), Panchakarma and Agadatantra (Toxicology in Ayurveda). They were primarily interested in knowing more about the diagnostic techniques based on basic Ayurvedic principles. Hence, a separate session on the topic was organized to explain to them about the diagnostic techniques and medicine selection based on the concept of *Pancha Mahabhutas* (air, water, fire, space and earth), and concept of *Tridoshas* (vata, pitta and kapha)

The department of Alternative Medicine at University of Essen deals in Ayurvedic medicine, and our guests had taken basic courses in Ayurveda. Though this had exposed them to the various treatment modalities in Ayurveda, they were still not very familiar with different terms used in Ayurveda. In fact, conveying to them the language of Ayurveda turned out to be the most difficult part. As a step to overcome this hurdle, we prepared power point presentations in German for our interactions in the following days.

Practical demonstration of some procedures was organized with the consent of patients in *Shalakyatantra* and *Panchakarma*. Our guests watched the procedures with great enthusiasm and were inquisitive about the fine details. Procedures like *Nasya*, *Abhyanga* and *Swedana* therapies were demonstrated to them. Later they visited the hospital wards to see patients. Their respect for Ayurvedic treatment procedures and consideration to the privacy of the patients were commendable.

Another session we organized for them was discussion on cases treated in our hospital. We discussed about the ayurvedic perspective of the disease, its diagnosis and determination of treatment based on the concepts of Ayurveda. Mr. Peter Krannich, in particular, was interested to know about the art of diagnosis in Ayurveda, Specifically about pulse diagnosis. Pulse diagnosis or *Nadi Pareeksha* is a technique by which the *Vaidya* diagnoses the condition of the patient feeling his pulse and determines the treatment as per the variations in pulse. They wanted to have a lecture on pulse diagnosis and also wished to observe how a patient is examined and diagnosis made as per concepts of Ayurveda. However, our one-week schedule could not accommodate for a session on the same.

The department of Toxicology (*Agadatantra*) has special importance in Parassinikkadavu Ayurveda Medical College. A specialty hospital established under Pappinisseri Visha Chikitsa Society functions to conserve the knowledge and treatment related to Ayurvedic Toxicology. The high incidence of death related to snake bite, led the pioneers to start an exclusive center for the management of snakebite and other toxicological diseases in an Ayurvedic perspective. During the initial period of service, the center provided medical treatment for snake bites only under Ayurveda system.

Today, this system of treatment has been replaced and developed into an integrated system of medical treatments combining both Allopathy and Ayurveda. Over one lakh patients have been treated so far, with the mortality rate falling under 1%. Our guests were very pleased about all this. There is a lack of awareness among the international scientific community about Ayurvedic toxicology as a separate and advanced wing. The visit to the department was hence highly informative to our guests, and helped broaden their perspective towards Ayurvedic toxicology.

Medicines form the backbone for any medical system. The knowledge about raw drugs and the preparation of medicine is important. Originally, Ayurveda was a system in which the *Vaidya* (doctor) used to procure the herbs and prepare medicines for their patients. The combinations of different formulations were decided as per the condition of the patient and hence it was considered as a personalized medicine. In Ayurveda, the knowledge of principles of medicine preparation is equally important as the principles of treatment.

The treatment becomes complete only with the logical preparation of medicine as per the need of the patient.

Our herbal garden spreads over five acres of land and has around 430 plants with proper identification. Our visitors walked around the garden with our doctors to see all the plants. The problem of language surfaced again as they were not familiar with the English names as well as the scientific names of the plants. But a German book on medicinal plants they had with them had the pictures of most of the common medicinal plants along with its English names.

In Parassinikkadavu Ayurveda Medical College Pharmacy, the traditional Ayurveda medicines are manufactured as per GMP standards. This pharmacy produces medicines to meet the requirement of both Ayurveda hospital and *Visha Chikitsa* (Toxicology) hospital. It also has many other branches and outlets. Our guests visited all sections of pharmacy and spent a long time watching the preparation of different medicines. There was also a discussion session on the basic concepts governing Ayurvedic pharmaceutics and pharmacology.

The last day they visited the academic wing of the college. Dr Angelina Pytlak was very surprised to see that majority of students were girls and was extremely happy to know the number of girl students undergoing professional education in Kerala. They couldn't believe such an extensive Ayurvedic curriculum was being followed here, and was impressed by the educational atmosphere in college. We also discussed with them the need for an integrated system of medicine. The short visit to our college was enlightening to our guests and intensified their enthusiasm to know more about Ayurveda. Being such an elaborate science, it was very difficult for us to give them an exposure to the different fields of Ayurveda in such a limited time. They also suggested about the need to introduce more awareness programs in Europe so that all can get to know about benefits of Ayurvedic life-style and diet. Dr Ozgur told us while leaving : "It was very interesting and I will definitely come back".

There cannot be water-tight compartments between different systems of medicine. All systems aim at alleviating human suffering. That which is really good in one must be assimilated by the other. The real system of medicine should be one, unifying all the different schools and thereby forming a united system in which all the good things of all the schools should be given a place, so that this united system may be more perfect than the disjointed individual sciences. Our object must be to put a stop to the habit of throwing stones at each other and work together for the betterment of human kind. We at Parassinikkadavu Ayurveda college were pleased about the fact that we were able to deliver the lectures fruitfully even though they visited us on such short notice and also were happy about the lasting love and friendship they showed us which we will cherish for the years to come.



Kerala The Cradle of Ayurveda

Destination of a lifetime

Kerala, the land of Ayurveda

For most travelers, Kerala is synonymous with Ayurveda. As the therapeutic travel circuit expands, most of the premier hotels and resorts in Kerala now offer state-of-the-art Ayurveda facilities. Most of the establishments follow the strict code of conduct and the ground rules laid down in Ayurveda tradition.

Kerala's equitable climate, natural abundance of forests with a wealth of herbs and medicinal plants and the cool season altogether ensures healing at its best to you.

Monsoon (June-September and October-November) and summer (February-May) are distinct seasons here, while winter is only a slight fall in the normal temperature of 32 ° to 28 ° C.

In fact, today, Kerala is the only State in India which practices this system of medicine with absolute dedication

"Kerala is a rare anomaly among developing nations, a place that offers real hope for the future of the Third World ... However, it is mostly a land of paddy-covered plains, statistically Kerala stands out as the Mount Everest of social development ..." Bill McKibben, National Geographic Traveler in October 1999.

Hailed as the destination of a lifetime, Kerala has emerged a major tourism brand in India. Blanketed in a sea of verdant green and crisscrossed by numerous rivers, this small strip of land on the southwestern coast of India has its unique mix of vibrant attractions – breathtaking natural beauty, fascinating history, rich culture, interesting customs, distinct architecture, and Ayurveda, the age old science of life. The magic of the land lies in the fact that almost the entire State is a tourist destination.

Ayurvedic health care

Ayurvedic treatments have a single goal: to bring the disturbed doshas/dysfunctions inside the body back to normalcy and thereby achieve the state of balance/health.

To achieve health, Ayurveda employs four procedures:

- Internal medications and treatments(herbal medicines, ghee, oils, enema, emesis etc.)
- External applications (various massages, treatments like oleation, sudation, herbal pastes, etc.)
- Diet (according to the body type)
- Lifestyle corrections (daily and seasonal regimen, yoga, meditation etc.)



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KERALA HOME OF AYURVEDA

Of all the places on earth there is just one that is literally shaped by a thousand-year-old unbroken tradition of Ayurveda. Home to the world's largest number of qualified and certified Ayurveda physicians, here this ancient system of medicine is practised to perfection. Here, the humid air, fertile soil and tropical rain forests nurture over 500 species of rare medicinal herbs. Here, centuries old Ayurveda regimens come alive every day. Welcome to the home of Ayurveda. Welcome to Kerala.

Ojas, The Origin of Vitality



Dr. Bhaswati Bhattacharya

Dr. Bhaswati Bhattacharya is a 2013-2014 Fulbright-Nehru Scholar, teaching at the Faculty of Ayurveda at BHU in Varanasi, and conducting research on Ojas throughout India. She is a Harvard-educated and licensed physician, published scientist and awarded educator. She is trained formally in family medicine, biomedical pharmacology & neuroscience, international public health, clinical research, holistic health counseling, yoga, nutrition and Ayurveda.

She will begin her PhD studies in Rasa Shastra at BHU in the spring of 2014.

More powerful than money or position, gold or guns is the ability to attract and inspire people. It is so dangerous, in fact, that the attractive power of women have caused wars, destroyed careers, and created distractions and downfalls. Women have fought for attractive men by seducing them, luring them into marriages, and promoting them to positions of power. Musicians use their intoxicating music to inspire, and their charisma to attract followers. In Ayurveda, the ability to attract and inspire creates great Acharyas, who can teach difficult concepts lucidly, inspire the quest for inner power, and demonstrate the power of knowledge.

This ability to attract and inspire is found in people who have an indescribable vitality, sensuality, glow, and resilience. In Sanskrit-derived languages, it is known as *Ojas*. Derived from the *dhatu*, or Sanskrit root sound elements, *ubja* (S., force) and *asun* (S., powerful), *ojas* describes the state of optimal health.

Everyone knows *Ojas*, yet few know *Ojas*. *Ojas* is that state of well-being in which the body-mind reflects true strength through resilience and vitality that keeps it healthy and supple and prevents decay and degeneration of the body. There is a connection between the mind and the body that develops self-esteem, knowledge of self, and an inner power, which reflects itself through a glow and lustre that is both alluring and attractive.

Ojas is also an Ayurvedic concept approximate to the modern medical concept of the immune system. Immunity is the ability to detect self vs. non-self, for our white blood cells to know what to attack to protect us, and what is actually our own bodies' healthy cells. Ancient Sanskrit texts describing Ayurveda 5000 years ago offer clinicians specific resources on diseases caused by impaired immunity, such as hypersensitivity, auto-immunity, cancers, immuno-deficiency, and infectious diseases. They conceived the gut's digestive fire and the immunity we build there



as a central pillar in our health.

The Origin of Less Vitality

Ayurveda tells us that negative and unfocused emotions lurking in the mind are the cause of many diseases. They cause us to be less perceptive, or to misperceive the world around us, known as *as.tmy-endriy*...As our mind becomes full of aberrant, non-focused movements, known as *vata* aggravated, it will cease its ability to focus on important issues. It will become amenable to emotions of the six *ripus*, which are taught in *dharma*c philosophies: *kama*, *krodha*, *lobha*, *mada*, *moha*, *matsarya*. The mind is then unable to enter meditative states easily. It will disconnect from its power over the body, and the body will disobey the will of the mind. Addictions happen here when the mind cannot cope with the dissonance of these *shad-ripu*.

Shad-ripu, the six enemies

1. *Kama*, pleasure or desire.
2. *Krodha*, anger.
3. *Lobha*, greed.
4. *Mada*, drunk or under influence of strong emotion.
5. *Moha*, confusion.
6. *Matsarya*, jealousy.

Ayurveda also tells us that when we

become uncentered in our mind and heart, we make choices that are ignorant to our inner wisdom, known as *prajnaa-aparadha*. Whether they are actions, thoughts, or decisions, if they are made when we are not centered, we can make choices that lead to less vitality and loss of strength, mental power, and *Ojas*.

The gut is the central focus for Ayurveda's interventions. Known as the *mahasrotas*, the gut and its fires digest all we take in. The origin of many imbalances is in what we eat, when we eat, and how we eat. One of the primary sources of the loss of our *Ojas* is the lack of attention to our diet. Attention to our food habits, known as *pathya*, is a central tenet to building *Ojas*.

The Anatomy of *Ojas*

Ojastu tejo dhatunaam shukranta-nam param swetam. Ash. Hr. 11/37

The classic texts of Ayurveda describe *Ojas* as the eighth *dhatu*, or tissue of the body, composed of the best essence of all the tissues, *dhatusara ojas*. It is also a circulating essence, *rasatmaka ojas*, communicating throughout the body as the paragon of materials needed for vitality, making *Ojas* the best essence of Kapha in the body.

While *Ojas* is thought to be subtle, it also has grounded aspects, called *para* and *apara ojas*. *Para Ojas* is

stationed in the *hrdaya*, or thorax/chest region. It is said that there are just eight drops, *ashtabindu* in the body of *para ojas* and that it circulates through the ten main vessels (*dhamani*, dha=to vibrate) or channels that go out from the *hrdaya*. These ten vessels could be interpreted as the vessels of the heart, as they vibrate with the pulse of the heart ventricles. It could also be a more holistic interpretation of vessels egressing from the thorax, influenced by the vibrations of the heart, including lymphatic vessels, blood vessels, and nerves. Several groups have proposed that *para Ojas* and the *ashta-bindu* refer to T-cells, which originate in the thymus gland, also located in the thorax.

Apara Ojas is described as nourishing the tissues and present throughout the body. The rishis quantify it, implying a physical presence, as half an *anjali*, or half the amount held in cupped hands. Ayurvedic scholars propose that *apara ojas* refers to the circulating antibodies originating from B-cells, which are developed in the bone marrow.

Ojas has ten attributes in the body that imply it as a substance: *Guru* (heavy), *Sheeta* (cold), *Mrdu* (Soft), *Ślakṣṇa* (smooth), *Bahala* (densely abundant), *Madhura* (sweet), *Sthira* (stable), *Prasanna* (bright and clear in consistency), *Picchila* (sticky), *Snigdha* (unctuous). These qualities become important when we correlate *Ojas* to modern anatomy and structures in the body.

Prana-Tejas-*Ojas*

The three subtle and pure energies underlying vata, pitta, and kapha are known as the triad of *prana-tejas-ojas*. In this yogic view, the subtle energy of air is *Prana*, the life force, that coordinates the breath, and governs the unfolding of consciousness. The subtle energy of fire is *Tejas*, an inner radiance of vitality that results from proper digestion of everything we encounter, and governs the unfolding

of all higher perceptive abilities. The subtle energy of water is *Ojas*, which is the internalized essence of digested food, water, air, impressions, and thoughts, resulting in a grounded vigor.

The Concept of Immunity

The regular onslaught of challenges in the environment requires protection for each individual.

Ayurveda discussed the concept of *vyadhi-kshamatva*, the capacity of the body to fight against manifested disease, as well as the capacity of the body not to allow the disease to manifest and to check the disease process or pathogenesis as needed. Ayurveda specialized in restorative sciences and doshic causes underlying disease processes, and focused on symptoms that reflected improvement of strength, or *bala*, of the body.

Ayurveda conceived three types of immunity that are responsible for the *bala* of a person: 1) a natural, inborn immunity that is inherited congenitally and comes through genetic pathways, called *sahaja bala*, 2) strength dependent upon time, age, and season, called *kalaja bala*, and 3) acquired immunity, slowly generated and cultivated through healthy lifestyle and specific food intake, called *yuktikruta bala*.

The theory of self vs. non-self in modern immunology has been detailed in the past 50 years to describe the body's processes of protection, as biomedical science has elucidated cells and chemicals in the body that correlate to immune system diseases. The immune system is not only responsible for protecting the body from infectious diseases. Impaired immunity also manifests in a host of other conditions, including hypersensitivity, cancer, auto-immune diseases, and immunodeficiency. In the past ten years, the importance of the gut flora, called the microbiome, has come into focus as an important element in immune development and immune function, as well as a host of gastrointestinal diseases.

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Ayurvedic scholars propose that *apara ojas* refers to the circulating antibodies originating from B-cells, which are developed in the bone marrow.

Several groups have tried to correlate *Ojas* with modern structures of immunity, correlating the *ash-ta-bindu* of *para Ojas* with T-cells developing in the thymus gland, which lies just atop the heart in children, when the immune system is developing. *Apara ojas* circulates throughout the body, as B-cells do, living in outposts and lymph nodes after developing in the bone marrow.

Increasing *Ojas*: the role of the Mind

The strongest tool on the planet is the mind. When tuned into the powers of Nature, and in harmony on the most subtle levels with the currents of flow in the Universe, the mind has the power to correct imbalances, inspire actions that can change the planet, and dispense chemicals from the inner pharmacist located in our brains to rebalance our neurotransmitters, hormones, and electrical signals. These physical translations of the mind have been shown in biomedical science, through the science of psychoneuroimmunology (PNI) to modulate the immune system.

The largest question for the uninitiated is how to increase the ability to control the mind. Training begins with the implementation of small steps, consistency, and easy practices. Every day a person should find a routine that can be followed with precision: this trains the mind and brings discipline, motivation, perseverance, and corrals the halchal, childlike mind into much needed submission to the wiser soul. These routines can vary depending on personality. Some prefer a regular exercise routine. Some prefer to stare into a candle or the rising Sun daily. Some have regular study periods. Some practice their cooking with devotion daily. Some have reyaaz on their instrument daily. Whatever we do with attention, curiosity, and commitment, we will improve and perhaps excel.



Increasing *Ojas*: the role of *Pa-thya-Apathya*

Ultimately, the goal of Ayurveda is to increase the *Ojas* in each being, by understanding and modulating the factors that influence immunity in the body. Ayurveda talks about stress and its impact on our *Ojas* and prescribes a healthy daily routine called dinacharya; modern medicine is now finding that late nights, too much stress and lack of coping skills, and bad food impact our immune systems.

To increase *Ojas*, Ayurveda suggests that we follow a regular daily routine, with several dozen instructions on specific tasks or routines. These can be summarized with an early morning routine, cleaning the senses, understanding how to bathe the body, living in the world, and evening routines.

In addition to lifestyle choices, Ayurveda is specific on foods to consume and not consume, depending on our constitution, the season, our gut's fire, and our pace of running our day. We have three opportunities a day to medicate ourselves and use food medicinally: breakfast, lunch, and dinner. We also have three opportunities each

day to poison ourselves with food that harms us: breakfast, lunch, and dinner. Our choices of what we put in our mouth, who we eat with, who we allow to prepare our food, and our level of awareness of our food's origin and preparation from soil to spoon determine how much we build or decay our *Ojas*.

Among the foods recommended for increasing *Ojas* are milk, ghee, home-made curd/yogurt, honey, many fruits, and in some cases, meat soup. Of the grains, barley is most recommended. An entire list of foods is given in the texts, to be individualized by a vaidya. In modern times, people wanting an Ayurvedic list of foods to help them often expect a recipe. New companies have begun offering such recipes, combining naturopathic principles with medicinal chemistry, some allopathy, and a host of sciences to give a prescription. But Ayurveda clearly states that each prescription needs to be individualized to each patient, according to the body strength, season, lifestyle routine, exercise, and mind-body connectedness.

Got Milk?

The role of clean, fresh, unpooled, gently boiled cow milk, to build up



our micro-organisms is not well understood in the modern, urban, westernized world. What is offered as milk in the stores now is actually contributing to the demise of our *ojas*. Modern milk uses pooling of milk from many cows, homogenization of the fat droplets, pasteurization to reduce microbes, artificial addition of Vitamins A & D, addition of sugar as a preservative. These processes destroy the *ojas*-building properties of milk. Great milk comes from drinking milk from one grass-fed cow who is well-treated, has its calves nearby; its milk is gently boiled, and is drunk warm.

In the past decade, with the emergence of knowledge about the gut microbiome, modern medicine is now advocating the intake of yogurt to supply "good bacteria" such as lactobacillus and probiotics. Data are emerging to show that those bacteria send out chemicals into the gut that help develop the immune system and the wall of the intestine, contributing to the essential development of our gut's immune strength.

Ayurveda knew this thousands of years before, devoting energy to describing *purisha ki krimi*. *Purisha* is that



which inhabits the lower bowels, and *krimi* refers to the invisible small beings that we now called microbes. In modern times, translators of Sanskrit used the help of westernized English to translate purisha as faeces, or waste, casting aside with this English term the other functions of purisha: to contain a host of bacteria, to act as a reservoir of body heat, to moisten the lower bowels, to occupy space (S., pur, to fill) to keep the bowels patent.

The science of *Krimi* (S., kri, anything which moves, and

specific type of animal) is expounded in a full chapter of the Madhava Nidhana chapter 15. The English translators of times past translated the term as worm, implying parasites. This term cast aside the idea of microscopic beings of different sizes, the possibility of the organisms being beneficial or essential to the human body, and the ability for the body to have beings of different shapes existing within.

Micro-organisms move from the vaginal canal during the natural birth process to inhabit the sterile being-born baby at the time of birth, to inoculate it as it enters the world. These micro-organisms are now known to be essential to the environment of the gut, creating a foundation for the microbiome in the lower intestines that process the last stages of food and create nutrients for the body. The microbiome also inhabit the linings of the nose and mouth so that other, more noxious micro-organisms cannot ground and create diseases. Every time we take antibiotics, we destroy part of that ecosystem. A regular supply of milk taken from the breast, or correctly from the microorganism-abundant cow, repopulates this microflora environment. Ayurveda expounds on the relationship of milks from different animals based on their digestibility, heat, and snigdha, oleifying properties.

Ojaviddhi Dhatus – The Science of Herbo-metallic Medicines for Improving Ojas

Another misunderstood medicine for the improvement of *Ojas* in the body is the use of metals. Since the ninth century of the common era (CE), Ayurveda actively incorporated the use of herbo-metallic formulas. Heavy metals are criticized heavily today for their toxicity. This toxicity is also of benefit for two major conditions: toxicity to foreign cells, and toxicity to cancer cells. Why? Metals easily penetrate the cell and are attracted to the crevices between strands of DNA, where they stop cell function and prevent replication of cells. In fact, metals are actively used today in modern medicine: cisplatin (platinum) is used very successfully in the treatment of lymphoma; mercurochrome was used actively for skin wounds; silver nitrate gel has been used as eye ointment for the prevention of gonorrhea infection; and thimerosal (mercury) is still used as a preservative to prevent bacterial infection of vaccines and other preserved solutions.

Ayurveda used this principle of anti-microbial properties to introduce metals into the body which were both finely particulated naturally into nanoparticles so that they can cross cell barriers with ease; and conjugated to herbs with their own medicinal properties to carry them to particular organs (*yogavahi*). The herbs act to bind the metal so that it is in an organic bound herbometallic state that is inert to the body until it reaches its target. The exact mechanism for this is being elucidated slowly, but the clinical evidence is apparent to practitioners using *rasa-aushadhis*. Specific metal preparations are

available on the commercial market in India, but should only be taken from reputed *rasha-shalas* who observe the proper ethics and procedures for producing these medicines. Like chemotherapy drugs or anti-arrhythmics, they should not be used without guidance, and they should only be purchased from ethical makers who have proper training.

Vitality and resilience result when an individual is protected from the environment of space and time (*parinama*). The rishis of times past knew this from their observations of the victims and victors of well-being, and they outlined methods of improving *Ojas* for those who had earned the ability to listen and hear the wisdom

of authentic Ayurveda. *Ojas* is not well-understood by most people because it is part of our life's journey to unravel these sutras and discover their inner meanings as we discover ourselves. When we start to pay attention to the inner sciences, those technologies that help us look inward, we can use the restorative sciences that are espoused in Ayurveda to find true medicines for our individual bodies. And when we successfully find the right combination of elements in the Universe to put into our beings, that success is reflected in a net result of glow, lustre, vitality, splendor and strength, known as *Ojas*.

News >>

The Vaidyaratnam Ayurveda Museum

Adding to the richness, variety and the evolution of Ayurveda in India, the Vaidyaratnam Ayurveda Museum was opened to public on 27 December 2013 by the former president of India, Dr. A. P. J. Abdul Kalam. Established and maintained by the Ashtavaidyan Thaikkattu Mooss Vaidyaratnam Group of Institutions, the museum is the memorial of the Centenary celebrations of the founder of Vaidyaratnam, Sri. E. T. Neelakantan Mooss, the Indian legend of Ayurveda.

"It is indeed very important to preserve the rich and varied tradition of Ayurveda by creating a museum to exhibit the unparalleled knowledge of Ayurveda through the valuable literatures, scriptures and manuscripts from traditional Ayurveda. Keeping all the ancient scriptures in digital format will be an added advantage," said Mr. Kalam while recollecting Vaidyaratnam Oushdhasala winning its title in 1924 from the British for its noble service in the field of Ayurvedic medicines.

Housing a priceless collection of millennia old texts in Ayurveda, the exhibits at this academic reserve include diorama presentation of the history of Ayurveda, a library of texts describing the various branches of Ayurveda, an exclusive section on Sushruta - the father of surgery, whose Sushrutha Samhita is one of the corner stones of Ayurvedic discipline, a picture and 3D gallery and a digital library.

Various branches of Ayurveda- Kayachikitsa (general medicine), Balachikitsa (paediatrics), Graha Chikitsa (psychiatry), Oordhvanga Chikitsa (ophthalmology and otorhinolaryngology), Salya Chikitsa (surgery), Damshttra Chikitsa (clinical toxicology), Jara Chikitsa (rejuvenation therapy) and Vrusha Chikitsa (reproductive medicine) are displayed in detail.

The library of ancient literature, scriptures and manuscripts on traditional Ayurveda, including the ones employed by the Ashtavaidyas, the digital library with a huge collection of CDs, the audio-visual theatre depicting the origin, growth



and development of Ayurveda with a facility to accommodate 40 persons at a time are the major attractions that help people acquaint with the Ayurvedic culture in the state. There are also exhibits manifesting the facts and myths associated with the history and evolution of Ayurveda. The various modalities observed during the yesteryears of Ayurveda and the contemporary period spring to life here.

The museum is situated at Thaikkattusery, near Ollur in Thrissur District of Kerala, India.

Visiting hours: 10:00am to 6:00pm, except on Mondays

Contact:- Ph: +91 487 2350230

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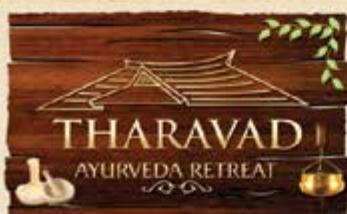
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Ayurvedic Management of an Alkaptonuria case with spinal disorder



Dr. Jose T Paikada,
Medical Officer, Government Ayurveda Hospital,
Valappad, Thrissur.



Introduction

Alkaptonuria is a rare inherited condition of autosomal recessive pattern in which urine turns black on exposure to air. According to genetic house library- a service of US national library of medicine, the condition affects 1 in 250000 to 1 million people worldwide. Another feature of this disease is Ochronosis which occurs later in life possibly after 30 years of age. It is the build up of blue black pigmentation in connective tissues such as cartilage and skin. It is known that mutations in HGD gene cause alkaptonuria. The HGD gene provides instructions for making enzyme Homogentisate oxidase which helps breakdown of amino acids phenyl alanine and tyrosine. The

mutated HGD gene impairs the enzyme and consequently a substance homogentisic acid which is produced by the breakdown of above amino acid accumulates in the body. Cartilage and skin darken when excess homogentisic acid and related compounds are deposited in connective tissues. Later the accumulation of this substance in joints leads to arthritis. Homogentisic acid excreted in urine makes urine turn black when exposed to air. Complications of pigment deposition in fourth decade of life can lead to complications like severe Arthritis, calcified lumbar discs, Ankylosis, calcification of ear cartilage and aortic or mitral valvulitis. Life expectancy is normal but associated with morbidity.

Presentation of the case: A 52 years old lady, tailor by profession, presented stiffness of cervico thoracic spine in 2013. She experienced difficulty to bend the body forward immediately after waking up after sleep and also after rest. She also complained about discomfort of straightening the body after sitting few hours. Kyphosis of dorsal spine and lordosis of lumbar spine conspicuous on standing diminished on lying down. Scapular pain and

heel pain associated with calcaneal tendinitis were present for the past 6 months.

History of Present illness: Black urine was experienced since childhood and diagnosed as Alkaptonuria by senior Orthopaedician from private hospital Thrissur. Stiffness and pain started only 5 years back. Used modern medicines occasionally only during increased stiffness and pain.

Physical examination of patient on

19/08/2013 Cardio vascular and Respiratory systems -normal. She is neither diabetic nor hypertensive.

Investigations: Blood and urine -reports for routine examination showed normal values. ESR, Serum calcium, TSH, Serum Cholesterol -all normal except Serum phosphorus showed mild elevation 4.6mg (Normal 2.5 - 4.5mg). Since the results of Homogentisic acid in urine was very old, it is rechecked in May 2013 and found positive.

Plain X-ray (2013) showed degenerative discs- L1/L2 to L5/S1 level.

MRI report (October 2007) Mild kyphoscoliosis. Gross degenerative changes of LS Spine. Endplate degeneration to inferior endplate of L1 vertebra. Desiccated discs seen at all levels. Diffuse disc bulge at L2/L3 with bilateral foraminal stenosis. Ligamentum flavum thickening at L4/L5 level.

Personal history

Food - Mixed diet. Appetite – Normal. Bowels -Slightly constipated.

Micturition: 5 -6 times during day-time. Menopause at 50 years.

Sleep – Normal. Exercise – Reduced recently. Allergy & Addiction -Nil

Body weight - 53kg.

Objective of treatment

Understanding the fact that Alkaptonuria is a rare genetic disorder and not curable the treatment plan was designed to improve the quality of life of the patient ie; mainly to reduce the pain and stiffness of spine which hamper her in day to day work.

Concept of treatment

Actually there is no known established methodology in Ayurveda to treat this rare genetic disorder in the opinion of senior physicians. The mainstream medicines of treatment used in this condition were *Drakshadi kashaya* and *Punarnavadi ka-*

shaya. *Drakshadi kashaya- Pithasamana* by nature can correct errors in *Dhathuparinama* and regulate proper *sara kitta vibhajana*. On the other hand *Punarnavadi Kashaya* imparting *srothosodhana* augments the excretion of metabolic waste from the body. In other words *sakhasritha doshas* are brought to the *koshta* and eliminated.

Kalyanaksharam helps in reducing the excess acidity formed in the body during irregular metabolism.

Application of *Snehana, Swedana* and *Sodhana* was aimed to relieve *Vathavikaras* especially *Sthambha, Graha* and *Ruja*.

PHASE 1

OP Treatment -Given for 3months prior to admission to hospital.

Medicines used

Drakshadi kashaya (selected dravyas) made at home -mixed with 15ml *Punarnavadi kashaya* (purchased) - twice daily (morning and evening) before food .

Chandraprapha gulika one each and 10ml honey along with kashaya

Kalyanaksharam -3 gm-in water prepared with *Punarnava*(after breakfast).

Sahacharadi thailam and *Prasaranyadi thailam* -daily applied whole body, rested for 45 minutes, fomented for 5-10 minutes on cervical, dorsal and lumbar spine.

Fomentation was given whenever there is severe pain and stiffness.

Regimen : Non - vegetarian, spicy and cold food abstained. Bakery and hotel food avoided. Reduced protein intake

Results: She reported improvement in symptoms.

PHASE II

IP Treatment

The main intention was to improve the flexibility of dorso-lumbar spine using Ayurvedic modalities *snehana, swedana* and *sodhana chikitsa*.

1. Samvahanam- using *Prasaranyadi tailam*

and *Sahacharadi thailam* (7days)- was provided especially on the spine.

2. Abhyangam and Bashpa swedam - (7days)
-same tailas used. *Bandhanam*-Bandaged the calcaneal region using *Murivenna*.

3. Choornapindaswedam- (10days) using *Kolakulathadi choornam* -*Sathapushpachoornam* etc

4. Anuvasanam -3days using *Sathahwadi Thailam* (100,120,150ml)

5. Niroohavasthi -1 No Kashaya (made from *Dasamoolam, Bala, Sahachara, Guloochi, Madhu, Siandhvam, Sathahwadi thailam* and *Sathapushpa kalkam*). Retained for 15mts. To conclude the course of treatment another *Anuvasana*(100ml) with *Sathahwadi thailam* was given.

Duration of I P Treatment : 25 days

Status at the time of discharge - symptomatically she felt better ,Kyphotic posture diminished. Intial stiffness on change of posture reduced. Discharged and advised further internal medicines and *pathyahara-viharas*.

Reviews - 1month and 3 month after discharge showed the sustenance of improvement. Medicines stopped except thailam for *abhyangam*.

Future Plan: She is advised to undergo IP treatments whenever stiffness and pain aggravate, otherwise once annually. Also recommended internal medicines including *Kashaya*,3-4 courses in a year to maintain mobility and wellness.

Yoga for Mental Health and Wellbeing:

A Nourisher and an Alternative Treatment



Dr Aarti Jagannathan

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Dr Aarti Jagannathan (MA, M.Phil and PhD), the winner of the 5th National Women's Excellence Award 2012 by the Government of India (GOI) and Women's International Network (WIN), is a trained Mental Health Professional from NIMHANS, Bangalore. She is the Sub- Editor of the International Journal of Yoga (IJOY).

Why yoga?

A number of western models of social case work and psychotherapy have emerged in the past decades: classical (for instance, psychoanalytic therapy, psychosocial therapy, problem-solving theory, family therapy, gestalt therapy, behavior therapy) and contemporary (for instance, cognitive behavior therapy, task-centered treatment, strengths- based approach etc). These models of therapy have been extensively used by psychologists and psychiatric social workers in treating persons with mental health issues all over the world, in India and claimed to be effective. However, many mental health professionals have observed that psychotherapy, as practiced in the West, might be suitable only for those living in metropolitan cities of India and not for majority of the Indian population.

The reason for this was that many mental health professionals believed that western psychotherapy was not only 'alien' to the culture, but also to the socio-cultural milieu of the country. For instance, researchers point out that western patients looked for integration of intra-psychic processes; whereas in Indian patients there was a tendency for dissociation between thinking, feeling and acting, which often blocked the process of psychotherapy. Professor V. K. Varma, Founder Secretary General and a Past President of Indian Association of Social



Psychiatry in his book 'Present state of psychotherapy in India' raised objections to the applicability of the Western type of psychotherapy in India as he believed that Indians were dependent by nature, lacked psychological sophistication, maintained social distance between the doctor and the patient, had religious belief in rebirth, karma and fatalism, and had challenges in maintaining confidentiality and taking personal responsibility in decision making.

Yoga in Indian Philosophy, Mythology and ancients texts: Indian philosophy, on the other hand, has depicted varied instances in the scriptural texts where psychotherapeutic constructs could be at play. In the Bhagwad Gita, Arjuna under stress (possible depression) exhibits elements of guilt, lack of motivation, distorted thinking, which Lord Krishna helps to resolve through a process akin to psychotherapy. *Karma* and reincarnation are two concepts from the Upanishads that allow one to become self-aware. In terms of emotions, the Rig Veda acknowledges both positive and negative emotions. The Yajur Veda shows the importance of self-esteem and self-worth and allows one to be in a space where he or she is able to be creative, engaged, and happy. The Atharva Veda presents theory of mental illness (mental illness occurs due to an imbalance in the person's mind and or body or the connection between the mind and body), the interconnection between the mind (*Gunas*) and the body (*Doshas*), and that the curative factor of the Indian psychological theory being is creat-

ing a holistic balance within the individual. The eighth book of the Atharva Veda, Charaka Samhita, describes “the function of the mind as direction of senses, control of the self, reasoning and deliberation” (p. 127). This text also speaks clearly about mental illness and reports that there are different reasons for mental illness.

Yoga's Panchakosha Theory and vyadhi (disease) from adhi (anxiety): The Taittiriya Upanishad states that excessive speed and demanding situation at the mental and physical levels (*Annamaya Kosa* and *Pranamaya Kosa*), upsurges caused by strong likes and dislikes at emotional level (*Manomaya Kosa*) and conflicts, ego-centric behavior at the psychological level (*Vijnanamaya Kosa*) are responsible for imbalances found at gross levels. Yoga (considered by some as a physical and mental form of psychotherapy) through ‘successive stimulation - relaxation helps break the loop of uncontrolled speed of thoughts (stress)’, ‘gains control over the mind’² and harmonizes the disturbances at each of the five levels (*Pancha Kosa*) to tackle psychosomatic problems.

Research in the field of Yoga and Mental illness: Yoga has been tested successfully as an alternative treatment for patients with schizophrenia and has been observed to be effective to improve psychopathology, quality of life, depression, acute stress and anxiety, facial emotional recognition deficits, socio-occupational functioning and plasma increase in oxytocin levels.

In the treatment of clinical depression, Lissa Ann Uebelacker (Associate Professor of Psychiatry & Human Behavior - Brown University) and her group, in a qualitative study (Open trial of Vinyasa yoga for persistently depressed individuals: evidence of feasibility and acceptability 2010) showed that practice of Vinyasa yoga over the 2-month period, exhibited significant decreases in depression symptoms and significant increases in an aspect of mindfulness and behavior activation. Other quantitative studies with yoga as intervention for patients with depression have shown significant reduction in depression symptoms, anger, anxiety, neurotic symptoms and low frequency heart rate variability, improvement in executive functions like manipulation of information in the verbal working memory, attention span and visual-motor speed and serum brain-derived neurotrophic factor.

For children with psychiatric disorders, Santha Radhakrishna (Application of integrated yoga therapy to increase imitation skills in children with autism spectrum disorder) showed that guided imitation of therapist body positions stimulated mirror neuron activation, resulting in improved sense of self, increase imitation, cognitive skills and social-communicative behaviors in children with autism spectrum disorders. Another study for children with attention- deficit hyperactivity disorder

showed that an 8- day yoga training session significantly improved the ADHD symptoms and symptom severity at the time of discharge (Hariprasad V R et al., Feasibility and efficacy of yoga as an add-on intervention in attention deficit-hyperactivity disorder: An exploratory study). More recent studies from Professor Fahri Saatcioglu and co-workers in the University of Oslo (<http://www.mn.uio.no/ibv/english/people/aca/fahris/>) is providing evidence for how gene regulation is modulated by Yoga practice. There is much more awaiting discovery and about why and how Yoga works!

Conclusion: The above review of studies conducted to test the efficacy of yoga in the field of mental illness, shows that though the research is at nascent stages, significant inroads have been made to show the positive effects of yoga in the field of psychiatry as an alternative treatment. Yoga for patients with psychiatric disorders could be an effective solution for three basic reasons:

- (1) Yoga which originated in India, is seen to be a practical and accepted intervention for patients to practice at home.
- (2) The number of yoga therapists is more than the number of mental health professionals available in India.
- (3) Yoga is cost-effective and has no side-effects as in the case of psychiatric medications.

Based on (1) whether yoga can be effectively used as an independent or add-on treatment to pharmacology, (2) compliance to yoga, (3) establishment of community yoga groups – where the patient can get supervised and continued training, yoga can be propagated as an effective solution to problem of accessing, affording and availing quality mental health care services and treatment in the Indian community .

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The Bid to Save the Greens



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Preserving around 1800 varieties of medicinal plants and 300 fruit varieties, A.V. Purushothama Kamath of 'Gurukulam' has made his home a green abode.

What began as an effort to protect the flora later turned out to be a passion for this former bank officer who is now a familiar face among the horticulturists in the State.

His 'Alungal Farm', spread over an acre and half right in the midst of the hectic area of Thammanam, houses a wide range of plants, some of which are highly medicinal and academic reserves and some that are endangered. "Once you earnestly start investing your heart in this field, money ceases to matter. The sense of satisfaction these plants give is immense," says Kamath who has as his visitors, students of Botany, Ayurveda and Ecology and numerous others interested in protecting greenery.

"Last time a group from a hospital in Bangalore came and collected plants from us. Students from Goa and Odisha too have come here to see the place and to do projects," he said. Occasionally, he also gets surprise visits from people like CPI state secretary Pannyan Raveendran, and renowned environmentalists and some of the High Court judges.

A regular participant of the flower shows, Kamath always has surprises for the people who come to see his collection. The most recent one was the show organised at the Jawaharlal Nehru International Stadium in Kochi in January where he displayed 102 varieties. Apart from the Navagrahasasyangal corresponding to the nine planets, he also show-cased Sri Lankan *Shimshipa*, *Cherupunna*, *Vishappola*, *Mayilellu*, *Muluenga*, *Kilikkulachethi*, *Koena*, *Chuvanna Akil*, *Vella Akil*, *Kaara Akil*, *Ganapati Naarakam*, *Vankadalaadi*, *Doorstenia*, *Avalppori*, *Kaarathotti*, *Vetti*, *Kadukka*, *Brownia*, *Ven notchi*, *Bodhi*, *Chora pine*, *Kochikkoova*, *Malaveppu*, *Darbha*, *Malathaangi*, *Garudapatcha*, *Thaathiri*, *Nelli*, *Ithi*, *Vanni*, *Peraal*, *Kaakkathudali*, *Karingotta*, *Maramanjal*, *Ekanayakam*, *Kaattukarpooram*, *Nonji*, *Pazhuthaarakkolli*, *Aanaviratti*, *Safed Musli*, *Lakshmi Taru*, *Asokam*, *Eluppa*, *Samudrapatcha*, *Njarambodal*, *Kokkampuli*, *Manimaru*, *Vayola*, *Mothirakkanni*, *Veezhaal*, *Athi*, *Manjakaantham*, *Bhootakkarandivalli*, *Pushkaramulla*, *Cheruthekku*, *Kamandalu*, *Plaashu*, *Aanathaandi*, *Keerikkizhangu* and others.

He now looks forward to taking part in the next flower event at Hill Palace, Tripunithura, soon. "It feels great when people come and tell me that they never knew the plants which grew in their courtyard had such great value," says Kamath who is used to getting such appreciation.

Besides the individual herbs, he also has a collection of what he calls the plant sets, like the



Flower of Nagalingam tree (*Couroupita guianensis*)

'Alungal Farm', spread over an acre and half right in the midst of the hectic area of Thammanam, houses a wide range of plants, some of which are highly medicinal and academic reserves and some that are endangered.



(star fruit) *Averrhoa carambola*

Nakshatravruksham, Dashamoolam, Dashapushpam, Trikadu, Triphala, Trigandha, Trijaatham, Panjavalkam, Naalpaamaram etc. “Next time we will have the *Raashimarangal* too,” he feels optimistic about the collection that is in the pipeline. This set corresponds to the Malayalam birth chart (horoscope).

Yet another attraction in the farm is the incredible varieties of fruits, most of which have never seen the indigenous markets. *Israel Athi, Star apple, Egg fruit, Butter fruit, Velvet apple, Elephant apple, Wood apple, Beypore apple, Singapore Cherry, Bell apple, West Indian cherry, Baraba, Jamaican fruit, Maramunthiri, Kumkummat, Odichukuthinaarakam and others from the lemon family, Longan, Chaampa varieties, figs, mulberries, Jabuticaba, miracle fruit, olives, mango varieties like Moovandan, Chandrakkaran, Muttippazham, Poochappazham, seedless jackfruits, seedless Jamun fruit (njaaval pazham), Ramputan, Valliplaavu, Munthiriperra, Peach, Star fruit etc.*

Kamath's efforts to preserve the plants have been widely applauded and won him laurels. The Krishi Bhavan Karshakottama Award thrice (1995, 98, 2006), the Coconut Development Board award for the best farmer are a few of them. He was also one among the best 15 farmers chosen by the Biodiversity Board last year. “My dream is to convert the farm into a herbal village,” he says. He is also collecting the plants described in Hortus Malabaricus, the most comprehensive treatise of medicinal herbs. “It has been a long-time dream to have an exhibition exclusively for the plants seen in this and I am sure my effort will see its result by the end of this year,” says the 65-year-old impassioned horticulturist.

The most in demand are the *Nakshatavrukshams, Lakshmi Taru, Amukkuram that is used to treat AIDS, Mullatha that treats cancer, Abheeyu, Jabuticaba, Miracle fruit* etc. The farmer and his family are now equally particular about collecting the local fruits that are in the process of getting endangered. The Njettukuzhiyan manga for instance. “You don't see them anymore in cities,” says Chitra, Kamath's daughter. His



“It feels great come and tell never knew they grew in their own such great value”



“The workers, even if hired, may not love the plants as we do and I cannot afford to see these being mistreated”



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wife, Ashalatha, and other children, Vinaya and Anand, too, are active participants in the green mission.

“We use only vermin compost and biogas, no chemical fertilizer or pesticide,” says the preserver who is particular about watering and nurturing the farm all alone. “The workers , even if hired, may not love the plants as we do and I cannot afford to see these being mistreated,” he says.

Considering the herbs as no different from his own children, Kamath feels they share a sort of telepathy. “There is a rapport indeed. We talk to each other and understand”. It was this sense of fulfillment that kept him going even when people around tagged him insane for giving up a decent job and turning to a profession so less remunerative as this. “Today even they take in the oxygen given by these plants,” he smiles with gratification.

An avid reader of books that give information about plants, Kamath also has to his credit a wide range of them. *Sasyashabhavali*, *Vanavrikshangal*, *Ayurveda Patchamarunnukal*, *Vishasasyangal* etc. help him in the process. A book that he is writing is in progress and Kamath hopes to impart his knowledge about plant lives to the rest of the world. His articles about five endangered species have already been published in Krishi Bhavan’s journal. He takes classes for ATMA, co-ordinated by the Krishi Bhavan.

“It is not always about money. Lucrative the profession may not be. But you get to take in pure air, healthy food and feel gratified that the earth is protected and you are a part of the process. For me that is most important,” says the man who has been protecting them for the past 40 years and never once regretted.



KNOW YOUR *PRAKRUTI* AND ACT ACCORDINGLY

Prakriti means environment but in Ayurveda it refers to one's physical and psychological behavior, the base which helps to find the nature to which he belongs. Knowing one's *prakriti* helps to generate a rapport between the doctor and the patient where the doctor is able to predict the natural behavior of the patient as an astrologer and helps him to improve and nourish his life to a better stage and helps to lead a life free from diseases.

Ayurveda classifies *prakriti* into 3 types' Vata, Pitta and Kapha. These 3 *prakritis* differ from one another. In every person, *prakriti* will be a combination of the two i.e., some may be Vata-Pitta, Vata-Kapha, Kapha-Pitta etc. A detailed narration of the 3 types of *Prakriti* is as follows;

Vata prakriti

It is the first mentioned *prakriti* where the person reflects behavior of following manner;

- The person will be lean and lanky

- Dry skin and dull complexion
- Dry and brittle hair
- Insomniac
- Clearly visible bones
- Slim body in spite of taking heavy food
- Dry and unattractive eyes
- Unstable movement
- Dubious mind
- Lacks in memory power and retention (forgets easily)
- Rickety courage
- No strong personal relationship.

Steps to be performed for retaining sound health

- Essential intake of sweet, sour , salty , hot and oily food
- Reduce intake of spicy, astringent taste of foods
- Avoid cold food, cold and dry environment.
- Avoid heavy exercise

- Avoid Late night works
- Avoid bathing in cold water.
- Do oily bath, *snehanpanam*, *sne-havasthi* and *sudation*, *mriduvire-chana*.
- Excuse yourself from environment which disturbs the mind.

Pitta prakriti

In this type of *Prakriti* person have following features;

- They have excess of body heat
- Skin with whitish complexion
- Soft, blonde or reddish hair
- Small, Little and narrow eyelashes
- Insomniac
- Heavy perspiration
- Foul body odour on sweating
- Unable to tolerate high temperature and starvation.
- Beauty conscious
- Moderate strength



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Cheruthuruthy
Thrissur

- Loosened muscles
- Hot tempered
- Adventurous, scholar and self respected.
- Educated and talkative
- Reddening of eyes when exposed to Sun or consuming alcoholic beverages
- Over usage of food and drinks
- Passionate towards acquaintances
- Dominant

For retaining sound health for Pitta prakriti person;

- Advised to take sweet, bitter tasted foods
- Avoid spicy, sour and salty foods
- Avoid exposure to Sunlight, hot environment, liquor etc.
- Reduce hard work
- Perform *snehanam*, *ksheerasevanam*, *virechanam*, apply perfumed oils.

Kapha praktiti

Here the person may be of the nature;

- Strong and Heavy built
- Soft and oily body
- Fair complexion
- Blackish, thick and wavy hair
- large and attractive eyes
- sturdy and strong muscles
- excessive sleeping
- Act only after thinking
- Ability to act slowly and complete the work started by them
- truthful and grateful
- obedient and honest
- pleasant and clear voice
- educated and holds reputed post
- reasonable talk
- remembers enmity
- dominant and good memory

To be performed by Kapha prakriti persons for having a sound health

- use hot, bitter, spicy, *kashaya* taste foods
- avoid intake of sweet, sour, salty and cold foods
- avoid food items that increase kapha (i.e., potatoes, milk, curd,

ghee, butter, meat etc)

- avoid day sleep
- exercise regularly
- perform *vamanam* (with oushadis dravyas), *udhvarthanam*, *upavasa*, intake of light food

These are the *prakriti* types mentioned in Ayurveda of the human beings. Knowing ones *prakriti* helps to mould the style of his living which helps him to be free from diseases.

It is also helpful to understand and identify the disease likely to be suffered by him which helps to take defensive measures against the diseases.

Certain *prakritis* are prone to particular diseases which can be prevented by taking proper defensive steps.

Persons belonging to Kapha *prakriti* nature usually have long hairs. But in them if the water present in hair is not properly wiped, it leads to disease of *Vata rakta* spectrum like Rheumatoid arthritis, SLE etc. They must completely remove the oil applied on hair during bathing.

In Pitta *prakriti* persons, temper, pride, inability to adjust with circumstances etc lead to diseases. Hence by knowing the nature (i.e., I am basically Pitta *prakriti*) and by the usage of milk, ghee, intake of timely food in needed quantity within proper intervals and by purgating using *Avipatty choorna*, reduces the aggravated Pitta of the body.

Among Vata *prakriti*, hair won't be rusty. So before bathing oil is to be applied on hair regularly. And also it is highly recommended to avoid the environment which makes their mind disturbed due to their fluctuating mentality.

The marital relationship between similar *prakritis* is also not appreciated. It is better to have marriage of Kapha *prakriti* with Pitta *prakriti*, because one is having high temper and other have control over it. The disadvantage of one *prakriti* will be compensated by the advantage of

other *prakriti* which is a lead thread for a successful married life.

Even though these *prakritis* differ according to the age differences, it is advised to use Kapha at adolescence and middle age act to reduce Pitta and at old age use dravyas to reduce Vata. This is to be performed by each and every *prakriti*.

By understanding *prakriti*, the Status of *agni* can be assessed which helps to advice correctly the timing for intake of food. Pitta *prakriti* persons are advised to take food at every 3 hours' intervals. Whereas it is of not much importance in Kapha *prakriti* persons.

Persons of Kapha *prakriti* will be naturally healthy. The body mass index will be relatively high in these persons. But usually persons consider this as a disease and start reducing the food consumption in order to reduce weight. If they are aware of their body constitution (Kapha *prakriti*), they can take sufficient food so as to get sufficient nutrition to all his tissues.

Knowledge of *prakriti* can be applied in schools while grouping the students into different divisions. Children of Vata *prakriti* learn things and forget easily. They can be grouped into 'A division', and by timely revision, their memory can be retained.

Where as children of Pitta *prakriti* grasp things easily but they are intolerant they are advised to involve in activities where high intelligence is required.

Whereas children of Kapha *prakriti* grasp things slowly but they can

retain that in memory for a long time and they can be grouped into 'C division' which helps the teachers to take class accordingly. For them timely revision is not necessary.

Ladies usually decorate their hair using jasmine on special occasions, especially during marriage. Among them jasmine used by some will lose its freshness whereas in others it will be as fresh as the way they had bought. Those whose jasmine gets easily withered will be of Pitta *prakriti* and this is because of the heat generated in their body. In Kapha *prakriti* since their body is cold the jasmine won't be withered. Mothers-in-law like brides of Kapha *prakriti*, who do not lose their temper easily even they are provoked. This reminds of proverb being developed in Malayalam that "when the jasmine in hair is not withered easily they will be loved by their mothers-in-law."

Pitta *prakriti* persons spend most of their time in adorning themselves, in kapha *prakriti* it will be moderate Vata *prakriti* persons are not beauty conscious and won't look after their body properly. Pitta *prakriti* ladies select ornaments of matching colours of their attire.

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Qualities reflecting the elements of Space and Air.

PITTA
Qualities reflecting the elements of Fire and Water.

KAPHA
Qualities reflecting the elements of Water and Earth.



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Ayurvedic companies in Kerala

Aby Abraham G.K.

Kerala is known as the 'Cradle of Ayurveda'. But the State has not yet been able to realise the economic potential of Ayurveda till now. But times are changing now. Ayurveda firms from Kerala have started spreading their branches across the world. Here is a short take on the major Ayurvedic firms in Kerala.

Kottakkal AryaVaidyasala

Kottakkal Arya Vaidya Sala (AVS) is undoubtedly the leader among the Ayurvedic companies in the State. This charitable institution has been engaged in the practice and propagation of Ayurveda for more than a century. AVS was established at Kottakkal in Kerala State of India in 1902 by the late Vaidyaratnam P.S. Varier. It offers classical Ayurvedic medicines and authentic Ayurvedic treatments and therapies to patients.

AVS has Ayurvedic Hospitals at Kottakkal, Delhi and Kochi, and clinics in major cities in the country. It also has two modern medicine manufacturing units, one at Kottakkal and the other at Kanjikkode, Palakkad, where about 500 ayurvedic medicines are produced. It sells its products through a network of over 900 authorised dealers. To ensure the supply of raw materials, the company has developed medicinal plants estates in around 220 acres of land.

The Vaidyaratnam P.S. Varier Ayurveda College, established in 1917, is the pioneer in Ayurveda education in the State. AVS also has a full-fledged research wing that is engaged in research work for modernization of production and quality control of ayurvedic drugs.

Aryavaidya Pharmacy, Coimbatore

The Arya Vaidya Pharmacy (Coimbatore) Ltd. (AVP) was founded in 1943 by late Arya Vaidyan P. V. Rama Variar. AVP has today grown into an organisation that is active in Ayurvedic health-care, research, education, manufacturing of medicines and treatment equipments, publications and marketing.

The Arya Vaidya Chikitsalayam & Research Institute (AVC) is the Clinical wing of The Arya Vaidya Pharmacy. The Chikitsalayam, located at Coimbatore, has 120 beds and offers ayurveda treatment of Panchakarma and Ksharasutra. The Arya Vaidya Pharmacy has more than 800 branches in various parts of the country. It serves patients through its treatment centers located

across the country.

AVP's GMP- certified factory manufactures about 450 classical Ayurvedic medicines. The group consolidated its research activities to form AVTAR (AVT Institute for Advanced Research) in 2003. It also runs an Ayurveda college in association with R.V.S. Educational Trust, Sulur.

Vaidyaratnam Oushadhasala

Vaidyaratnam Oushadhasala, founded in 1941 by Ashtavaidyan Sri. E.T. Neelakandhan Mooss, offers ayurvedic treatments in the Ashtavaidya tradition. Vaidyaratnam nursing home, located at Thaikkattusery, Thrissur, is the main treatment center of the group. In addition, Vaidyaratnam has treatment centers at Bangalore, Mumbai and Manama(Bahrain).

The Oushadhasala has 3 manufacturing units – one each at Thaikkattusery, Chuvannamannu and Pollachi, which produce over 400 varieties of medicines. Its R & D Division is recognised by the Department of Science and Industrial Research (DSIR). The Oushadhasala also runs the Vaidyaratnam Ayurveda College and is setting up a Centre of Excellence in Ayurvedic Management of Chronic Joint Disorders, with the help of AYUSH.

Nagarjuna

Nagarjuna Ayurvedic Group, started in 1989, manufactures about 500 traditional Ayurvedic products at its GMP- certified factories. The group perhaps has the largest sales network among Ayurveda firms in the State. It sells its products through about 10,000 retail outlets across the country, including 850 sole retail outlets in Kerala alone. The group's products are exported to 28 countries across the globe too.

The group also runs a full-fledged Ayurvedic Centre at Kalady. The complete range of Ayurvedic Treatments are provided at the center. The group has also set up a research facility to develop new formulations and standardize the medicines.

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Dhanwantari Vaidyasala

Dhanwanthari Vaidyasala, founded by late Vaidyan C. N. Namboothiri in 1933, is one of the oldest houses of Ayurveda in Kerala. Today it has blossomed into an integrated Ayurvedic company with interests in research and development, medicine manufacturing and treatment. The company, headquartered at Thodupuzha, has inpatient hospitals at Calicut and Thodupuzha. It also has a network of 350 sales outlets and full-fledged treatment centers in many locations of Kerala.

Kerala Ayurveda Ltd

KAL founded in 1945 is the only listed Ayurveda company in Kerala. Its operations range from R&D and Ayurveda education to manufacturing ayurvedic products and running ayurvedic hospitals and resorts. Ayurvedagram -its flagship resort - is a premier Ayurveda and Yoga retreat on the outskirts of Bangalore. The company has a GMP- certified plant that manufactures all types of ayurvedic preparations. The KAL Hospital has been accredited with "GREEN LEAF" Certification by Department of Tourism, Government of Kerala, for outstanding quality of facilities and services.

KAL, headquartered at Aluva, is perhaps the only Ayurvedic company in Kerala to go global too. It has subsidiaries in the US and Singapore. It runs a wellness center in Fremont, USA, that offers health consultations, Ayurveda body techniques, and authentic herbal preparations, in addition to acting as a training institute. The company has also signed an MoU with Tata Global Beverages to explore formation of a joint venture to develop and market products based on proven ayurvedic recipes globally.

Vaidyamadham Vaidyasala and Nursing Home

Vaidyamadham Vaidyasala and Nursing Home located at Thrithala, Palakkad , is a concern run by the Vaidyamadham family –family traditional Ayurvedic physicians, belonging to the Ashtavaidya group. Established 1912, Vaidyamadham today produces more than 700 varieties of medicines, under GMP Standards. All types of traditional Ayurvedic treatments are done at the Nursing Home which can treat 30 inpatients at a time.

SNA Oushadhasala

SNA Oushadhasala was established by the Ayurveda Physician Thrissur Thaikat Unnimooss, an ayurvedic physician belonging to the Ashtavaidya group of families, in 1920. Initially the Oushadhasala catered to the requirements of the family physicians. Today the Oushadhasala has expanded into a GMP- certified manufacturing unit that sells its products across the world.

The SNA Ayurveda Nursing Home, located at Thrissur, offers Panchakarma treatments and specialises in treating diseases such as Fibromyalgia, Low Back

ache, Rheumatism, Parkinsonism, Headache, Psoriasis, Menstrual disorders and the like.

SNA currently runs a Research division, Ayurveda Academy, Publication division too.

Oushadhi

Oushadhi is the Kerala State government's venture in the Ayurveda sector. Oushadhi produces 450 Ayurvedic formulations - both classical and proprietary - at its GMP- certified factory at Thrissur and is the largest producer of Ayurveda medicines in the public sector in the country. It is today the sole supplier of medicines to Government Ayurveda Hospitals in the State and also supplies Ayurvedic Medicines to Government Hospitals and dispensaries of other states.

It has two medicinal plant gardens – a 15- acre garden at Kuttanellur and a 50- acre garden at Pariyaram-, where it cultivates medicinal plants and raises seedlings for distribution.

Kandamkulathy Vaidyasala

K. P. Pathrose Vaidyan's Kandamkulathy Vaidyasala is an ayurvedic institution that boasts a history of 150 years. The Vaidyasala today has 5 hospitals in the State and has forayed into the health tourism sector, with its Ayursoukhyam resorts. This ISO 9001-2000 certified company with GMP certification also has its own R&D unit for developing new medicines.

Pankajakasthuri

Pankajakasthuri is one of the new= generation Ayurvedic firms in the State that has been growing at a fast pace. 'Pankajakasthuri Herbals India (P) Ltd was set up in 1988 by Dr. J Hareendran Nair. The group made its presence felt in the market with its Pankajakasthuri Granules for Asthma. Today the group is expanding fast, and has a presence in Manufacturing, Research and Development, Education, Healthcare, and Health tourism sectors.

The manufacturing division of the company has a facility of 1,50,000 sq. ft built- up area. Its 150- bed hospital caters to patients with a variety of diseases and also has a medical college attached to it.

The group today makes a variety of over-the –counter healthcare and personal care products, apart from the traditional ayurvedic medicines. The products are sold in 15 countries across the world.

Sreedhareeyam

Sreedhareeyam Ayurvedic Eye Hospital and Research Center, which was setup in 1999 with facilities for just 10 patients, has today grown into a 309-bed hospital and production unit. Set up by the brothers Neliakkattu Narayanan Namboothiri and Dr. N.P.P Namboothiri, members of the Neliakkattu Mana- a traditional family of Ayurvedic practitioners- the hospital today offers

treatment to patients suffering from eye and ear ailments and has been awarded the Center of Excellence by Government of India. It is also expanding by setting up branches and out-patient clinics across the country.

The hospital has also forayed into the manufacture of ayurvedic products. It set up a state-of-the-art Manufacturing Unit in 2008 to make both Classical Ayurvedic Formulations and Proprietary Products. Many of Sreedhareeyam's products are available over the counter in stores across the State.

Dhathri

The Dhathri group is a leader in the branded Ayurvedic products market in the State. The group, which boasts of a healing tradition of nearly two centuries, got institutionalised in the 1990's when the Warrier's Hospital and Panchakarma Center was set up at Kayamkulam. Today the Dhathri group offers a large number of branded Ayurvedic products and services.

Dhathri Ayurveda Hospital &Panchakarma Center has three inpatient hospitals at Guruvayoor, Ernakulam and Kayamkulam. In addition, it runs Panchakarma Centers and Oushadalayas in different parts of the country. Dhathri also has Ayurvedic Beauty and Slimming Clinics at Ernakulam, Kottayam and Trivandrum.

Sitaram Ayurveda Pharmacy

Sitaram Ayurveda Pharmacy, located in Thrissur, has been manufacturing Ayurvedic medicines since 1921. It is the first GMP- certified Ayurveda Company in the world. The company, located at Thrissur , produces a wide variety of personal care products and classical ayurvedic products. The group has also set up the Sitaram Ayurveda Specialty hospital that provides specialised care to patients.

Nupal

New Udaya Pharmacy and Ayurvedic Laboratories (NUPAL) was established in the city of Cochin, Kerala, in 1960 by late Sri N. K. Padmanabhan Vaidyar. The company shot into fame after it launched Kamilari – a liver supplement that is available over the counter. It also runs a liver specialty clinic at Kochi.

Today the company makes a variety of Ayurvedic products and is in the process of expanding its manufacturing capabilities.

Everest Pharma

Everest Pharma started operations n 1981 in Chiyaram, Thrissur. It has two plants which make a variety of generic and proprietary ayurvedic drugs.

STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT NEWS PAPER

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I, Benny Thomas, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Kochi

20.02. 2014

Benny Thomas

Publisher



Widely known as the Plant of Immortality, Aloe Vera is today used as one of the most important ingredients in beauty as well as health products. With its high medicinal qualities, the plant has long proved to be the natural remedy for various skin troubles and other ailments. It is a succulent plant that mostly grows in dry climates as in Africa and India and has been around for the past 5000 years.

With beneficial constituents like the lectins, polysaccharides, mannans, anthraquinones, the Aloe vera gel turns out to be the secret of the plant.

Properties of Aloe vera:

- Cancer prevention
- Acts as a moisturizer
- Powerful antiseptic
- Highly antibacterial
- Anti-inflammatory
- Antioxidant

- Detoxifies the body
- Retention of the suppleness and elasticity of the skin
- Rejuvenation
- Hydration
- Treating acne
- Fighting ageing and wrinkles
- Reducing stretch marks
- Nutrient rich for health
- Reducing periodontal troubles
- Treating minor vaginal infections

The cosmetic and the alternative medicine industries often make use of the secretion from the plant in order to yield better results. The clear gel can be applied directly to heal wounds and soothe the skin.

Other uses:

- Aloe vera is effective in healing a variety of skin conditions like the dry skin, cosmetic troubles etc.



Aloe vera Skin Care

- Protects from radiation. It is known to be used by the Japanese after nuclear bomb attack.
- For healing purposes caused by wounds, burns, minor skin infections, cysts etc.
- Treating eczema, genital herpes, psoriasis, pruritus, cancer sores, skin ulcers etc.
- It prevents injury to the epithelial tissues and accelerates the healing of the injured tissues.
- Treating sunburn. It acts as a protective layer and helps replenish moisture. (Its nutritional and antioxidant properties contribute to quick healing)
- It improves the skin elasticity thereby bringing down the chances of wrinkles, blemishes and uneven lines on skin.
- The anti-inflammatory properties assist the treatment of acne and pimples and heal the scars caused by these.
- The inner side of the plant is used as a biodegradable body scrub.
- Helps remove eye make-up.
- Reduces chances of Rosacea.
- Helps reduce dandruff, baldness and premature greying.
- Improves blood circulation.

Aloe vera Juice:

- Prescribed for arthritis and rheumatism.
- Replenishes the body with essential amino acids.
- Contain Vitamin A, B1, B2, B6, B12, C, E, folic acid and niacin.
- Beefs up the body defence system against oxidative stress.
- Cleanses the digestive system and supports digestion.
- Eases out constipation.
- Contain laxative properties.
- Relieves troubles like stomach aches and heart burn.



- Supports the immune system.
- Strengthens the gums and teeth.

Heating the leaves and squeezing them onto the burns is one of the best ways for quick relief. When applied on the face, the Aloe vera juice acts as an effective sunscreen.

It soothes diseases like gingivitis, periodontitis etc. and reduces bleeding, swelling and inflammation of the gums.

The secretion also helps strengthen the nails and restore its shine. It can be applied on brittle nails to see the effects.

Rubbing Aloe vera directly on the muscle helps reduce the joint and muscular pain to a great extent.

Home-made remedies

Apply a thin layer of the secretion from the Aloe vera plant to the face and massage it before going to sleep. This helps prevent tissue damage and dryness. In areas around the eye and the corners of the mouth, the gel can be applied and massaged to see good results in a few days.

Mixing equal quantity of honey and Aloe vera gel and smeared onto the face for 15 minutes is a good way to get rid of the dry skin troubles. Wash it off with warm water. The mask helps hydrate the cells, especially in winters.

To remove tan, mix Aloe vera gel and a table spoon of lemon juice and apply on the face for 10 minutes. Wash it off using warm water and this helps reduce tan greatly.

The above mix (Aloe vera and lemon juice) with a pinch

of turmeric works wonders in removing acne and pimple marks. Within days, the spots will lighten, also giving the face a glow.

The skin pores can be cleansed using yet another mix. A pinch of turmeric with a table spoon of honey and milk, a few drops of rose water and then the Aloe vera gel when mixed and applied for 20 minutes will give the face a beautiful glow, cleaning the skin pores.

Massaging the Aloe vera extract with rose water on the face for 20 minutes, and cleaning it with cold water, is an effective way to increase the fairness of the skin and remove the discolouration.

To avoid oily skin troubles, boil an Aloe vera leaf in water and grind it into a paste mixed with honey and then apply on the face for 10 minutes.

Wash it off with cold water. This, when done at least once in a week, helps get rid of the excess oil, thereby cleaning the skin.

For beautiful and lustrous hair, boil the Aloe vera gel with coconut oil and apply regularly to the scalp and massage.

Due to its wide range of uses and benefits, Aloe vera is thus extensively used in beauty products related to skin and hair.

Side Effects : When used internally, it is to be noted that the yellow latex called Aloin could cause poisoning. However, the Aloe vera products sold in the market are usually devoid of this substance. But when consumed at home, it is recommended to take expert advice. The plant could also cause diarrhoea as it has purgative effects.

In Patan there is a structure called Rani Ki Vav. An elaborate step-well. So ornate are its walls, it almost feels like one is in a temple. I asked for the architect's name and no one seemed to know. I asked about the sculptors. Even their names were unknown. Here, art precedes the artist. The creation is above the creator!





TULSI

Better known as the 'queen of herbs', Tulsi or Holy Basil, has been here in India for more than 5000 years. One of the most essential plant varieties, this herb has double attraction as it has medicinal as well as religious significance.

Ocimum tenuiflorum, as it is known in the world of science, Tulsi offers exceptional healing of the mind, body and spirit.

The main varieties of the herb are:

1) *Krishna Tulsi or Shyama Tulsi*
(Purple Leaf Tulsi)

- 2) *Rama Tulsi* (Green Leaf Tulsi)
- 3) *VanaTulsi* (Wild Leaf Tulsi)

Let alone its possession of reenergizing and rejuvenating effect, Basil also purifies atmospheric air as well. While the extract of the plant cures diseases like cold, inflammation, malaria etc., it also has the following functions:

- Anti-oxidant
- Anti-bacterial
- Anti-viral
- Antiseptic

- Adaptogenic (helping the body to adapt efficiently to stress)

- Immune- enhancing properties.

This is perhaps why Tulsi is tagged as an elixir of life, providing holistic cure. Acting as a germicidal agent, Tulsi has been widely used to protect the body from infections. A decoction of the leaves boiled with cardamom in half a litre of water, along with a pinch of sugar, helps bring down the temperature and this has always been part of first aid among the people who follow alternative ways of healing.



If taken with the honey and ginger, the decoction of leaves is the finest remedy for bronchitis, asthma and influenza. This has proved to be an effective expectorant. Chewing Tulsi leaves helps immobilize the mucous causing bronchitis and asthma attacks.

Sore throat is most often got rid of after taking in water that is boiled with basil leaves. This, again, has been widely advised by doctors. The herb also has preventive action against malaria and dengue fever as they repel mosquitoes.

In women, the problems associat-

ed with menstrual flow and dizziness can be reduced by consuming Tulsi juice with honey. The same mixture, if massaged on the gum, helps babies cut teeth easily, avoiding the usual dental troubles. Tooth paste made of tulsi and mustard oil works wonders in maintaining healthy gum, counteracting bad breath, periodontitis and other dental complications. Tulsi is as well a good oral disinfectant, destroying germs in the mouth and acting effectively against mouth ulcers.

A holistic remedy for various ailments, Tulsi juice not only cures cough, cold, diarrhoea, vomiting and troubles in the stomach caused by worms, but also helps treat ailments related to the eyes. Sore eyes, night blindness, conjunctivitis, boils and other problems can be treated with the help of the juice.

Washing eyes with water in which the leaves are soaked helps get rid of eye irritations greatly.

Digestive issues like acidity, flatulence, constipation too can be tackled to a wide extent by taking in the leaf juice.

For ailments caused by old age, Tulsi often helps ease out the troubles by:

- Relieving inflammation from arthritis and other diseases.
- Promoting healthy metabolism
- Helping digestion and gastrointestinal mechanisms
- Supporting the immune system
- Protecting cells and tissues from damage
- Reducing the chance of cancer and degenerative disorders

An effective medical care against premature ageing, tulsi powder when rubbed on the face gives good glow and removes light/dark spots. The extracts are also the most organic solution for conditions like acne, pimples, scabies, eczema etc.

Not just skin conditions but hair too can be protected through Tulsi therapy. The extracts if mixed with

coconut oil and applied on the scalp will improve blood circulation, also keeping the head cool. It reduces itching and dandruff and enhances hair growth.

Chronic Conditions : Although it cures illnesses of all kinds, Tulsi has been taken across for its effectiveness in treating chronic conditions.

- It protects the body from toxins induced by mercury that damages the central nervous system and the endocrine system.
 - Tulsi juice with honey is one of the best solutions for removing kidney stones. This also beefs up the working of the kidneys.
 - It controls blood cholesterol, sugar and pressure levels and combats cardiac diseases.
 - Its anti-carcinogenic nature is a defense against cancer, especially breast and oral cancers.
 - Restricting the blood vessels, Tulsi reduces the chances of tumor formation.
 - The compounds present, like Vitamin C, Eugenol, Camphene etc. reduces chest and lung congestion.
 - Tulsi has long proved to be effective against insect or reptile bite.
 - It helps quit smoking.
 - It protects the liver and has defence against certain chemical toxins and radiation.
 - It stimulates the secretion of bile and formation of semen as well.
 - It benefits the heart and protects the body from cardiac illnesses.
 - It stimulates the activity of the brain.
 - It cures muscular pain, obesity, headaches, leucoderma etc.
- Considered 'holy' all over, Tulsi's significance lies not just in its efficacy in combating the diseases, but its success in healing the mind and spirit as well. And for the same reason it is now universally used and revered.



The Sweet Treat



Popularly known as the king of fruits, mango (*Mangifera indica*) is one of the most prescribed medicinal fruits around with parts from the seed to the flowers useful in treating diseases. The uses of the plant have been acknowledged since the Vedic Period.

Supporting the seven dhatus (body tissues) - rasa, rakta, maansa, medha, asthi, majja and shukra- mango also strengthens the nervous and circulatory systems. It balances the three doshas and acts as an energizer. Mango juice is a widely-known restorative tonic and is advised to be

taken throughout to keep the body healthy.

While the fruit as such contains anti-fungal, diuretic and preventive components, the other parts of the mango plant have proved to be effective in treating various ailments. The dried mango flower reduces chances of dysentery and diarrhoea as well as the inflammation of the urinary tract. The powdered seeds stops bleeding, the gum from the trunk of the tree helps remove the cracked skin on the soles of the feet, and the astringent bark, yet another medicinal part, treats rheumatism and diphtheria. Apart from these, the plant is known to inhibit the growth of bacteria. Rich in Vitamin A, C, anti-oxidants, flavones, bioflavonoids, carotenes, sterol, termene, aromatic acids, glucosides, essential oil, fatty acids and phenolic, mango is one fruit that fights a wide range of diseases that are otherwise considered life-taking.

Serum cholesterol is controlled by the high fibre content, vitamins and pectin in the fruit. The fibre also aids the elimination of waste and eases out motion.

Other properties:

- Prevents cancer (colon, breast, prostate and leukaemia particularly)
- Protects from cardiac diseases
- Controls diabetes
- Treats anaemia
- Increases immunity
- Controls blood pressure
- Acts as a kidney-tonic
- Helps maintain good eye sight
- Treats leucorrhoea and heavy bleeding
- Prevents tooth decay
- Supplies potassium and fibre

The paste made out of dried mango seeds, when massaged on the gums, controls bleeding instantly



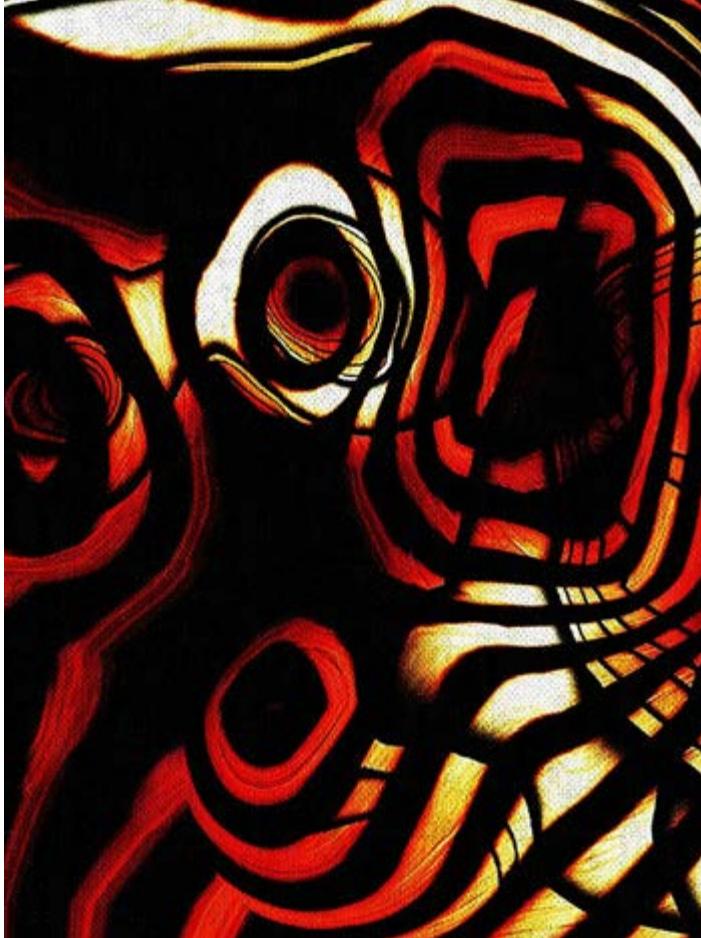
and soothes the dental regions. The plant is also known to be useful to deal with burns and bee stings.

The healing properties of mango have greatly been appreciated by the practitioners of Ayurveda. It is good for excess Vata and Kapha. To deal with troubles caused by heat, milk-mango shake is often advised to be taken. It helps gain weight and energizes the body systems. A ripe mango also enhances blood circulation.

Besides its medicinal properties,

mango has proved to improve the skin complexion . Face packs and facial products out of the fruit are widely used to treat skin-related troubles as well as to enhance beauty.

Varieties: A lot of varieties are available across the country like Neelam, Sindhoori, Chandrakkaaran, Alphonso, Totapuri, Banganapalli, Gulaab Khaas, Moovandan, Priyoor, Gomanga, Mysoree, Langra etc., to name a few.



Mood Disorders



**Dr. Tom P. Paul
BAMS, PGDCP (CMAI)**

Depression and Mania are the most serious of the mood disorders. Depression and Mania are often referred to as affective disorders, however the critical pathology in these disorders is one of the moods, the internal emotional state of a person and the external expression of emotional content.

Mood may be normal, elevated or depressed. Normal persons experience a wide range of moods and have an equally large repertoire of affective expressions. They feel in control of their moods and affects. Mood disorders are a group of clinical conditions characterized by a loss of that sense of control and a subjective experience of great distress. Patients with depressed mood have a loss of energy and interest, feeling of guilt, difficulty in concentrating, loss of appetite and thoughts of death or suicide.

Other signs and symptoms of mood disorders include changes in activity level, cognitive abilities, speech and vegetative functions such as sleep, appetite, sexual activity and other biological rhythms.

Patients with elevated mood demonstrate expansiveness, flight of ideas, decreased sleep, heightened self-esteem and grandiose ideas. These disorders virtually always result in impaired interpersonal, social and occupational functioning. Patients who are affected with only major depressive episodes are said to have major depressive disorder or unipolar depression. Patients with both manic and depressive episodes or patients with manic episodes alone are said to have bipolar disorder. The term unipolar mania or pure mania are sometimes used for bipolar patients who do not have depressive episodes.

Three additional categories of mood disorders are hypomania, cyclothymia and dysthymia. Hypomania is an episode of manic symptoms that does not meet the full DSM - IV R criteria (Diagnostic and statistical manual of mental disorders) for mania. Cyclothymia and dysthymia are DSM - IV R, defined disorders that represent less severe forms of bipolar disorders and major depression respectively. Diagnostic Criteria for depression

(A) At least five of the following symptoms have been present during the same two-week period and represent a change from previous functioning. At least one of the symptoms is either depressed mood or loss of interest (Do not include symptoms that are clearly due to physical illness)



- (1) Depressed mood most of the day, nearly every day
- (2) Markedly diminished interest in all activities most of the day.
- (3) Significant weight loss or weight gain when not dieting.
- (4) Insomnia or hypersomnia nearly every day.
- (5) Psychomotor retardation or agitation – nearly every day
- (6) Fatigue or loss of energy nearly every day.
- (7) Feeling of worthlessness or excessive guilt nearly every day.
- (8) Diminished ability to think or concentrate nearly every day.
- (9) Recurrent thoughts of death, recurrent suicidal ideation without specific plan or a suicidal attempt.

B.

- (1) It cannot be established that an organic factor has initiated.
 - (2) The disturbance is not a normal reaction to the death of a loved one.
- C.** At no time during the disturbance have there been delusions or hallucinations.
- D.** Not superimposed on schizophrenia or psychotic disorders.

Diagnostic Criteria for Mania

- A.** A distinct period of abnormality and persistently elevated or irritable mood.
- B.** During the period of mood disturbance at least three of the following symptoms have persisted and have been present to a significant degree.
- (1) Inflated self-esteem or grandiosity.
 - (2) Decreased need for sleep.
 - (3) More talkative than usual or pressure to keep talking.
 - (4) Flight of ideas.
 - (5) Distractibility.
 - (6) Increase in goal directed activity or psychomotor agitation.
 - (7) Excessive involvement in pleasurable activities.
- D.** No evidence of delusions or hallucinations for as long as two weeks in the absence of prominent mood symptoms.
- E.** Not superimposed on schizophrenia or psychotic disorder not otherwise specified.
- F.** It cannot be established that an organic factor initiated and maintained the disturbance

Reference

- 1 .ICD – IO (International Classification of disease)
- 2. Synopsis of psychiatry (New York)
- 3. Oxford text Book of psychiatry (ECBS)

Kerala Tourism Wins National & International Awards



Kerala Tourism Minister Shri A P Anil Kumar receives the National Tourism Awards for 2012-13 from Hon'ble Minister of State for Human Resources Development Dr Shashi Tharoor.

Kerala Tourism's pioneering use of Information Technology to boost tourist arrivals and the hugely successful Kochi-Muziris Biennale along with Kumarakom's Responsible Tourism model have helped 'God's Own Country' scoop the National Tourism Awards for the year 2012-13.

In all, Kerala Tourism won four awards, including the second prize in

the Best State category.

Kerala Tourism Minister Shri A P Anil Kumar received the National Tourism Awards for 2012-13 from Hon'ble Minister of State for Human Resources Development Dr Shashi Tharoor at a function held at Vigyan Bhavan in New Delhi on February 18.

In the Niche Tourism segment, the

award for the 'Most Innovative and Unique Tourism Project' went to Kochi-Muziris Biennale. The first edition of the mega art event, supported by the Department of Tourism and held during December 2012-February 2013 had attracted nearly half a million visitors, including tens of thousands from outside the state and abroad.

Kumarakom Grama Panchayat won in the Civic Management of a Tourism Destination in India category. The award for Kumarakom was received by Grama Panchayat president Smt Dhanya Sabu.

Kumarakom, the first ever destination in India to successfully implement Responsible Tourism, has set a model for the rest of India. Kerala Tourism, together with Kumarakom Grama Panchayat, has been bringing in positive changes at the destination in the environmental, social and economical spheres.

Kerala Tourism also won the award for the 'Most Innovative Use of Information Technology'.

Presented every year, the National Tourism Awards are acknowledged as a benchmark of excellence and recognition for the outstanding achievements of tourism industry stakeholders in the country.

Kerala Tourism won the UNWTO Ulysses Award for Innovation in Public Policy and Governance, the highest honour given to the government bodies for shaping global tourism policies through innovative initiatives. The state bagged the honour at the annual United Nations World Tourism Organisation (UNWTO) Awards for Excellence and Innovation in Tourism presented at Madrid in Spain on January 22nd.

The award was conferred for the sustainable development initiative in Kumarakom. The path breaking 'Responsible Tourism' project there had linked the local community with the Hospitality industry and government departments, creating a model for empowerment and development of the people in the area while sustaining eco-friendly tourism.



Mr. Suman Billa, Secretary, Kerala Tourism with UNWTO Secretary General Mr. Taleb Rifai and other award winners

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STEAM BATH SYSTEM Lying type (Model-II)	STEAM BATH Sitting Type	FULLY AUTOMATIC STEAM GENERATOR (Electric)	SHALAKA (Panchalooha)	SIRO - VASTI CAP
				
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**Many are the
uses of our
common shoe
flower, ac-
cording to
Ayurveda**

O.J.George

Our court-yards, house compounds and gardens abound with the shoe flower (*Hibiscus rosa sinensis*) or China rose or chemparathi, known in common parlance, which has an abundance of medicinal value as natural remedy, in addition to beautification, according to Ayurveda.

Hibiscus rosa sinensis has been used as a natural ingredient to enhance beauty, as medicines and as dye, including for hair coloring.

Botanists have identified about 5,000 varieties of shoe flower, which grow luxuriantly in India and China, particularly, and in other areas of the globe generally.

Hibiscus flowers are available in different colors, prominent being bright red, but white flowers are considered best as medicine.

Reports say various tribes prescribe this flower as a wonder medicine for treatment of cancer, which to say the least is enduring in the annals of alternative medicine.

Boil the roots of Hibiscus in oil till the water evaporate off, and the resultant oil can be applied to the wounds caused by cancer, which in initial stages provides relief.

The chemicals in Hibiscus appear to help in abundant growth of hair, and keep the locks on the head black, which acts as a panacea for those suffering from premature graying. The chemicals act against dandruff and keep the hair clean. In other words, shoe flower can be used as a natural dye for hair.

Also the natural oil in the flower works

as a good conditioner as the oil can be applied to the skin of even patients suffering from cellulite, a skin problem.

Instead of using eye-brow pencils, one can apply the ash obtained by burning the flowers and leaves of Hibiscus to eyebrows, glazing them black.

Mind you, the flowers can be used in place of shoe polish by rubbing the same on the shoes to shine them black.

The Jamaicans are known to use the flowers as a contraceptive, and the oil extracted from them are used by the natives for abortion!!!

The flowers are mixed with their herbal tea by some tribes as they contain many minerals and vitamins.

What about the leaves? The juice from the leaves and flowers could be used to regulate menstrual cycle, according to tribes.

Ayurveda says the medicine from the roots can be used for prevention of venereal diseases. Eating the buds of white Hibiscus flowers early in the morning on empty stomach is a panacea against all diseases, according to the general tenets of traditional medicine.

Raw flowers are eaten by some of the Hawaiian people to improve digestion, and the Chinese make pickle out of the flowers.

The fiber from the stem can be used for making nets and paper as well as clothes.

Our chemparathi is a feast for the eyes in gardens, fields and house compounds as the color of the flowers is prominent, towering above other flora.



Modi to Inaugurate the NAS

Bringing together around 7000 Ayurvedic practitioners and manufacturers of herbal drugs from across the country, the National Ayurveda Summit at Gandhinagar will open on February 25, 2014. Chief Minister Narendra Modi will inaugurate the event.

An initiative of the State Health & Family welfare department, the event will have sessions on metabolic disorders, ayurvedic drug standardisation, auto-immune disorders, recent advances in Shalya-Shalakya research in Ayurveda, child and woman health, Rasayana therapy and Psychiatric disorder etc. Gujarat Ayurveda University in Jamnagar, Gujarat Board of Ayurveda and Unani system of medicine are also part of this summit.



NABH Accreditation

NABH Framework of Accreditation Programmes

1. Allopathy Hospitals
2. SHCO/Nursing Homes
3. AYUSH Hospitals & AYUSH Clinics
4. Wellness Centres
5. Dental Health Care Service Providers
6. Medical Imaging Centres
7. Allopathy Clinics
8. Blood Banks
9. PHC/CHS
10. OST Centres

As we all are aware, there is a resurgence of interest in the holistic systems of health care, especially in the prevention and management of chronic lifestyle related non communicable diseases and systemic diseases. Health sector trends suggest that no single system of health care has the capacity to solve all of the society's needs. India can be a world leader in the era of integrative medicine because it has strong foundations in western biomedical sciences and an immensely rich and mature indigenous medical heritage of its own.

NABH as it stands for National Accreditation Board for Hospitals & Health Care Service Providers (NABH) is a constituent board of Quality Council of India(QCI)established in 2006.

The Mission of NABH is to operate accreditation and allied programs in collaboration with stakeholders focusing on patient safety and quality of healthcare based upon national/international standards, through process of self and external evaluation.

NABH approach is to ensure that the health care services delivery is patient centric. It also ensures that the practices being practiced by the institution are in accordance with the norms as set out by the experts in the health care field on a uniform basis.

Generally we look for Hallmark in Gold jewellery and Agmark for food products as a mark for quality. In the same manner the NABH symbol is the **MARK OF Excellence** in delivery of health care services. NABH mark is internationally recognized as NABH is ISQua(International Society for Quality in Health care) accredited as an organization.

NABH standards are international standards cus-

For more information, Please write to

National Accreditation Board for Hospitals and Healthcare Providers (NABH)
Quality Council of India,
ITPI Building, 6th Floor, 4 - A, Ring Road, I P Estate,
New Delhi - 110002
Tel: +91 11 233 23 416 / 417 / 418 / 419 / 420
Fax: +91 11 233 23 415
Email: info@nabh.co
web: www.nabh.co

Quality Revolution in Indian HealthCare

tomized to Indian healthcare settings and their needs. NABH delves into various areas of healthcare, besides Allopathy hospitals, Original system of medicine – AYUSH hospitals & AYUSH clinics, Dental Hospitals & Clinics, Wellness Centres, Blood Banks, and Diagnostic Centres etc. NABH Standards have 10 Chapters and more than 500 elements based on which an organization is evaluated and accreditation is granted. The standards have been established as a process of continuous research, understanding fully well the applicability of the same in the field of services. The need to establish the standards is of prime importance to imbibe confidence among the patients. The international patients chose their hospital before coming to India based on Accreditation. Thus accreditation giving boost to Medical Tourism in India. Even the local patients have started using Accreditation as a mechanism to choose the hospital/clinic where they want to get treated. NABH has over a thousand of healthcare organizations in India either in process of already accredited. Accreditation is a voluntary process and once an organization is accredited, it is accredited for 3 years.

CGHS while empanelling health care organizations insists on inspection by Quality Council of India and preferably NABH Accreditation. Ministry of Tourism has approved financial incentives upto 6 lakhs per year to NABH accredited organizations.

There is a need for creating awareness among the masses and collaborative efforts of all stakeholders to come together and collaborate to enhance the quality of Indian health care system.

International Linkages

1. NABH is ISQua (International Society for Quality in Health Care) as an organization.
2. NABH is an institutional member and Board member of ISQua
3. NABH is a member of Accreditation Council of ISQua.
4. NABH is a founder member of ASQua (Asian Society for Quality In health care)



NABH Mark of Excellence





Vaidya Prasad M.
Ayurveda Vachaspathi

Ask Your Doctor >

Dr M Prasad, BAMS, MD (Ay), is the chief physician and director of Sunetra Aurve-dashram and Research Centre, Thrissur. Dr Prasad, who specialises in Shalakyatana-thra, also edits Bharatiya Vaidya Samvadam, a Malayalam quarterly on principles and practices of Ayurveda.

Ayurveda and Health Tourism readers may send in their queries relating to health conditions. The letters should contain age, sex and a brief description of your health condition.

The letters may either be emailed to us: ayurvedamagazine@gmail.com or sent to:

Editor,
AYURVEDA & Health Tourism
F M Media Technologies Pvt Ltd,
2 - B , Relcon Retreat, Prasantha Nagar Road - 2,
Edapally, Kochi - 24, Kerala, India. Ph: +91 484 2341715

Questions and answers

1. Sir,

I am a regular reader of 'Ayurveda and Health Tourism'. I really do believe in the curative efficacy of Ayurveda. I am writing this for my 16 year old daughter. Her problem is nothing but hair fall. She is so worried about this and we have tried some of the popular Ayurvedic hair care oils available in the market, but none of them proved effective as their advertisements claim. They show temporary relief only. Kindly help us in this regard. My daughter is a thin, tall girl having a mixed diet. Presently she is not having any health issue other than this. Is this a problem due to lifestyle? She goes to bed bit late in night due to her studies, and wakes up early in the morning, and she likes hot and spicy food. Please help us with your suggestions.

Thanking you, Jalaja Nair, Bangalore.

Hello Smt. Jalaja Nair

I do appreciate your belief in Ayurveda. And I am sure that your belief will not be in vain.

Hair fall is a very common problem these days, especially among the young people. There can be many reasons behind this. Improper dietary habits Poor general health, longstanding illnesses/medications, Hormonal imbalances (e.g.: thyroid dysfunctions, PCOD), Poor capacity

for assimilation of micronutrients (Agnimandyam) and heredity are a few to list out. Identifying the causative mechanism gives specificity to treatment. Application of oils on head is not a fail-safe measure always.

In your daughter's case, lifestyle can be a factor if we can exclude the element of heredity completely. The load of studies and inadequate sleeping hours will be putting its stress on the system. But at this point of time I am sure, these factors cannot be eliminated. So let us try a simple remedy. Until her exams are over give 10 gms of Kallyanakagulam orally at bedtime. And for her head, try Bhujagalathadi Keram. Meantime, check the status of her thyroid function. And also make sure that her monthly periods are regular and uneventful. Later, a detailed consultation with an Ayurvedist may be considered.

2. Sir,

I am a vegetarian, of medium height, 29 years old male, working in IT field. My problems are lack of good sleep and anxiety. Sometimes I feel lack of confidence too, while attending events or seminars etc. I remember I had same problems -anxiety and lack of confidence - even in my school times. But currently it seems affecting my personality and it disturbs my concentration and I believe these may be the root causes for my sleeplessness. Besides these, I have some digestion problems also, but not a regular one.

I have joined for a basic Yoga - Meditation course two weeks back, and it seems really helpful. My teacher advised me to take Ayurvedic treatments along with my Yoga practice. What kind of medicines or treatments should I take in this regard? Kindly help me with your valuable suggestions.

Jayaram. G
Palakkad.

Hello Jayaram,
Greetings

The type of problem you face, according to Ayurveda, is a result of a depleted Ojas. Ojas is the element in your body which you gain from a smooth functioning of Agni and related biological activities. When Agni is erratic almost all biological functions get deranged. And this in turn creates a disturbed brain functioning. This tends to manifest as depression, anxiety, rage and/or aggression. So your attention should be in correcting in your Agni. Stick on to a regular timings of eating, chew well and don't drink too much water in between. Avoid all milk products and wheat products (atta, rava, maida etc). The yoga classes and practice will definitely help. As medicine, take 1 vilwadi gulika at night thoroughly mixed in warm water.

To conclude let me remind you the famous quote by Roosevelt: "No one can make you feel inferior without your consent." So it's your turn to act now.



Kintra Global Ayurveda Village

The Hon'ble Minister for Industries & IT Shri P K Kunhalikutty laid the foundation stone for the proposed Global Ayurveda village, set up by Kerala Industrial Infrastructure Development Corporation (KINTRA) on 12th February '14, at the KINTRA Global Ayurveda Village premises in Chempakamangalam, Thonnakkal, Trivandrum.

The Hon'ble Minister for Health and Devasvom Shri V. S. Shivakumar launched the logo of the Global Ayurveda Village in a meeting pre-

sided by Shri V Sasi MLA.

'KINTRA Global Ayurveda village' is an ideal concept which brings forth the solution for many stumbling stones Ayurveda is facing in its march to global acceptance. The segments of the projects are so designed that it fills the void in the Ayurvedic sector and complements its development as a premier natural alternative

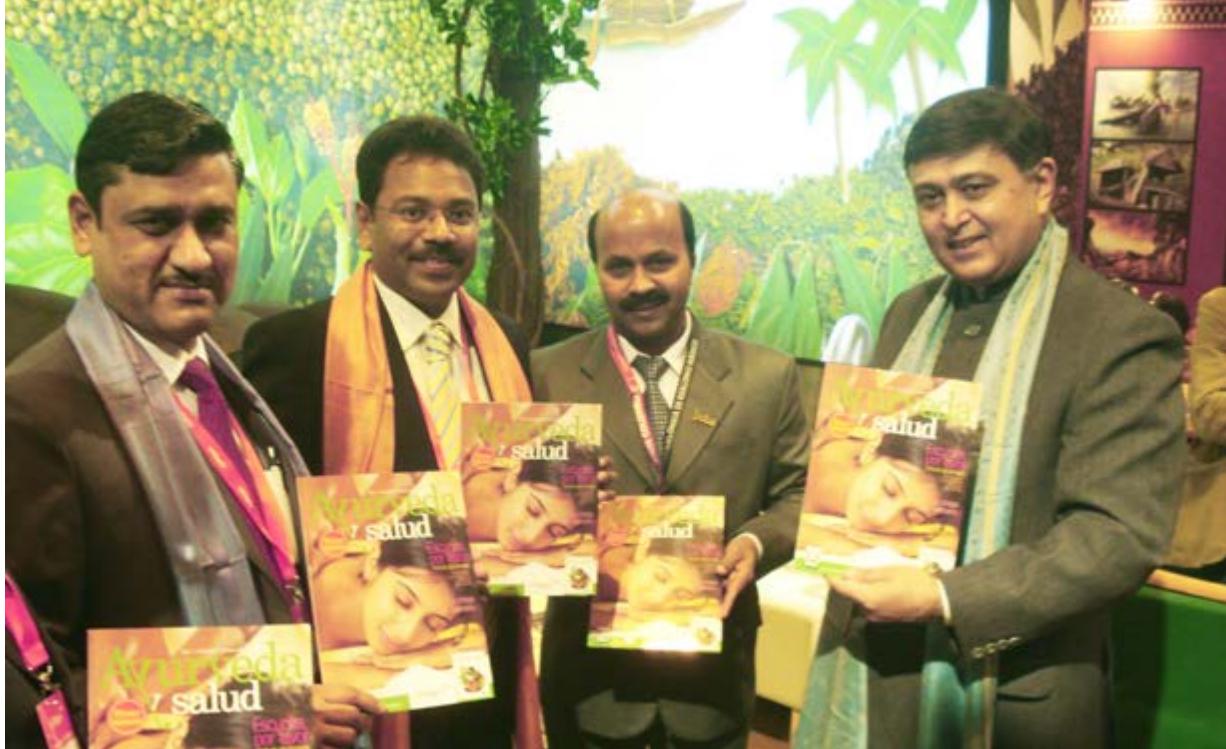
Kerala Industrial Infrastructure Development Corporation, (KINTRA) is appointed as the nodal agency of

Global Ayurveda Village. The project proposal envisages presenting a fully equipped Ayurvedic center of excellence and Ayurveda Wellness zone. It also envisages developing amenities with state of art facilities to spearhead the efforts in globalization of Ayurveda and to catapult Kerala as the Global Capital of Ayurveda. These include a Translational Research and Documentation center, An International academy, A Finishing school and Digital Library along with a conference hall.

Mrs. Chandna Khan I A S, Special Chief Secretary, Department of Tourism, Andhra Pradesh releases WTM special issue of Ayurveda & Health Tourism



Kerala team with Mr. Hari Kishore I A S, Director, Department of Tourism, Kerala.



Ayurveda Y Salud released at Fitur2014

The Spanish edition of Ayurveda magazine "Ayurveda Y Salud" was released on 22nd January 2014 by Honorable Ambassador of India to Spain and Andorra Mr. Sunil Lal IFS, at Fitur2014. Secretary the State Department of Tourism, Mr. Suman Billa IAS, received the first copy from the Ambassador. Second from right, Mr. Benny Thomas, (Editor & Publisher).

Photo Gallery >>>





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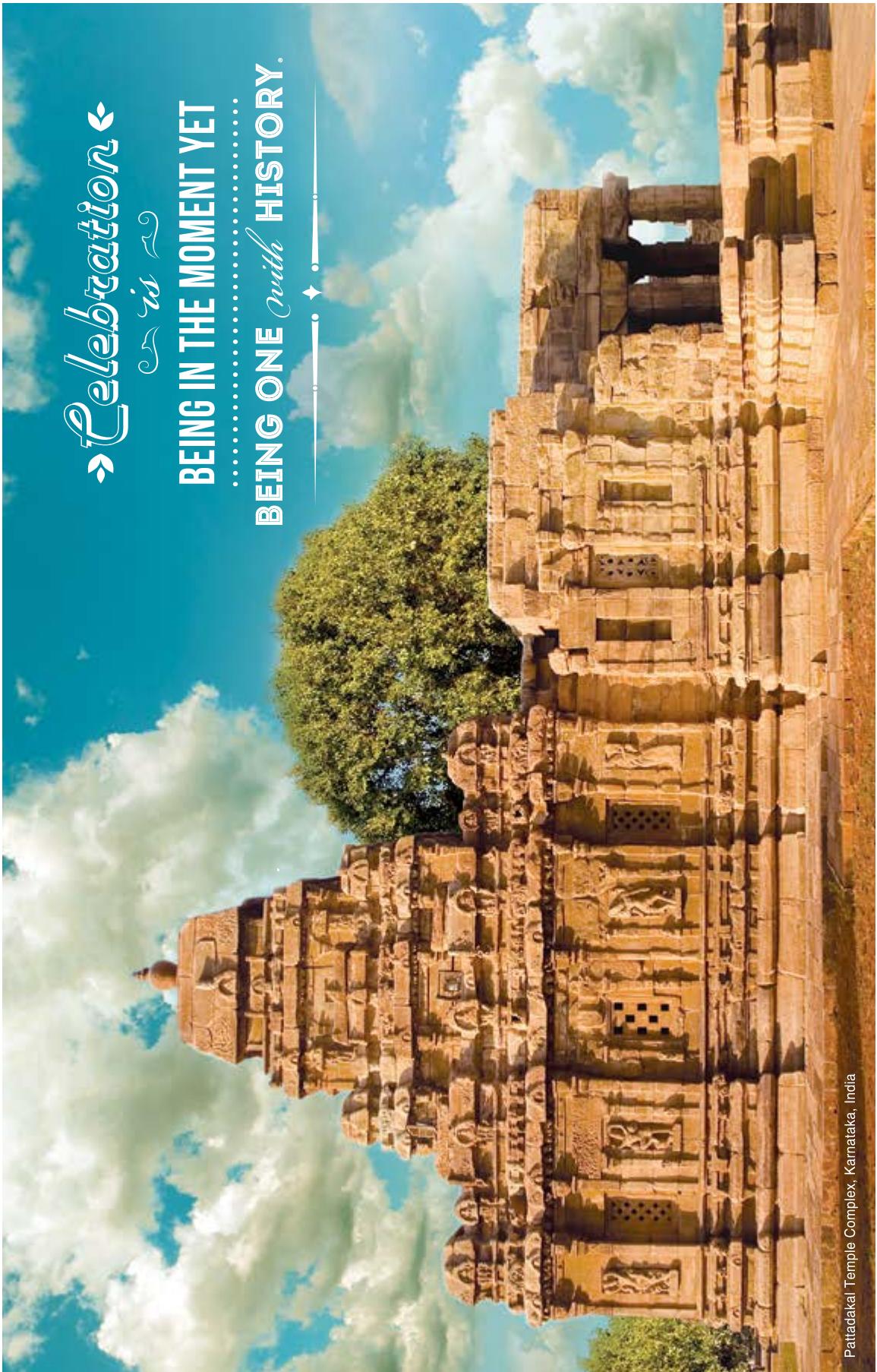


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