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# Ayurveda

## & Health Tourism

**LET FOOD BE  
YOUR MEDICINE**

**IS AYURVEDA  
COMPLETELY  
VEGAN?**

**AYURVEDIC PULSE  
DIAGNOSIS**  
in the AI era

**MUKKUTTI**  
A holy herb  
for the body

**SHAHNAZ HUSAIN**  
A journey from  
Ayurvedic Inheritance  
to Artificial Intelligence







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## "Eat right, live healthy", says Ayurveda

Ayurveda, the most ancient medical system, which originated thousands of years ago in India and the modern medicine that originated in the West much later are of the common position that good food and eating habits are key to a disease-free and healthy life.

While Ayurveda suggests that we must eat the right food that suites our body, mind and soul for a healthy life, father of modern medicine, the great Hippocrates says, "Let food be thy medicine and medicine be thy food."

Both systems caution the human kind against the risk of over-eating and under-eating to maintain health. Visiting gyms and exercising regularly cannot be an alternative to good eating habits. Majority of our food choices nowadays are for their tastes and easy availability. It may make eating an enjoyable experience, but it leads to overeating which is often more than what we require.

Such over indulgences make us overweight, tired, unnecessarily unhappy and depressed. The right food provides us with the much needed nutrients such as carbohydrates, protein, fat, vitamins and minerals which are necessary for body energy. Not any food can provide all these.

Not all food is suited to our constitution. One should make the right food choices and a food discipline in one's life. Bad food choice and bad eating hours can give a negative impact and even lead to death. Ayurveda finds out the root cause of a disease first and then suggests appropriate treatment. Food is thus an important factor in Ayurvedic treatment.

Even in normal times, selecting food and eating it should be according to the environment, body type and climate, suggests Ayurveda. An Ayurvedic diet is an eating plan that provides guidelines on when to eat, what to eat and how to eat to boost one's health, prevent or manage diseases and maintain wellness.

Ayurveda says that 'food is medicine' as long as we eat in the right manner. Ayurveda has also proved that diseases like high blood pressure, pre-diabetes, dyslipidemia and coronary artery disease can be treated with a proper Ayurvedic diet. Ayurveda suggests a food discipline along with medicine to cure a disease.

Ayurveda says combining food and medicine is very important as it helps in the overall development of our physical health. In this ancient medical system, how we eat the food is also very important. Ayurveda says that while eating, our posture should be relaxed and we should concentrate more on the food we eat and enjoy its taste, texture and smell. This is said to improve digestion.

Considering the importance and role of food in our lives, we have based this issue of the magazine on 'Ayurveda and Food Habits'. This issue also covers articles on how to stimulate the energy by practising various yoga postures and some breathing exercises that can aid digestion.

Other articles in the issue include one on nasya therapy, dhoompanam, marma therapy, vegetable juices and many others. Thus, this issue is a comprehensive one with a variety of topics that will interest a reader.

Another speciality of this issue, however, is that it will be part of the four-day ATM (Arabian Travel Market) - Dubai, which begins on 28 April 2019 and ends on 1 May 2019. As you are aware, the ATM-Dubai is the world's leading travel and trade show where thousands of exhibitors and trade visitors meet and thousands from among the general public come together every year.

Another destination of the upcoming issue is the IMTEC-Oman, happening in Oman from 17 to 19 June 2019. Our magazine will be the media partner for this event. IMTEC Oman 2019 Exhibition & Conference is an international annual event that highlights the continued development of the healthcare sector in Oman. It targets all aspects of the health and wellness industry, opening doors for health products, services and facilities and opportunities for new developments, trends, trade and investment.

So, indulge yourself in this very special Ayurveda issue and tease your appetite. We wish you a very healthy reading.

Happy Reading!

Editor

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it happen for you in India."



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## 20<sup>th</sup> Annual Course on Ayurvedic Medicine in Argentina

The opening ceremony of the 20th Annual Course on Ayurvedic Medicine was held on April 10, 2019 at Fundación de Salud Ayurveda Prema, Argentina. This Postgraduate Course has the joint certification of Fundación de Salud Ayurveda Prema and the Argentinean Medical Association. The ceremony was honoured by the presence of the Indian Ambassador at Argentina Shri Sanjiv Ranjan who will delivered a lecture at this occasion. Dr. Jorge Luis Berra, M.D., Director Fundación de Salud Ayurveda Prema spoke on the situation of Ayurveda in the current world and the its contributions for the health of individuals, families and communities.



## Ayurveda & Health Tourism magazine's website tops Feedspot survey



Ayurveda & Health Tourism magazine, an FM Media Technologies Pvt. Ltd., has been listed as the No. 1 among the best Ayurveda magazines on the web using search and social metrics.

The website of the magazine was awarded this position due to its active work to educate, inspire and empower the readers with frequent updates and high-quality information. The other magazines that came in the second and third positions were nirog.com and simpleayurveda.com respectively.

**These magazines were ranked based on the following criteria:**

- Google reputation and Google

search ranking

- Influence and popularity on Facebook, Twitter, and other social media sites
- Quality and consistency of posts
- Feedspot's editorial team and expert review.

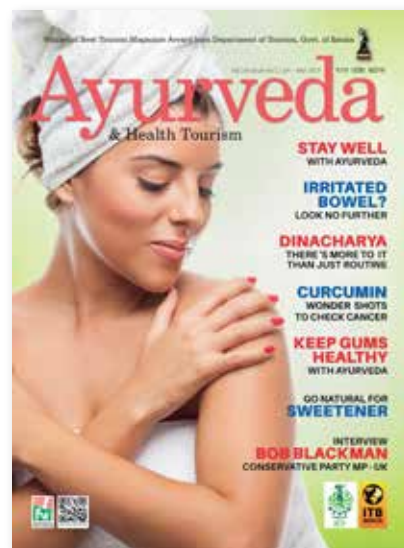
### About the magazine

The magazine is a regular participant in the international tourism / health Exhibitions like WTM London, ITB-Berlin and Singapore, Arab Travel Mart – Dubai and MITT-Moscow, World Ayurveda Congress, Oman Health, FITUR-Madrid, IMTEC etc.

Our magazine has won the Kerala Tourism Award for the year 2014-

2015 in the category of Best Tourism Related Magazine in Kerala.

The magazine contains a wealth of resource on the ancient but extremely popular Indian wellness procedures like Ayurveda, Yoga, Lifestyle, Medicines, Food, Diet and meditation. It has been consistently providing information on these topics to our readers for the past fifteen years. Each issue of our Quarterly Magazine is connected with one or more major International/National events. The upcoming issue of our magazine will be available at ITB (Internationale Tourismus-Börse), Berlin (6th March to 10th March; 2019)





## Arabian Travel Market (ATM) at Dubai, a global meeting place for travel and trade



Arabian Travel Market (ATM), the global meeting place for the travel trade, will be held at the Dubai International Exhibition and Convention Centre, from April 28 to May 1, 2019.

ATM is the market leading, international travel and tourism event unlocking business potential within the Middle East for inbound and outbound tourism professionals for the last 25 years. Tourism destinations from around the world showcase a diverse range of accommodation options, breath taking tourism attractions, travel technology and key airline routes.

The event generates more than \$2.5 billion of travel industry deals. The annual business-to-business (B2B) exhibition showcases over 2,800 products and destinations from around the

world to over 28,000 buyers and travel trade visitors across four days at the Dubai International Convention and Exhibition Centre (DICEC).

Over 39,000 travel professionals, government ministers and international press, visit ATM every April to network, negotiate and discover the latest industry opinion and trends at Arabian Travel Market. Beyond the event it helps professionals in the Arabian travel industry to drive commercial success with all year round opportunities to make connections and access to industry news and developments, trends and technologies from around the world. Through the industry networks, global reach and regional focus, ATM creates personal and business opportunities providing the customers with quality contacts, content and communities.

Arabian Travel Market helps to discover a world of opportunities all under one roof. The emphasis of the event is firmly on interactivity, encouraging global travel trade to meet, network, negotiate and conduct business through a series of areas, stages and sessions.

Following the huge amount of business conducted at ATM, it is clear that the event delivers the right business contacts, gives the Arabian travel industry a face and encourages the investment and future growth of tourism in this region.

Our publications, Ayurveda & Health Tourism and Medical Tourism will be participating at this event.

## British star Emma Thompson seeks Ayurveda treatment at Dr. Mathai's

Emma Thompson who acted as Sybill Trelawney in the Harry Potter series was in India lately to take up a 21-day rejuvenation package at Dr. Issac Mathai's Holistic Center in Bengaluru. It is also understood that the 59-year-old has taken Lousie Parker as her fitness and lifestyle guru. Lousie Parker is known to have launched her own wellness retreat last year in the stunning Swiss village Saas-Fee. We hear that Thompson who checked out just two days ago, learnt of Dr. Mathai's programme from Prince Charles, with whom she shares a close friendship. This is her second visit to the clinic; she was here two years ago as well.



# Let food be your medicine



## **Dr. Arya Krishna (BAMS)**

Ayurveda Consulting Physician  
& Educational Co-ordinator  
BE MIND BODY SKIN  
Subject Matter Expert

At Home With Ayurveda (UK)



*Food and good health go hand-in-hand, especially when food is taken in the right measure. In this detailed note, **Dr. Arya Krishna**, tells us how food should be had based on the different Ayurveda principles, the different dietary choices for the different doshas, importance of home cooked food, the diet of a yogi and much more...*



**H**ealth is essential for a good and quality life and one of the most important and easiest thing we can do for good health is to eat wisely and exercise smartly. The ancient classic ‘Charaka Samhita’ says, “The life of all living things is food; the entire world seeks food to attain good complexion, clarity, good voice, long life, understanding, happiness, satisfaction, growth, intelligence.”

In Ayurveda, the three pillars of life are Aahara (Food), Nidra (Sleep), Bramhacharya (Celibacy) in which Aahara or Food is the most important since, without food, there would be no life. The Aahara is again differentiated into two types hita (Wholesome) and ahita (Unwholesome). Hita Aahara is responsible for normal growth and development of the body while Ahita Aahara interferes with normal body functions and causes many diseases.

## Why should we eat according to our body constitution?

According to Ayurveda, universal life force manifests as three different energies, or doshas, known as Vata, Pitta, and Kapha and we are all made up of a unique combination of these three forces. Though everyone has some of each, most people tend to have an abundance of one or two of the doshas.

This unique combination is determined at the time of conception itself and continues to be the same throughout one’s lifespan. A healthy body and mind occurs when there is an equilibrium of the three doshas. An imbalance of the doshas can easily result in diseases.

As we move through life, the proportion of each of the three doshas constantly fluctuates according to the environment, our diet, the seasons, the climate, our age, and many other factors. For example, childhood will be predominated by Vata, Middle age by Pitta and old age by Kapha.

Therefore, if we eat food that are unique to our physiology and follow a sattvic (life supporting) routine that enhances digestion, then we will experience a life that is healthy and happy.

Now let’s understand the different types of diet for the different doshas or what diet to follow based on each one’s unique body constitution.

## Vata pacifying diet

- How to eat is as important as what to eat for a Vata person. A Vata person should eat slowly and at regular intervals. Here, emphasis should be on food that are warm, soupy and easy to digest.
- Consider eating food that are sweet, sour and salty, since these are nourishing.
- Remember to always eat a little less than full.
- Beginning the day with a warm spiced tea will be good.

## Recipe for warm spiced tea

Ingredients:-

1. ¼ tsp fresh and grated ginger
2. ¼ tsp ground cardamom
3. ¼ tsp cinnamon
4. ¼ tsp carrom seeds
5. 1 cup boiling water

## Method of preparation

Add the above mentioned spices to boiling water. Steep the tea, covered for 5 minutes. Strain and discard the herbs and spices and serve and have it while it is warm.

Types of food	Preferred	Minimize/Avoid
Vegetables	Asparagus, Beets, Cucumbers and Carrots are the best. Green leafy vegetables, Celery, Seaweed, Squash	Broccoli, Brussel Sprouts, Cauliflower, Cabbages, Raw Onions, Potatoes
Fruits	Favor sweet, sour fruits like Banana, Avocados, Berries, Grapes, Cherries, Plums, Pineapple, Mangoes and Papayas.	Dried fruits like Fig, Dates, uncooked Apples, Pears, Pomegranates, Persimmon
Legumes	Yellow Mung Beans, Tofu (marinated), Green Mung Beans	All other bean varieties like Soy, Chickpeas, Garbanzo, Kidney Beans have a tendency to aggravate Vata
Spices	Most of the spices are favorable to Vata like Asafetida/Hing, Cumin, Turmeric, Cloves, Mustard Seeds, Cardamom, Black Pepper, Ajwain seeds, Cinnamon, Dill, Fennel, Ginger etc.	Excessive spicy peppers like Cayenne, and Chili Peppers
Cereals	Wheat, Rice, Oatmeal cooked, Quinoa	Barley, Buckwheat, Corn, Millet and Rye
Milk Products	Almost all milk products including cheese are favorable, remember to boil milk before consuming	Ice cream, powdered milk and soy milk
Meat	Chicken, Turkey, Eggs, Seafood	Beef

## Pitta pacifying diet

Begin the day with 1 tablespoon of melted cow’s ghee, as it pacifies pitta.

Eat three regular meals everyday as it helps to pacify the fiery Pitta.

- As a rule, intake of sweet, bitter and astringent tastes decreases Pitta.
- Consume a cup of cool cow's milk, before going to bed. (Those with lactose intolerance can substitute cow's milk with soy/almond milk). This can help in getting good sleep at night and reduce hyperacidity.
- Herbal teas prepared with Hibiscus, Mint, Chicory and Dandelion calms down the aggravated pitta.

Types of Food	Preferred	Avoid or Minimize
Vegetables	All green leafy vegetables, Zucchini, Yellow squash, Sweet potatoes, Potato, Cucumber, Pumpkin, Carrots, Beets, Green Beans, Mushroom, Fresh Corn, Brussel Sprouts, Cilantro, Artichokes, Pointed Gourd	Radish, Ginger, Eggplant, Peppers, Tomatoes, Raw Onions, Raw Mangoes
Fruits	Sweet taste pacifies Pitta – Sweet Apples, Sweet Berries, Ripened Mango, Guava, Watermelon, Papaya, Pears, Sweet Plums, Sweet Orange, Indian Gooseberry, Dates	Sour taste – Grapes, Oranges, Lemon, Limes, Pineapple, Berries
Legumes	Black Beans, Kidney Beans, Long Beans, Pinto Beans, Mung Beans, Soy Beans	Tempeh, Fermented Soy Bean
Spices	Coriander, Mint, Fennel, Cumin, Turmeric	Garlic, Ginger, Pepper, Onions, Caraway, Fenugreek, Asafetida, Cinnamon, Mustard
Cereals	Rice (white, basmati, wild), Barley, Oats, Quinoa, Amaranth, Whole Wheat	Buck Wheat, Millet, Brown Rice, Corn
Milk products	Whole Milk (cool over warm), Homemade Cheese, Soy Milk, Buttermilk with a pinch of sugar	Yogurt, Sour Cream, Salted Sour Cheese
Meat	Chicken, Turkey, Egg Whites, White fish like Tilapia, Goat Meat	Beef, Lamb, Egg yolks, other seafoods

## Kapha pacifying diet

- Kapha persons should reduce foods that are sweet, salty and sour. These 3 tastes are considered heavy for digestion according to Ayurveda.
- To pacify the Kapha, always eat food that is warm. Cold food and drinks aggravate Kapha.
- Include ginger tea with all meals.
- Reduce the intake of dairy as this aggravates the Kapha.
- Reduce intake of all nuts and seeds.
- Eat your largest meal at lunch time and smallest meal for dinner.
- Allow at least 3 hours for digestion before bedtime.
- Liquid fast once a week is good for Kapha predominant persons. Include pureed fruits and clear vegetable soup on that day.

Types of food	Preferred	Avoid/Minimize
Vegetables	Green Leafy Vegetables, Artichokes, Beets, Carrots, White Potatoes, Green Beans, Peas, Bell Pepper, Broccoli, Celery, Cabbage, Sprouts	Sweet Potatoes, Tapioca and Cucumber
Fruits	Apple, Pear, Berries, Persimmon, Guava, Pomegranate, Dry Fruits	Mangoes, Bananas, Avocado
Legumes	Mung Beans	Tofu, Soy, Chickpeas
Spices	Ginger, Pepper, Asafetida, Saffron, Cumin, Cardamom, Anise, Cloves – in general heating spices are always good for Kapha	Salt
Cereals	Barley, Millet, Corn, Buck Wheat, Rye, Whole Wheat, Quinoa, Bran	Rice, Sour Dough, Pasta
Milk products	Skimmed Milk, Small amounts of Ghee	Cheese, Ice Cream, Sour Cream, Yogurt
Meat	Egg Whites, Chicken, Turkey	Red Meat, Egg Yolk, Sea Food

## Vata - Pitta pacifying Diet

When 2 dashes are combined, the diet and the regiment will depend on the seasonal factors too. In autumn and winter, a Vata pacifying diet must be followed. In spring and summer, Pitta pacifying diet must be followed.



Food	Include	Avoid/Minimize
Cereals	Cooked whole grains	Yeast
Fruits	Well ripened, sweet fruits pacify both Vata and Pitta	Dry fruits, olives, oranges, apricots
Vegetables	Cooked Vegetables. Raw salads and greens are permitted in Summer.	Green Bell Pepper, Cabbages, Artichokes, Radishes, Raw Onions
Legumes	Generally, Beans aggravate Vata, but cooked Beans with spices like Garlic, Pepper, Cumin, Ginger pacifies Vata and Pitta.	Chick Peas, Dried Peas, Soy Beans, Kidney Beans
Meat	Limit meat consumption, except meat soup	Dark Chicken, Shell Fish
Spices	Caraway, Cardamom, Cilantro, Coriander, Cumin, Ginger, Start Anise, Salt, Pepper, Turmeric	Asafetida, Cayenne Pepper, Asafetida, Raw Garlic, Ginger
Milk products	Boiled milk and Buttermilk	Avoid raw Milk, Cheese and Yoghurt



## Pitta-Kapha pacifying Diet

When talking about dual dosha constitution, always remember to give importance to the seasons while considering diet and regimen. Pitta pacifying diet and regimen should be followed during spring and summer season, and Kapha pacifying diet and regimen should be followed during fall and winter season.

Food	Include	Avoid/Minimize
Cereals	Always go for cooked, unyeasted grains like Barley, Quinoa, Cooked Oats with Bran, Wild rice/ High Protein Rice	Minimize Buck Wheat, All-Purpose Flour, Red Rice, White Sticky Rice
Legumes	Black Gram, Mung Beans, Split Beans, Kidney Beans, Lentils, Soy Beans	Chick Peas, Tempeh, Peanuts
Spices	Mild to moderate of Cardamom, Coriander, Cumin, Curry Leaves, Cloves, Fennel, Peppermint, Saffron, Ginger, Parsley	Asafetida, Raw Garlic, Cinnamon, Cayenne Pepper, Black Pepper, Nutmeg, Dry Ginger
Dairy	Skim milk, fresh Buttermilk, Ghee, Butter, Yoghurt (avoid in summer), Whole Milk	Cheese, Cream, Cottage Cheese, Sour Cream
Meat	Goat Meat	Red Meat, White Meat, Shell Fish
Fruits	Apples, Blueberries, Jamun, Pear, Amla	Mango, Papaya, Pineapple, Strawberries, Cranberries, Lemon, Orange, Kiwi, Lime
Vegetables	Cooked vegetables – Artichokes, Bean Sprouts, Broccoli, Cauliflower, Bitter melon, Bottle gourd, Cabbage, Celery, Zucchini, Cilantro, Mushrooms	Chili, Radish, Squash, Greenpeppers

## Vata- Kapha pacifying diet

A Vata pacifying diet and regimen in Summer and fall season, and a Kapha pacifying diet and regimen in Winter and Spring can be adopted for a Vata-Kapha person.

Now that we have discussed about Dosha pacifying diets, let us look the Ayurveda perspectives on Eating Right

Food	Include	Avoid/Minimise
Cereals	Oats, Wheat, Brown Rice, Basmati Rice, Amaranth, Buckwheat, Quinoa and Barley	Refined Flour
Vegetables	Almost all vegetables are good like Beets, Carrots, Greens, Beans, Cabbage, Capsicum, Bell Peppers	Avoid eating them raw, also avoid too fibrous vegetables like Jackfruit, Artichoke, Cauliflower
Fruits	Apples, Pear, Guava, Prunes, Avocados	Mangoes, Papaya – in general excessive sweet and sour should be avoided
Milk products	Skimmed Milk, Milk substitutes like Coconut Milk, Diluted Almond Milk, Ghee, Butter	Soy Milk, Raw Milk, Yoghurt, Cheese
Meat	White Meat like Chicken and Turkey, Egg Whites	Pork, Beef, Egg Yolk, Seafood
Spices	Turmeric, Pepper, Cumin, Asafetida, Fenugreek	-
Vegetables	Cooked vegetables – Artichokes, Bean Sprouts, Broccoli, Cauliflower, Bitter melon, Bottle gourd, Cabbage, Celery, Zucchini, Cilantro, Mushrooms	Chili, Radish, Squash, Greenpeppers

## The Importance of Home-Cooked Food

Studies have found that eating out led to at least a 50 percent increase in calories consumed, sodium and total fat intake. This can lead to overweight and other health problems. Research has shown that children who eat home-cooked meals more frequently were less likely to be overweight. Studies found family meals tend to contain more fruits and vegetables and less fried food, soda and trans-fat.

People who eat home-cooked meals on a regular basis tend to be happier and healthier and consume less sugar and processed foods, which can result in higher energy levels and better mental health. Cooking is one of the most important aspects of eating healthy.

## Diet of a Yogi

Yoga diet is nothing but extending your yoga practices to the table by applying the Ayurveda principles. The classical text books like Bhagavad Gita or Patanjali Yoga sutra don't list a specific group of food saying it as Yogic diet. But yogic diet can be defined as one which can keep the body light and the senses intact. The foods that are sattvic can be considered as Yogic diet. This include – Ghee, fruits, legumes, and whole grains.

What you need as an individual maybe very different from what someone else needs. And what you need at this moment in your life may be very different from what you needed five years ago or will need five years from now. So, whichever diet you are following, remember that it should be according to your current physical and mental health requirements.







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- Rehabilitation Program for Stroke

## ABOUT

Dr. P. Alikutty's Kottakkal Ayurveda and Modern Hospital, pioneers in practicing Ayurveda, the ancient science of life in all its purity and sanctity. Established in the year 1965 by the founder Dr. P. Alikutty in a simple way as a clinic with observatory IP and Pharmacy. KAMH became a multi speciality ISO 9001 : 2015 Certified Hospital supported with modern medicine department also. Government of Kerala accredited KAMH as an approved Ayurvedic hospital with Olive certification. Our manufacturing unit, Kottakkal Ayurveda Pharmacy (KAP), certified with ISO 9001 : 2015, which prepare the medicines for all treatment requirements and also to distribute in our various retail outlets.

## Treatments

Kizhi - Elakizhi, Navarakizhi, Mamsakizhi, Narangakizhi, Podikizhi)

Dhara - (Sarvanga Dhara, Oordhanga Dhara, Thakra Dhara, Pizhichil etc.)

Snehapana, Upanahasweda, Pichu, Thalapothishchil, Sirovasthi.

Vasthi, Kadee Vasthi, Virechana, Vamanam, Nasyam, blood purifying treatment like Rakthamoksham (Jaloogavacharanam, Siravedham, etc). We also conduct

**Marmachikitsa, Rasachikitsa**

(Herbo Mineral Medicine),

**Rasayana chikitsa** (Rejuvenation),

**Vajeekaranachikitsa** (Aphrodisiac),

**Ksharasoothra** (Para Surgical method

for Piles, Fistula etc..) and **Acupuncture**

## Dr. P. ALIKUTTY'S KOTTAKKAL AYURVEDA AND MODERN HOSPITAL

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# Is Ayurveda completely Vegan?





**V**eganism in India is mainly religious rather than animal-inspired and many consider Ayurveda, the traditional medical treatment system of India, to be vegan. This is nothing but a myth that needs to be burst. If we examine the ancient Indian Ayurveda classics, we can find that there is a lot of mention made about the use of meat, egg, milk and milk products. For example, the use of meat soup (mamsa

rasa) is strongly advised for treating emaciation. It is only in the case of persons with a spiritual inclination that a pure vegetarian diet is recommended. These are the eight categories of non-vegetarian food mentioned in the ancient classical texts.

1. Prasaha (animals and birds who eat by snatching)
2. Bhumisaya (animals who live in burrows in the earth)
3. Anupa (animals inhabiting in marshy land)
4. Varisaya (aquatic animals)
5. Varicara (birds moving in water)
6. Jangala (animals dwelling in dry land forests)
7. Viskira (gallinaceous birds)
8. Pratuda (pecker birds)

### Properties of Meat according to Ayurveda

Classical ancient Indian texts have elaborate descriptions of the properties of various meats, especially their Vata-reducing properties.

- Meat of peacock is used for improving the sight of the eyes, voice, intellectual capabilities, complexion, hearing and more.
- Goat meat is used for tissue growth and as meat-soup or even a basti (Ayurvedic enema). Goat and mutton are said to be good to strengthen and add tone to the body. They are, therefore, good for Vata people and those with severe debilitated conditions. Goat also does not cause malas or waste material in the body.
- Beef is said to cure dry cough, exhaustion, chronic nasal catarrh, emaciation and excess hunger.
- Charaka says that fish is in general heavy, hot in potency, sweet, strength promoting, nourishing, unctuous and an aphrodisiac.
- Charaka also says that good quality meats are brimhana (strengthening and building) as also balya (promoting strength). He states that meat-soups

(mamsarasa) are one of the best for the body. They are sarvarogaprashamanam (alleviates all diseases) and promote vidyam(wisdom), swarya (good voice), strength (bala) of vayas (age), buddhi (intellect) and indriyas (senses) respectively.

### Having Meat During Ayurvedic Treatment

Another popular misbelief is that meat should not be used while undergoing Ayurveda treatments or when having Ayurveda medicines. The truth is that, Ayurveda does advise certain pathya-apathya (wholesome and unwholesome foods and regimen) depending on the nature of the disease. This pathya and apathy diet are not for the medicines. There are certain disease conditions where Ayurveda advises the intake of meat as medicine. For example, in the case of Tuberculosis, after correcting the digestion, processed meat with certain herbs are advised as medicine. In certain sexual disorders also, meat is mentioned as a medicine in Ayurveda.

Bone broth has been used for thousands of years to build bone tissue and for those suffering from fractures, dislocation of joints and more.

Another common doubt is whether there is a particular time of the day to eat meat. According to Ayurveda, it is ideal to eat meat at mid-day because the digestive fire is at its peak during this time. Meat should also be cooked properly with clarified butter, curd, sour gruel (Kanjika), acid fruits like pomegranate, and pungent and aromatic condiments like black pepper. Meat prepared thus is considered very wholesome, though it may be heavy to digest. It possesses relishing, strength-giving and tissue building properties.

### Health Tips for Meat Consumption

Keep in mind the following things while eating meat.

- Do not consume meat on a daily



basis. Instead have it moderately and have it more in winter when digestive power is strong.

- Keep in mind your digestive power and constitution while consuming meat. A Kapha predominant person must consume less meat compared to a Vata predominant person.
- While consuming meat, it is good to exercise to keep the body healthy and fit.
- Along with meat, include vegetables and grains in your diet so that your diet is a wholesome one with all the essential nutrients.
- Choose organic, hormone-free meat whenever possible.
- Choose quality over quantity. A meatball sized portion of meat (1/4c) eaten daily with vegetables and grains is an appropriate amount that your body can process fully.
- According to Charaka, healthy and wholesome food, even if taken even in proper quantity, does not get properly digested when the individual is afflicted with grief, fear, anger, sorrow, excessive sleep and excessive vigil. Therefore, mind matters.
- Food taken in proper quantity provides strength, vigor, good complexion and nurtures the health of the tissues. In order to live healthy, one must live in harmony with his surroundings and follow a diet suitable to one's own bodily constitution.

## Eggs and Ayurveda

Ayurveda gives an explanation of the different types of eggs in the classical texts. Ducks, poultry and quail eggs are effectively used as medicine in various diseases like decreased sperm count, chronic cough, Tuberculosis, heart diseases and more. Eggs are also said to improve growth and development in children.

Modern medicine explains that an egg has 9 essential fatty acids along with omega 3 fatty acids. A large egg contains over six grams of protein. It has 4.5 grams of fat, which is only 7 percent of the daily value. Only one-third (1.5) grams is saturated fat and 2 grams are mono-unsaturated fat. They contain, in varying amounts, almost every essential vitamin and mineral needed by humans as well as several other beneficial food components.

Though eggs are highly nutritious, it is heavy in nature according to Ayurveda. This heaviness makes them hard to digest. People with strong digestive power can definitely include eggs in their diet.

## Fish in Ayurveda

Ayurveda also has explanations and details on consuming fish. Eating fish improves strength and helps in gaining weight. It is Vata pacifying in nature and can be consumed in diseases occurring due to aggravated Vata. It also increases Kapha, due to which fish is not advised for daily use.

Acharya Susruta, the ancient Ayurvedic author and father of surgery, explains in detail about the quality of fish residing in ponds, lakes, streams and rivers. Ayurveda prefers small fish varieties over larger ones. Small fishes like anchovy are light for digestion, provide instant energy, are delicious and pacify all the three doshas.

Fish is a low-fat, high-quality protein. Fish is filled with omega-3 fatty acids and vitamins such as D and B2 (riboflavin). Fish is rich in calcium and phosphorus and a great source of minerals, such as iron, zinc, iodine, magnesium and potassium.

The American Heart Association recommends eating fish at least two times per week as part of a healthy diet. Fish is packed with protein, vitamins, and nutrients that can lower blood pressure and help reduce the risk of a heart attack or stroke.

Ayurveda considers prawns to be the worst of fish varieties since it aggravates all the three doshas.



**Dr. Arya Krishna (BAMS)**







# FOOD CONFLICTS

## What does incompatible food and bad food combinations do to your body?

*Ayurveda has been practised in India for over 5000 years and its definition of nourishment goes beyond food. According to Ayurveda, 'The hunger of the cells is the craving for nutrition. Hence, only substances containing nutrition can function as food'.*





## Concept of food in Ayurveda

Food materials in Ayurveda is broadly classified into wholesome substances and unwholesome substances although this maybe relative and dependent on many factors. For example, though milk is a good food material, for some, it can aggravate certain diseases. Therefore, the general agreement is that under normal conditions there are wholesome and unwholesome food materials. Even good food material may turn incompatible under abnormal conditions. Ayurveda has thus explained the details of food incompatibility (viruddha ahaara).

Let us understand it better.

## Incompatible foods

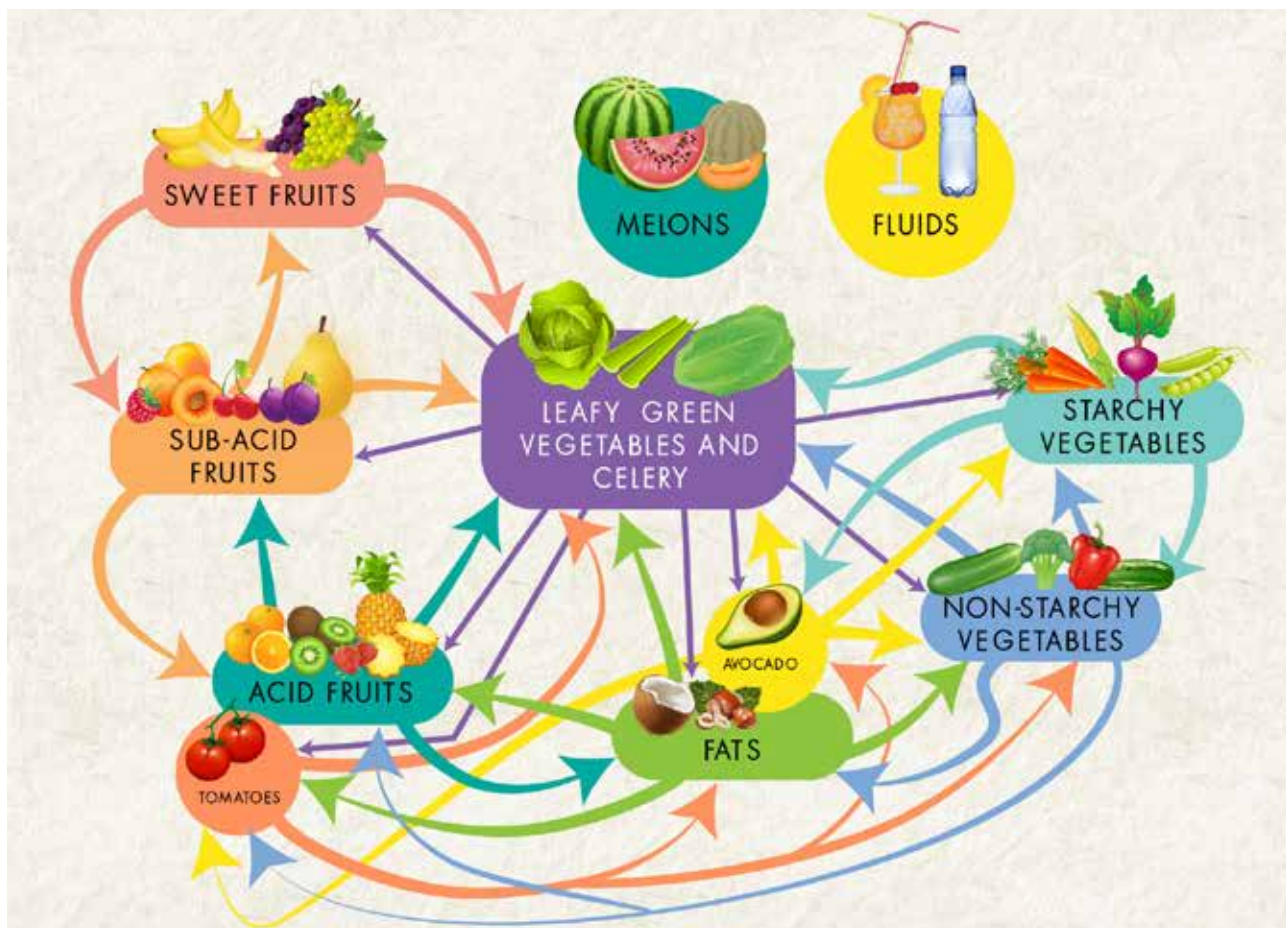
Incompatible foods are like toxins or slow poison to our body and incom-

patibility in food occurs on combining or processing certain food materials that are incompatible. Some substances are incompatible by nature. Some are incompatible by region, season and dose. Anything that provokes the humors but does not eliminate them is considered as incompatible. 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
- With modern food technology that are both authentic as well as illegal, the chances of incompatibilities increase on adding preservatives, colouring and flavouring agents which are actually not nutrients. Other additives include an umpteen number of synthetic fertilizers, pesticides and weed killers that are frankly poisons. Incompatible food rarely causes sudden death or morbidity. They usually cause diseases over a period of time since when they are consumed regularly.



## Food & Types of diets

According to Ayurveda, there are three types of diet that are unwholesome. They are mixed food (samasa-na), excessive food (addhysana) and uneven food (vishamaasana). These three unwholesome food patterns cause morbidity or even death. Mixed foods are a mixture of wholesome 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 will also 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

In Ayurveda, 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. 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. 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.

Habitation (saatmya) is another important consideration. Even unwholesome substances may not cause



diseases if it is habituated. Anything maybe considered as habituated if it does go well with the physiology of the person. 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:-

1. Eat food on time
2. Consume only habituated food
3. The food should be clean (unpolluted) and hygienic
4. Consume wholesome food
5. The food should be unctuous, warm and light
6. Pay attention to the food while eating 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 having meals, it is appropriate to wash the feet, hands and face. It is preferable to have a bath too before meals.
11. Food should be first served to all the dependents and elders. Remember to not leave out the ancestors
12. Think of the suitability of the food served. Eat only if it is acceptable
13. Never despise the food given to you
14. Do not talk or laugh while eating
15. Do not consume very dry foods. It is good to have some liquids while consuming dry foods
16. Have your favourite foods in a good ambiance in the presence of your good friends
17. Try not to eat re-heated foods
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 also not ideal.

Thus, Ayurvedic stipulations of dietary norms are based on the basic principles of Ayurveda and are not haphazard random dictums. Man has varying tastes and variety is his spice of life. But fancying new foods and following new trends irrespective of considerations of health maybe risky. Therefore, it is always better to cling on to the accustomed traditional food that suits us and our environment. Also, it is good to understand that 'man does not live on bread alone'.

**“According to Ayurveda, there are three types of diet that are unwholesome. They are mixed food (samāsana), excessive food (addhysana) and uneven food (vishamaāsana). These three unwholesome food patterns cause morbidity or even death. Mixed foods are a mixture of wholesome 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.”**



# Practice the art of mindful eating

*Eating mindfully is a practice that can serve as an antidote to many potential ailments. It simply means to eat by paying attention to your food and its taste so as to get a better understanding of what food nourishes us and what foods can help us stay healthy. Though it is an art that is much talked about, very few people practice it today.*



ften, we eat food in front of the television while watching a movie or while doing work in front of the PC. These are mindless eating habits that we need to overcome.

## How to step out of mindless eating patterns?

- Try keeping food out of reach. It is okay if you have snacks for munching in refrigerator and cupboard. But, avoid them in your office desk, car and counter top where you spend most of the day. Having food out makes it more convenient and prompts you to eat more. Make a list of foods that trigger you the most like ice cream, chocolates, pastries etc. and remove them from your refrigerator and cupboards. Out of sight can slowly lead to out of mind.
- Downsize your plate. If you have the habit of eating in a large plate, there is a natural tendency to have more calories. Choose a small plate while you eat and keep your larger plates for fruits and vegetables.
- Don't eat your emotions. I have heard people saying I eat when I am bored, or I eat when I am stressed. No, eating is not a hobby or leisure time activity. When you are bored, draw a picture or go out walking.
- Avoid eating out in restaurants instead try preparing meals at home. If you









have noticed that while you eat out, you feel extremely full, it is because larger portion sizes have become the norm in restaurants. Even if you are going to a restaurant, share your main course with a friend or order an appetizer as your main meal. You can even eat a healthy snack or whole fruit before you go out to eat.

- Remember that we are always geared towards our convenience and the simple act of over effort can reduce over eating. Eastern Illinois University researchers conducted an experiment which showed 'In-shell pistachio nuts

reduce caloric intake compared to shelled nuts.' Make low calorie food your convenient option. When you go for grocery shopping replace a box of crackers with some fresh organic apples. Let your counter top have a bowl of apples rather than a box of crackers. Cultivate a healthy relationship with food and choose healthy foods mindfully

- Take time to appreciate what is on the plate. While enjoying the taste, enjoy the vision and smell of food as well. Indulge yourself completely in the food. If you follow this, chances to

overeate are less. You will feel completely satisfied after a meal.

- Eat only when hungry. As I have already explained make sure you eat when you are hungry and not when you crave food. If you know it is a craving or boredom that causes hunger, try calling a friend or read a magazine. Even you can take a calming bath or pamper yourself with a pedicure.
- Stop keeping tempting food in the house. Choose snacks mindfully. Snack and treat are different. For snacking include nuts, pumpkin seeds, whole





fruits, hardboiled egg, Greek yoghurt, Cottage cheese etc.

The key to living a healthy lifestyle is balance. If you are too rigid, restrictive or strict about nutritious eating you could be setting yourself up to fail. Sustainability is the key. If you start practicing eating healthy, follow it with all your heart. Reward and forgive when needed.

The wonderful part about mindful eating is that it can benefit anyone and everyone. One of the main reasons that people turn towards pursuing a healthier lifestyle is because they want

to feel better inside out. In order to make that special connection with food, it is better to cook for yourself and enjoy healthy foods.

### How to cook mindfully?

Once you have decided to cook at home, remember to do that with all your heart. Cooking at home is the best way to get food in its purest, freshest form. Home cooked food can make you healthier, happier and more connected.

- Choose seasonal fresh fruits and vegetables. They will stack your

plate with essential nutrients and bold flavors.

- Avoid foods that contain preservatives and artificial sweeteners, coloring, and flavorings. They just fill your body with calories and chemicals
- Try to choose organic foods and, thus, limit the amount of pesticides in the body. Wash the vegetables and fruits with a mixture of baking soda+ lemon juice + warm water
- Include spices in cooking. The typical attraction towards food is generated by olfaction, rather than gustation. The spices contribute much towards the olfactory aspect of food, especially in the Indian context. Besides rendering the food tasty, these aid in digestion due to the properties such as Dipana (carminative), Rochana (appetizers) and Hrda (beneficial to the heart). These correspond to substances like coriander, garlic, ginger, pepper, curry leaves, onion, chilies, lemon, cumin, cinnamon, asafetida, fenu-greek, mustard etc. used in modern cooking.
- Cooking doesn't need to be a solo affair. Invite your partner, kids, or friends into the kitchen to cut down on the time and energy required to make a meal and to make it fun. Cooking together solidifies your relationship at home.



# Eating with the seasons

Health is the primary concern for every individual and Ayurveda is the science of living beings that assists in attaining good health. It is mainly concerned with the maintainance of health, well being and restoration of the health of diseased ones. Here, **Dr. Mridu Sharma**, talks about the relationship between food and the seasons and how one can attain wellness of the mind, body and soul by eating according to the seasons.



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Good health can only be maintained by living according to the nature's cycle i.e. following day and night time practices and altering these routines or practices according to the seasons. According to Ayurveda, seasonal and climatic changes affect the body and one should follow a lifestyle according to seasons.

Ayurveda describes the six seasons as below:-

Ayurveda Season	Seasons	Month	Tastes Produced in Seasons	Solstice
Shishir	Cold & Dewy	Jan-March	Bitter	Uttarayan (summer solstice)
Vasant	Spring	March-May	Astringent	
Greeshma	Summer	May-july	Pungent	
Varsha	Monsoon	July-September	Sour	Winter (summer solstice)
Sharad	Autumn	Sept-November	Salt	
Hemant	Winter	Nov-Jan	Sweet	

Dietary restrictions and follow-ups are mentioned in Ayurveda according to seasons





**Winter Season-** In this period a person experiences cold and dryness and the digest fire during this period is so strong that people are advised to eat heavy and oily foods.

**Nature of food-** Sweet , Sour, salty,oily, heavy and hot potency foods

**Vegetables & Grains-** Cauliflower, cabbage, radish, ginger, onion, pulses, wheat, new rice

**Fruits-** Dates, raisins,prunes,berries, Indian gooseberry

**Meat-** Fish, swan, pigeon, pork, goat, beef

**Liquids-** Luke warm water, milk, sugarcane, alcohol



**Cold and Dewy Season-** Cold nature increases due to the rain and so same diet as that of the winter season should be strictly followed.

**Spring Season-** This is the season of detoxification and the body should be cleaned through diet and Panchkarma. Foods recommended in this season are light in nature and generally kapha pacifying.



**Summer Season-** Summer is the hottest season having the longest days and the shortest nights. It is the longest season of the year. During summer solstice, days are the longest and nights are the shortest. So, the diet should be light and cold in nature like-



**Rainy Season-** In this season there is an increase in humidity in the atmosphere leading to fermentation and resulting in increasing acidity. Vata is aggravated and pitta is accumulated in this season and kapha is pacified. Diet should be easily digestible like as follows:-



**Autumn Season-** After the fermentation in rainy season accumulated pitta gets aggravated and this is the season of Panchkarma treatment like virechan and raktamokshan. Water gets purified in this season known as "Hansodak."



**Nature of food-** Light, dry food

**Vegetables & Grains-** Ginger, Spinach, Moringa, Grams, Garlic, Onion, Turmeric, Cumin, Carom seeds, old wheat, rice

**Liquids-** Honey mixed water, Asav, Arishta, medicated water

**Meat-** Deer, Rabbit, roasted meat

**Fruits-** Papaya, Pomegranate

**Nature of food-** Sweet, cold, liquid and not dry

**Foods-** Rice, Clarified Butter, Yoghurt

**Meat-** Deer, Goat and Chicken

**Liquids-** Cold Sugary Water, Milk, Medicated water

**Should not take Alcohol**

**Nature of food-** Sweet, Sour, Salt and Oily

**Foods-** Pulses, Old Wheat, Grains, honey

**Meat-** Deer, Chicken, digestible meat

**Liquids-** Water mixed with Honey, Asav, Arishta, water of rain and from wells

**Nature of food-** sweet, bitter, light and cold Clarified butter mixed with bitter herbs

**Fruits-** Apples, Avocado, Figs, Bananas, Dates

**Meat-** Deer, Rabbit, Chicken, Duck, Eggs, Crab, Fish, Turkey

**Grains-** Rice, wheat and oats, pulses

**Liquids-** Fresh water, Water mixed with cold herbs





### **When Two Seasons Meet**

"The most important principle of seasonal routine is Ritu Sandhi," Sandhi means "junction," and Ritu means "season," so Ritu Sandhi is the period that joins two seasons."

According to classical ayurvedic texts, Ritu Sandhi takes place during the two-week period when the seasons are in transition, which includes eight days of the season that is ending and eight more days of the season that is beginning.

It is very important to follow a special diet and routine during Ritu Sandhi. i.e. one should not leave the do's and don'ts of previous season and switch to new diet.

One should stick to the fundamentals of Ayurveda such that our routine, diet and habits should ebb and flow with the seasons to maintain the harmony of body, mind and soul.

# Love your Greens! Eat your Greens!

*Greens are an important part of the diet of people living in any part of the world. Here, **Lovina Gidwani Jha**, tell us why it is so important and how we should have them.*



## **Lovina Gidwani Jha**

Founder & Creative Strategist

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Lovina is a 'Wellpreneur' with over 2 decades of global experience as a Spa & Wellness professional. She is a 'Holistic Lifestyle Coach' and specializes in women's health with a focus on Menopausal health. She is a certified 'Gourmet Nutritionist' from the Natural Gourmet Institute in New York, helping clients manage Lifestyle diseases with Food Therapy.

We all know that consuming greens are healthy and it adds a lot of nutrition to our daily diet. However, let us understand their importance from the Ayurveda perspective.

Modern science has established that leafy greens contain all-important minerals such as Calcium, Magnesium, Iron, Potassium, Vitamin A, Vitamin K, and Vitamins B1 and B2.

In the traditional Ayurveda daily diet, these dark leafy vegetables take center stage. Ayurveda science also believes that, a daily dose of greens is excellent for our hair, skin, and health. According to Ayurveda, these greens help to detox the body.

## **Here are some of the many benefits of eating Greens:**

1) Leafy greens are full of nutritious juices that naturally hydrate and cools our body.

2) The natural juices and fibers in the greens helps to purify the channels (tracts, veins, arteries, etc.) in our body and thus helps in the prevention of many diseases.

3) The natural juices also contain prana (life energy) that helps in the optimal functioning of the mind and body.

4) The high content of calcium and vitamin A present in the greens is beneficial for the reproductive health of women, particularly those who are close to their menopausal stage.

5) They are full of antioxidants that are anti-ageing, great for a radiant skin and aids in disease prevention.

## **How to choose your Greens:**

1) Always choose an organic produce as this can help to naturally eliminate all harmful pesticide residues.

2) Look for crisp, fresh green leaves that are bursting with vitality.

3) Always try to pick greens that are seasonal and grown locally.

4) Tender, fresh green leaves can go bad quickly, so it is best to consume them

on the same day that you have shopped for them.

5) Wash them well several times by bathing them in a sink full of fresh tap water

6) Lunch is the best time to eat greens as the digestive system functions most optimally at this time. If ever you feel bloated after consuming greens, then consult a health expert.





In addition to eating greens for their nutritional value, it is also good to “DRINK GREENS”. This is a powerful way to detox the body.

Here is my recipe of an Anti-Aging Green Elixir, which I prescribe to my clients who are on my ‘Holistic Lifestyle Plan’ for optimal wellbeing. It has some green capsicum and green apple added to leafy greens that adds a whole new flavor and health dimension to this drink.

Stay #HappyHeartyHealthy always!  
Remember health is our truest wealth.

## Anti-Aging Green Elixir

*My Recipe*

Wash all leaves in hot water.  
Blend together all ingredients and  
consume immediately, without straining.

- 1) Green Capsicum - Half of a medium size  
( Fights prostate, bladder & cervix cancer)
- 2) Coriander leaves - A small bunch ( Has  
heavy metal chelation factors and great for  
detoxification)
- 3) Curry leaves - 4 to 6 ( Prevents liver from  
oxidative stress and toxins)
- 4) Amla - 1 small ( Store house of vitamin C,  
builds immunity)
- 5) Spinach - 6 to 8 leaves ( It has special  
Glycoglycerolipids molecules that protect  
lining of digestive tract )
- 6) Green or other Apple - Half without skin  
( Helps acetylcholine that boosts memory.

*Cheers to boundless energy! - Leena*

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# SMOKE THAT CURES

## Inhale medicines for easy breathing

*“Dhoomapana” or “dhoomapanam” is an Ayurvedic treatment method, which includes smoking the leaves or other parts of medicinal plants, mainly to cure respiratory or nervous disorders. In this article by **Dr. Ankit Agarwal**, we can understand how this procedure works, its benefits and precautions that needs to be considered before plunging into this process.*



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**D**hoom pan or dhooma pan literally means smoking. Here, unlike using cigarettes for smoking, the patient inhales specific herbal medicines prescribed for specific disease conditions. Dhoompan helps to balance vata and kapha dosha and is used for both preventive and therapeutic purposes. A person conscious of his/her health should inhale this herbal smoke daily to treat or to prevent the onset of diseases from different parts of the body resulting from an imbalance in the kapha and vata dosha.

### How it works:-

In this procedure different medicated fumes or dhoomavarthis are inhaled and exhaled based on the disease condition. Here, the patient is kept in a certain position and the dhooma varthis are fixed into the dhoomanethras and lighted up. The patient is usually required to sit straight, attentive, with his/her mouth open and then inhale the smoke alternatively through each nostril.

The fumes exiting out of the dhooma netras are inhaled through one of the nostrils while the other nostril is closed and this is then exhaled from the mouth. The same process is followed alternatively using the other nostril.

Inhalation should be done thrice – inhaling the smoke and letting it out together form one bout; three such bouts should be done each time.

The treatment “Nasyam” or nasal application of herbal oil is done prior to Dhoomapana and forms the initial part of this therapy. It is done to drain out the excessive mucous clogs. The next step after nasyam is the inhalation of dhoompan.

### Benefits of Dhoompan:-

- Relief from allergies
- Combating sinusitis







- Reducing headaches
- Alleviating migraines
- Treat running nose
- Preventing other nasal infections
- Recurrent allergic rhinitis

This is a fine treatment for various sinus and respiratory diseases. Acute sinusitis, asthma, sneezing, infections of the lower respiratory tract, cough etc are treated using Dhooma-pan. The removal of mucous toxins also rejuvenates the person's mental status by giving him/her a total feeling of freshness. The smoke helps to dry the excess mucous, and also lowers the pain-causing inflammations of the sinus cavities and respiratory tract. The herbs and spices used in the procedure have special properties to act against the mucous wastes. It is indicated in shirashoola, kapha roga, sinusitis, nasal blockage etc.

While doing this procedure and also after the procedure, proper care should be taken to avoid attack of infections. For this, exposure to cold and intake of cold food and drinks should be avoided at all costs.

Herbal smoke inhalation is a very good treatment for all kinds of diseases related to ENT (Ear, Nose, Throat). Here, the smoke acts as the medicine that cures the disease. It is especially useful in the disorders of the nose and throat. The continuous application of this treatment shows positive results in controlling and stopping sinusitis and certain respiratory ailments. The treatment helps to reduce inflammations, prevent recurrence of the disease and stop the excess production of mucous.

### Types:

1. Snigdha-Mild
2. Madhya- Moderate
3. Teekshna-Strong

–Snigdha Dhooma is indicated in certain vata diseases. It produces sneha of the head and neck region. This type of Dhooma is prepared with medicines like Gulgulu, Mustha, Usheeram, Yashtimadhu, and Taila.

Madhya Dhooma is indicated in vathakapha disorders. It is prepared with Padmarenu, Nalpamaraa bark, Lodhra, Yashtimadhu and Kushtham.

Teekshna Dhoma is indicated in kapha conditions. It is prepared with Haridra, Triphala, Vacha, and Dasamoola.

### **Eight “kaala” or time period for using Dhoompan**

1. After bath
2. After brushing
3. After eating
4. After vaman karm in Ayurveda
5. After sneezing
6. After nasya
7. After sleep
8. After anjana process

### **Signs of proper Dhoompan:**

Heart , throat , sensory organs feels detoxed, head feels light, aggravated doshas becomes normal.

### **Complications:**

When dhoompan is taken in an inappropriate time or taken more than indicated it make cause deafness, blindness, bleeding, vertigo, or giddiness.

### **Contraindications:**

- After virechana process
- After vasti
- In aggravated pitta dosha
- Poisoned condition
- In pregnancy
- After exhaustion
- Syncope
- After alcohol or milk intake
- Cataract
- Diptheria
- Alcoholism
- Head injury

### **Precautions:**

Dhoompan should never be exhaled through the nose. If this is done it may affect the eyes of the patient and can result in total blindness.

Avoid cold drinks, cold food, exposure to cold, dust, smoke during treatment period.









# BACK PAIN?

## Go for Marma therapy



### Dr Karthik K Nandan

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*Sciatica refers to back pain caused by a problem with the sciatic nerve. This is a large nerve that runs from the lower back down the back of each leg. Here, **Dr Karthik K Nandan**, explains how this disorder can be treated through marma chikitsa.*

Sciatica is a neuralgia of the sciatic nerve which is characterized by pain radiating down through the buttocks and the back of thighs. The inflammation on the Sciatic nerve arises from the lower lumbar and sacral region of the spines and passes down across the buttock down the back of leg and split into two branches just behind and on top of the knee. Sciatica pain can be felt along or pair of the pathway of the nerve and feeling of numbness, Grdhrasi in Ayurveda, where in, the pain originating from the region of Kati (waist) gets referred or travels down to the Sakthi (Thighs), Janu (Knees), Gulpha (Ankles) and to the Pada (foot) gradually, causing much agony to the patient. The causes for the occurrence



of sciatic pain are many. But the commonest causes are Lumbar Spondylitis or Spondylolisthesis, Lumbar Strain, Sacro ileitis etc.

The word Marma means a tender full vital point, which is a conjugation of muscle, nerve, joint, bone, tendon, artery and vein either in combination of two, three etc., or all the above structures. Sushruthacharya, defines Marma as "Marayanthi ithi marma" – which means, that certain vital anatomical locations in the body, when injured shall become painful and cause malfunctions of the local organs or even cause sudden death (marayanthi) of the individual. The following marmas are afflicted with the stagnation {Aavarana} of doshas in case of sciatica. Katikataruna – Nitamba – Kukundara – Lohitaksha – Urvi – Ani – Janu – Indrabasti – Gulpha – Kurcha – Talahrdaya – Ksipra. In my opinion, either all the marmas (very rare phenomenon) or a certain group of marmas (common phenomenon) are found to be involved.

The above mentioned marma points are stimulated by massage. Massaging will give the healing effects to specific areas of the mind-body system. Applying a steady pressure on the marma point with the pulp of the thumb or with the tip of fingers (nail should be cut) for approximately 1-2 minutes for each marma is most effective. Marmas are sensitive areas so one has to be very careful while massaging these areas.

## CONCEPT OF MARMA CHIKITSA

The stagnation of doshas around any 1,2 or almost all of the above marmas, in turn, get affected and block the flow of cosmic energy (Prana vayu) from Shat chakras to the destined part (over here the leg). On manipulating the marma point, we are actually trying to displace or disperse the doshas, blocking the pathway of the cosmic energy. On having displaced either partially or completely, the symptoms start receding gradually or immediately. Based on the concept of energy,



and as per my view, the energy actually starts flowing from Agna chakra (center of eyebrows) to Muladhara chakra (Sacral plexus) in downward direction (i.e. from an area of higher concentration to a region of lower concentration). For this reason, manipulation of proximal marmas followed by other marmas in the downward direction reaching the distally affected marma. When done in the above manner the patient gets a faster relief from the pain. Whereas, if distal marmas are manipulated first, followed by the marmas present proximally ending in Katikataruna, it is observed that {a} either the pain gets relieved very slowly {b} the pain gets localized in any of the marmas present in the middle, causing severe agony to the patient. On having displaced either partially or completely, the symptoms (Sciatic pain) start receding gradually or immediately respectively

The above said marma points should be manipulated by a technically sound physician, who has mastered the knowledge of the anatomical position of the structures involved, who has the ability to implicate and analyze the pathophysiology of the diseased portion of the body. Such a person is blessed to be alive so as to give relief to patients suffering from Sciatica.

Ortho Healing Clinic.

Katikataruna marma:	Present near the margins of pelvic bone
Nitamba marma:	It is located on the 2 pelvic bones on either side.
Lohitaksha marma:	Present near the crease of the thigh
Urvi marma:	Present in the medial aspect of the thigh, nearly somewhere @ the mid of knee & groin
Ani marma:	Lies above the Janu marma on the medial side, falling near the medial border of Popliteal fossa.
Janu marma	Present in b/w leg & thigh ie the knee joint
Indrabasti marma:	Present in the posterior compartment of leg, somewhere near the mid-point of Janu & Gulpha
Gulpha marma:	Better palpable on the medial and lateral aspects of the ankle joint
Kurcha marma:	Situated in the dorsal aspect of the foot,
Talahrdaya marma :	Center of the plantar side of the foot
Ksipra marma:	Located between the hallux & 2nd toe.



# Nasya therapy for balancing the doshas

*Nasya therapy is a procedure followed for disorders related to migraine, throat, nose, ear, sinusitis and any other organ above the neck. Here, **Clea Arroyo Burce**, tells us about the benefits of this therapy and its procedure.*



**Clea Arroyo Burce**

Yin Yoga Teacher  
Craniosacral Therapist  
Ayurvedic writer for  
Art of Living Copenhagen

Nasya therapy is great for the Spring season when the snow slowly melts and the soil prepares for the growth of the grass, plants and for the flowers to bloom. It is the season when kapha dominates the lungs, making breathing difficult. It is during this time that diseases like hay fever, asthma, headache, watery eyes, itchy or runny nose are common.

In nasya therapy, herbs and warm oils are prepared based on the person's dosha and body constitution and as advised by an ayurvedic physician.

The treatment starts with the physician spreading essential oils softly over the patient's body. The oil is easily absorbed by the skin on massaging. The neck and shoulder are also massaged followed by a relaxing aroma therapy on the face using warm, organic and aromatic oil.

The organic herbal oil is then poured through the nasal cavity to effectively heal the brain, sinus, nasal passage and the entire engagement of the parasympathetic nervous system.

There are many therapeutic treatments in the Ayurvedic medical system. Nasya is one of the



main 5 therapies of Panchakarma (cleansing practice) that has been used for centuries. This is also a unique therapeutic treatment practiced for over centuries.

Nasya therapy is used to treat Siro-Roga or “diseases of the head”. The most important part of Siro-Roga is the inflammation of the mucous membrane of the nose also called rhinitis. It often shows as common seasonal cold like hay fever and nasal allergy. If not treated properly, this can lead to other imbalances. Nasya works on the physical and subtle level and its purpose is to remove the excess of the doshas that causes the imbalance and toxins.

The nose is the first place where Prana is absorbed. It is the gateway to the brain and other cognitive functions. Prana controls the vital cerebral, sensory, and motor functions of the body. Prana in Sanskrit means “breath”, or “vital life energy”. It is the life force that flows through chakras, the subtle energy (Nadis) that runs through the channels in the body and stimulates every single cell in the entire system. It is therefore important to keep these subtle channels pure. This is the main purpose of Pranayama and other yogic breathing practice. Nasya Therapy helps to clear our minds and consciousness by increasing this Prana.

Chakras are energy centers of the astral body and are controlled by the organs, though not to a specific location. With Nasya therapy, the treatment is concentrated on the third eye chakra which is in the center of the forehead near the pineal gland also called Ajna chakra in the Hindu system. It is said that a closed Ajna chakra can lead to confusion, uncertainty, cynicism or pessimism. That is why a proper function of the nasal passage is important to keep our minds and senses clear and focused.

### **Nasya therapy is used to treat:-**

- Allergy
- Eye problems
- Sinusitis to tinnitus
- Headaches
- Migraines
- Neck pain
- Stiffness in head, jaw and neck
- Sore throat
- Voice
- Tension around the chest
- Insomnia
- Convulsions
- Amnesia
- Stress
- Emotions, anxiety or fear
- Various ailments and well-being

Nasya therapy can be followed by practicing nadi shodana or alternate nostril breathing, which also aims to clear and purify the subtle channels, pacifies all the three doshas and

balance the left and right side of the brain. This practice also helps to release accumulated stress and better air flow through the lungs and up to the head.

### **Benefits of Nasya therapy**

There are numerous benefits of nasya therapy, some of the notable ones include:-

- Strengthens the shoulders, chest, skin, and neck.
- Strengthens the sensory organs.
- Strengthens the visual site.
- Regular practise of nasya treatment helps to prevent greying of hair.

Nasya therapy is normally a comfortable and enjoyable experience, but it may be associated with some discomfort due to the intense release of toxins after the treatment. This is the reason why it is imperative to undergo this treatment under the guidance of a trained Ayurveda physician. These experts can easily recognize the signs of proper (and improper) therapy.

Thus an Ayurveda health practitioner can properly advise you on your health based on the seasonal changes and create a plan for the following season that specifically matches your needs so that you are fully covered all year round.



# MUKKUTTI

## A holy herb for the body



**Dr. Rajesh B**

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Co-founder & chief consultant,  
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The chief editor, Ayurveda-amai.org

*Mukkutti or Biophytum sensitivum is a small plant that belongs to the Oxalidaceae family. Through this commentary, **Dr. Rajesh B** helps us understand more about the medicinal and ayurvedic properties of this herb.*





**m**ukkutti is commonly known as the Little Tree Plant. This plant is found in the wetlands of Nepal, South India and other parts of Asia. In some areas, this plant grows in the shape of a tiny coconut tree and is therefore also called 'Nilam Tengu'. This little herb is widely used in Nepal and India for its medicinal properties.

Scientific Name	Biophytum Sensitivum
Family	Oxalidaceae
Habitat	Perennial herb
Native to	Nepal, India, Tropical Asia and Tropical Africa
Fragrant	None
Growing Ease	Requires a little extra care
Temperature	60-85°F, 16-29°C
Soil	Loose moist soil rich in humus
Humidity	Medium humidity
Lighting Needs	Grows best in bright indirect light
Climate	Tropical, Subtropical
English	Sikerpud, Better Stud, Little Tree Plant
Sanskrit	Alambusha, Jalapushpa, Peethapushpa, Samanga, Krithanjali
Hindi	Lajalu, Lajjalu, Lakhshana, Laksmna, Alm Bhusha, Zarer
Tamil	Nilaccurunki, Tintanali
Bengali	Jhalai
Kannada	Hara Muni, Jalapushpa
Marathi	Jharera, Lajwanti
Tamil	Nilaccurunki, Tintaanaalee , Nilam Tengu
Telugu	Attapatti, Chumi, Jala Puspa, Pulicenta
Malayalam	Mukkutti, Nilam Thengu

## General Description

**Height:** The Little Tree Plant grows up to a maximum of 20 cm and possesses an unbranched woody and erect stem.

**Leaves:** The Little Tree Plant has pinnate leaves with each having around 8 to 17 pairs. Each leaflet is up to 1.5 cm long and can reach a maximum length of 5cm. The pair at the end of the leaf is generally the largest.

**Flower:** The flowers are many and crowded at the apices of the numerous peduncles. The colours of these flowers are generally yellow, white or orange with a red streak in the center of each of the five petals. The sepals are subulate-lanceolate, striate, and about 7 mm long.

**Fruits:** Fruits are ellipsoid capsules which are shorter than the persistent calyx.



## Medicinal Uses:

*Biophytum sensitivum* Linn has the following medicinal properties.

- ▶ Immunomodulatory actions
- ▶ Anti-diabetic properties
- ▶ Chemoprotective abilities
- ▶ Antioxidant defense mechanism
- ▶ Cardioprotective properties
- ▶ Wound healing action
- ▶ Radioprotective
- ▶ Anti-metastatic qualities
- ▶ Anti-inflammatory qualities
- ▶ Antitumor activities
- ▶ Controls Angiogenesis
- ▶ Induction of apoptosis or cell death

The above properties of this herb have been put to use since time immemorial in various Ayurvedic and folklore

preparations in the sub-continent. The flowers of this herb are included in the Dasha Pushpam - Ten holy flowers which are used in temples for offerings. Mukkutti is also used in Ganapathy homa and hence the protection of this multi-dimensional holy herb was made possible by linking to the ritual proceedings.

## Medicinal uses of Mukkutti

Mukkutti has been used in traditional folk medicine to treat numerous diseases. These include:

- ▶ Mukkutti is used as a tonic and stimulant
- ▶ It is used for chest complaints, convulsions, cramps, and inflammatory tumors.
- ▶ A decoction made with the herb's

ashes and mixed in lime juice is given as a cure for stomach ache.

- ▶ The leaves and roots of this plant are stypitic and are therefore used to treat various bleeding diseases.
- ▶ Consuming a decoction made by adding a well-grinded leaf in buttermilk is a good treatment for individuals suffering from dysentery.
- ▶ It offers a natural cure for treating hemorrhoids. An omelet prepared using duck egg, coconut, mukutti leaves, and coconut oil is very effective in stopping the bleeding.
- ▶ A decoction made from the leaves of Mukkutti is given to control diabetes, asthma, and phthisis.

Apart from these uses, Mukkutti is also used to treat Arthralgia, Arthritis, Back Pain, Bone Spur, Bursitis, Carpal



Tunnel Syndrome, Cervical Spondylosis, Degenerative Joint Disease, degenerative Neck Disease, Fibromyalgia, Leg Cramps, Leg pains, Osteoarthritis, Rheumatoid Arthritis, Sprains, Stiff Neck, Tendonitis and Tennis Elbow in Ayurveda.

## **Mukkutti and Varicocele**

Mukkutti herb is very useful in treating Varicocele. For an effective remedy, 30gms of the whole plant needs to be boiled in 300ml of water for 40 minutes. The liquid should then be strained, cooled and consumed twice daily for 180 to 240 days to gain complete relief from this ailment. A paste made with Lingzhi mushroom (Ganoderma) mixed with water and applied externally over the scrotum for thirty minutes can help relieve the pain and swelling brought about by varicocele. The extracts of Mukkutti are now available in capsule form and two 500mg capsules can be taken twice daily after food for 90- 180 days.

## **Mukkutti in Women's health**

Mukkutti is also used for treating menorrhagia (heavy bleeding) that has become a common occurrence among women. To treat menorrhagia, three whole plants are taken, crushed and mixed with goat's milk to form a paste. This should be then taken on an empty stomach in the early morning to gain relief. Mukkutti is also an important element in traditional post-partum care in Kerala. It is used to contract the uterus and clean the internal environment safely. Mukkutti mixed with rice bran is given to new mothers to get rid of abdominal colic.

Thus, Mukkutti is a very common plant in the Indian subcontinent and its medicinal values are wellknown to older generations. The presence of folklore medical knowledge helps to treat various diseases safely without the need for hospitalization thus saving our time and money. Unfortunately, the knowledge is vanishing day-by-day

and this could have been done intentionally. It is, therefore, a necessity to preserve the heritage of a culture in its totality to ensure the healthy wellbeing during the golden age for the coming generations. Ayurveda and its heritage should be preserved to give comfort to ailing generations and offer a side-effects free medical aid in this world of iatrogenic diseases.



# Want to lose weight?

## DRINK VEGETABLE JUICES



**Dr. Akhilesh Sharma**

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*Vegetable and fruit juices are healthy for both the body and mind. It helps to detox the body and thus make it hale and healthy. Here, **Dr. Akilesh Sharma**, mentions about certain vegetable juices, their benefits especially for losing weight.*



There is no doubt that consuming fresh vegetables and fruits will help you stay healthy and fit. These foods are considered excellent replacements for your daily meals. Juicing the vegetables is a good way to shed excess fat. It is one of the easiest and most effective way to lose excess body weight as it is loaded with a lot of nutrients. Vegetable juices can cleanse the body, help in weight loss and help in boosting the body's metabolism. It has been found that on drinking a glass of fresh vegetable juice, the nutrients gets easily absorbed to the body than actually eating the raw vegetables. The following are some of the vegetable juices that you can consume for effective weight loss.

**1. Carrot Juice:-** Carrot juice is rich in dietary fiber and is also very good for improving eyesight. It helps to promote higher levels of testosterone and reduce body fat. Carrot juice also improves the body's self-defense mechanism. Drinking a glass of carrot juice every day after a gym session helps to keep the stomach full till mealtime.

**2. Beetroot Juice:-** Another important vegetable juice that will aid weight loss and should be part of any weight loss diet is beetroot juice. It is full of nutrients and contains no cholesterol or fat. It helps to burn more calories while exercising and it also gives one the strength and stamina required for rigorous workouts. Beetroot juice has a high fiber content and the nutrients in this vegetable will keep hunger at bay all day long. Drinking a glass of beetroot juice for breakfast every morning will provide one with the necessary soluble and insoluble dietary fiber as well as improve bowel movements.



**3. Cabbage Juice:-** Cabbage is a vegetable that is low in calories. It contains just sixteen calories per serving and is highly beneficial for people who are looking to lose weight quickly. It helps boost the body's immunity. Regular consumption of cabbage juice will help reduce the risk of developing diabetes as it is rich in vitamin-C and anthocyanin. Cabbage juice helps in cutting down your cravings for salty or sugary foods. This can be had any time before or after meals or even as a snack replacement.

**4. Cucumber Juice:-** This juice is highly effective in reducing weight. Cucumber juice has diuretic properties and helps remove fat and toxins from the body. Cucumber juice helps break down fat from the body and eliminates it through urination. Drinking cucumber juice increases the body's metabolic rate which is important for weight loss. It refreshes the body and gives one a glowing skin and clear complexion. If you are suffering from acidity, heartburn or stomach ulcers, drinking this juice will help to relieve these symptoms. Cucumber juice can be had before each meal to control one's appetite. It can be had in between meals to keep your stomach feeling full. You can mix some carrots in this juice to make it easier and healthier.







**Kritika Pandey**

(INTERN)

CHAUDHARY BRAHM PRAKASH  
AYURVED CHARAK SANSTHAN  
DELHI

# OVERCOME ANXIETY lead normal life



*Anxiety is one of the most common disorder that affects youth of today. This is due to the modern day sedentary lifestyle that they follow. Here's what **Kritika Pandey**, tells us about how anxiety can be managed the Ayurveda way.*



“Many lamentable effects this fear causeth in man, as to be red, pale, tremble, sweat; it makes sudden cold and heat come over all the body, palpitation of the heart, syncope, etc. It amazeth many men that are to speak or show themselves in public,” described Robert Burton on anxiety in his book, *The Anatomy of Melancholy*. These disorders are characterised by anxious emotion, worries, avoidance

and Tama and they are just like any other manasa vikara. Prana, Udana, Vyana Vayu, Sadhaka Pitta, Tarapaka Kapha play a role in their pathogenesis. Due to the Asharaya- Ashrayi Bhava of Manasa, Hridaya is also affected and hence the Manovaha strotasa.

Aetiology - 1) Genetic and hereditary 2) Hormonal / biochemical imbalance (serotonin and dopamine) 3) Personality type 4) Social factors 5) Medical causes 6) Drugs and other substances:

Breathlessness and nervousness 3) Chest pain 4) Trembling 5) Dizziness and fainting 6) Insomnia 7) Anorexia 8) Headache 9) Parasthesia and weakness 10) Fatigue

Investigation - 1) Hamilton anxiety rating scale 2) Anxiety disorder interview schedule 3) ECG.

Differential Diagnosis – 1) Post traumatic stress disorder 2) Phobias 3) Alcoholism.

## Management:-

### A) Prevention:-

- 1) Madhura rasa pradhana Ahara.
- 2) Sadvritta palana.
- 3) Yoga and Meditation.
- 4) Avoid the cause.
- 5) Avoid unhealthy food.
- 6) Avoid coffee, tea, soft drinks, spicy food, alcohol and smoking.
- 7) Avoid stressful condition

### B) Medical management

#### 1) Nidana parivarjana

This emphasizes on avoiding causative factors. As we know, like poles repel and opposite poles attract, this disease causes imbalances in Vata dosha therefore anything which promote this imbalance should be avoided.

#### 2) Supportive lifestyle

These are the lifestyle habits which will normalize the Vata. These include 1) A daily routine 2) Mindfulness practice 3) Supportive diet.

## Daily Routine

Our obligations make our schedule irregular thereby giving rise to such diseases. To keep this in check, we should avoid compromising with our routine as much as possible. When the body gets adequate rest, exercise, spiritual practice etc. the mind and the nervous system is relaxed naturally. When this happens, Vata is normal-

and somatic symptoms of autonomic arousal. These are divided into three main subtypes- 1) Phobia 2) Panic 3) Generalized.

Charaka mentioned a manasa vikara named CHITTOVEGA in vimana sthana 6/5. This is similar to the anxiety described in modern sciences. The main doshas of this vikara are Raja

tranquillizers, steroids etc.

Risk factors – 1) Female gender 2) Low resources to cope up with daily demands.

Pathogenesis – Sympathetic nervous system may react in the state of constant tension.

Clinical Feature – 1) Palpitation 2)



ized. We can follow some steps to keep Vata in check like:-

- 1) Waking up in the morning on the same time.
- 2) Have food at the same time and same interval.
- 3) Sleeping on a fixed time everyday.

#### ► **Mindfulness Practices-**

If you can devote 15 minutes out of the 24 hours to these, that will be sufficient to get the results. You can choose from below.

#### **1) Meditation or Prayer:**

These practices clear the mind channels, support flow of prana throughout the body and help in proper digestion. All these factors calm anxiety.

#### **2) Pranayama:**

This is a breathing exercise which balances the movement of Prana. In emergence of fear and anxiety, there is disturbance in Prana. When we practice pranayama, anxiety calms down. Pranayama releases accumulated tension, supports the nervous system and activates and balances the channels influencing the mind like Manovaha

strotas, Pranavaha strotas, Ida nadi, Pingla nadi and Sushumna nadi.

#### **3) Yoga:**

Shashankasana, Tadasana, Matsyasana, Mandukasana, Bhujangasana and shavasana.

Yoga moves Prana in the body, releases tension, clears stagnation and calms the mind.

#### **4) Marma Points:**

Tala hrida marma is the marma point which calms the mind, relieves anxiety and supports concentration. This corrects the imbalance in manovaha strotas.

#### ► **A Supportive diet:**

It is understood that a supportive diet helps to keep a check on the anxiety levels of people. A diet which balances vata should be followed and ones which create imbalance should be avoided.

#### **3) Panchkarma Therapies;**

► **Abhyanga:** This is body massage. Bhringraja oil or Brahmi oil can be used.

► **Snehapana:** Internal oleation. Mahakalyanaka Ghrita 30-50ml for 3-7 days.

► **Shiroabhyanga-** oil massage on the head.

► **Shirovasti:** using medicated oil like Himasagara taila daily for 45 minutes for 7 days.

► **Shirodhara:** with medicated liquid like milk, butter milk, water, oil. Jaladhara is very effective. This is to be done for 45-90 min daily for 7 days.





- ▶ Pichu dharana with Ksheerabala taila.
- ▶ Takra dhara for 45mins daily for 14 days.
- ▶ Nasya karma: done with Brahmi swarasa 5 drops/nostril/day for 7 days.
- ▶ Shirolepa: It is done with Brahmi leaf kalka.

#### 4) Drug therapy:

Single medicinal plants- Ashwagandha, Jatamansi, Brahmi, Mandookparni.

Compound ayurvedic formulations- Kalyanaka Ghrita, Brahmi Vati, Sarpagandhadi Vati, Sarasvatarishta, Mukta pishti, Mahakalyanak Grhita, Brahmi Ghrita, Chandanadi Taila, Himasagara Taila, Ksheerbala Taila.

#### 5) Counselling:

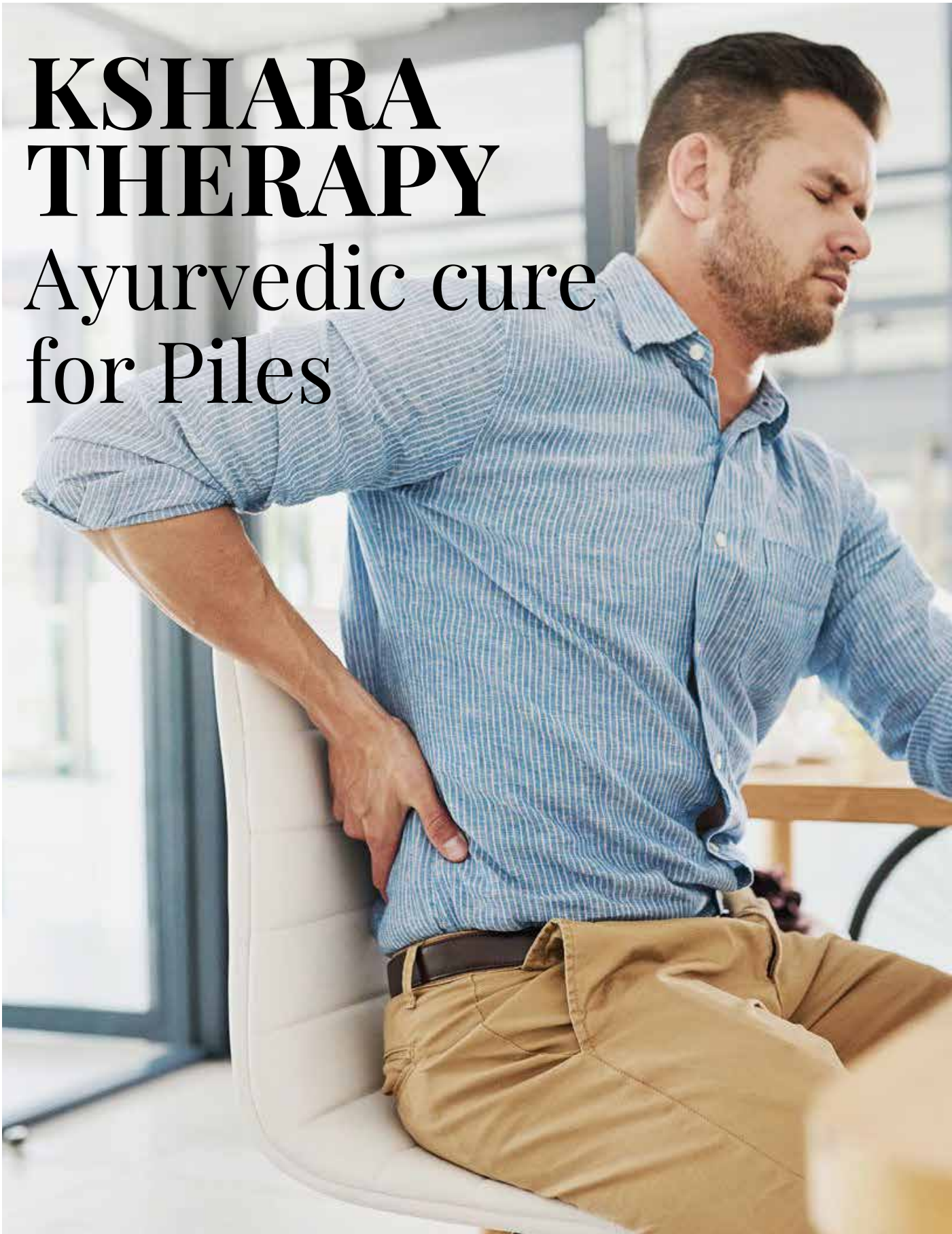
This process involves interaction with the patient. This mostly provide us with the knowledge of the cause of anxiety in the patient. While counselling, you can advice the patient the following:

- ▶ Read and listen to music.
- ▶ Be surrounded with optimistic and cheerful people.
- ▶ Change the environment and visit peaceful places.
- ▶ Avoid stressful conditions.
- ▶ Exercise, meditate and perform yoga.
- ▶ Avoid heavy consumption of caffeine, alcohol and smoking.



# KSHARA THERAPY

## Ayurvedic cure for Piles







*Kshara Sutra therapy is a minimal invasive Ayurvedic Parasurgical procedure and time-tested Ayurvedic technique in the management of Anorectal disorders. Here, **Dr Suresh Negalaguli**, tells us how this safe, sure and cost-effective method is applied in the treatment of fistula-in-ano, haemorrhoids and other sinus diseases.*



**Dr Suresh Negalaguli**

Professor & Surgeon  
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**P**iles or Haemorrhoids are one of the most common disorders of the anus that are seen to affect people above 30 years of age and also those leading sedentary lifestyles. Mostly, the affected people seek medical support only once the disease becomes acute and intolerable as they are often shy to consult a doctor regarding this disease. Thus, the affected ends up in self-medication which are often failures.

Other anorectal disorders include abscess, fissure & fistula. Haemorrhoids or piles are nothing but engorged rectal veins, just like the varicose veins of the legs. As the rectum is the end part of the alimentary canal and opens at the anus these engorged veins directly come out from the anal orifice.

**Stages:-**

Initially, this may not start like a protrusion but instead as a bleeding during defecation. Later, they may merge out and go inside spontaneously. Still later, fingers may be required to push them inside and lastly it will be seen hanging outside without responding to the finger attempts. These stages are called as the first, second, third, & fourth degrees. Moreover, the enlarged specific vein may be in the third, seven & eleven 'o'clock' positions. This vein may appear to be one among them or all together called as position of piles.

**Management:-**

As far as the management is concerned medicinal, caustic burn, cautery burn & excision are to be advocated accordingly with reference to the degree of the disease. Piles, thus appear as a physiological change with anatomical variations in the anal canal. Hence, it requires a prompt repair manually apart from



oral therapy. The ultimate treatment includes the management of removing engorged masses, i.e. the rectal veins.

### Surgical Variants:-

The good old procedure for managing this disorder is nothing but the surgical repair called Hemorrhoidectomy. This requires a prolonged post operative care and relapses can happen occasionally. Considering the above complications, the most adopted procedure now-a-days consists of burning the mass rather than cutting them.

Ayurveda too has surgical procedures to piles, with reference to the gradations and 'tridosh' dominance. When pitta and kapha are more significant like in internal haemorrhoids a special burning procedure by medicated caustics called as "Prathisaraneeya Kshara" is ideal, whereas if vata and kapha dominance like in external piles "Cautery Burn" called as "Agnikarma" is required. Hence ultimately Kshara and Agni Karmas are carried out in general under spinal anaesthesia. This procedure is just 15 minutes long only.

### Kshara Therapy aspects:-

Kshara is prepared systematically from the ash of Apamarga (*Achyranthes Aspera*), a herb which is prepared after filtering it 21 times. This is then boiled



### Achyranthes Aspera



to which a paste of lime is added along with some corrosive herbal powders like Chitraka ( *Plumbago Zyanica*) langali (*Gloriosa Superba*) pravala(Coral ) etc. The final paste obtained is kept in a bottle and applied to the infected area. Under anaesthetic position, the rectal dilatation is done and all masses are to be made visible through a special windowed rectal speculum.

### Procedure:-

Now, the surrounding pile mass is covered with cotton and the Kshara is applied over the mass. This is retained as such for a minute (100 eye blinks) where it becomes blueberry coloured. It is then washed using lemon juice for neutralization. The tag like external pile masses are then cauterized and Narayanataila (medicated oil) is inserted in the affected area in the form of wick. This puts an end to the main procedure.

### P.O Care:-

After about three weeks of care at home the wound is cured. Now, the

person may carryout his/her normal routine.

### Kshara Sutra application:-

Here, the pile masses are tied with medicated Ksharasuthra (caustic threads) under anaesthetic conditions. This is kept intact until the pile masses fall by means of necrosis. This is another alternative procedure and the results here maynot be as efficient as the Kshara Karma procedure. In Kshara Suthra procedure, the medicated caustic threads give extraordinary results and avoids recurrence and treats relapsed fistulae through fistulectomy.

However, the application of Kshara (caustic paste) is an ideal procedure where ever the growths are present especially in smooth surface like Tonsil , Nasal Polipsetc too. These give excellent results. Thermal cautery helps to burn out hard tissues like Sentinal Piles, Warts, Cracked Foot etc. This is highly experienced and practised by Ayurvedic Surgeons.



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# YOGA for good digestion, good health

*There is a natural instinct within all of us to follow a healthy and balanced diet. Here, **Vd. Divya Chauhan**, tells us how yoga helps in good digestion and good health.*

*In ayurveda , food sustains the life of living beings and all living beings in the universe require food . – ca.sa. 27/349*

Thus, the digestive system can be the doorway to some of the most enjoyable moments in our life if we treat it sensibly. By following the right yoga sessions along with an Ayurveda diet as per the body constitution, we can extend the basic functions of the digestive process so as to gain even more pleasure and fulfillment in life .

Hence, to open this doorway to healthy digestion we should follow the below directions:-

- Awaken our power i.e. MANIPURA CHAKRA to know how actually our system works
- Be aware of our disorders that affect our digestive abilities.
- Be equipped with a diet as per the prakriti & follow the techniques of yoga that can detox our mind and body.
- Relax our inner soul powers and balance the chakras

## Yoga & the nutrient cycle

When we press an area of the skin, it first turns pale since the blood in that area is pushed away. Later, this area turns red as blood rushes back after a while. This is the same pattern on how the different Yoga asanas work on the soft tissues of our body. When the organs of the digestive system are compressed in poses, stale and waste bearing fluids are expelled from the tissues in our body. Thus, when an area in the body is stretched while doing an yoga pose new life giving nutrients circulate into the cells of the body. In this way, the different yoga poses massage the vital organs of our body aiding in a healthy digestion.

Also, yogic breathing exercises send oxygen deep into the cells of the body and help it to absorb nutrients and excrete waste products thoroughly .

In a nutshell, all the tools of yoga work together to reduce stress, rebalance the ANS (Autonomic nervous system) and create a powerful relax-



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ation response that allows the healing functions of the PSNS (para sympathetic nervous system) to occur.

## **Anna Vaha Srotas: Digestive System - A Brief Overview**

According to Sushruta, annavaha srotas have their roots in amasaya (stomach) and annavahini dhamini (channels which carry food). According to Charaka, annavaha srotas are 2 in number i.e. amasaya (stomach), vama parshva (left lateral side of the abdomen)

Hence, the ringmaster of the human body is your gut and this gut is your slave that accepts everything that is given to it. It also avenges the wrongs done to it as slyly as a slave.

Anna vaha srotas are the food carrying channel or maha vaha srotas due to both its size and importance. Both Acharya Charaka and Acharya Sushruta have mentioned amasaya as the root for Anna Vaha Srotas.

The digestive tract is one of the great paradoxes of life. On one hand it lies within our bodies, controlled by the unconscious aspects of the mind and ANS. On the other hand, most people do not realize how much of their lives are concerned with this unknown entity. The chief goal of the digestive system is to break down huge macromolecules which cannot be absorbed by the intestine. These macromolecules are broken into smaller molecules that are easily absorbed across the digestive intestine walls and is passed into the circulatory system for dissemination throughout the body. This procedure basically involves the following four steps:

### **Mastication / ingestion, Digestion, Absorption and Elimination.**

At the cellular level, the body mistakes the various processes because of the lack of adequate control of the nervous and endocrine systems. This can easily

lead to diseases. The digestive system, which is very sensitive, is the first to become upset.

## **Eating as a meditative process for digestion**

Hence, he who practices yoga without moderation in diet incurs various diseases and obtains no success. One should avoid hard, sinful, very hot, stale, very cold or exciting food.

Digestive sadhna / eating as meditation

- Before eating: Be relaxed & follow slow and rhythmic breathing while eating.
- During a meal: Be aware of your body, breath and mind. Be in a comfortable pose and try not to cross your legs to let the energy flow freely into the abdomen.
- After eating: Be satisfied and happy with the meal you had.
- After meal: Rest on your left side of your body for 5 minutes







## Exercises that aid in improving digestive activity:

- Manipura shudhi: this exercise clears tension and stimulates solar plexus power and adrenal gland functions- good for indigestion.
- Use a 3 part breath: Inhale through the navel and straight back to manipura chakra located in the spinal cord.
- Retain the breath and repeat the beej i.e. OM mantra 3 times.
- Exhale moving the breath plus the awareness forward and out of the navel
- Continue the practice with an awareness of the breath moving in and out of the navel center and rhythmic expansion and contraction of the abdomen.
- Yoga breathing exercises for digestive health: Breathing exercises that aim to stimulate and increase the vital energy of the body by directing it specific areas for special areas for special purposes.
- Abdominal breathing: stimulates peristalsis i.e. can be performed in sitting / laying down / standing position while inhaling slowly and expanding the belly like a balloon and then exhaling and relaxing the belly .

- Kapalbhata (Breath of fire ): stimulates sluggish digestion by forceful exhalation and passive inhalation. It is just like, inhaling naturally and then exhaling through the nose. This should be followed for 20 times.
- Bhastrika Pranayam: powerful, cleansing & clearing technique by inhaling through the nose with arms lifted up and exhale strongly and bring arms bent and tucked by your side meanwhile.
- Mudras / bandhas for digestive health:



## Ashwini mudra

Horse seal helps to relax muscles surrounding the anus and stimulates the elimination process.

- Sit in a comfortable meditation pose and contract the sphincter muscles of the anus for a few seconds without straining and then relax for a few seconds. You have to inhale with contraction and exhale with relaxation
- Uddiyan Bandha / abdominal lock: This brings awareness and paranoia into the abdomen

In standing meditative pose , place hands on knees, close your eyes and relax your body. Now, breathe in deeply with the nostrils and exhale emptying the lungs as much as you can without straining. Now, lean down and press your knees with your palms: Straighten the elbows and raise the shoulders, press your chin against the chest and contract abdominal muscles upward & inward. Hold the lock and breath out for as long as possible without straining. Release the lock and inhale .

Ayurveda finally advises, that – when diet and lifestyle is wrong, medicine is of no use and when diet is correct, medicine is of no need. So, daily use Ayurveda kitchen herbs, wholesome foods, meditation, abhyangam and yoga to achieve perfect digestion and lifestyle.

**Dr Richa Chopra**

(PhD in Psychology) is a Sr Yoga and Meditation teacher since 2003 with The Art of Living, a non for profit, humanitarian and spiritual organization, head quartered in Bangalore, India.  
[www.artofliving.org](http://www.artofliving.org)

# Retain that perfect shape with YOGA

*Simple breathing techniques can help women relax and handle their multiple responsibilities with proficiency and poise. Here, **Dr Richa Chopra** (PhD in Psychology), explains why it is important for women to pursue yoga.*

The depth of Yoga's understanding evolved over the millenniums in two ways. First it spawned a deeper understanding of the relationship between the individual body, physiology, mind and spirit and its relationship with health. Second, the philosophical understanding of the world and the cosmic order had clear prescriptions for optimal societies.

Yoga can be seen from a scientific standpoint as an engendering communication within the 70 trillion cells of the body and the cosmos, and realizing the nature of creation and existence. This unfolds the purpose as well as the orientation of harmonious living (SvaDharma). The practices of various traditions have a common goal of enhancing coherence in communication (Naadi and Chitta Shuddhi) that helps attain self realization. Thus any Yoga education should encompass everything in the physical, social and cosmic domain. It is being increasingly acknowledged that the right practice of yoga based on traditional principles can become a boon for the 'modern' man. Growing awareness on Yogic practices and its contribution in the preservation, maintenance and promotion of one's health is well acknowledged with far reaching benefits. "Yoga is more about harmonizing oneself with the universe. It is the technology of aligning individual geometry with the cosmic, to achieve the highest level of perception and harmony."

Practice of yoga promises calmness, mental relief from stress - anxiety and provides hope, strength and courage to the individual.

## Why yoga for woman?

It is not much about the choice of Asanas (Body postures) fitting into the daily regime of any young woman, be it a student or an entrepreneur or someone having





just entered into starting a family life.

What is more significant is religiously creating a time for oneself and attending to the same in such a manner that the entire mind body-complex is totally rejuvenated and the spirits are recharged.

A daily capsule of 20-25 minutes - embracing a few Asanas (Body Postures), Relaxation techniques (deep breathing, Shavasana etc), Pranayama and Meditation can be just enough to start the day.

The 12 powerful asana sequence embraced in Surya Namaskars (Sun Salutations) can have an impact on every system (endocrine, nervous, cardio vascular and muscular skeletal etc) within the human frame.

One can also pick a series of Asanas to one's liking, ensuring that each asana is supported with a counter pose or a complementary pose.

The number of Asanas is not important but the maintenance of each of the posture, aligning it to the breath and practicing it with honor is what is pivotal.

Relaxation techniques are important and should necessarily be exercised after practicing Asanas for at least a couple of minutes followed by Pranayamas.

Pranayama or voluntarily regulated breathing techniques can help in enhancing the vital capacity of the lungs, diffusion ability at the intra and inter cellular level, channelizing the vital life force and thus bringing about a feeling of peace and tranquility within.

The Art of doing nothing is what Meditation is all about.

No matter how much of reading or watching videos can help you learn and truly experience the benefits from such practices, but, to be able to embark on such a powerful and beautiful journey each day, it is first important to personally learn the tools and techniques from someone who is well-trained from a reputed institute and is living it.

# YOGA - not just an exercise, but a tool for total well-being



*The World Health Organisation (WHO) defines health as a state of complete physical, mental, social and spiritual well-being and not merely the absence of a disease. Here, yoga guru, **Kaithapram Vasudevan Namboodiri** tells us how this total well-being can be achieved by making yoga a part of one's life.*



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Yoga is an fitness regimen that is therapeutic and aids in the total well-being of a person. It is learnt that yoga can easily satisfy all the needs of human life. Today, yoga is considered not just as a life style but also as a way of life. It is a systematic methodology for an all round personality development. It helps one to grow from his animal nature to higher levels of consciousness.

According to the Upanishadic literature, man has five layers of existence. The -grossest one is food sheath (annamaya kosa), our physical body, made of five basic elements (panca

bhoota), namely earth, water, fire, air and space.

Subtler one is pranamaya kosa (vital energy). Prana flows in every part of the body and helps to keep them alive and healthy. According to its function, prana is divided into five - prana (connected to breath), apana (downward force), udana (upward movement), samana (balancing of prana and apana and also digestion), and vyana (whole body). When all the five are in proper balance, health is guaranteed.

Manomaya kosa (mental sheath) is the next one. Perception, memory and ego are the functions of mind, here.

Vijnaana maya kosa (intellectual sheath) is the next one which guides the mind to master over the basic instincts. Discrimination is its power.

Ananda maya kosa (bliss sheath) is the subtlest layer of existence. It is a state of silence and bliss and it is devoid of emotions.

Faculties are balanced in the bliss sheath and intellectual sheath. Problem starts in the mind sheath. "Yoga Vasishtha", the oldest yogic literature deals with this problem in detail.

Here, Sri Rama asks Vasishtha, the Saint and Guru about aadhi and vyaadhi.

Vasishtha says that physical illnesses are vyaadhi and mental, aadhi. Aadhi happens when the mind is agitated and become imbalanced by emotions and desire. This affects the prana and its flow gets interrupted. Digestion, respiration, blood circulation and other vital functions of the body are in trouble. Poor digestion, excess digestion or irregular digestion happens. This pattern follows in all other systems too. Gradually, these difficulties become bodily ailments. They're called vyaadhi. There may be an interval between aadhi and vyaadhi. These types of diseases are called psychosomatic illnesses. They take birth in mind, affects prana and manifest as diseases in the body. That means all the three sheaths

are involved in psychosomatic ailments. So yoga organisations like SVYASA recommends integrated approach in the treatment of these ailments. Asthma, diabetes mellitus, and hypertension are some of the ailments in this category. Yoga practices can be made use of for harmonising each of the five sheaths.

For cleansing or detoxing the inner and outer body, many practices (kriya) are mentioned in the Hatha yoga. Neti, dhouti, and kapala bhati are some of them. Yogic sookshma vyaayaam (loosening exercise) and asanas give flexibility and relaxation to the body.

Mental tension cause imbalance in breath pattern. Proper breathing and pranayama harmonise the prana maya kosa or the sheath of vital energy.

Dharana (concentration) and dhyana (meditation) helps in balancing the mind. Application of transcendental meditation in curing the psychosomatic ailments is well accepted. Prayers and chants are used to make the emotions sublime. This then creates a congenial atmosphere.

Intellect asks logic. It analyses and discriminates what is permanent in this world. It recognises the original nature of the self. Knowledge burns out the attachment and agitation of the mind. Ever dormant residuals of karma are destroyed.

Doing all the works and practices in blissful awareness (karma yoga) is the key to the life full of Ananda, bliss.

In fact, many streams of yoga, like karma yoga, Jana yoga, bhakti yoga and Raja yoga exists to cater to the needs of many types of individuals. Researches are being done in this field and encouraging results have been brought out. More researches are yet to be done as yoga has become so popular and expectations from it are high.

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# Awaken your senses through YOGA





*Yogasana, pranayama and meditation are yoga techniques that can help one achieve the highest level of consciousness. This science is today reoriented to suit modern sociological and lifestyle needs which helps in the prevention and mitigation of diseases and promotion of health. This article by **Dr. Pretty P** helps one to understand the eight fold path of yoga as advocated by the saint Patanjali along with its physiological implications.*

Yoga follows an eight fold path popularly known as Ashtanga yoga that helps in the all-round development of human beings by attaining mental purity and harmony. Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana, Dhyana, Samadhi are the 8 steps of Ashtanga yoga which should be practiced in the same sequence for best results. It is understood that in the last decade, yoga and meditation became popular all over the world as this science demonstrated its effectiveness on the body, emotions and thoughts by restoring overall health.

Yoga is a Sanskrit word that means union and the word Yoga is derived from the Sanskrit word युज् or युजिर्, which means to bind together or join together or to combine together. Yoga thus combines the soul and mind with the body and never considers the human body as a mere machine but instead as an absolute combination of self (soul), mind & body. It accepts the life situations as we see it and suggests methods by which we can transcend human limitations.

Among the eight steps of Ashtanga yoga the first four are known as Bahiranga yoga & the last four are Antharanga yoga.

**1. Yama (Abstinence)** - As the first step of yoga, it helps in developing self control and uplifts moral values. Patanjali identified the following five as Yama:- Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha.

### **Physiological changes**

Yama helps achieve the voluntary control over the autonomous nervous system by establishing an equilibrium between the sympathetic and parasympathetic nerves through the hypothalamic limbic system. Thus, this first step of yoga easily achieves control over the mind by relying on the autonomic nervous system. The behavior and emotional changes of human beings are mostly affected by the hypothalamus and the limbic systems.

**2. Niyama (Observances)**- Niyama means observances (practice of complying with a rule). Patanjali suggests certain good habits, which help in the development of the total personality. Soucha, Santhosha, Thapas,



Svadyaya, Isvarapranidhana are the 5 different steps in Niyama.

### Physiological changes

Yogic practices have been found to be very useful in resolving emotional conflicts and neurotic tendencies. Yoga reduces the level of anxiety scores and significantly reduces total neuroticism (long-term tendency to be in a negative emotional state). Physical and mental hygiene are a must for the well-being of a person. Mental tension is the origin of many psychosomatic disorders of the present 'stress-age'. Hence *santhosha* is the key to human health.

### 3. Asana (Body postures)-

These are physical postures that can help to control the body and the mind. Yoga asanas have direct influence on the endocrine glands and other metabolic activities. Along with controlled

breathing techniques asanas form the basis of Yoga's mind-body integration work.

### Physiological changes

By regularly practicing the different yoga asanas one will be able to develop proper awareness of their individual muscles. Hence, by attaining voluntary control over the muscles, a selective strengthening and relaxation of the muscles become possible. Each asana thus helps to stretch and stimulate specific group of muscles that can result in relaxation. Asanas not only strengthen the muscles, but also trains them to loosen and relax. By practicing the different yoga asanas, dualities like heat and cold, hunger and thirst will not disturb a person. This is achieved by regulating the physiology; like reduction of BMR, enhancement of sensitivity levels, controlling the

peripheral circulation etc. Sensitivity is mostly linked with the irritability of the mind. Yoga asanas reduces the irritability of the mind and empowers the body to react mildly towards extreme situations.

### 4. Pranayama (Breathing Exercises)

Pranayama is the science of proper breathing. Breath is the main source of nourishment for all the cells of the body and life without oxygen for more than a few minutes is impossible. By regulating the breath and increasing oxygenation to the cells of the brain, pranayama helps to strengthen and revitalize both the voluntary and autonomic nervous system.

### Physiological changes

Pranayama is controlled respiration, hence it is worth observing its effect on the body. When a person exhales in a resting position, he does not expel all the air from the lungs. Pranayama enables one to force out all the air from the lungs including that which is not released by breathing. Thus, more fresh air is available to the alveoli to absorb oxygen. The partial pressure of oxygen in the lungs increases when inhaling deeply after exhaling. Hence this partial pressure increases the amount of oxygen in the lungs. Thus, it is understood that when the partial pressure increases, the cells take in more oxygen.

### 5. Prathyahara (Concentration)

- All the five senses are always longing for contact with sensual objects. This behaviour of the senses diminishes the power of concentration. This makes the yoga practitioner unfit for practicing the advanced path of Yoga. Prathyahara, thus enhances the power of concentration of senses.

### Physiological changes

Prathyahara tries to reduce the affinity towards certain objects. It is advised that this should be practiced more often to increase affinity to soft objects as this will enable the mind to withhold



the senses. Another technique to calm down the sensual activity is to adopt the attitude of 'let go'. A prolonged attention on a single object will produce fatigue in the senses. After this, a natural withdrawal from the objects will be experienced. This happens due to synaptic fatigue of the neurons. Synapse is the junction of two neurons. While engaging in sensual contact, synapses are repeatedly stimulated at a rapid rate. This results in the exhaustion of the stored neuro-transmitter substances in the synaptic terminal. A prolonged attention of mind on the same object will thus increase the temptation to withdraw from that object naturally.

## 6. Dharana

(Concentration)- When the mind is localized on a certain location (desabandha) it is called dharana. Desabandha means confinement within a territory, without allowing freedom of movement.

**7. Dhyana** – When the mind is fixed on an object, the practitioner gradually shifts to the next stage i.e., dhyana. Prolonged focusing is stressful act. Dhyana is a stage of defocusing.

**8. Samadhi** - At the stage of Samadhi the practitioner becomes one with the object of meditation.

Physiological changes in Dharana, Dhyana, Samadhi

A combination of the above three helps to achieve a voluntary control over the autonomous nervous system by establishing an equilibrium between the sympathetic and parasympathetic nervous systems through hypothalamic limbic system. Thus yoga easily achieves control over the mind which depends on the autonomic nervous system. The behavior and emotional changes of the human beings is mostly affected by the hypothalamus and limbic system.

## Experience after yoga practice

Yoga is not just a slow motion calisthenics (i.e., free hand exercises performed in a rhythmic sequence). The following benefits are achieved by a person who practices yoga:-

1. The relaxation and softening of deep inner tension and blockage
2. Sense of body – mind equilibrium
3. Feeling of energetic light – heart-edness

Studies reveal that by regularly practicing yoga for at least 6 months one can experience an increase in parasympathetic activities, stability of autonomic balance during stress, improves thermoregulation efficiency and cognitive function such as : concentration, memory, learning and vigilance. Clinical studies have also demonstrated the therapeutic potentials of yogic practices.





**Shahnaz Husain**

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# Shahnaz Husain

## A journey from Ayurvedic Inheritance to Artificial Intelligence





Indeed, today Artificial Intelligence (AI) seems to have taken us into the world of robots, like scenes from a science fiction movie. You may ask, “Where does Artificial Intelligence figure in an ancient system like Ayurveda?” What is Artificial Intelligence? Actually, it can be simply defined as “machines that imitate human behaviour.” Sophia, a Robot, created in 2015, not only resembles a human being, but is made of a material that allows her to show emotions. She can converse and even

has a sense of humour! Perhaps, she can also provide beauty advice and solutions!

Actually, I had started preparing a database more than four decades ago, when I started my first herbal salon. I followed customized beauty care at the client card level. The details of each client are noted down in the Client Card. Apart from basic details, allergies, medical condition, past history, past treatments and current treatments are all recorded.

But now, with computer programming immense databases are being created. In fact, Ayurvedic data can be fed into computer programmes to help identify the “Dosh” or “Prakriti” and allow selection of herbal medicines or products accordingly. Today, beauty brands can adopt Artificial Intelligence to create personalized products. The customer can refer to the virtual card, fill in the individual details and search for a custom based product online. Thus, with the help of Artificial Intelligence, the customer may be able to find a skin profile that is totally personalized and unique, so much so that it may not fit another person. The customer can refer to the virtual card, fill in the details and search for a custom based product online. If such detailed data is taken into account by product developers, it may be possible to make similar products, with or without a particular ingredient, which may be suited to one person, but not to another.

It seems the possibilities are limitless, more so when I think of combining our Ayurvedic Inheritance with Artificial Intelligence. Ayurvedic texts contain the details of a staggering number of plant products and other natural substances, along with their medicinal properties, their methods of collection and extraction, as well as specific combinations. Today, we must return to the future, because our future lies in turning the clock back to natural living and Ayurvedic Inheritance, taking advantage of Artificial Intelligence. In a world dominated by Artificial Intelligence, Ayurvedic Inheritance is India’s gift to the world.

### Shahnaz Husain - First a Harvard case study, now a subject

Shahnaz Husain had earlier spoken at Harvard Business School on how she created an international brand without commercial advertising thus becoming a Harvard Case Study on Brand Creation. Now, Shahnaz Husain is a Subject and part of the curriculum at Harvard for “Emerging Markets,” in recognition of the international market for Indian Ayurvedic beauty care created by her.

“We felt compelled to include Shahnaz Husain in Harvard Business School’s Creating Emerging Markets project, both because of her entrepreneurial role in creating India’s natural beauty market and her strong belief in the importance of corporate social responsibility. In both regards she is a pioneer and a role model, and we were delighted and humbled that she was willing to spare her time to help the project succeed. We anticipate that the interview will be widely used by educators and researchers, and by many others interested in seeing how she became so successful and impactful.”

*Quote By Geoffrey Jones,  
Isidor Straus Professor of Business History, Harvard Business School*



# Shahnaz Husain

## India's Herbal Queen





Known as 'India's Herbal Queen' **Shanaz Husain** has been helping women with their beauty issues for over 40 years. Her passion for beauty has made her a household name among women all over the country. She is at present the Founder, Chairperson and Managing Director of the Shahnaz Husain Group of Companies. In a candid interview with **Ayurveda & Health Tourism** magazine, she talks about her journey as a beauty entrepreneur and the different encounters she faced in this expedition.

### **1. You are a Harvard Subject. Tell us about your lecture at MIT.**

I lectured at MIT, Sloan School of Management, to graduate students, MIT faculty and aspiring entrepreneurs. I spoke on Ayurveda, highlighting our innovations that have taken the international markets by storm. I said, "With cosmetic empires pumping billions of dollars in a hysterically mad cosmetic industry that sells youth & dreams in bottles, there I stood up and sold our 3000 BC ancient Indian civilization in a jar. It was not easy." The western world is fighting with its back to the wall, staggering under the side-effects of synthetics and going back to nature. It has no option but to turn to India & Ayurveda. India is destined to lead the world with the power of Ayurveda. I also told them there is no such thing as destiny. You can make your own destiny. You can be what you want yourself to be. I spoke on woman empowerment and education of women; how I encouraged women to achieve financial independence through a networking system. I told the aspiring entrepreneurs, "You were born to be leaders. Why should you be a follower? Be a leader and lead from the front."

### **2. What inspired you to start your own enterprise and become an entrepreneur?**

My spirit to be independent was an inspiration in itself. I had the burning desire to create something and to establish my ideas and innovations. This was my guiding inspiration. Translating my dreams and ideas into reality inspired me to become an entrepreneur. My idea was to provide herbal beauty, based on the principle of "care and cure." I knew that the only way I could translate my ideas was by starting my own herbal salon and thus implement my ideas of customized beauty care.

### **3. You have adopted Ayurveda for beauty care. What are the benefits of Ayurveda over synthetic ingredients?**

Ayurveda literally means "the science of life." Established 5000 years ago, by the sages of India, it is the oldest and most developed system of herbal healing in the world.

Ayurveda draws upon the healing properties of plant ingredients and other natural substances. We have applied Ayurveda in beauty treatments and found that it has the ideal answers to the demands of modern cosmetic care. One of the advantages is that it has a long history of safe usage. The human body responds extremely well to natural ingredients, while it has an in-built resistance to synthetic ones. Natural remedies offer the element of safety, as they have shown a lack of harmful after-effects and reactions. Synthetic ingredients, on the other hand, can cause the build up of toxins in the system over a period of time. We have used extracts of herbs, flowers, fruits, essential oils, even precious minerals and gems, in our formulations, according to the Ayurvedic system.

### **4. Please tell us about your philanthropic activities.**

I wanted to make a positive contribution towards empowering the less privileged by supporting vocational beauty training for the physically challenged, so that they have the opportunity to be financially independent and self-reliant. I started my free beauty training courses for the speech & hearing and visually impaired and acid attack survivors. We are also involved in Government Skill Development projects for Training and Certifying under-privileged women in the beauty and health industry. Over 40,000 women have been trained. I believe that Skill Development certainly has great social relevance in a developing country like India.

### **5. What is your advice to young women entrepreneurs?**

First of all, professional qualifications and training is the order of the day. So, it is very essential today to acquire professional and vocational training in the required field. If you can get advanced training and also specialize in some aspect, it can be an advantage. Believe in yourself and your own abilities. Never give up. If you never give up, you are bound not to fail. Have the ability to adapt and adjust, because one has to adapt to the changing demands of the market and trends. You may start in a small way, but think "big." You have to think that nothing is beyond you.

# Synthesising Ayurveda in western medical practice

*Ayurveda as a comprehensive medical system is still not sufficiently known in the health systems of Europe and America. Both doctors and patients ask whether and how Ayurveda can be integrated into patient care in a western country. Here, **Dr. med. Hedwig H. Gupta** talks about the efficacy and scope of ayurveda medicine in the west and some recommendations for integrating Ayurveda in western medical practise.*



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Ayurveda is a comprehensive medical system and other medical systems, including conventional medicine and homeopathy, can be understood from an ayurvedic perspective. Today, a lot of concerns are raised about the combination of Ayurveda and conventional medicine. This is due to the fact that each has a different understanding of diseases, their pathophysiology, their causes and the approaches to treatment which can lead to contradictions. For example, while rheumatic disorders, are understood by conventional or modern medicine as an autoimmune disease and are treated in a immunomodulatory manner; in Ayurveda, they are diagnosed as a metabolic disorder and treated by purifying the body and strengthening its immunity.

So also, another factor that can lead to uncertainty in the minds of the people, is the use of very effective isolated active substances in conventional medicine as opposed to the complex formulations commonly used in Ayurveda. Homeopathic doctors in the West sometimes worry that in a combination of systems, allopathic or ayurvedic medicine, as the case may be, Homeopathy could be easily "drowned out".

### **Background of the integrative use of ayurveda**

Even if Ayurveda is a completely independent system, its logic often fulfils the goals of allopathic medicine. In

Allopathy, many common diseases are regarded as essential or idiopathic and are therefore only treated symptomatically. In Ayurveda, even for such disorders, treatment of the root cause of the illnesses is possible. This is so since in ayurvedic aetiology, factors are also considered which although they may be observed in conventional medicine, but their role is not understood, such as the meaning of stress and malnutrition in essential hypertension.

Ayurveda is also more successful in terms of implementation of goals connected to desired changes in behaviour or nutrition. This is due to the simple fact that inherent in this system, is the clarification with each patient that his cooperation is central to the success of the therapy.

That said, concepts in conventional medicines are changing. Over the last few years these changes have brought its ways of thinking closer to Ayurveda - an example can be seen in pain therapy.

Here, a multimodal therapy concept with painkillers, physical applications, nutrition therapy, relaxation techniques and behavioural therapy is now being used, which corresponds to the basic pillars of ayurvedic therapy. The current recommendations for personalisation of therapeutic guidelines also correspond to the personalised approach practiced in Ayurveda.

Ayurvedic concepts or principles can be supported with conventional medical methods and vice versa. For example, the success of surgical interventions is much higher, when the pre- and post operative treatment is done according to ayurvedic principles. Similarly, an ayurvedic diagnosis would indicate the necessity of an operation but the surgery itself is carried out with modern methods and integrated into an overall ayurvedic concept.





So also, modern cancer therapy is better tolerated and is less burdensome and exhausting for the patient if ayurvedic treatments can be integrated for detoxification of the body and promoting strength of the patient.

In the case of integration with Hhmeopathy, it can be understood on the basis of Samkhyadarshana as a therapy on the level of „energy“ and the Mahagunas. Therefore, from an ayurvedic point of view, there are no contradictions in therapy, even if one system is homeopathic and one allopathic. Just as mantras and phytotherapy do not contradict one another.

Other naturopathic procedures can also be well integrated into a ayurvedic therapy concept. Since Ayurveda is a very open system which assumes that there is nothing in the world which cannot be used therapeutically but with the presumption that its quality and effects are well understood from an ayurveic point of view. Given that it is so, every therapy procedure can be integrated. In fact, Ayurveda would also recommend the use of locally available plant materials.

## Recommendations for the integration of Ayurveda into modern medicine

Every physician is committed to the principle of not causing any damage to the patient. Every medical system in the world has been developed and is still in use because it has particular strengths in therapy and/or diagnostics that benefit the patients. Therapy is therefore not about waging a war of systems, but about finding the safest, most effective therapy with the least side effects for the patient.

To be able to find the most suitable therapy it is helpful to have an understanding of the strengths and weaknesses of

the particular medical system, its mode of action, guidelines, scientific observations and last but not least personal experience.

In the author's personal opinion and experience, the depth offered by Ayurveda makes it suitable to be a kind of umbrella arching over the complete field of therapy.

The ayurvedic recommendations on health maintenance, lifestyle, hygiene and nutrition can form the basis of any treatment.

Ayurvedic therapy methods such as phytotherapy, the external treatment methods of Keraliyan Panchakarmas, ayurvedic behavioral and psychotherapy as well as the processes of Samshodhana, when applied correctly improve results of treatment without provoking side effects. In addition, other natural remedies can also be used. Conventional medical diagnostics serve the principle of certainty in the medical system, assuring that dangerous structural illnesses are not overlooked. The more intensive therapies are used when the easily tolerated methods of Ayurveda and other natural remedies do not give sufficient relief. In the case of acute and life-threatening illnesses, conventional medicine is usually the first choice. In the case of a therapy requiring to be administered over a longer period of time, gentler therapies should be given a preference..

*"Medical treatment can be considered to have been applied correctly, when it brings about a disease-free state, and a doctor is the person most suitable to free the patient from his suffering."*

Ca. Sa. S%. 1:134



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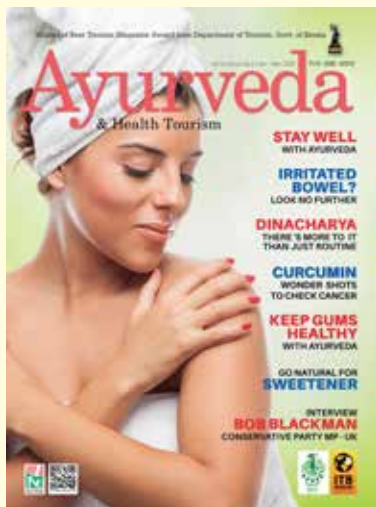
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# Efficacy of Ayurvedic medicine in the UK

*In recent years, there has been a huge demand for Ayurvedic herbal medicine and western countries have started to acknowledge Ayurveda as a safer alternative method of medical treatment. Here, **Lara Sinha**, talks about the feasibility of adopting Ayurveda medicine in the west, especially the UK*



**Lara Sinha**

Ayurvedic Practitioner  
UK



Ayurveda is fast gaining momentum as a natural and alternative medical system sans side effects. Many medical professionals accept the fact that Ayurveda can easily work in harmony with other medical processes. As of now, it is understood that there is currently some practice of Ayurveda within the current UK Healthcare system, the NHS (National Health Service). Considering this fact, it is essential to understand how to combine Ayurveda with modern medicine.

It is understood that patients and those who seek the benefits of Ayurveda gain a lot from its consultation methodology. In this methodology, each person is treated as an individual





and he/she is examined from a whole ayurvedic perspective. Initially, an examination is done to find out the root cause of the illness. This includes not just physical problems but also mental and emotional issues. Often the pre-existing signs of the illness are diagnosed before the disorder becomes apparent. The patient is thus treated at the acute stage before the disease becomes chronic. The treatment is done through a natural process of elimination of toxins (mental and physical).

This is supported by correcting diet and lifestyle habits by using some simple herbs.

Those affected by ill-health can hope to gain some understanding of how, why or when their disorder has manifested and the pathology of the disease can be explained to them in relatively simple terms. The methodology of Nidhana (causative factor) in Ayurveda is most important, for it is often overlooked in other forms of medicine

and treatment. This is considered the only logical and scientific route through which a patient is treated. It is fair to say that if the cause is not known then there can be no alleviation of the disorder. Thus, it is a principle of Ayurvedic treatment to identify and prevent the disease using a simple methods of diagnosis.

Ayurveda emphasises the importance of perception and actually listening and understanding it. It has the benefit of building a good relationship between the practitioner and the patient and assists with other relationships and family, a system not much supported in western countries so far. The loss of connection prevalent in western society, along with the lack of human touch and high level of stress and general high pitta environment have resulted in the rise of many mental health and autoimmune problems which has overloaded the current NHS system. Thus, Ayurvedic practice offers counselling to support people and help reconnect themselves and become stronger both physically and mentally. This, knowledge, combined with the compassion that is found only in Ayurveda, can help with the more psychosomatic and sympathetic side of the illness which are often dismissed or overlooked leaving the patient neglected or helpless.

Ayurveda thus offers safer and healthier alternatives and the treatment is relatively simple and non-invasive. Ayurvedic medicines are affordable to most and it can easily work alongside with allopathy in most clinical cases. Although Ayurveda's journey into the bigger picture may have been somewhat slow, it is believed that we are now working towards eventual collaboration with the healthcare service in the UK. With this in mind, I would like to encourage further research into scientific-based approaches of Ayurveda to determine the further use of Ayurvedic medicine as a protocol in the West.

# Kerala, the hot-spot destination for Ayurveda Tourism

*Global Wellness tourism is a \$640 billion industry and it is expected to grow at an average annual rate of 7.5% to \$919 billion in 2022. While Yoga has become very popular across the world, Ayurveda is just catching up rapidly. In 2018, Ayurveda sector saw a landmark achievement, touching a gross market size of \$ 4.4 billion and it is projected to record a CAGR of 16% until 2025. Through this article, **Vijay Kumar Karai**, explores the growth of Ayurveda as a tourism destination in Kerala and how this ancient treatment method will woo foreign investments for the country and the state.*



**Vijay Kumar Karai**

Founder & CEO  
AyurUniverse





## **Ayurveda Tourism in India**

Ayurveda is a 5,000-year-old natural healing system that has its origins in the Vedic culture of India. Of late, Ayurveda has been enjoying a major resurgence throughout the world. Kerala in India has been a pioneer in promoting Ayurveda and this small wedge-shaped state is seen to be practicing this system of medicine with absolute dedication. Today, it is a hub of Ayurveda Tourism in the world map.

## **Ayurveda goes Global**

Due to its authenticity and traditional value, Ayurveda is now spreading across the world and is being offered as a spa

treatment in various wellness retreats & hotels all over the world. Sri Lanka, an island nation with beautiful beaches and tropical climate is known to be highly suitable for Ayurveda's curative and restorative therapies. Thus, this island country is rapidly gaining momentum as a favourite destination for Ayurvedic retreats, especially among the Europeans. Wellness retreats in Bali, Thailand and other East Asian countries also offer Ayurveda as a treatment and rejuvenation therapy among their many wellness packages. Ayurveda, is also becoming very popular in European countries like Germany, Italy and Spain apart from UAE, USA, Canada and Costa Rica.



Today, Ayurveda is offered in large retreats and resorts across the world as a delightful collection using pure natural ingredients for beauty as well as for indulging in pampering the body, mind and soul. International hotel chains such as Six Senses, Taj, Oberio, Jet wings, etc have now embraced Ayurvedic treatments in a holistic way.

### **Ayurvedic offerings**

Ayurvedic offerings range from general massages like Abhyanga and relaxing Shirodhara that lasts for 1 to 2 hours, detoxification (Panchakarma), rejuvenation, weight loss (lasts 1-3 weeks), anti-ageing and beauty programs.

These are extremely popular wellness procedures in Ayurveda.

Ayurvedic treatments for beauty, wellness and ailments (obesity, arthritis, diabetes and preventive cancer) focus on curing the root cause by cleansing the channels, strengthening and balancing the internal system. This holistic approach of Ayurveda is offered in all reputed and verified centres across India.

### **Ayurveda as Medical Tourism**

Ayurvedic wellness travellers are typically categorized in two types: the

primary wellness traveller who travels with the primary purpose of wellness and the secondary wellness traveller whose travel plans include various wellness activities — spas, health resorts, yoga retreats. Those who understand Ayurveda and its principles of holistic management of preventive cure turn to Ayurveda as their first choice of treatment for serious conditions like Arthritis, Diabetes, Rheumatism, Parkinson's and post-chemo management etc.

Ayurveda offers powerful solutions to many of the above said lifestyle health issues and thus people across the world are turning to Ayurveda to help them combat various ailments and health issues. Customers from India and other countries have benefitted vastly from Ayurveda. Some of the other treatments offered by Ayurveda include:

- Post cancer rejuvenation program
- Depression
- Back pain
- PCOD
- Infertility
- Sexual Wellness (Vajee Karna)

Another feather in the cap for Ayurveda is that now Ayurveda treatments have insurance cover especially for people in India. On special cases, some customers from Europe too have been able to get insurance coverage once certified by GP that Ayurveda is essential for treatment.

### **The Customer Dilemma**

Although Ayurveda is becoming increasingly popular world-wide with a lot of centers claiming to offer authentic Ayurveda, customers are in a dilemma on choosing the right centers. The wellness offerings by various wellness centers and retreats are also seen to vary a lot in their practices and treatment modules. Thus, the search for the authentic Ayurveda centre has become confusing and tedious. Ayurveda, today is offered by simple authentic ayurvedic hospitals to 5-star



luxury resorts and a host of other places. Thus, the confusion about the true and authentic Ayurveda treatment offered still lingers.

## Industry Efforts

Tourism ministries of countries like India and Sri Lanka are hosting a lot of efforts to promote authentic Ayurveda in a big way. Research conducted by Ministry of Ayush, FRLHT and many others have helped authenticate the benefits of Ayurveda. Accreditation of Ayurvedic Hospitals by NABH (National Accreditation Board of Hospitals) by Ministry of AYUSH, Certification by Kerala Tourism of various Ayurvedic resorts, etc have immensely helped bring some focus to this system.

Ayurveda Tourism is poised to grow at high double-digit levels in the coming years as increasing number of resorts and hotels across the world are likely to adopt Ayurveda as one of their first choice of wellness offerings. Some of the key factors favouring the market growth include, increasing demand for natural and organic products, expand-



ing medical tourism across the globe, rising consumer awareness and growing demand for ayurvedic product. In addition to expanding consumer base, rising consciousness towards a healthy lifestyle are anticipated to fuel the market growth. Moreover, practical developments in ayurvedic medicines will offer great investment opportunities for players in the market.

Stand-alone Ayurvedic Retreats are gaining the confidence of the market in various parts of the world such as Europe, America, etc. Given the excellent health benefits that Ayurveda has, it is only a matter of time before Ayurveda and Ayurveda Tourism becomes the mainstream focus to global audience as Yoga is today.

# Ayurvedic Pulse Diagnosis in the AI Era

*"Hello, This is **Vaidya Sanjay**, your virtual Ayurvedic Life style consultant. Are you interested to know about your present health status and advice for the day? Would you like to know what you are supposed to eat and what kind of work is advised for you today and for the following week ?*



**Dr. Sanjay Chhajed**

MD( Kayachikitsa) ,  
IPGT&RA, Jamnagar,

Medical Director,  
Chhajed Ayurved Academy,  
Mumbai & Mentor, BETIC, IIT,  
Mumbai

*Of course, the band on your wrist has provided some data regarding your health status along with the photos and analysis of the food you consumed yesterday. It seems that you have consumed some extra spices like Paprika, which is not good to your base Prakriti which has dominant Pitta, which my database is providing me. You also had passed your bowels twice since morning & it was loose too.*

*So avoid all spicy foods and exposure to the sun today. Eat smooth rice gruel sprinkled with dry ginger and rock salt, along with some pomegranate juice"*





You might just be feeling amazed thinking that you are talking to some personal Vaidya. But no, this is the role of Artificial Intelligence (AI) in not just getting you the right medical advice but also the role of AI in the age-old traditional medical system, Ayurveda. What we need to realize is that very soon AI will replace traditional vaidya treatment in the Ayurveda space too.

AIs will soon be able to track all your daily routine like the food you eat, your excretory patterns and other reactions. It will also be able to alert you about any variation in your routine that can be harmful. This method of tracking one's routine is already being carried out by many applications when you use them like Google, Facebook, WA, Instagram, Hike, Hello. These applications constantly track your habits, behaviours, likings, travel plans, your needs and reactions too. These data are helpful in understanding one's body constitution, behaviours and reactions. They will also help one in understanding any future health loss or detect a disease that will soon attack you.

The Ayurvedic vaidyans have already started using various medical devices, searching algorithms and analytics of the investigations of various diseases and trying to use nano

technology like in modern medicine. This has started with the pharma industry percolating to hospitals and many government and private institutions.

Now-a-days the patients are very much aware of the diseases and treatments and hence they are proactive in knowing about their health condition and its documentation. Already, many doctors are seen to be using IT enabled services. In Ayurveda too, AI is being used for identifying the authenticity of the drugs/ herbs. Diagnostic techniques are also AI enabled. Nadi – Pulse examination machines are a good example. Automation is today's norm. Automated Panchakarma Machines are tremendously popular and so it will be for other treatments too.

Government of INDIA's AYUSH department has already started giving away awards for the use of technology and IT in diagnosing the diseases & thereby treating them. Searchable Samhita, patient management software, Nidan Kosh, Aushadhi kosha are few examples of application of technology in treatment procedures.

The patents, in this space in Ayurveda has already been awarded to Dr. Gujrathi for developing instruments for automated treatments. Various universities have started Innovation departments in their Ayurved colleges and



various technological institutions like IIT are looking towards Ayurveda for sustainable solutions

Soon there will be AYURBAND(R) the wearable ayurveda band, that not just analyse the body constitution real-time but will also advise you on what to do and what not to do based on all the related factors like age, constitution, habitat, season, weather etc.

**AI Technology – The future of health-care sector**

Today, Artificial Intelligence is seen to be applicable in different stages of our lives especially in our medical life. AI models are already in use in medical imaging and some of the super fine biochemical tests. By 2030, the new generation of doctors will create extraordinary AI programs for better diagnosis and with the advent of wireless technology its reach will be enormous. Ayurvedic physicians too do not want to keep themselves aloof from all the technological advancements that is happening. They too have shown interest in using AI in their different functions.

With 3 doshas, 7 dhatu, 3 mala, 13 strotas, few extra elements like kleda & 20 Sharir Guna, 6 rasa, 3 Vipak & 2 virya with all their permutations & combinations with variations in the degree; all bundled in 5 mahabhutas makes it difficult for new generation to

reach an Ayurvedic diagnosis. Keeping this in mind, the Ayurvedic vaidyas and other experts are in the process of developing a solution in the form of a Pulse Diagnosis Machine, which will make a lot of their humongous task very easy. Thus, a carefully crafted algorithm based on a huge data will make diagnosis and treatment more reliable and easy.

Some of these machines are already in the market, while some others are still in the process of completion and yet a few are in the research process.

A study was done to evaluate the outcome of Nadi machine in various patients and observe its impact on the patient psychology and also to get a deeper understanding on Ayurvedic Pulse diagnosis. It was extremely encouraging to understand that the algorithm developed was in tandem with that of the manual understanding of the pulse. The HRV(?) which was used with the help of AI was definitely an edge above the rest. Thus, it was possible to measure/ feel the difference with great accuracy and precision. It was also observed that more the HRV, lesser the stress as it was prone to adaptability at various levels of stress. The diagrammatic/ Graphic representation of the pulse and understanding of various pulse patterns at each sensor makes it more useful as it helps to identify the activity of each dosha at

the various sites. The understanding of Bala, Agni and other major sharir guna with their contrasting effect is well understood and can be used in the treatment procedures.

A PhD student at NIA (National Institute of Ayurveda), Jaipur is working with Nadi Tarangini as an diagnostic tool to understand the pathology and efficacy of the treatment specially pain management in the cases of Gridhrasi. At KLE university in Belagavi, Karnataka a researcher is working as an doctorate study with department of Technology to authenticate Pulsogram. This will improve the arena of the Ayurvedic diagnosis.

It is also too early to make statements about the machine, but it can be very well said that it has not only altered the thought process of common Ayurved practitioner who was never trained in pulse diagnosis and has no idea of how to do it correctly. Thus, this equipment is a real boon for every Ayurved practitioner not only to display the outcome of the Pulse diagnosis but also to track the changes and benefits of the treatment quantitatively.

As a result computer based AI infused Pulse Diagnosis Machines can readily provide some or other kind of reports based on the underlying parameters and algorithms that will soon be the future of Ayurved. As TCM has invaded & created their own space for itself among the western Population. Ayurved will soon not only follow the route but will overtake the TCM riding the AI bandwagon.







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