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Yoga for stress management and mental well-being

Nerve racking experience at every conceivable arenas in a world beset with tension, stress and all-round competition force us to be weighed down beyond tolerance level. Unless remedial measures to cool the system down are meticulously planned and executed, the situation would go out of hand and explode at most unexpected moments. Therefore, to keep up composure and impart a feeling of relaxation, the best way is to adopt Yoga practice, which will immensely help one to maintain poise physically, mentally and intellectually.

Yoga is an ancient physical, mental and spiritual practice that originated in India. The word 'yoga' is derived from Sanskrit and means to join or to unite, symbolizing the union of body and consciousness. Today it is practiced in various forms around the world and continues to grow in popularity. Recognizing its universal appeal, on 11 December 2014, the United Nations proclaimed 21 June as the International Day of Yoga by resolution 69/131.

The International Day of Yoga aims to raise awareness worldwide of the many benefits of practicing yoga. Since then, this ancient Indian art has taken the world by storm and the popularity of its practice is visible in a lot of ways. Yoga is now considered more as a practice for improving health and quality of life rather than a Fashionista. Considering the importance of yoga in today's lifestyle our team at Ayurveda & Health Tourism decided to base this issue of our magazine on Yoga. We have tried to cover the topic comprehensively and make sure that it is very interesting and engaging to the reader. Exponents in the field of yoga have written for our magazine on various interesting topics. Also, along with the yoga articles we have included a few other articles to beat the monotony and ensure a good content mix.

It has been found that these days yoga is found appealing to the young and old alike and schools and higher educational institutions are offering yoga classes to their students so that they can manage their lifestyle better and beat the stress of the ever-competitive world. Also, yoga helps kids to get calm and learn to center themselves while at school. Thus, this phenomenon is seen to be getting widespread day by day. It will soon be a regular part of everyone's day-to-day life and become more of a rule than an exception. It already seems to be headed this way. So, considering the importance of this art and science we have based this issue on Yoga. It is known to transform the wreck in you so that you can experience inner peace and tranquility. This issue on yoga will inform readers on how practicing yoga can beat stress and improve the quality of one's life. Also, practicing yoga continuously in the right manner helps a person to be engulfed in an aura of positivity, to be diligent, and continue his/her pursuit to personal and emotional growth. This current issue will guide all those seeking to improve comfort and happiness in life to seriously take up practicing this art. In other words, practicing yoga can release mental chaos, stress and hurt, and help us move towards a more harmonious state of being. So, go ahead and start exploring this art!

Also, we would like to mention that we are participating and also distributing this issue of our magazine in three international events, namely – WTM, London (6 to 8 November); International AYUSH Conference and Exhibition at Dubai (9 to 11 November 2017); International Exhibition & Conference on AYUSH & Wellness, New Delhi (4 to 7 December 2017). Our magazine, Ayurveda & Health Tourism, will also be media partners for the events in Delhi and Dubai. Also, at the Dubai event we will be distributing our Arabic issue too.

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AYUSH goes Global

AYUSH which stands for Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homoeopathy is a system of traditional holistic medicine that is extensively practiced in India and is fast gaining popularity the world over.

To support this system of medicine, the Ministry of AYUSH was formed in India on November 9, 2014. The major objective of this move by the current government led by PM Narendra Modi is to upgrade the educational standards of Indian Systems of Medicines and Homoeopathy colleges, to strengthen existing research institutions and to ensure a time-bound research programme on identified diseases for which these systems have an effective treatment.

The first International AYUSH conference and exhibition will be held at the Dubai World Trade Centre for three days from November 9 to 11. Organised by the Science India Forum, UAE, and the World Ayurveda Foundation under the patronage of the Consulate General of India, Dubai, the conference will be the first of its kind in the Middle East.

The exhibition is being organised with a noble vision to spread the benefits of AYUSH to the Middle East, Europe, Africa and America. This three-day event will showcase an exhibition and a conference with the theme, "Lifestyle diseases - prevention and management through AYUSH". The exhibition is expected to have over a hundred booths which will introduce AYUSH products and services to the

people of this region. The event hopes to attract a large number of physicians, scientists, paramedics and researchers.

In his message, Shripad Naik, Minister of AYUSH, Government of India, said: "It is with great pride and pleasure that I look forward to the international AYUSH Conference and Exhibition to be held at Dubai International Conference and Exhibition Centre. I trust this will turn out to be one of the most significant events in the realm of Indian medicine, poised to make waves at the global level."

Extending his full support to the event, Navdeep Suri, Ambassador of India to the UAE, said: "This conference will enhance the cooperation between practitioners, NGOs and governments of various countries to promote AYUSH."

Congratulating the efforts of Science India Forum for organising this event, Vipul, Consul General of India in Dubai, said that the thought of disseminating the age-old system of medicine for the benefit of the people around the world is commendable.

"The UAE has close relations with India in the field of Culture, Knowledge and Business since time immemorial. I am sure by launching AYUSH's first ever international summit in the UAE, the relationship will be further cemented between the two countries," says Dr. B R Shetty, Chairman, AYUSH Conference and Exhibition organising Committee.

SOMATHEERAM AYURVEDA GROUP AGAIN WINS NATIONAL TOURISM AWARD FOR THE THIRD TIME CONSECUTIVELY



Alphonse Kannanthanam, Minister of State for Tourism,
presents the National Tourism Award in the wellness sector to
Baby Mathew and **Sarah Baby Mathew**, Directors, Somatheeram Group.

Somatheeram Research Institute and Ayurveda Hospital of Somatheeram Ayurveda Group has bagged again the prestigious National Tourism Award 2015-16 instituted by Government of India for the "Best Ayurvedic Wellness Centre".

Mr. Baby Mathew, Chairman & Managing Director and Mrs. Sarah Baby Mathew, Director of Somatheeram Ayurveda Group has received this prestigious Award from Honorable Tourism Minister of India Sri. Alphonse Kannanthanam. The awards ceremony, held at Vigyan Bhawan in New Delhi on 27th September 2017. Somatheeram has fetched the coveted award three times by considering its performance of excellence towards the Quality & Standard Assurance, Hospital Hygiene and Safe Management policies, Corporate Social Responsibility, Eco-Friendly Concept, Innovative ideas in Ayurveda, Environmental Preservation and Customer satisfaction among the Ayurveda Hospitals and Wellness Centers in tourism sector of India.

"Somatheeram" is the winner of twenty five National and International Awards for excellence in Ayurveda which includes Kerala Government Tourism Award for "Best Approved and Classified Ayurveda Centre" consecutively.

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INTERNATIONAL AROGYA 2017

1st International Exhibition & Conference on AYUSH & Wellness

To mark the strengths of AYUSH systems and the inevitable linkages with the industry, India is all set to launch the first international exhibition & conference on AYUSH & Wellness. The event will showcase the strengths of the AYUSH sector and provide scientific validation for Indian system of medicine in the global context. It will also promote and strengthen awareness and interest about AYUSH. The conference will facilitate international promotion and development and recognition of Ayurveda, Yoga, Naturopathy, Unani, Siddha, Sowa-Rigpa and Homeopathy. In addition, it will foster interaction of stakeholders and market development of AYUSH at the international level. It will also harness the potential of this fast growing and globally emerging sector.

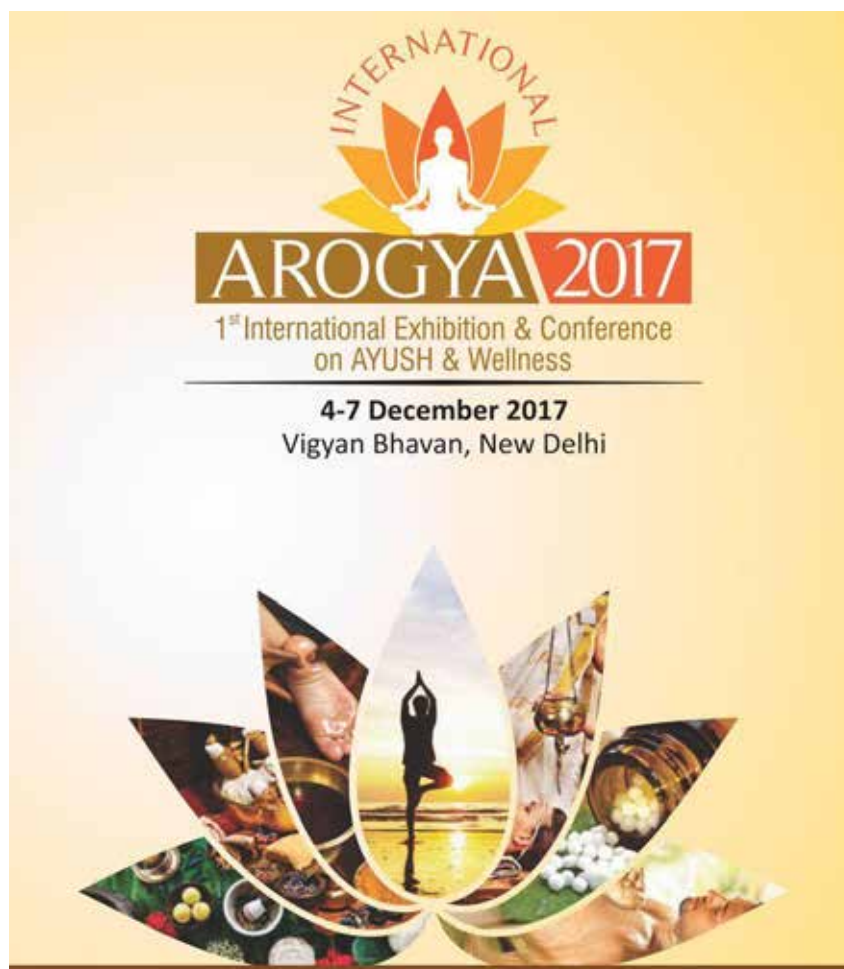
The salient features of this event includes - a comprehensive exhibition on Ayurveda, Yoga, Naturopathy, Unani, Siddha, Sowa-Rigpa, Homoeopathy & Wellness. Among the other features are International Conference on AYUSH & Wellness, Reverse Buyer-seller meeting and Planned B2B sessions with hosted buyers from over 60 countries, Regulators meet with Regulators of Select Countries, Industry - Farmer Interactive Meet and AYUSH healthcare lectures among others.

The event is supported by Association of Manufacturers of Ayurvedic medicines, Ayurvedic Drug Manufacturers Association, Federation of Homeopathic Manufacturers

of India and S-VYASA Deemed University.

The focus sectors include Health & Wellness Tourism, Homeopathy, Wellness, Health and Fitness, Medicinal Plants, Books and Publications, Machinery and Technology, Herbal / Organic foods, Drug Testing Laboratories, Health Supplements and Nutritional Products, Ayurveda, Yoga and Naturopathy, Unani, Siddha.

The event is organised by Ministry of AYUSH, along with Department of Commerce, Ministry of Commerce & Industry, Federation of Indian Chambers of Commerce and Industry & Pharmexcil. The Event will showcase the strengths of AYUSH systems and the inevitable linkages with industry. The event will take place from 4 to 7 December 2017 at Vigyan Bhavan, New Delhi.





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Further, disorders like **asthma, back pain, depression, obesity, arthritis, etc. can be treated with holistic healing through**

Naturopathy. It works by eliminating unwanted morbid matter from the body, and thereby creating complete internal equilibrium.

During the stay at Nimba Nature Cure effort is made to purify the body internally and stabilize the mind. The daily routine of an individual is enhanced and regularized properly. We believe food is the medicine in itself, hence inculcate healthy eating habits. The digestive tract is given a physiological rest by usage of plenty of fruits, juices & water. Yoga practices, 'Pranayama' and meditation are prescribed for relieving mental strain.

Not only this, Naturopathy has penetrated to the extent of doctors & hospitals recommending Naturopathy treatments for pre & post operative measures worldwide. This makes tourists throng India for wellness and alternate medicine for price & experience benefits.



Nature Heals



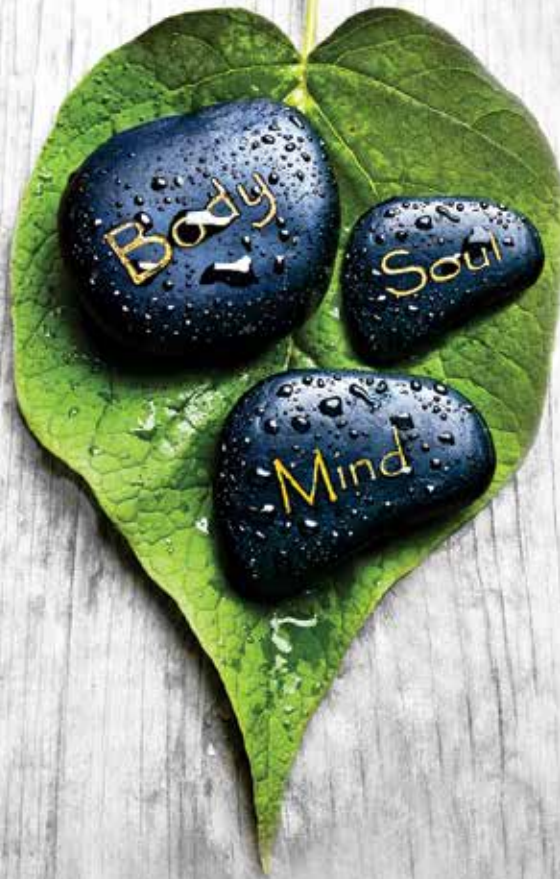
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WTM 2017 – Global congregation of the travel industry

The World Travel Market (WTM), London, is back once again with a bang. This leading annual global event brings together the who's who of the travel industry to meet industry professionals and conduct business deals. Through its industry networks, unrivaled global reach, WTM London creates personal and business opportunities, providing customers with quality contacts, content and communities. This event is also known for generating more than Pound 2.8 billion contracts between attendees. The WTM is now in its 37th year and still attracts a global audience that shape the travel industry. This event is spread over three days presenting almost 5,000 exhibiting destinations, technology and private sector companies to find and network with 51,000 travel professionals, key industry buyers, journalists, digital influencers, students and tourism ministers. This vibrant event offers the opportunity to discover the world under one roof, and be inspired by industry leaders discussing



trends, issues and innovations in the travel industry. The event is independently audited by ABC every year to guarantee that the number of visitor attendees reported is completely accurate and based on unique attendees only.

By attending this event you are sure to gain access to 38 travel sectors, experience destinations and take part in events to expand your business network. Those who attend World Travel Market, London, all have an interest in the global travel trade. Both visitors and exhibitors represent a wide variety of companies and sectors operating in the travel industry.

The exhibitors use this as a platform to meet and negotiate business with visitors attending the show. Exhibitor stands are represented by a variety of companies operating in different tourism sectors.

The event will take place for three days from November 6 to 8; 2017 in London.

Wellness India Expo: Here, Health and Wellness Matter

In today's fast-paced ever-changing world mental and spiritual well-being have swept the globe like a wild fire. Most of this is stimulated by people who want a holistic lifestyle that is both natural to them and the world in which they live. Wellness consumers imagine a world without stress, and the myriad of psychological, physical and social ailments. Stress encourages poor lifestyle choices such as overeating, smoking, drinking, physical inactivity, etc. Such unhealthy and sedentary lifestyles have led to an increase in chronic diseases such as diabetes, asthma, hypertension, obesity, certain types of disability and even early death.

Then again, new research suggests, breathing dirty air causes stress hormones to spike, which could help explain why long-term exposure to pollution is associated with a host of ailments and a shorter life span.



Since the demand from consumers for products and services that make them feel healthier, happier and more balanced is growing, the new world of wellness is becoming a big business. The Indian wellness market is expected to reach about Rs 1.5 trillion by FY20.

The 2nd edition of Wellness India 2018 expo, combining organics, health and biotechnology, will bring new approaches to nutrition, fitness, physical and emotional well-being

to help Indians achieve their most holistic, healthiest selves. The expo will also continue its legacy as the country's largest wellness event, and will be co-located with Krishi India 2018 expo.

The event will take place from 20 -22 August 2018 in Pragati Maidan, New Delhi.



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Prime Minister Narendra Modi inaugurates All India Institute of Ayurveda



Prime Minister Narendra Modi inaugurated the first ever All India Institute of Ayurveda (AIIA) in New Delhi on October 17. Tuesday was the National Ayurveda Day. He stated, while inaugurating the AIIA at Sarita Vihar, New Delhi, that the government wanted the poor to get access to India's healthcare system and that we should respect all healthcare systems and expect all to grow and flourish. He pointed out that more investment is needed in this sector for better growth and development. Therefore, he appealed to the private sector to contribute towards the development of yoga and Ayurveda by contributing parts of their CSR funds. Modi asserted that farming of medicinal plants in the coastal areas will give the people living there new employment

opportunities. Also, since the market avenues for medicinal plants are becoming increasingly popular, this sector has the potential to be explored. However he was quick to add that more research needs to be conducted on medicinal plants that provide instant pain relief without any side effects. Modi suggested that Ayurvedic medicines should be packaged more attractively. He felt that certificates should be provided for all who pursue Ayurvedic education and that the existing curriculum should be revisited.

He said that people educated in Ayurveda must have full faith in this subject. The PM recalled that by celebrating the National Ayurveda Day we are recapturing our long-forgotten Ayurvedic legacy. The Institute has already started working to facilitate patient care and research, bridging the breach in the scientific information about quality, safety and usefulness of Ayurveda products, a report in the Hindustan Times said. The first ever AIIA has been set up along the lines of All India Institute of Medical Sciences (AIIMS). Being built up as an apex institute under the ministry of AYUSH, the institution is expected to bring synergy between the traditional wisdom of Ayurveda and modern diagnostic tools and technology. He also said that Ayurveda and yoga can be effective for soldiers.

Ayurveda allures US students

Ayurveda, regarded as the mother of all medical sciences in the world, is increasingly attracting educated Western citizens to India, especially youth from the US who have shed their hippy-dippy image and started embracing organic food and lifestyle habits as never before.

A 25-member postgraduate students' team, primarily comprising of US nationals, had their first exposure to the ancient healthcare tradition that has been practiced in India for 5,000 years at Sukhayus, a heritage wellness retreat at Fort Kochi, India by Punarnava Ayurveda Hospital, the globally acclaimed Ayurveda curative brand from India that has catered to thousands of patients from across the world during the last 25 years.

The student tour was coordinated by Dr. Jaime Llambias-Wolff, Associate Professor at Division of Social Science, York University, Toronto and the group comprised of postgraduate students from various US universities. The visit to Punarnava was as part of a global tour to expose students to other systems of medicines that are in practice across the world.

Dr. Jaseela Anvar, BAMS, MS, Medical Director of Punarnava Ayurveda led the scientific sessions on Ayurveda, she introduced students to the basics of Ayurveda, explained how it works in curative and wellness perspectives. Delegates actively participated in the sessions to better understand the Ayurveda approach towards managing various lifestyle disorders, degenerative autoimmune diseases and developmental delay in children. Students were exposed to Panchakarma process with the support of a live demonstration. A team of specialist doctors and researchers at Punarnava addressed their specific queries on Ayurveda, Yoga, and Naturopathy as well.





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Milan University approves Ayurvedic courses

The State University of Milan has recently approved courses – Introduction to Ayurveda and The Indian Traditional Medicine. These courses are approved by the Faculty of Medicine, State University of Milan, and is now available for the medical students of the 5th and 6th year as an optional course.

The courses will be taught by Dr. Antonio Morandi, Prof. Antonella Delle Fave, Carmen Tosto and Dr. Paolo Vintani (pharmacist) of the School of Ayurvedic Medicine, "AyurvedicPoint". Though a small course, it is the first time that an Ayurveda course is officially introduced to medical students in Italy.

According to Ayurvedic Point, this is a great collaboration and integration with Modern Medicine.

Public support for research in Complementary Medicine in Swiss universities

One of the 5 official claims attached to the new Swiss constitutional article for the recognition of Complementary Medicine (CM) in the public health system was the setting up of chairs for CM in Swiss universities, another one was public support for research in CM. Three university hospitals in Switzerland do have CM centres. The Centre for CM at the University Hospital Center Vaud in Lausanne was created in 2011 and is linked up with the faculty of medicine of Lausanne. The CM centre is actively involved in research activities and is in charge of teaching research methodology and epidemiology in the light of CM as part of the compulsory syllabus of the Faculty of Medicine for undergraduate students. In addition since 2012 the third year undergraduate medical students have to choose one

out of three optional programs of which one is dedicated to CM. Ayurveda introductory lectures have been part of the program since the beginning in the midst of TCM, homeopathy, phytotherapy and other disciplines. It is only an afternoon program where students get a general overview of the basic principles of Ayurveda, of its therapeutic tools and the span of application before doing some practical exercise to conclude the course.

Dr Simone Hunziker (medical director of SAMA-Swiss



ayurvedic point

Ayurvedic Medical Academy and President of the Indo-Swiss Ayurveda Foundation (ISA)) is giving these lectures since 2012. The students show interest in this new and barely known traditional medical system coming from another continent. A long term project for Ayurveda in Switzerland is its recognition in post-graduate training for physicians and its reimbursement by compulsory health insurances. Currently Switzerland is already training Ayurveda therapists and practitioners in Ayurveda Medicine for two distinct government recognised health professions that are reimbursed by the complementary insurances.

International Seminar on 'Ayurveda Oncology'

Anveekshiki 2017 is the seminar series conducted by Pankajakasthuri Ayurveda Medical College and PG Centre, Kattakada, Trivandrum, for the promotion of Ayurveda since 2007. This is a three- day international seminar on 'Ayurveda Oncology' to be held during 7th, 8th and 9th December 2017 followed by a Post- Seminar One- day Workshop on Dec 10

Eminent speakers, both international and national, are invited to this seminar to share their expertise and views on the subject so that the suffering population is benefited. Cancer has seen a steep rise in the past few decades and Ayurveda with its unique principles is trying to contribute to oncocare. The focal theme, 'Ayurveda Oncology,' was selected as we expect a determined approach among Ayurveda physicians practising across the globe to start speciality Ayurveda Oncology units equipped with a protocol for early diagnosis of cancer, fast and effective management, reintegrate the cancer survivors back to the society. Anveekshiki is a seminar series conducted by Pankajakasthuri Ayurveda Medical College & PG Center for the promotion of Ayurveda since 2007.





Hijama



Back pain



Knee pain



Rejuvenation



Stroke Rehabilitation



Obesity

AyurVaidYa
Authentic Ayurveda

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Ayurveda Students set world record in Nasya Panchakarma



JAIPUR: Ayurveda students from across the country have set a new Guinness World Record for the maximum number of people receiving 'nasya panchakarma' treatment simultaneously at the 1st Rashtriya Ayurved Yuva Mahotsav, organised by the National Ayurveda Student Youth Association (NASYA) in association with the Department of AYUSH, on Friday.

The event was hosted by the National Institute of Ayurveda (NIA) in Jaipur. The record was set in eight minutes.

According to NIA director, Dr Sanjeev Sharma, 733 ayurveda students took part in the activity, thus gaining a place in the Guinness World Records. For the event, a huge tent was put up at NIA for these students to receive 'nasya panchakarma' treatment simultaneously.

In this method of treatment, a patient receives medicines or herbs through the nose. 'Nasya' is mainly done for diseases related to the head. It also helps in treating health-related problems of ear, throat and nose, including allergic rhinitis, migraine, pharyngitis and hair fall. It is also beneficial for maintaining healthy eyesight. A patient receives herbs through the nose in 'nasya karma', said, Dr C R Yadav, spokesperson, NIA.

The organiser of the event, Dr Gopesh Mangal, said that they had been preparing for it for over a month.

Amazon to sell Dabur products online

Dabur India Ltd, health supplements and personal care company, will start selling its products in the US, Canada and Mexico on Amazon's global marketplace this quarter, the two companies said.

Dabur India will initially sell 30 of its products, including Vatika hair oil, Meswak toothpaste and Chyawanprash, through the Amazon Global Selling programme, and add 80 more products next quarter, Krishan Kumar Chutani, executive director (consumer care business), Dabur India, said. The firm now gets about 30% of its revenue from global markets.

Amazon, which launched its Global Selling programme in May 2015, has been pushing it to Indian brands in the past few quarters. The programme has 26,000 Indian sellers who have listed about 70 million products for Amazon's global marketplaces.

Dabur products are already available on Amazon's India marketplace.

The alliance with Dabur is part of Amazon's plan to cater

to increasing demand for natural, herbal and ayurvedic products in countries like the US. "The alliance will help Dabur expand internationally as they increase their reach and further penetrate into Amazon's global marketplaces," said Gopal Pillai, director and general manager, seller services, Amazon India.

Dabur also said it will create an ayurvedic marketplace online with Amazon India that will house all ayurvedic brands and products available in India.



Frost & Sullivan honors Madhavbaug Cardiac Care Clinics & Hospitals

Madhavbaug Cardiac Care Clinics & Hospitals was named 'India Ayurveda Cardiac Service Provider Company of the Year' at the 2017 Frost & Sullivan India Best Practices Awards Banquet held on October 5th at ITC Maratha in Mumbai.

Madhavbaug is known to offer complete cardiac care services through a multidisciplinary approach, which combines modern diagnostics with advanced Ayurveda, diet and lifestyle, skilled physiotherapy and yoga. Madhavbaug's focus on researching, innovating and implementing heart remedies and extending preventive strategies to control risks involved such as diabetes, hypertension, stress and obesity are some factors which have contributed to its leading position in India. The company has developed and copyrighted a unique ayurvedic procedure named - "Sampurna Hriday Shuddhikaran (SHS)", which is a combination of modern diagnosis and the traditional Indian medical science of Ayurveda. This procedure helps chronic heart failure patients to increase their VO2 to an optimum level, thus reducing the risk of mortality. It also eliminates the need for patients to undergo critical procedures such as angioplasty or bypass surgery.



Dr. Rohit Madhav Sane, MD & CEO, Madhavbaug receiving Frost & Sullivan's 2017 "India Ayurveda Cardiac Service Provider Company of the Year" Award from Mr. Nakul Subramanyam, Head of Corporate Real Estate Management, Morgan Stanley, India, in the presence of Mr. Y.S. Shashidhar, Managing Director & Partner, Frost & Sullivan - Middle East, North Africa & South Asia

Frost & Sullivan Awards recognize companies across regional and global markets for outstanding achievement and performance in a range of regional and global markets for superior leadership, technological innovation, customer service, strategic product development, etc.

Coimbatore AVP to globalise Ayurveda research and education



Policies are being formulated by international scientists and experts at the Coimbatore AryaVaidya Pharmacy and Research Foundation to globalise and standardise Ayurveda research and education. According to P R Krishnakumar, who heads AVP group of institutions, the outcome of the meeting would be given to the government for further developments.

It is understood that the group had been leading important research and education activities in Ayurveda in India and abroad for over seven decades. He added that Ayurveda is one of the traditional medical systems with written manuscripts and documents. AVP has also been involved with National Institutes of Health (NIH), USA for scientific evaluation of Ayurveda.

"The institute's MoU with Latvia University facilitated implementation of a short-term course there, and helped in establishment of clinics in Latvia, Sweden, Turkey, Hungary, Slovenia, Estonia, Germany, Bulgaria and Serbia" Dr Ktishnakumar said.

AVP group has already established medical facilities in Malaysia and Singapore.

Ayurveda in Australia: Poised for Progress



Ayurveda is a centuries old health care science that is gaining prominence in today's fast-paced stressful lives. It is an answer to many of the lifestyle disorders faced by today's generation.

Considering the success and reputation of this health science, people outside India seem to want to follow its diet plans and lifestyle patterns. The Australasian Institute of Ayurvedic Studies (AIAS) is one such organizations that was begun to cater to these needs of foreigners. This is one of the leading Registered Training Organizations

(RTO's) established in Australia and New Zealand offering government approved courses in Ayurveda for the last 15 years. The college was established by Dr. S Ajit (BAMS), a qualified Ayurvedic Doctor from India, who has 38 years of clinical and teaching experience.

The institute offers two courses in Australia:- 1) Diploma in Ayurvedic Lifestyle Consultation (18 months) and Advanced Diploma in Ayurveda (3 years).

It also offers two courses in New Zealand:- 1) New Zealand Diploma in Ayurvedic Health Management, 2) New Zealand Diploma in Ayurvedic Health Management.

AIAS courses are also CRICOS approved in Australia, meaning international students are eligible to enrol and complete these courses with an international student visa.

The programmes offered in these institutes are designed for students wishing to integrate training in Ayurveda into their personal and professional lives. The courses also provide students with an understanding of the fundamental principles and practices of Ayurveda. Here, the students receive the clinical training necessary to become successful practitioners.

In the last 15 years AIAS has produced more than 200 ayurvedic graduates at various levels and many of them are full time as successful practitioners.



Prince Charles' wife Camilla in Bangalore for holistic healing

Prince Charles' wife, Camilla Parker-Bowles, Duchess of Cornwall, has had a week-long successful holistic healing session in Bangalore.

The Duchess of Cornwall had checked into Dr Issac Mathai's Soukya Holistic Health Centre in Whitefield, Bangalore, for the holistic treatment. Camilla underwent several ayurveda and naturopathy procedures like yoga, mud therapy and hydro-therapy at Soukya and was on a South Indian vegetarian organic diet there.

Her Royal Highness was treated to fresh soups and low-fat, low-oil ovo-vegetarian cuisine specially designed by Dr. Suja Issac, The Co-Founder of SOUKYA. All vegetables and fruits are grown organically on SOUKYA's 30 acre farm.

The Duchess also visited the new SOUKYA Trinity Chapel in the SOUKYA Campus. To commemorate her stay in SOUKYA she lit a lamp, rang the Church bells and planted a Plumeria (temple plant) in the chapel campus.

After undergoing the treatment she has flown to Singapore and will return to India again by November 8, accompanied by Prince Charles.

On their return, they will hold talks with Prime Minister Narendra Modi on the different AYUSH models of treatment.

This will be a part of the cooperation extended by the British government to the Union AYUSH Ministry.



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Black Plums

Super fruit for Diabetics

It has amazing medicinal qualities; it is good for the liver, intestines and has the ability to convert starch into energy. Thus, this black beauty is a well-known remedy for those suffering from diabetes. It is known to keep a check on urination which is a common problem among diabetics. Known as sugar-less chocolate it reduces stress levels, especially the stress and strain on the joints and feet.

Diabetics are advised to eat more of this fruit during summer to keep blood sugar levels in check, because of the fruit's low glycemic index. The extract of bark, seeds, and leaves too are beneficial in the treatment of diabetes.

The decoction of the bark and powdered seed is good for treating diabetes. The extract of the bark, seeds and leaves are good in maintaining decreased level of sugar in urine (glycouria). The seeds of this fruit also have hypoglycemic effects.



The powder of these seeds can be taken as an adjuvant both for type II diabetes, either insulin dependent or non-insulin dependent. The regular intake of this fruit prevents or postpones the onset of diabetes. The real benefit is at the stage of IFG (Impaired fasting glucose) which can be well-controlled with this fruit, both with fruit as well as the seed powder. Regulation of IFG prevents the early onset of diabetes and further conditions. Each herb has its own mode of action in diabetes, at various stages. The cumulative and rational combination of these herbs certainly would help for safe diabetes control and prevention.

Plums are an important part of weight management diet. A cup of pitted plums has about 100 calories, more than 2 grams of fibre and almost as much potassium as in banana.

Other curative properties of this fruit are that it is known to relieve stomach pain, it is carminative, anti-scorbutic

and diuretic. The nutrients present in this fruit also help to cure digestive disorders like flatulence, bowel spasm, stomach disorders and dysentery. The juice of this fruit also helps to overcome the problem of female sterility.

Black Plum has adequate amount of iron and vitamin C. The presence of iron in the black plum is good to increase the haemoglobin count. The fruit's iron content acts as blood purifying agent. Since it is the medium of purifying your blood, it is good for maintaining skin texture and beauty. People suffering from Anaemia and Jaundice should eat Black Plums because of its high iron content.

Also, it is important to note that one should not eat more than 2 average-sized plums in one sitting to balance the high level of natural sugar in the fruit.

AHT Desk

Black Plum – Precautions and side effects

1. Road-side plums should be avoided as it may be contaminated with lead and heavy metals.
2. Pregnant as well as breast-feeding mother should avoid this fruit.
3. Since this fruit lowers blood sugar; one should not eat it before and after two weeks of surgery.
4. Eating this fruit on empty stomach should be avoided.
5. Intake of milk should be avoided after eating this fruit.
6. Excessive eating of this fruit should be avoided as it can lead to body ache and fever. Excessive eating is also not good for throat and chest.
7. The fruit also enhances Vata dosha, so people with high Vata should avoid it.



Indoor plants that purify air around you

Indoor plants provide not just aesthetics and a face- lift to your living space but these plants are known to make your home comfortable, far more breathable and luxurious too. Apart from the beauty it provides, these leafy friends are powerful filters that purify the air around us. If anyone in your family has allergies, smokes or just wants to breathe fresher, cleaner air at home, read on about some of these plants. Also, understand which specific pollutant each one of these indoor beauties targets and removes.

Palms



The palm family of plants, also known as Arecaceae or Palmae, is extremely popular and it's easy to see why. These hardy houseplants are easy to grow and perfect for lifting people's spirits and distracting them from otherwise drab surroundings. They are also known to be natural air purifiers. Palms specifically target and remove formaldehyde, benzene, and carbon monoxide (which is especially helpful if someone in your household smokes cigarettes).



Peace Lilies



The peace lily, a.k.a. *spathiphyllum*, is an ideal plant to have in your home if you love flowers but don't want to buy bouquets that die after a few days. *Spathiphyllum* thrives in the shade in temperatures below 55 degrees F and removes harmful toxins that can cause you several illnesses.

Ferns



These have a reputation for being a bit mundane but most people don't realise that they're actually fascinating plants that have survived since prehistoric times! They're favoured for their soft, feathery leaves, and it's those same large fronds that help rid the air of

pollutants like toluene and xylene, which are found in many paints, nail polishes, and glues.

Schefflera



Schefflera plants are easily recognisable because they have glossy, sturdy-looking oval leaves that almost look unreal because of their waxy shine. They're really hardy and long-lasting so they make great investment plants as long as you keep the leaves dust-free and wipe them down once in a while. In addition to looking great, they're also known to soak up nasty toxins like benzene, formaldehyde, and toluene, so like palms, they're good for households where there's a smoker.

Anthuriums

Anthuriums make lovely gifts because of their exotic-looking blooms, but they ain't just a pretty face! Their large,



dark leaves suck up ammonia, formaldehyde, toluene and xylene, so they're a thoughtful present for a workplace (especially around copiers, printers, or adhesives).

Pothos



Pothos is characterised by its golden, heart-shaped leaves and is extremely popular in America and European countries. It's a hardy plant that can survive in lower light and colder temperatures and is great for offices and homes since it rids the air of carbon monoxide and formaldehyde.

Source:-<http://inhabitat.com>

Integrative practice of Yoga in Ayurveda



*Ayurveda and Yoga are ancient sciences having great popularity in modern era. Both have a common philosophical platform. Both sciences serve the humanity for the same purpose at different dimensions. Here, **Dr. Dilip**, discusses how both these sciences are interlinked and how the two are essential for human development.*

Ayurveda has recognized Yoga as the preventive and curative modality which can complement it in managing stress. Yoga is a practical science which can teach us how to control the mind and emotions. Ayurveda recognizes Yoga as its psychotherapy. Yoga helps to minimize rajas and tamas that cause psychological

and psychosomatic diseases by uplifting the satva that ensures mental health. Jnana (knowledge), Vijnana (analytical knowledge), Dhairya (Courage for sensory control) Smriti (memory) and Samadhi (Meditation) are the key approaches in Satvavajaya treatment to resolve psychological problems. They are closely related to

jnana yoga and raja yoga practices.

Similarly, hathayoga works as an effective practice to provide adequate exercise and to expand the awareness of the body. Ayurveda makes the body conducive to practice mind control. Yoga prepares the mind to transcend to the higher state of being. Hence, ancient seers considered

both Ayurveda and Yoga as integral parts of human development.

VATA AND PRANA

The description of vata of Ayurveda and the prana of Yoga gives an impression that both are same. Both vata and prana have same classification viz., prana, udana, samana, vyana and apana. Yoga approaches human being from the

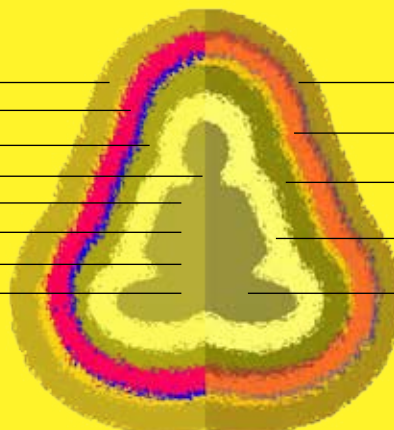


AYURVEDA

Soul
Mind
Sense faculties
Vata
Pitta
Kapha
Tissues
Bio-wastes

YOGA

Anandamayakosha
Vijnanamayakosha
Manomayakosha
Pranamayakosha
Annamayakosha





dimension of consciousness, whereas Ayurveda perceive from the dimension of gross body. Hence prana has more subtle features than Vata.

Ayurveda deals with the imbalance of vata from more gross level with oleation, sudation and purification. In Yoga, pranayama is the major tool to regulate prana. Certain practices in asanas are also useful in facilitating the flow of prana through its channels. Vata controls all functions of the body. An excessive flow of Vata provokes hyperactivity and diminished flow causes hypoactivity. Tremor and epilepsy, spasm, hypertension and tachycardia are examples of hyperactivity. Paralysis, dystonia, lethargy and bradycardia are examples of hypoactivity. A judicious application of yoga practices like pranayama and asana have significant role in prevention and cure of many ailments due to the imbalance of vata.

YOGA PRACTICES FOR VATA

1. *Sookshma vyayama:*

This is a set of exercises developed on principles of yogic practices like mudra and bandha. The term sookshma means subtle and vyayama means exercise. Hence this exercise

intends to correct the subtle prana or vata. In practice, it is a set of asanas to mobilize small and big joints. Slow and rhythmic movements with subtle awareness relieve the blockage of prana movements through the joints. Sookshma vyayama prevents degenerative changes and arthritic pain of joints.

2. *Yoga breathing practices:*

This is a set of breath facilitating exercise that is stretching different respiratory muscles and lobes of lungs. Through this practice muscle spasm releases and bronchial muscles dilate. Therefore oxygen consumption increases. This helps to regulate quality and quantity of air element which is a component of vata. Yoga breathing practices function as a preparatory practice for pranayama. During the practice, blockages of flow of vata at gross level get relieved, to facilitate subtler pranayama practices easier.

3. **Pranayama:** Breathing exercise improves the quality of gross aspect of vata, pranayama improves subtle aspect of vata. Difference between breathing practice and pranayama is that in pranayama consciousness descends to the energy layer (pranamaya kosha) whereas, in breathing exercise,



consciousness is at physical layer (annamayakosha). It is very important to regulate vata flow in an optimal level, to prevent hyperactivity and hypo activity.

a. Nadisuddhi pranayama:- While breathing through alternative nostrils deeply and rhythmically, flow of prana balances in the left (chandra) and right (surya) prana channels.

b. Ujjayi pranayama:- In this pranayama during inhalation trachea is partially constricted by locking the chin on the chest to make a whistling sound. This practice provides better voluntary control of the bronchial muscles. This ensures unobstructed flow of air in to and out of the body. This is quite important for the proper function of vata.

c. Bhramari pranayama:- Bhramari is performed by placing the folded tongue on the upper palate and by creating a soft sound of bee while exhaling. This practice generates lot of resonance inside the head which stimulates sensory nerves which in turn causes an expansion of a 3-dimensional awareness. This improves the sense clarity which is a responsibility of vata.



Ardhakati chakrasana



Ardhachakrasana



Padahasthasana



Trikonasana



Padmasana



Pawanmuktasana



Gomukhasana



Savasana

4. Asana:

People of vata constitution should perform asana slowly and calmly. Same is the situation with vata aggravated conditions. The purpose should be stretching of each and every muscle, vessels and release of vata blockage. Each asana should be practiced statically with an extended stay at the final position. Dynamic practices and jerking movements should be avoided. The following postures release spasms of the trunk and pelvic region to facilitate the free flow of vata.

PITTA

Pitta and kapha cannot function, if vata is not supporting. Vata plays a role of carrier and controller of pitta and kapha. Hence balancing of vata helps the functional correction of pitta and kapha too. The functions of pitta can be modified through yogasana practice. Yogasana promotes all metabolic functions which involve the digestive fire (jadharni), tissue fire (dhatvagni) and Elemental fire (bhutvagni).

1. Pranyama:

a. Chandranuloma Pranayama:- Left nostril represents chandranadi (moon channel). Breathing through left nostril increases cooling effect in the body. Slow and deep respiration through left nostril helps to calm down the aggravated pitta.



b. Sitali Pranayama:- In sitali, air is sucked in through folded tongue (beak shaped) and exhaled through the nostril. As cool air enters person experiences a cooling effect internally.

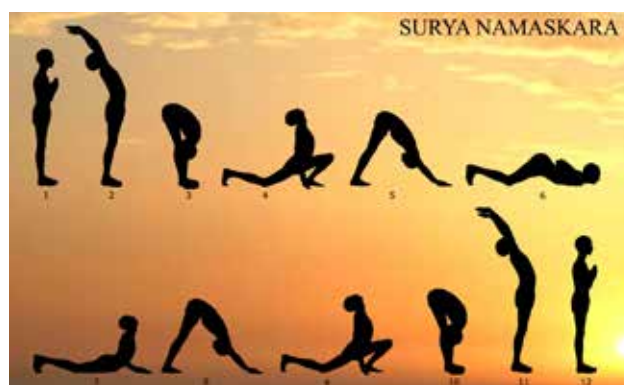
c. Sitkari Pranayama:- Sitkari is almost similar to that of sitali. Here tongue is fixed behind the clinched teeth and air is inhaled through the teeth. Both sitali and sitkari is recommended to be practiced during summer.

2. Asana:

Asanas should be performed with moderate speed and strength. Practice should limit just within sweat generation.

KAPHA

In similar lines with purification (panchakarma) in Ayurveda, Hathayoga also suggests purification (shatkriya) techniques. But in yoga, the main goal of purification is cleansing of channels, thereby eliminating excess kapha and fat. This facilitates uninterrupted flow of prana. This can be ensured during pranayama. Kapalabhati, vamanadhauti,



Asana (Dynamic)





Dhanurasana



Sethubandhasana



salabhasana

vasti, neti and tradaka eliminate excess kapha from the body. All the dynamic yogasanas including suryanamaskara alleviate excess kapha from channels. All asanas are recommended to be performed faster and repeatedly.

Pranayama

Suryanuloma: In contrast to chandranadi, right nostril represents suryanadi (sun channel). Breathing through surya nadi increases hotness in the body that reduces kapha.

Bhastrika: This active and deep respiration opens up minute respiratory channels. This helps to expel excessive Kapha and eliminates depressive moods.

LOOSENING AND DYNAMIC YOGA EXERCISES

Kapalabhati:- Repeated and rapid exhalation with flapping of abdomen cleanses respiratory channels and expectorate accumulated phlegm from lungs.

Vamanadhauti:- Vamanadhauti is a cleansing procedure in Yoga. The practitioner should drink stomach full of salted lukewarm water. Then vomiting is induced by stimulating the throat mechanically. This helps to cleanse the excess kapha from the stomach and respiratory tract.

Neti :- Neti is a cleansing procedure for the upper respiratory tract with the help of a pot with a nozzle. Approximately 500 ml of lukewarm salt water is taken in

the pot and pour the water through one nostril and allow to flow through the other. Same is repeated in the opposite nostril. This procedure clears the excess kapha from the upper respiratory tract and sinuses.

Ayurveda and Yoga proclaims that Samadhi is the state of absolute health. In Sanskrit term for health is swastha, means soul is in its own place. When soul is been dragged by sense faculties to sensory objects tissues loose there integrity and behave disharmoniously. Ayurveda considers this state as aswastha or ill-health. Samadhi is a practice to bring back the soul to its place through meditation.



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Yoga Can Control Diabetes

*The developed and developing nations across the globe are constantly facing various health issues. Most of the health issues are lifestyle related and are generally, the non-communicable diseases such as Hypertension, Cancer, Diabetes, Cardio Vascular diseases, Bronchitis etc. The number of people being affected by these diseases seems to be increasing day by day and this trend is posing a threat to the exchequer of the nation. In this article, **Dr. H R Nagendra**, points out how yoga can help control and manage diabetes.*

The World Health Organization has declared diabetes as a global epidemic and it has also established that during the last two decades, there is an exponential increase in numbers of persons suffering from diabetes. It is estimated that more than 230 millions suffer from diabetes today. By 2030, India is likely to be declared as the diabetic capital of the world.

The science of yoga is an ancient one. It is a rich heritage of our Indian culture. Ancient books on Indian culture mentions the importance of Yoga in the treatment of diseases and preservation of health in normal individuals. Today, it has also become the subject of modern scientific evaluation. Apart from its spiritual philosophy, Yoga has been utilised as

a therapeutic tool to achieve positive health and cure diseases. Interest has been evinced in this direction by many workers and studies on the effect of Yoga on hypertension, diabetes, asthma, obesity and other common ailments have been carried out. Studies have been carried out to evaluate the effect of Yoga on diabetes, by practicing Suryanamaskara, Pranayama, Meditation with individually customised asanas.

The diagnosis of diabetes has been established. A detailed clinical examination has been carried out and recorded. Patients with complications like retinopathy, nephropathies were not included in the study. Extended advice on diet, those on treatment were advised to continue on the same drugs. New patients were not prescribed

any drugs. Clinical evaluation was done at periodic intervals and the tests were repeated regularly as per the protocol. Minor modifications by way of additional investigations and changes in frequency of investigations were done. Studies in normal healthy subjects were carried out to assess the effect of yogic practices on biochemical and hormonal parameters, exercise tolerance and on the performance of athletes. Studies were also carried out in the obese and diabetics with hypertension. In diabetics, the effect of individual Yogic practices was assessed and useful asanas (Yoga protocol for Diabetes) were identified. The whole Yoga session was designed to be completed in a 45 minute session. The majority of those who practiced the Yoga asana developed a sense of well



being within 7 to 10 days and showed a significant fall in fasting and post-prandial blood glucose values.

The ancient Indian physicians had a sound knowledge of diabetes. They described the clinical features and complications of diabetes vividly. Both Sushruta and Charaka emphasised the importance of diet and exercise in the management of diabetes. They categorised diabetes into 2 groups the obese and the lean and prescribed strenuous exercises for the obese diabetics.

Diabetes Mellitus is a metabolic disorder of variation in sugar levels due to varied secretion of insulin. Type-I and Type-II are the two types of diabetes. Type-I is insulin dependent and Type-II are non insulin

dependent. Type-II diabetes account for 75-80% of the diabetes. Insulin assays were done in type 2 diabetic patients. There was normalisation of the /IG ratios, as selected asanas which could be performed by subjects of all age groups, for assessing their effectiveness. In order to assess the effect of individual asanas, patients were randomly allotted to different groups and they performed yogic practices of that group for 45 minutes each day followed by relaxation practices i.e. Shavasana and Makrasana and their effects on blood sugar both fasting and postprandial. Effect of Yogic Practices on Body Composition In normal, healthy volunteers the skin fold thickness was significantly reduced with an increase in the lean body mass, without any significant





change in the weight of the individuals. A small group of patients with Type 2 diabetes were studied for a period of 6 months. All these patients developed a sense of well being and showed a significant fall in the fasting and post-prandial blood sugar values with smooth control of blood sugar and significant fall in the glycosylated hemoglobin and the drug requirements.

The mechanism involved could be either correction of insulin resistance alone or additional improvement in beta cell function. Further, studies are required to unravel this. Effect of Yogic Practices on Elderly Type 2 Diabetics Study in elderly diabetics aged more than 60 years with a mean age of 66 years were followed up for few years. They achieved good glycaemic control. No long term complications of diabetes were encountered in them. Studies on Lean Diabetics A subset of lean diabetics with a BMI of less than 18 were studied. There was improvement in their glycaemic control with reduction in body fat content and improvement in lean body mass. There was a reduction in their cholesterol triglyceride, LDL and free fatty acid levels and an increase in the HDL levels.

We carried out well designed studies in normal individuals and those with diabetes to assess the role of yogic practices on glycaemic control, insulin kinetics, body composition exercise tolerance and various comorbidities like hypertension and dyslipidemia. These studies were both

short term and long term. These studies have confirmed the useful role of yoga in the control of diabetes mellitus. Fasting and postprandial blood glucose levels came down significantly. Good glycaemic status can be maintained for long periods of time. There was a lowering of drug requirement and the incidence of acute complications like infection and ketosis was significantly reduced. There were significant changes in the insulin kinetics and those of counter-regulatory hormones like cortisol. There was a decrease in free fatty acids. There was an increase in lean body mass and decrease in body fat percentage. The number of insulin receptors was also increased. There was an improvement in insulin sensitivity and decline in insulin resistance. All these suggest that yoga practice have a role in prevention of diabetes and many other non communicable diseases.



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Yoga and Ayurveda

The strong, Indispensable bond



Ayurveda and yoga are two separate branches of knowledge and practice. The prime aim of yoga is to teach one to take control over the manas (mind) and to develop a mental make of detachment so that enlightenment can be achieved. Ayurveda on the other hand, trains one to live a healthy, happy and virtuous worldly life. But there are many things in common. Both of them speak about virtuous and healthy living. Here, Prof. Vaidya Prasad describes about the strong and inseparable bond between Ayurveda and Yoga

“Salutations are due to Sage Pathanjali who sanctified the mental, spoken and the physical planes of existence by virtue of Yoga, Vyakarana and Ayurveda respectively”

The quoted lines show a metaphorical representation of the interrelatedness of the three

streams of knowledge. They look quite different. But the bond between them is so strong and indispensable. The three planes of existence mentioned above- mental, spoken and physical - are the basic functional planes of a human being.

Astonishingly, one does not have a fourth plane of action. It is believed that Sage Pathanjali developed these three streams of wisdom to bring purity to their functional planes. For achieving this sacred goal, he incarnated in three different forms: as Sage Pathanjali to develop Yoga, as Sage Panini to develop Vyakarana and as Sage Charaka to develop Ayurveda. This may be an allegory of minimal, if not nil historical significance. But the message depicted in it is highly motivating. It states that the mental spoken and physical planes of action should be pure and one should follow the principles and practices of Yoga, Vyakarana and Ayurveda respectively in order to achieve this goal. We may have an avian view into the importance of this relationship.

In Ayurveda, the major term of reference is ayu: (or ayus). Ours is defined as the complementary and an indispensable union between body (sierra), mind (satwa) and the spirit (atma). This combination shows the entirety of a human being. Of these three, atma is considered as the most decisive element as far as the very existence is considered. It is very distinct in its presence, but highly inert in its action. It may be considered as a point of neutrality by nature. When connected with the gadgets of manas, it gains the sense of



self. Manas is the trickiest one among all these three. It is the principle that contributes the sense of ego. The Atma-Manas duo may be together designated as ‘consciousness’. Sareera is the platform that accommodates the Atma-Manas complement. It is made out of and maintained by the seven dhatus (primary pool of materials). Sareera (body) without consciousness is inanimate.

Manas is the connecting link between the external world and the Atma. That way, it may be understood as the tool of Atma. It perceives and translates the inputs from outside and prepares an appraisal about them. This is like preparing a note of appreciation to the boss by a smart subordinate about an incident in a company. The decision on further action will always be based on this note.

Sareera and manas are the two sites of manifestation of health as well as disease. As mentioned earlier, they are so close in their operations and share their states of wellness

as well illness between them. This observation is very important. This is the plane on which one defines the concept of holistic health. When an individual reports that he/she is ill, a diligent Vaidya should explore further and see if the illness is found in the sareera or manas. A disease, which is presented as a physical entity, may be a long-term sequel of a mental disturbance like depression, fear or anxiety. Similarly, a mental disturbance diagnosed as depression or anxiety may be secondary due to a long-lasting skin ailment.

An understanding of the disease with its physical background is comparatively an easy task. Subjective expertise added on with technological back up is a foolproof tool here. Even though it looks simple and straight forward, it does not succeed many times in practice. The reason is simple; the physical plane, explains only one half of the problem. The mental half is left untouched. So every healer who is keen about understanding a clinical situation properly and completely

should try to explore into it with a holistic perspective. An expert training in the dissection halls of the medical school may give a Vaidya a chance to understand a disease from the physical plane. But a similar strategy does not work with the mental plane. Mind cannot be dissected over a table under a focus light. It needs training in a different art. And Yoga tells us how to understand manas and how to take control over its actions. That way, Yoga becomes an integral part of the holistic understanding of health as well as disease.

Manas is like a monkey. It cannot focus on any act for long. Instead, it jumps from one branch to the other and then to a third in no time; and keeps on doing this repeatedly. Yoga is a branch of knowledge that deals with manas and its control. Philosophically, it has close relation with another branch called Sankhya. Yoga gives emphasis on maintaining a balanced state of manas. The motto of Yoga is clear; everything should be 'samyak' (balanced). A balanced state of manas is essential to make the consciousness on track. This is to be achieved by creating a balance between the three inherent egos named Satwa, Rajas and Tamas. Rajas and Tamas, should be under the control of Satwa. This state will ensure a state of harmony within and between the manas and sareera. Even in the presence of powerful stimuli in terms of stress and strain, a balanced mind can keep things on track. The bodily activities will be set normally and the channels of operation of Ojas and Prana will be working brilliantly. This will help the individual to transcend the physical limits of existence and to achieve a level of bliss. This state equals to the state of Swasthya as envisaged by the Ayurveda.

Ayurveda talks about 'samyak yoga' of all faculties. Here 'samyak' means proper and 'yoga' means a balance. Everything should be in samyak

yoga. The philosophy of Ayurveda has explored deeply to understand the interconnectedness of sareera and manas in human existence, which we have discussed earlier. So the early authors of the system evolved a methodology, which provides a proper platform that accommodates the physical and mental planes well. It is an imaginary dimension of human existence. It may be called as the dosha dimension. Dosha means

something that encourages action. They came up with the tridosha theory. They postulated that when the doshas work properly, in 'samyak yoga', everything will be fine and the individual will enjoy health. So here the mental as well as the physical wellbeing is incorporated. There is Yoga in it.

To achieve this state of Yoga, one needs to have a balanced engagement



(samyak Yoga) with three principles: kala (time, in terms of climatic variations viz. hot, cold and rain), artha (the objects of sensory pleasures viz. smell, taste, form, touch and sound) and karma (the actions of manas, sareera and vak: mental, physical and spoken planes respectively). So there is Yoga again.

As far as the physical plane is concerned, the samyak Yoga of nidra

(sleep), anna (food), vyayama (exercise) and abrahmacharya (sexual discipline) are the tools of sustenance.

Bhagavat Gita tells us: Yoga is equity and reminds us that one cannot achieve the state of yoga without an equitable engagement of anna and nidra. And extends the outcome of such an equitable engagement to a higher plane by redefining yoga as the brilliance in the delivery of one's own

karma (duty).

Practice of Yoga demands a series of disciplines. It all starts from the level of a simple virtuous living and targets the level of achieving enlightenment. One intermediate step in this voyage is the practice of exercise to achieve bodily fitness, flexibility and awareness. They are postural stretching called asanas. The practice of asanas ensures the reach of the maximum in the physical plane and takes the practitioner to new heights of body-awareness. Similarly, another level of practice called pranayama stretches the breath to different levels of control and prompts the practitioner to take control over the movement of prana. They are only a part of Yoga. Good or bad, these days these two, asana and pranayama, have become the flagships of Yoga. These are not practiced or advised in Ayurveda. The reasons may be multiple which needs a separate chapter to elaborate.

Ayurveda and Yoga are two separate branches of knowledge and practice. The prime aim of Yoga is to teach one to take control over the manas and to develop a mental make of detachment so that enlightenment can be achieved. Ayurveda on the other hand, trains one to live a healthy, happy and virtuous worldly life. But there are many things in common. Both of them speak about virtuous and healthy living, compassion, love; and ultimately inculcates the principle of samyak yoga, balanced engagement with everything.



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Cleanse the body, mind and soul first to Know Thyself

Then you are the architect of yourself

Methodical postures, gymnastics, aerobics, vaulting and jumping are good for human beings for their physical well-being which provide add-on benefits to the mind and soul as well. Breath is the embodiment of life which, if manoeuvred well, would bestow further impetus to the otherwise sagging inhalation and exhalation, resulting in all-pervasive boost to blood circulation, energizing each and every organ.

By **O.J. George** (Consulting Editor)

Well, you have plenty of stuff on Yoga proper explained in detail by experts elsewhere in the magazine aimed at simple ways to loosen up, unwind and relax. There are ways to calm down and control yourself.

During the times of rishis, sages or sanyasins of yore, they used to live in the forests and concentrate on Tapas, going through ways of austerity and discipline. Their forms of concentrated chantings were capable of moving the mountains, domesticating wild animals and even motivating the Gods to listen to their supplications.

One need not venture out that far to find solace in the rigorous lives of such Yogis in the wilderness and

woods, for human beings can work out a schedule of relaxation, unwinding and loosening up the taut nerves in their own habitats, whether these are in rural, urban or mega metropolis .settings. For there are ample amenities guiding one to come to grips with ways to de-stress the pent-up faculties.

You may enjoy a peep into the intricacies of the .physical exercises involving twists and turns conjuring up a sort of magical spin or whirl with the body proper aimed at earning agility, dexterity and swiftness, all the same providing softness to the tissues, ligaments and joints. We have seen on television Yoga Guru Baba Ramdev performing intricate patterns of Yoga

asanas (Postures) , particularly his act of withdrawing his stomach inwards, in an act of deft, graceful and elegant movements.

These are all contributing to the physical well-being, ultimately leading to the enrichment of the spirit, mind and soul.

Yog or Yogam could be construed as fate, destiny or pre-destined matters that would come upon in one's lifetime on Earth. Some visionaries postulate that such fates or destinies descend down to the individual from past deeds or karma reflecting only a portion of the length of our earthly sojourn.





In fact, I chanced upon materials that explain that only twenty per cent of the pre-destined aspects materialize in our lives. Which means that there is tremendous potential to contribute to choice of destiny by our own deeds which may make or mar this-worldly prospects.

One can be kind or cruel in transactions with ourselves and with others altogether. The net result of our deeds on Earth visit us in proportion to the good or bad karma accrued by us during the comparatively fragile life span. That means some forces are revealing to us the axiom that You are the Architect of Your Life.

Great Greek thinkers like Plato, Socrates, Aristotle and Aeschylus had referred to the truism, “Know Thyself”. Therefore, before venturing out to set right obscure things, one

has to probe deep into our inner soul and confirm our understanding of ourselves.

I have read a piece elaborating that by domesticating the mind-machine one can resort to self-healing, acquiring immunity through auto suggestions.

That way one may be asking the brain, the heart, the lungs and various other organs to behave themselves naturally, without causing troubles to the body, which is only the vessel protecting the organs, to pull on with their normal lives. The fitness drive launched on the body proper would percolate down to levels of the mind, the spirit and the soul. That may be the secret of the sages practising austerities and discipline. In fact, they may be calling the shots for finding ways to transcend themselves to the nether world.

An idle mind is the Devil’s workshop, William Shakespeare had quoted in the play, ‘All Is Well that Ends Well’. Sages, though put up in forests as recluses never dared to be lazy in their minds, for they were always engaged in chantings, no evil thought would pass by their presence.

There is a story attributed to one of the saints, a passer-by asked him why he was doing jogging in the courtyard of his dwelling. The saint asked him what he was carrying in his hand. The fellow told him that it was his musical instrument, the violin. Immediately the saint asked him why its strings are left loosened. He said the strings have to be provided with rest, otherwise these would remain rigid and break out, ruining the strings, the bridge and bow of the passionate musical instrument. Then the saint told the



passer-by that he was also simply relaxing by jogging.

The lesson that should be learnt from this episode is that one should not go on working at a stretch, without loosening up, for perennial toils would result in break-downs.

Call it Yoga, meditation, chanting or music therapy, the body, the mind and the soul should be appeased, mollified and loosened up with acts of what can be described as imparting a healing touch.

Observing austerities for 41 days, the Ayyappa devotees of the Sabarimala hill-shrine, on reaching the pinnacle of their pilgrimage, are greeted with the words “Tatwamasi”, meaning ‘thou art that’, driving the point home that the ultimate reality is yourself. The body is the framework encapsulating mighty vital organs which should be titillated

with outpourings of compassion, grace and motivations to continue to pull on without any hitch, ensuring longevity as much as one hopes to survive, with tender caring, soft applications and physical meddling through various postures that are suitable to the end-users, meaning humanity.

The UN had scheduled June 21 every year as the International Yoga Day following the intervention of Indian Prime Minister Narendra Modi when he addressed the General Assembly in 2014.

Yoga is an invaluable gift of India's ancient tradition, which embodies unity of mind and body, thought and action, restraint and fulfillment; harmony between man and nature, a holistic approach to health and well-being. It is not about exercise but to discover the sense of oneness

with yourself, the world and the nature. By changing our lifestyle and creating consciousness, it can help in well being, the Prime Minister had observed in the UN General Assembly, following which the International Yoga Day was subsequently scheduled.

That speaks for itself about world attention being drawn to the importance of Yoga, its precepts and practice.

One thing should be emphasized about proliferation of Yoga, which should be pinpointed in all its purity. There should not be exhibition of Yoga in the capsule form, like Kathakali art form is often displayed in nutshell form to entertain visiting foreigners.

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YOGA

for Holistic Health

*Holistic health is the innate ability of the body to heal itself. Here, **Dr. Gopalakrishnan** details how this ancient art of healthcare can help to achieve this.*

The system of yoga is a simple natural programme involving five main principles: Proper exercise, proper breathing, proper relaxation, proper diet, positive thinking and meditation.

1. Proper exercise: Acts as a lubricating routine to the joints, muscles, ligaments, tenders and other parts of the body by increasing circulation and flexibility.
2. Proper breathing: Aids the body in connecting to its battery, the solar plexus, where tremendous potential energy is stored. When tapped through specific Yoga breathing techniques (pranayama) this energy is released for physical and mental rejuvenation.
3. Proper relaxation: Cools down the system, as does the radiator of a car. When the body and mind are continually over worked, their efficiency diminishes. Relaxation is nature's way of recharging the body.
4. Proper diet: Provides the correct fuel for the body. Optimum utilization of food, air, water and sunlight is essential.
5. Positive thinking and meditation: Puts you in control. The intellect is purified. The lower nature is brought under conscious control through steadiness and concentration of mind.



The term 'Yoga' has wonderful interpretations. "Samyogo yogamithyahurjeevatmaparamatmayo". Yoga is the union of a person's consciousness with the universal consciousness. Bhagavat Gita explains "Yoga: karmmsukausalam" Yoga makes the Sadhaka more effective Aadi yogi. Sree parasameswaran in Siva Samhitha says Yoga is the way to soothe the mind. "Mana: Prasamanopaya: Yoga ithyabhidheeyathe" The way to cool down the Sadhaka's mind. Maharishi Patanjali describes Yoga as the method to control the thought waves "yoga chithavrithi nirodha:

In fact, he says that 'Chitha' or mind, is the powerful tool to determine one's destiny. "Mano eva manushyanam Karanam bandhamoshayo : " It is said that, "we are what we think."

The human mind is like a vikatmarkada (wicked monkey). Controlling the mind is a Hercullian task. By practice, we can walk over the river, water, sit on the fire, we can even tame cruel animals like tigers and leopards and play with poisonous king cobras. All these we can do, but it is very difficult to be without thinking for a few minutes. In In Tamil, there is a famous paadal (song).

*Jalamel natakkalam, kanalmel irikkalam.
Venthanalil ratham vithanthu lokatheyum
Vedithu vittunnalam
Karadi venpuli rayayum kettalam
Oru sinku muthukumel keralam
Kancheviyeduthattalam
Chintheyadakkiyen chummayirikkinte
Thiramaruthuthejomayanantme*

The path of Yoga is the path towards better living and 'Moksha'. Moksha means freedom. Today, we live in a world where we are bound or tied emotionally. Only when we are free from all bandhanas can we be truly happy. The ultimate aim of Yoga is happiness.

Among the famous 'Shaddarsana' Yoga darsana is the most dominating darsana. Maharshi Patanjali in his 195 sutras describes what Yoga darsana stands for. Patanjali's Yoga darsanam is eight limbed; in another words, it is known as Ashtanga Yoga. The eight limbs are Yama, Niyama, Asana, Prana Yama, Prthyahara, Dharana, Dhyana, and Samadhi.



The first four are listed as 'Hatha Yoga' and the second part is "Raja Yoga'.

Bhakti Yoga, Njnana Yoga, Karma Yoga, Rajayoga, Mantra Yoga, Tantra Yoga, Laya Yoga etc. are different forms of yogic practice. Bhagavat Gita says that among all these, Raja Yoga is the most important.

"Thapaswibhyo dhikoyogi

Njanibhyopimathodhike

Karmibhyaschadiko yogi

Thasmadyogi bhavarjjuna :"

Patanjali in his book Yoga Sutras describes in detail all the eight limbs of Yoga. They are various forms of abstention from doing evil (Yama) the various observances (Niyamas) with posture (Asana) control of prana (pranayama) withdrawal of mind from sense objects (prathyahara) concentration (Dharana) meditation (Dhyana) and absorption in atma (samadhi)

1) Ahimsa, Sathya, Stheya Bhramacharya Parigrahayama:

Yama is the abstention from harming others, from falsehood, from theft, from incontinence and from greed.

2) Sauch as santhosha thapa :swadyayesvara pranidhana niniyama:

The niyama (observances) are purity, contentment, mortification, study and devotion of God

3) "Sthiram, Sukham, Asanam"

Posture (Asana) is to be seated in a position which is firm but relaxed.

4) "thasmin sathi, swasa praswa sayor Gathivicheda : pranayama":

After mastering posture, one must practice control of prana (pranayama) by stopping the motions of inhalation and exhalation.

5) Swvishyo samprayoge chitha Swroopan ukaraivendriya namprathyahara:

When the mind is withdrawn from sense objects, the sense organs also with draws itself from their respective objects and thus are said to initiate the mind. This is known as Prathyahara.

6) Desa Bandha chithsya dharana:

Concentration (dharana) is leading the mind within a centre of spiritual consciousness in the body, or fixing it on some divine form either within the body or outside it.

7) Thathra prathyay kathtana thadha yanam

Meditation (Dhyana) is unbroken flow of thought towards the object of concentration.

8) Thadevarthamathranir bhasam Swaroopa soonyamiva samadhi:

When in the meditation the true nature of the objects shine forth, not distorted by the mind of the perceiver, that is absorption (samadhi)

According to the definition of World Health Organization "Health is a State of complete physical, mental, social and spiritual well being, and not merely an absence of disease or infirmities. Yoga is the only holistic approach towards all round health. In these circumstances, the importance of Yoga is approved by WHO and June 21st is decided to celebrated as International Yoga day.



Dr. MR. GOPALAKRISHNAN

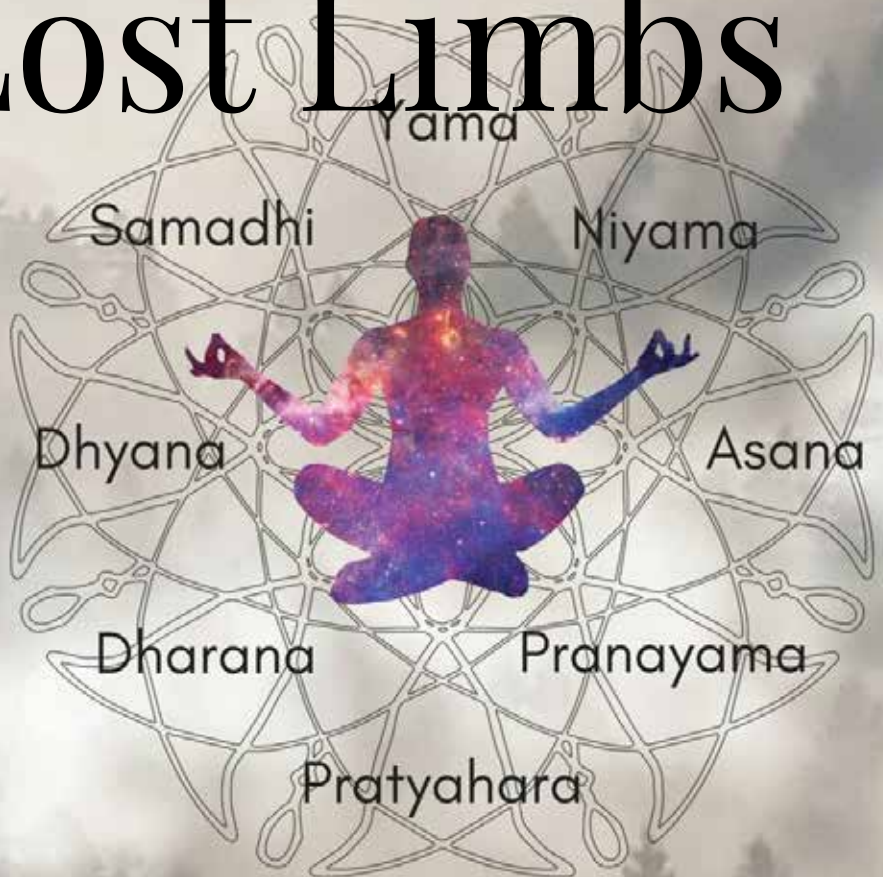
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Yoga The Lost Limbs



Eight Essential Limbs of Yoga in order

5 Yamas - The Don'ts for an Ethical Conduct

5 Niyamas - The Do's for Self-Discipline

Asana - Release of blocked physical energy

Pranayam - Utilizing Prana (manifested in the breath) or life force effectively

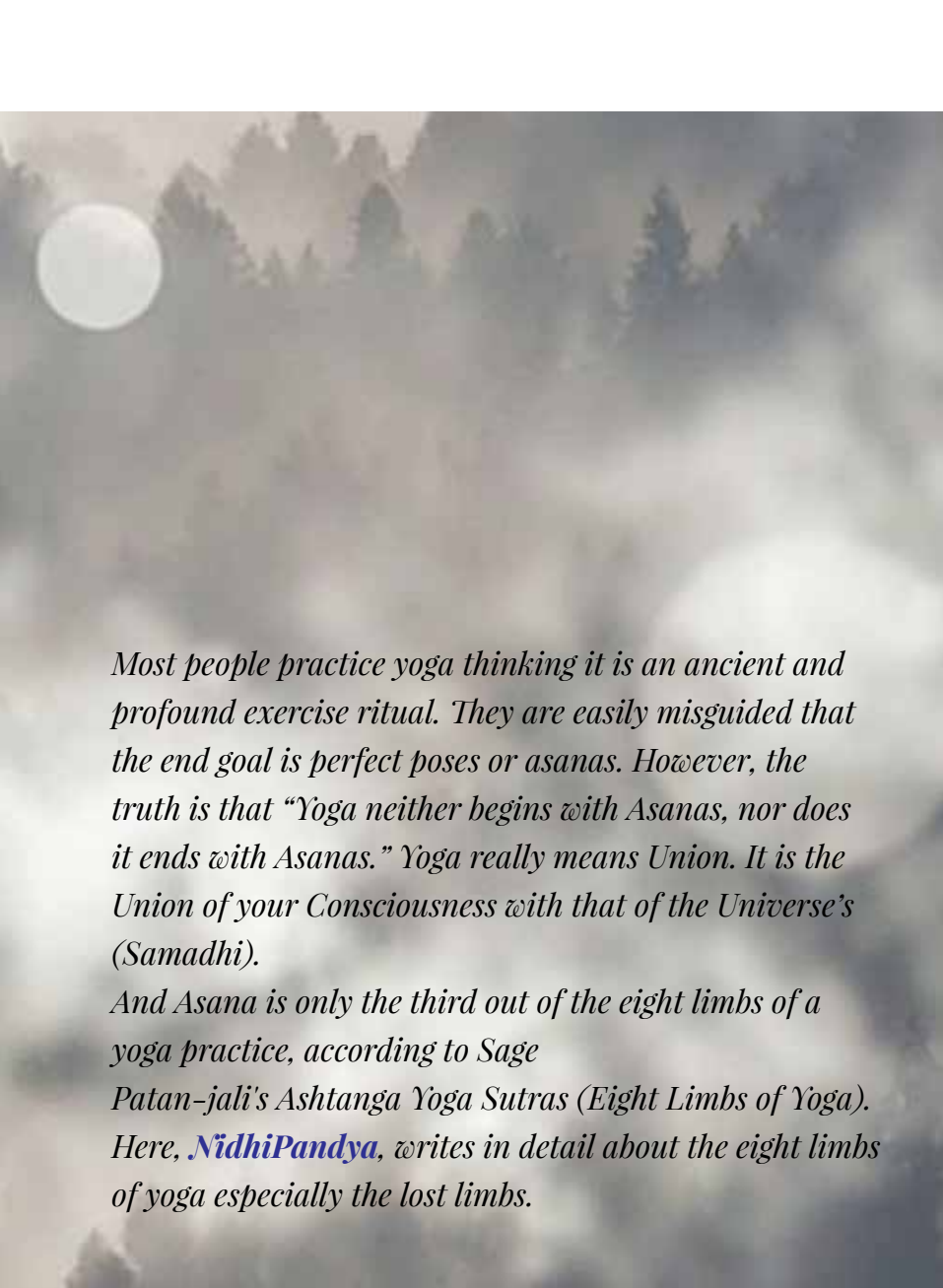
Pratyahara - Detachment from sense objects

Dharana - Concentration

Dhyana - Meditation

Samadhi - Self Realization

Yama to Samadhi is a step-by-step journey within an integrated system. Unfortunately, Yogis today explore any of the limbs between Asana and Samadhi in random order. They often



Most people practice yoga thinking it is an ancient and profound exercise ritual. They are easily misguided that the end goal is perfect poses or asanas. However, the truth is that “Yoga neither begins with Asanas, nor does it ends with Asanas.” Yoga really means Union. It is the Union of your Consciousness with that of the Universe’s (Samadhi).

*And Asana is only the third out of the eight limbs of a yoga practice, according to Sage Patan-jali’s Ashtanga Yoga Sutras (Eight Limbs of Yoga). Here, **NidhiPandya**, writes in detail about the eight limbs of yoga especially the lost limbs.*

neglect the first two limbs (Yama and Niyama) that are essential to secure and ground their practice. Back in the day, when yoga was taught in ashrams, these were mandatory vows that enabled the pupil to take his yoga practice beyond the mat and truly reach great heights. Else, the practice could prove to be not only futile, but also perilous.

What function do the 5 Yamas and 5 Niyamas serve?

Simply put, they provide the strong internal discipline that grounds you so that you can elevate safely. Yama and Niyama are like the roots of a tree, the tracks of a train or the foundation of a building. No structure can stand too long without a foundation. The practitioners and preachers of Kundalini made sure that the dangers of an improper or untimely Kundalini elevation were publicized. Even Buddhism lists its path at Sheel (Discipline), Samadhi and then Gyan.

The path of Yoga has the ability to release very subtle energies that need to be handled with great care else they can get trapped in unwanted places. The derailed energy of a Sattvic practice with a Rajasic/Tamasic lifestyle manifests itself sometimes as an inflated ego, increased judgement of others or anxiety and

depression. Occasionally, it also leads to spiritual gurus turning into sex offenders.

The Yamas and Niyamas allow us to tame our egos and keep our nervous system unperturbed. They are the insulation around the electricity (subtle energies) created so we protect ourselves from getting electrocuted. Just as every organization needs law and order to survive and thrive, so does the inner organization of our Being.

Yama and Niyama are that foundation, that insulation, that internal law and order.

Why are Yama and Niyama challenging?

Yama and Niyama do not provide instant gratification and may seem boring to us, given the general appetite of our generation for sensory indulgence. At the same time, they hold no commercial value for anyone for them to be marketed widely.

For the handful of those who read about the Yamas and Niyamas take them for their literal meaning and fail to look at them for their subtle implications. Asteya goes way beyond stealing material objects and Ahimsa way beyond physical non-violence.

We need to look at our Yamas and Niyamas with a fresh perspective, making them relevant and useful in our lives today. This article aims to offer ideas and a deeper meaning to the first two limbs.

The Five Yamas - The Don'ts for an Ethical Conduct

Ahimsa - Literal Meaning - Non violence towards any form of life.

Ahimsa has been taken too literally. How can Ahimsa mean only physical non violence when our physical existence in this form is so transient. Any abrasion towards another can mean Ahimsa. For example, sometimes holding strong judgement can feel very corrosive to the judged. Physical violence can heal but mental trauma can stay with a person for lifetimes. True Ahimsa requires us to ask -



Am I making anyone uncomfortable in my presence?

Are my words or actions altering another person's state of mind significantly?

Do I consider myself as supreme over others?

Do I directly/indirectly put others down?

Only when we strive to accept others for whatever point they are on their journey, can we truly practice Ahimsa.

Satya - Literal Meaning - Truth

Truth too, goes beyond just speaking the truth. It means being true to ourselves and respecting ourselves for who we really are.

Am I pretending to fit in?

Does the judgment of others scare me from being on my path?

Do I seek to constantly please others?

Do I refuse to acknowledge how I feel in certain situations?

We need to shed our layers and become fully comfortable in our own skin so that we can endure Satya. As we do this, the need to lie, pretend or deny will disappear and truth will emerge natu-rally.

Asteya - Literal Meaning - Not Stealing

Our law mostly ensures that stealing

material objects from others has its consequences. But steal-ing can have a more deep rooted meaning.

Do I take credit in places where its not due?

Do I get possessive about people in my life and desire to keep them for myself?

Do I steal my loved ones, of the right to be themselves?

Asteya means not trying to displace things from where they naturally belong. It involves having great faith in ones destiny and believing that whatever is ours, will eventually come to us.

Aparigraha - Non Possessiveness or Non Hoarding

This is a natural successor to Asteya. The fundamental principle behind both is that everything is transient and in motion. When we stop that motion by holding on to material objects, people and emotions, we block the natural flow of energies that are essential to spiritual growth.

Do I get possessive about people as well as my belongings easily?

Do I hold on to emotions longer than I should?

Do I lack faith in the arrangement of the universe?

Aparigraha is easy when we understand that our soul travels only with its karma. All our worldly pursuits will be burnt with our funeral pyre.

Brahmacharya - Literal meaning - Celibacy

Back in the day, Brahmacharya meant 'celibacy' for the sadhu and the student, while it meant 'restrained recreational sex' for the householder. However, our forms of recreation have evolved and grown, and we need to expand the definition of Brahmacharya to mean overall mindful consumption.

Do I exercise restraint on the amount of media/social media I consume?

Do I allow my taste buds to dictate what each of my meals are?

Are my sensory indulgences without checks and balances?

Even though Kama (sensory indulgence) is an important life goal, it needs to be balanced by Dharma (right pursuits). Brahmacharya does not mean suppressing natural urges, but it means mindful consumption.

The Five Niyamas - The Do's for Self-Discipline

Practising the Five Yamas really set you up for the Niyamas and they fall in place effortlessly. The pupil who practices the code of ethical conduct (Yamas) with integrity is ripe to move on to the next limb.

Tapas - Literal meaning - Practicing Austerity

The meaning of Tapas is to burn. Tapas is practiced to cultivate self control so that the yogi can strengthen his mind and not be lured by sense objects. Tapas does not have to mean staying hun-gry if that does not work for you. Tapas can start small and yet be effective.

Going on a Digital fast for a few hours or a day or more.

Observing noble silence/maun vrat

Giving up something you enjoy for a small period.

Anything that allows us to acknowledge our cravings and burn them, helping us emerge stronger counts as Tapas.

Santosh - Literal Meaning - Contentment

The Yamas, when followed well really help the yogi to sow the seeds for contentment. Knowing that our life is nothing but the manifestation of our karmas helps us to accept whatever comes our way. Cravings are bundled up energies, manifesting sometimes in physical pain and sometimes, in emotional discomfort.

Santosh can be enhanced by

Being grateful for human life every single day.

Looking at those whose life may be more challenging than ours and being able to feel truly com-passionate towards them.

Striving to neutralize any negative karma we may have created.

Finally, by constantly bringing ourselves into the present moment

Santosh isn't easy but when we realize that the only moment you have is this current one, it is possible to settle right into it without the thought of past or future. It is a state of mind devoid of threats, fear or anxiety.

Shauch - Literal Meaning - Cleanliness

Physical cleanliness is good but mental hygiene is even more important . It entails regularly free-ing ourselves of the mental grime we carry with us. This internal baggage really wears us down and prevents us from rising on our spiritual path. We need to check in with ourselves and ask questions like -

Do I hold resentment towards anybody or anything?

Can I forgive others and myself?

Can I acknowledge my fears and see where their root lies?

Are my reactions and beliefs aligned?

What are the triggers that make me act in ways that I regret later?

Keeping the Mana sheeta (calm), constantly freeing it of trapped energies of negative emotions provides for a clean environment for energies to flow and grow.

Svadhya - Literal Meaning - Self Study

Studying the scriptures and philosophies regularly helps to address our doubts as well as sharpen our understanding. That is one part of Svaydhay. The second part is our daily spiritual appraisal. This can be challenging but the following ideas can help

Writing down what the Yamas and Niyamas mean to us personally.

Reviewing challenges that make us waver from our chosen path and solving them.

Strengthening coping mechanisms.

Svadhya or introspection is what keeps us focussed on our path. It clears the path for transfor-mation.

Ishvar Parinidhana- Literal Meaning - Surrender to the Almighty

Ishvar Pranidhana means surrendering your actions to the power of the universe. This can happen only when the other Yamas and Niyamas have been practiced to cultivate unshakeable faith in the higher power. This does not mean giving in to chance or destiny, but knowing that we don't know everything.

We carry with us baggage and scripts from several lifetimes that have unusual ways of manifest-ing in this life. Ishvar parinidhana is the belief in the fact that as long as we keep walking on and enjoying the path, we will get there eventually.

Most Importantly!

The Yamas and Niyamas are not rigid boundaries or vows. They are to be treated like Guidelines or Work In Progress. With constant introspection and sharpening, they become second nature.

They set the strong foundation that help us to build character, perseverance and strength that is required to be a true Yogi!



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Yoga Sutras

Union of Body, Mind & Soul

*Yoga is defined as the union of soul with the supreme soul, mighty with the almighty, finite with the infinite, micro cosmic with the macro cosmic, self with the higher self. Here, renowned yogacharya **Kaithapuram Vasudevan Namboodiri** writes about the different yogasutras prescribed by Saint Patanjali, the great yoga exponent.*



We have seen who Patanjali was in the last issue. 'Yoga Darsana' is Patanjali's work. This authentic text on Yoga is written in aphorisms or terse statements which is called 'sutras' in Sanskrit. It need not have any meter or rhythm. Though sutras are terse, their meaning should be clear and unambiguous. Even though they are precise, some clarifications or elaborations are necessary for the common man to understand them. So, there are commentaries for sutras written by learned people. Vyasa has written a commentary for Yoga Sutras. Here, we are going to study the Yoga Sutras of Patanjali, one by one, so that the reader will get a clear understanding of the yoga propagated by him.

Atha yogaanushaasanam

This is the first sutra. Atha is an auspicious word to start with. Generally great writers start with this type of words to invoke the blessings of gods. They use such words for the successful completion of their work. Atha means thus or now. 'Now I am going to start the anushaasanam of yoga.' Shaasanam means science. When anu, a prefix, is added shaasanam gets an added meaning that this science, being introduced here, is not his 'own' work but the compilation of all the works on that science prevailed at that time.

Yoga has its roots in Vedas. In fact, all the six Darsanas including yoga are subordinates to Vedas. Hirannyagarbhah samavartata agre (Hirannyagarbhah was there in the beginning). Hirannyagarbhah represents the creative and evolutionary force of the universe. He is said to be the instigator of the yoga system. Great teachers of yoga include the Vedic sages like Vasishtha and Yajnavalkya. The stone seals excavated from the sites of Indus

valley civilization, depicting figures in yogic postures, indicates that yoga was practiced even before 3000 B.C. Maitrayani Upanishad talks about six-limbed yoga (shadanga yoga). BhagavadGita itself is yogasastra (science of yoga).

According to Vyasa, the prime commentator of yoga sutras, yoga is samaadhi, tranquility. Samaadhi is enjoyed when mind-stuff (citta) is silenced. This citta can have five stages or forms called mudha (darkening), kshipta (scattering), vikshipta (gathering), ekaagra (one-pointedness) and niruddha (concentrated).

Darkening (mudha) is a type of dullness. Mind is full of tamas. Here, mind is lazy and inactive. It cannot feel pleasure or even pain. But in kshipta mind is full of rajas. It is active. It can enjoy pleasure or pain. But no balance or tranquility can be gained in this stage. These two forms or stages are of the low level; they are demonic in nature. In the third stage, vikshipta, there is a little bit of satva. The mind struggles to gather and centre itself but cannot. So samaadhi is not possible in these three stages. There is no hope of yoga here.

In the fourth stage, ekaagra, the mind is filled with satva. Mind becomes one-pointed. It is able to see the things in its original form. Mind reaches the factual world. All the bondages that tied the mind to the unreal world begin to break and mind becomes free. Samaadhi is achieved. But in the final stage, niruddha, even satva is surpassed and the higher level of samaadhi is achieved.

Since this is the initial sutra, the author should have some other objectives in his mind. Patanjali, being authentic, he has to keep four things in his mind. It is called anubandhacatushtaya. (catushtaya means four). They are (1) subject matter, (2) main objective (3) eligibility and (4) relationship. Patanjali answers all these four

questions in this first sutra. The subject matter is yoga. Different yogas and the paths to reach them and also the fruit of all these efforts are discussed in this treatise. Through yoga, swarupasthiti, establishment of the seer in his own 'form', is attained. This is also called liberation (kaivalya, moksha). The urge of the seeker to attain kaivalya makes him eligible for yoga. Description (the treatise) and described (yoga) is the relationship. Path (yoga) and destination (swarupasthiti), reaching and reached, seeker and sought, doer and the done are also understood here.

Yoga is a Sanskrit word derived from the root yuj (to join). Yoga is defined as the union of soul (Atma) with the supreme soul (Paramatma), mighty with the almighty, finite with the infinite, micro cosmic with the macro cosmic, self with the higher self.

Bhagavad Gita says that yoga is a state of equanimity (samatvam yoga ucyate). Again it says that yoga is dexterity in action (yogahkarmasukoushalam). Yogavaasishtam, another text of yoga, defines it as a skillful method of calming down the mind (manaprashaamanopaayahyogah). Kathopanishad, a Vedic text, says that stability in controlling the senses (sthiraamindriyadhaaranaam) is yoga.

Thus we enter the magic world of yoga through this first sutra. We will discuss second sutra in the next issue.



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Practice Yoga Live Long

*For breath is life, and if you breathe well,
you will live long on earth.” – Sanskrit Proverb*

Yoga to the common man has become synonymous with Ayurveda and is often advocated for a wide range of conditions. The aim of this overview is to critically evaluate all systematic reviews of Yoga for the symptomatic treatment of any condition. Yoga is increasingly used in clinical settings for a variety of mental and physical health issues, particularly stress-related illnesses and concerns, and has demonstrated promising efficacy. Yet the ways in which Yoga reduces stress is poorly understood.

Whether you practice Yoga daily or have just taken your first Yoga class, you’ve probably noticed some benefits – relaxed state of mind, better sleep, or more energy. Although we are still learning and measuring Yoga’s benefits, Western science is uncovering clues about this ancient practice and its effect on longevity and life span.

The Yoga Poses That Will Improve Your Health

Yoga is all about the union of the mind, body and soul, so it should come as no surprise, it has also been shown to improve health.

Scientists have shown that following Yoga with deep relaxation protects one against stress and stress related disease. Their research has also found that specific Yoga poses may target, and ultimately improve, certain health concerns.

We provide a list of the five Yoga poses that will improve your health.

Ardha Matsyendrasana - For Diabetes

At the end of a study conducted by scientists on 20 diabetic patients for 40 days it was found that the participant’s waist to hip ratio was significantly reduced. They also noted that there was a positive change in their insulin levels. They concluded that the specific Yogic abdominal stretching involved in this exercise was responsible for the above result. It helped to regenerate the participant’s pancreas and increase their metabolism of glucose in the organ tissue.

Manibandhana – For Joint Health

Those suffering from arthritis too can benefit from Yoga exercise. In one study, 64 arthritis sufferers participated in a Yoga program to discover whether or not joint bending Yoga poses improved hand grip strength. The scientists discovered that at the end of the study there was significant improvement in joint function. One of the poses used here was Manibandhana.

SuptaVirasana – For Stress

This pose was used to re-balance downward moving energy and relax the muscles that had become tense from stress. As a general rule, Yoga poses where you stretch passively are the best for stress relief.

Bhujangasana – For Menstrual Pain

Scientists conducted a study which indicated that Yoga reduced menstrual pain. The researchers studied participants through three of their menstrual cycles. They found that a number of Yoga poses assisted in reducing pain. Of these, cobra pose was the most potent.





Surya Namaskara – For The Heart

A study found that practising surya namaskar improved heart health. This is a sequence of poses which stretches almost all the muscles and organs in the body. Scientists measured heart rate and oxygen intake in participants who performed Surya Namaskar in four sequences. They found improved heart rate and increased oxygen intake after each round. Thus, it proved that sun salutations were good for the heart.

Yoga improves longevity

1. Prevents cartilage and joint breakdown

Yoga takes joints through their full range of motion, which helps joint cartilage receive fresh nutrients, prevents wear and tear, and protects underlying bones. This also helps prevent degenerative arthritis and mitigates disability.

2. Increases bone density and health

Many postures in Yoga require weight bearing, which strengthens bones and helps ward off osteoporosis. Specifically, Yoga strengthens arm bones that are particularly vulnerable to osteoporotic fractures. Many studies have shown that Yoga practice increases overall bone density.

3. Increases blood flow

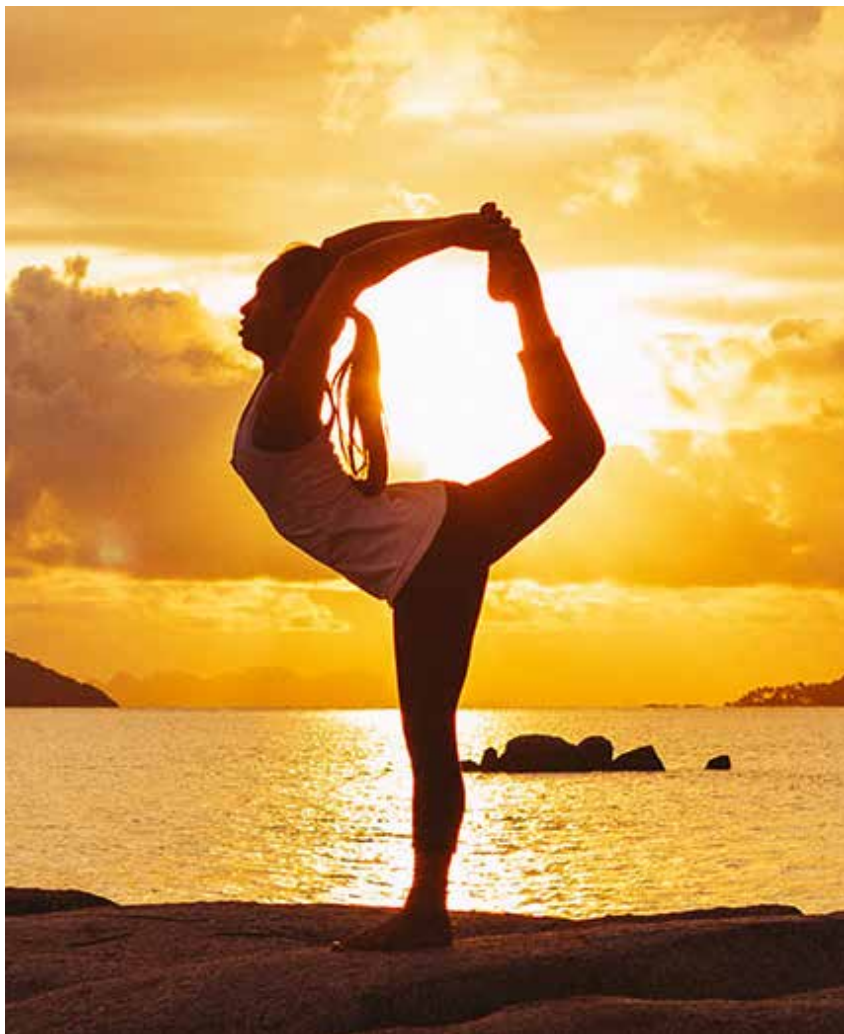
Yoga gets your blood flowing! Relaxation helps circulation, movement brings more oxygen to your cells (which function better as a result), twisting brings fresh oxygenated blood to organs, and inversions reverse blood flow from the lower body to the brain and heart. Additionally, Yoga increases haemoglobin levels in red blood cells, helping prevent blood clots, heart attacks, and strokes.

4. Cleanses lymph and immune systems

Yoga movements aid in draining lymph, allowing the system to better fight infection, destroy diseased cells, and rid toxic waste in the body. Furthermore, meditation appears to have a beneficial effect on the functioning of the immune system, boosting it when needed (i.e. raising antibody levels in response to a vaccine) and lowering it when needed (i.e. mitigating an inappropriately aggressive immune function in an autoimmune disease like psoriasis).

5. Ups your heart rate

Many classes such as power Yoga can boost heart rate into the aerobic range. Studies found that Yoga can lower resting heart rate, increases endurance, and improves maximum uptake of oxygen during exercise—all reflections



of improved aerobic conditioning. Studies have also found that those who practice pranayama or “breath control” are able to do more exercise with less oxygen. Regularly moving heart rate into the aerobic range lowers risk of heart attack and can relieve depression.

6. Regulate your adrenal glands

Yoga lowers cortisol levels. If high, they compromise the immune system and may lead to permanent changes in the brain. Excessive cortisol has also been linked with major depression, osteoporosis, high blood pressure, and insulin resistance.

7. Lowers blood sugar

Yoga lowers blood sugar and LDL (“bad”) cholesterol and boosts HDL (“good”) cholesterol. In people with diabetes, Yoga has been found to lower blood sugar by lowering cortisol and adrenaline levels, encouraging weight loss, and improving sensitivity to the

effects of insulin. Lowering blood sugar levels decreases your risk of diabetic complications such as heart attack, kidney failure, and blindness.

8. Improves your balance

Regularly practicing Yoga increases proprioception (the ability to feel what your body is doing and where it is in space) and improves balance. Better balance could mean fewer falls. For the elderly, this translates into more independence and delayed admission to a nursing home or never entering one at all.

9. Calms nervous system and helps you sleep deeper

Stimulation in our modern society can tax our nervous system. Yoga and meditation encourage turning inward of the senses and removal of stimuli, providing much needed downtime for the nervous system and better sleep—meaning you will be less tired, stressed,

and less likely to have accidents.

10. Gives your lungs room to breathe

Yogis tend to take fewer breaths of greater volume, which is both calming and more efficient. Yogic breathing has been shown to help people with lung problems due to congestive failure and improve measures of lung function, including maximum volume of breath and efficiency of exhalation. Yoga promotes breathing through the nose, which filters, warms, and humidifies air. This helps prevent asthma attacks while also removing pollen, dirt, and other things you would rather not take into your lungs.

11. Improved digestion.

Yoga promotes healthy digestion by moving the body in ways that facilitate more rapid and efficient transport of food and waste products through the bowels. Healthy digestion helps lower the risk of colon cancer and diseases of the digestive track.

12. Encourages self-care and healthy lifestyle.

Perhaps the greatest benefits of Yoga are its ability to inspire and improve self-care and healthy living. As yogis tend to be more involved in their own health and care, they discover they have the power to effect positive change in their lives and tend to adopt more healthy habits. Over time, healthy living has a large impact on life expectancy.

Enjoy your “post-yoga bliss” and know that it’s making your body happy!

‘Strength, grace, health and wisdom’



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YOGA for those sensitive days of a woman

*Yoga is not just about asanas and postures, it is an umbrella term for diet control, mind control, body/physical control, spirit control and emotion control. Those following the Ayurvedic lifestyle or yogic lifestyle will understand what exactly Yoga is. It is always advised that patients initially gain control of themselves before starting with any yogic postures. It is only then that the body will respond correctly. For a lady, getting her monthly periods is normal. It is also a law of Nature and of God. But undergoing unbearable pain and distress is not normal. Sudden changes in hormones bring a swing in the mood too especially for those ill health and stressed out ladies. Here, **Dr. Jobby George** lists out some tips and advices that can be followed for a healthy menstrual phase.*

PRE-MENSTRUAL DAYS

A few days prior to the periods women experience hormonal changes. It is known as the pitta stage. At this stage, the body becomes weak, there is lack of energy, temperature of the body increases, body becomes easily irritable etc. These are some of the changes seen in some women during this stage. During these days one need to concentrate on –

A) Diet

Keep your food light and easily digestible. Drink more water, fruits, soups and juices. Take food and medicines (if required) having an Anulomana gati (downward movement). Avoid all unhealthy combinations of food, stick to fruits

and vegetables of the season only.

B) Vegadharana

Those women and girls who do not drink proper amount of water, have the habit of holding urine, stool, gas and other natural urges for long time will have more problems with their period cycles. Hence they are advised to let go of the natural urges and not hold back.

C) Yogasanas

During this stage one can practise all Asanas and pranayams as usual. Focusing on female reproductive system Dhanurasana, Chakrasana, Kapalabhati and all forward bending exercises (those with back pain, hernia, heart problem, etc. should practice under a trained yoga trainer) stimulate





normal functioning of the organs and remove any obstructions if any.

Asanas for the head like Sarvangasana, Matsyasanam, Halasana, etc. increase blood flow to the head stimulating normal functioning of the hormones responsible for the cycles.

MENSTRUAL DAYS

It is a time of raktasrava or bleeding. And because of the flow, Vata is associated.

A) Diet

Always have food that does not restrict the menstruation flow. During this stage, sthambaka medicines or food should be avoided. It is better not to take any medication during these days without consulting a physician. It is always safe to restrict yourself to home food. Those who have severe pain during these days can take a decoction of dried and roasted fenugreek after it is boiled in water. This can be had luke warm. This alleviates pain to a great

extent. In case of unbearable pain or other symptoms, it is better to consult your physician. Self-medication or painkillers should be strictly avoided.

B) Vegadharana

There are many ladies who postpone or prepone their periods for religious purposes, sports, tour or any other purpose. This affects their hormones and the hormonal gland in return, putting them at a risk of killer diseases like cancer. Hence such practices should be avoided at all costs.

C) Yogasanas

Rest is the only mantra during this phase. However modern you are, never underestimate your own body functions or disrespect it. More of movements (vata prakopa) in any form will increase the menstrual flow. It is not an old school of thought but has scientific explanations. So stop all yogasanas for these days. Shavangasana, light breathing

exercises, relaxing postures can be done. Those with severe pain and discomforts can do Dhanurasana to give you fast relief.

A healthy body with healthy cycles will give a healthy baby to the society. So our society will also be healthy. Hence it is our duty to follow healthy and scientific practices. If we need to feel normal even in those sensitive days we need to follow a correct diet, and practice yoga on a regular base.

Let it be, "Happy Menstrual Days."



Dr. JOBBY GEORGE

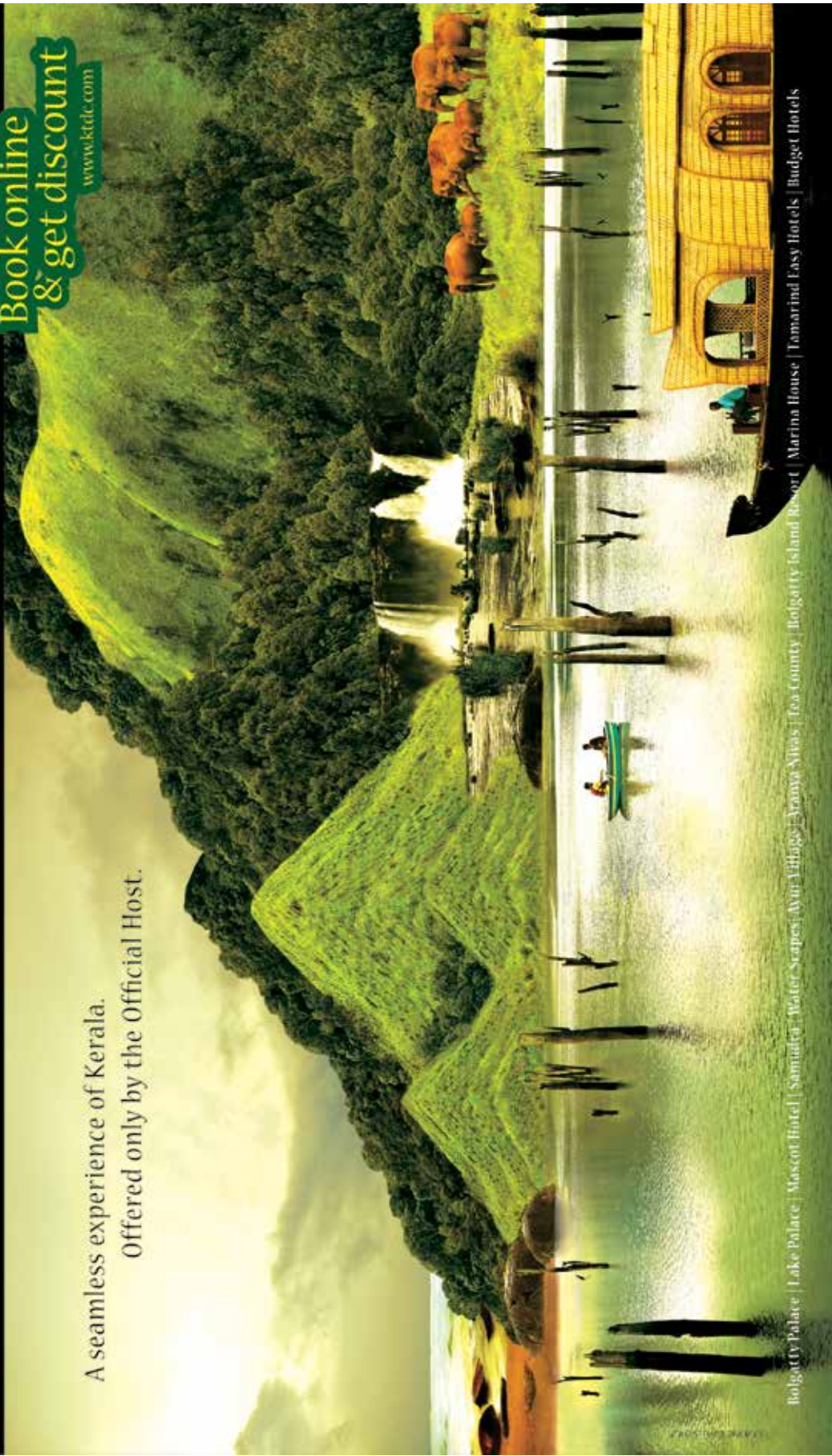
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20 postures

for a healthy heart

*Yoga is the art of reposing in different postures while keeping focus on the breath.
As a result, every yoga posture has a particular effect on the respiratory system;
and therefore affects the heart as well.*

The following postures begin with mild ones, gradually increasing to more demanding ones that require greater stamina and strength. The body gets relaxed and rejuvenated with the concluding postures.

1. TADASANA (Mountain pose)



The Mountain pose helps strengthen the heart and also adds flexibility to the body.

2. VRIKSHASANA (Tree pose)



The Tree pose calms and brings equilibrium to the mind. Reposing in this yoga pose is useful as a calm mind leads to a steady and healthy heart functioning.

3. UTTHITAHASTAPADASANA

(Extended Hands and Feet Pose)



This yoga posture requires more focus and strength to balance.

4. TRIKONASANA (Triangle pose)



This is a heart opening standing yoga posture designed to promote cardiovascular exercise. The chest gets expanded while breathing deep and in rhythm increases stamina.

5. VEERABHADRASANA (Warrior pose)



The Warrior pose improves balance in the body and increases stamina. It also releases stress while calming the mind and helps keep the heart rate in check.

6. UTKATASANA (Chair pose)



In this yoga posture, you can feel the heart and respiration rate increase. It is a heating and strengthening posture.

7. MARJARIASANA (Cat pose)



This yoga posture is a welcome relief after the Chair pose as it allows the heart rate to settle and become soft and rhythmic again.

8. ADHOMUKHOSVANASANA

(Downward facing dog pose)



This yoga posture is used as a resting position as it calms the system and energises the body.

9. BHUJANGASANA (Cobra pose)



This yoga posture increases the stretch to the chest and requires more strength and stamina than the Sphinx pose.

10. DHANURASANA (Bow pose)



Stimulating and a deep stretch for the whole body, the Bow pose opens and strengthens the heart region.

11. SETUBANDHASANA (Bridge pose)



Less demanding than Bow pose, the Bridge pose facilitates deep breathing, opens and improves blood flow to the chest region.

12. SALAMBA SARVANGASANA

(Half Shoulder stand)



The Half shoulder stand pacifies, activates the parasympathetic nervous system and creates space in the chest. It is a restful and rejuvenating posture.

13. ARDHAMATSYENDRASANA

(Sitting Half Spinal Twist)



The Sitting half spinal twist works on the whole spine and opens the chest sides alternately.

14. PASCHIMOTTANASANA

(Two-legged forward bend)



Serving as a resting posture, the seated forward bend brings the head lower than the heart facilitating the reduction

of the heart rate and respiration while allowing the system to rest.

15. DANDASANA (Stick pose)



Countering the previous postures, this yoga posture facilitates general posture, strengthens the back and at the same time stretches the shoulders and chest.

16. ARDHA PINCHA MAYURASANA

(Dolphin pose)



The Dolphin pose is a little more demanding than Downward facing dog pose as it helps by increasing stamina and

strengthening the upper body in preparation for more heart opening postures.

17. DOLPHIN PLANK

The Dolphin plank pose gets the heart pumping again.

18. SALAMBA BHUJANGASANA Sphinx pose



The Sphinx pose allows the chest to open again. It is a mild backbend that gently opens the chest, stretches the lungs and shoulders.

19. SHAVASANA (Corpse pose)



Deep rest is the counter pose for all yoga postures as it allows the body and breath to make the subtle

adjustments necessary for the overall health of the system.

20. ANJALI MUDRA

The Anjali mudra opens the heart, calms the brain and reduces stress and anxiety. It also prepares the body better for pranayama and meditation.



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Yoga can balance blood pressure

With systematic practice of yoga, the body is less prone to diseases and effects of day-to-day stress. Overall the body feels healthier and more energetic.

Everyone benefits from yoga - if they undergo proper training and continue with the practice.

Regular practice of yoga benefits the body in the following ways:

- It improves digestion, circulation and immunity
- Yoga enhances function of neurological and endocrine organs
- It prevents and provides relief from chronic illnesses, such as:
 - High blood pressure
 - Chronic pain syndromes
 - Anxiety and panic disorders
 - Depression
 - Sleep disorders
 - Chronic fatigue syndrome
 - Hyper Tension

The Art of Living Yoga attends to every aspect of an asana from start to finish, as well as the breath-work. The following yoga asanas (yoga poses) and pranayamas are effective in lowering blood pressure. They should be learned with proper guidance before putting it into practice.

- Sukhasana
- Full Yogic breathing
- Bhramari
- Janusirsasana
- Paschimottanasana
- Purvatanuasana
- Shvasana
- Ardh-halasana
- Setu Bandhasana
- Variation on Pawanmuktasana (circular movements with knees without lifting the head up)



- Lie down on the stomach
- Makarasana with Bhramari pranayama
- Shishuasana
- Vajrasana
- Suptvajrasana
- Stretch the legs and come into savasana
- Yoga Nidra

Description Of Some Of The Asanas For Blood Pressure

CORPSE POSITION (Shavasana)



- You may want to use a sweater, socks or a blanket to keep yourself warm during final relaxation
- Lie on your back
- Take a breath in and tense your whole body from head to toes: hold your breath, clench your fists, and squeeze all facial muscles as well as every single muscle in the body
- Breathing out through the mouth with a “haaa” sound, release your muscles
- Repeat one more time
- Now lie in a position that feels comfortable to you. Keep the eyes closed
- Mentally relax all parts of the body by taking your awareness to all parts of the body in turn, starting at the feet and ending with the head, feeling grateful for each part of the body. Gratefulness adds to the physical and mental relaxation
- Let Mother Earth take all your weight, feeling the body to be very light. A relaxed body feels light.
- Next, allow your breath to relax by becoming aware of it and making it soft, small and quiet
- Now allow your mind to relax by letting go of any worries, fears, anxiety or excitement. For the time being, let go of any future plans or past events
- Rest in the peaceful and blissful space within you
- After resting for a few minutes, bring your awareness back to your body and take a couple of deep breaths
- Gently roll over onto your right side
- Slowly come up to the sitting position
- Chant Om three times

CHILD'S POSE (Shishu Asana)



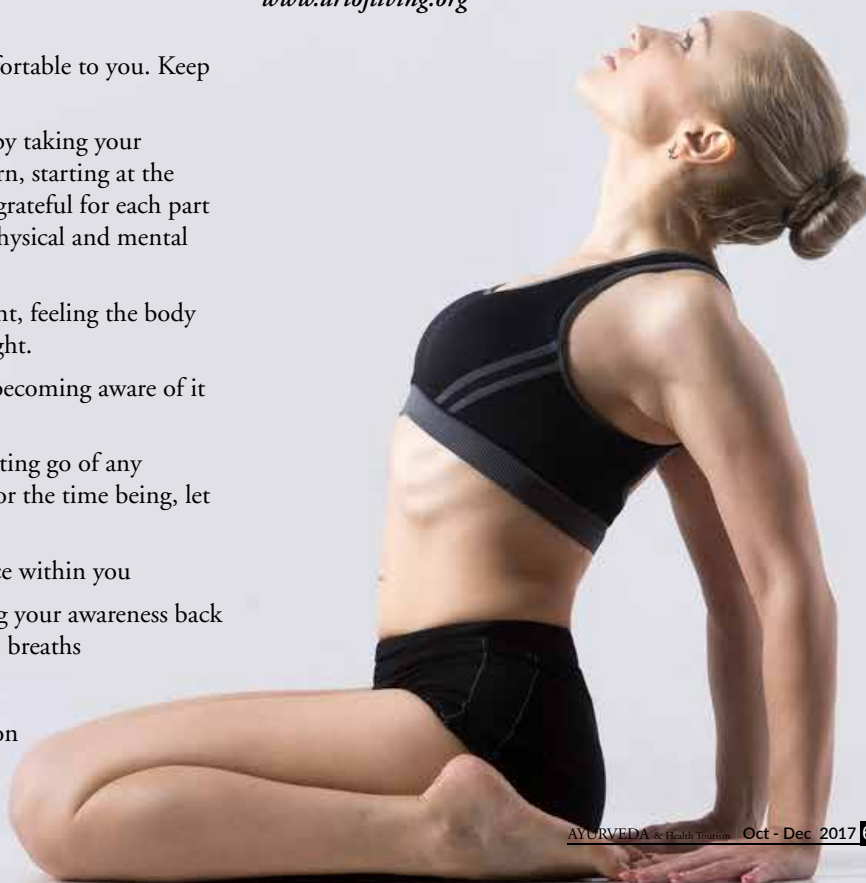
- Sit on your heels. Keeping your hips on the heels, bend forward and lower your forehead to the floor
- Keep the arms alongside the body with hands on the floor, palms facing up. (If this is not comfortable, you can place one fist on top of another and rest your forehead on them.)
- Gently press your chest on the thighs and relax in this position
- Slowly come up to sit on the heels, uncurling vertebra by vertebra, and relax

Benefits

- Deeply relaxing for the back
- Relieves constipation
- Calms the nervous system

Shikha Grover

www.artofliving.org






Yoga helps balance human experience

Is your glass half empty or half full? It's a simple question, and there is no single answer. Perception and perspective determines a great deal of how we see and treat ourselves. The mind is highly influenced by the experiences and environments that shape perception and philosophies. This has been the topic of discussions for centuries. Everyday people look into the mirror and say, "I want to get fit for the summer." But they can still find themselves caught off guard with exercise, steroid, and diet pill addiction. Even a person who

has trained his mind to operate on a level of gratitude might find that the milestones he achieves are never enough, because he isn't perfect. Why?

Healthy avenues to dieting, weightlifting, or exercising are always great ideas. But you can rob your body and brain of essential needs if less than healthy habits are created. This is true with diet pill addiction. It doesn't matter what the reasons are behind the motivation of getting the body shape you desire; when yoga is used as a weight loss management tool, it eases the mind, body, and spirit. Some people want to practise health



“People are like stained-glass windows. They sparkle and shine when the sun is out, but when the darkness sets in their true beauty is revealed only if there is light from within.”
Elisabeth Kübler-Ross

prevention measures, while others just want to increase their self-confidence while lounging on the beach. Many feel for certain that achieving the desired results of a toned, lighter body is just another piece of the puzzle for happiness.

Positive body image is important, and regular practitioners might find themselves more content with their body. Men and women with an ideal body shape may feel like a mouse on a spinning wheel. Diet pill addiction and various unhealthy activities manifest themselves when a person is also unhealthy from within. The

benefits of the ancient practices of mindfulness, meditation, and yoga plant seeds that are fruitful beyond a good physique. The beauty that shines from within a person can radiate.

Scientific evidence proves how every time meditation and mindful living “increases in gray matter and cortical thickness.” The brain maintains its youth and vitality the same way the body does. Cell renewal is one of the main ways the human body heals damages from everyday toxins, pollutants, and other undesirable matter lurking around. Brain cells also go through changes throughout the years, for multiple reasons. A particular diet pill, addiction, old age, or trauma are a few examples that can morph with our brain cells. Increased gray matter can lead to more pain tolerance, better memory, learning and retention, motor skills, emotions and critical thinking skills overall.

Regular yoga practice for 12-weeks and more is included in the extensive “research on the beneficial effects of exercise on depression and anxiety”. People express a sense of well being and clarity after simple yoga exercises. Yoga is credited for driving more of the Gamma Amino-Butyric Acid (GABA) neurotransmitter signals into the fast lane. This is a good thing if a person suffers from emotional impairments, such as anxiety and depression. GABA levels are guessed to increase by a mind altering 27 per cent after 60 minute sessions 3 days per week. Chronic negative thinking and stress is harmful for both the brain and body, and increasing GABA levels can ease your symptoms. Medical physician Korb explains how yoga changes the brain. “If you’re stressed, your muscles will tense (preparing to run away from a lion), and this will lead to more negative thinking. Relaxing these muscles, particularly the facial muscles, will push the brain in the other direction, away from stress, and toward more relaxed thoughts.” The brain is a fascinating organ, and the new discoveries of the ways it can be rewired are remarkable.

Our cerebral cortex is the largest part of the brain. Scientists believe that this is where all the magic and mystery happens, since this grey matter is loaded with active neuron signals. The complex nature continues to be studied by the world’s most advanced neuropsychologists. It is responsible for the most recognizable functions that allow us to be productive for day-to-day activities. Simple functions that we do without a second thought are carried out by signals in the cerebral cortex part of the brain. Moving your fingers through your hair, feeling the warmth of the sun on your skin, or smiling from a pleasant thought are often autopilot reactions for many of us. This is true even for negative thinking that can affect the body.

The purpose of yoga is to find balance among all facets of the human experience. The human experience includes the body, mind, and soul. A diet pill addiction is only a temporary solution for a weight loss problem, while yoga can work for a lifetime. The elements that make up a person will have to eventually align for them to remain healthy. The Yin and Yang philosophy of two different but interconnected elements is similar to us as human beings. Negativity in the mind via thoughts rewire brain circuits. And what the brain computes can manifest into daily habits in reality. What yoga and mindfulness do is to ensure that this domino effect falls into the right places.



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PAPAYA LEAVES TO CURE DENGUE FEVER

With the number of people suffering from Dengue fever seemingly on the rise every year, especially during the rainy season, the demand for a simple and inexpensive remedy has also been high. The good news is that researchers in India have managed to discover a good remedy for Dengue based on an old folk cure. It is none other than a decoction using the common Papaya leaf. Since they've discovered this, many people from India have managed to successfully and quickly cure Dengue without spending a fortune on hospital visits. The best news of all is that you can easily make it at home.

Benefits of Papaya Leaf

Today, the only known home-remedy for Dengue is by using the Papaya leaf, which is yet to become popular among doctors and the public. The juice or pulp made from the leaf of this plant is found to be quite effective not only in fighting the symptoms of Dengue fever, but also in curing it.

Specialists from the Indian Institute of Forest Management recently conducted a study on five patients. The outcome was amazing. Within 24 hours from drinking the juice made from Papaya leaves, all the subjects reported a significant improvement

in their overall health and increased comfort. On top of all, it was noted that there were no side-effects.

After this study, the scientific world realized that Papaya leaves are not just helpful in fighting Dengue, but these also possess some extraordinary anti-cancer and anti-malarial properties. Some doctors have moved even further, beginning to recommend Papaya leaf as an integral part of chemotherapy treatments.

Other amazing benefits of Papaya leaves are that they can fight other viral infections such as the common cold virus. These amazing natural ingredients have been found to regenerate white blood cells and platelets. Not only that, they also contain over 50 ingredients that support the immune system, including important Vitamins such as A, C and E.

Prepare Papaya Leaf Juice at Home

For both of these methods, it's very important to remember that Papaya leaf has to be raw, which means no boiling, nor cooking. Both methods have been reported to work well, but the leaves must be fresh, and do not make tea out of them.

1. The Juice Method. For this method, it is recommended to extract the juice out of Papaya leaves by crushing. This should be done after removing the stems and other fibrous parts of the leaf. After crushing, a cloth filter or any other type of device can be used to squeeze out the juice. However, it is necessary to use fresh leaves. If not, the results might not be as expected. You need about two leaves for each treatment. Take two tablespoons of juice every six hours, three times a day and you will certainly feel better.

2. The Paste Method. You can use a food processor or a grinder to turn the leaves into a paste. However, because it is quite bitter, it is recommended to mix it with some fresh juice. Take four teaspoons twice a day. After three days to one week, you will see the difference.

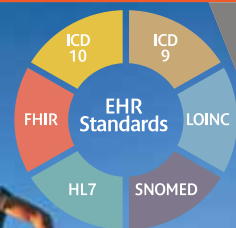
Expected Results

Most patients who suffer of Dengue see sign of improvements within 24 hours of starting the Papaya leaf treatment, and many are totally cured within three days. Almost everyone recovers within a week, while patients who simply wait it out take two weeks or more to heal, while suffering far greater pain and discomfort.

AHT Desk



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AYUSH EHR helps **Ayurveda, Yoga, Naturopathy and other wellness practitioners** streamline treatment processes, deliver better care and empower your guests with care information. It is aligned to EHR standards, cloud based and economical.

Value Proposition



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- Gather guest health information remotely
- Use Guest health history to plan treatment
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- Personalized care and streamline staff and facility planning



Care

- Capture consultant treatment data for the organization
- Enhance trust & experience through shared information
- Serve repeat guests better using past care data
- Live feedback collection, analysis and action
- Continuous care improvement based on shared notes



Remain Engaged

- Maintain guest centric EHR to help sustain healthy lifestyle
- Enable extended care through shared EHR
- Maintain engagement and encourage repeat visits
- Analyse efficacy of practice and evolve care protocols



“With it's focus on Indian wellness practices, Ayush EHR is helping us become more productive and consistent in our care delivery. We plan to leverage the improved transparency, guest engagement and resulting trust to build a global brand and better business.”

Balaji Nanabala, CEO, Shreyas Retreat

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- ▶ Growing library of AYUSH specific reusable clinical modules
- ▶ Solution aligned to Indian and International EHR standards.
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Alkaline Diet

Key to Good Health



There are all types of diets out there - some good, some bad - but there is perhaps no diet better for longevity and good health than an alkaline diet.

This diet is based around the idea that the foods you eat can alter the acidity or alkalinity (the pH value) of your body.

When you metabolise foods and extract the energy (calories) from them, you are actually burning the foods, except that it happens in a slow and controlled fashion.

When you burn foods, they actually leave an ash residue, just like when you burn wood in a furnace.

As it turns out, this ash can be acidic or alkaline (or

neutral)... and proponents of this diet claim that this ash can directly affect the acidity of your body.

So if you eat foods with acidic ash, it makes your body acidic. If you eat foods with alkaline ash, it makes your body alkaline. Neutral ash has no effect. Simple.

Acid ash is thought to make your body more vulnerable to illness and disease, whereas alkaline ash is considered protective. By choosing more alkaline foods, you should be able to "alkalize" your diet and improve health.

Food components that leave an acidic ash include protein, phosphate and sulphur, while alkaline components include calcium, magnesium, and potassium.

Certain food groups are considered acidic, alkaline or neutral:

- Acidic: Meat, poultry, fish, dairy, eggs, grains and alcohol.
- Neutral: Natural fats, starches and sugars.
- Alkaline: Fruits, nuts, legumes and vegetables.

10 Alkaline foods that can keep your body healthy

Bell Pepper



They are low in calories and are rich in vitamin C. This nutrient helps to boost your immune system. The carotenoids present in them like beta-carotene phytochemicals make them have anti-inflammatory and antioxidant properties.

Avocado



This is considered to be a super fruit since it contains 20 different minerals and vitamins. This fruit is also rich in fiber that helps to lower the spike in blood sugar and helps to lose weight.

Broccoli



This helps to boost your immunity and has soluble fiber that can reduce cholesterol. It has high amounts of fatty acids – Omega 3 that are good as an anti-inflammatory. It also helps to reduce allergic reactions.

Celery



This is a great source of antioxidants and enzymes, minerals and vitamins such as vitamin K, vitamin C, vitamin B6, potassium and folate. Its anti-inflammatory properties can help to improve the levels of cholesterol, the blood pressure, and to prevent heart disease.

Cucumber



This consists of 96% water. It can clean waste products out of your system. It has vitamins A, B and C and also potassium and magnesium. According to some studies it has the potential to help in the fight against cancer and to keep your kidneys in shape.

Garlic



It can improve the insulin sensitivity and may lower the risk for diabetes. It also has an anti-inflammatory effect. It might increase the beneficial levels of cholesterol ie, HDL and at the same time decrease the total cholesterol.

Kale



This leafy green vegetable has zero fat. One cup of this shredded vegetable has 36 calories and is rich in vitamin K. This vitamin is useful for different functions of the body especially for bone health.

Parsley



This has anti-inflammatory properties and is a great pain reliever. It strengthens the immune system and provides relief in case of gastrointestinal issues like nausea, indigestion, bloating and stomach cramps.

Spinach



By consuming spinach one can improve the control of blood glucose, reduce blood pressure and reduce the risk of developing asthma. It contains alpha-lipoic acid which is an antioxidant and can reduce the glucose level and can increase the sensitivity to insulin.

Tomato



These are a good source of copper, potassium and magnesium. They contain a high amount of dietary protein and fiber. They help to protect the heart and can also lower cholesterol. Consuming this fruit helps to manage diabetes on a daily basis by lowering the oxidative stress in type 2 diabetes.

When talking about the alkaline diet, it is important to understand the meaning of the pH value. Put simply, the pH value is a measure of how acidic or alkaline something is.

The pH value ranges from 0 to 14:

- 0-7 is acidic.
- 7 is neutral.
- 7-14 is alkaline (alkaline is often called basic).

Take Home Message

Unlike many other strange diets, the alkaline diet is actually quite healthy.

It encourages high consumption of fruits, vegetables and healthy plant foods, while restricting processed junk foods.

AHT Desk



Ayurveda helps overcome Osteoarthritis

Osteoarthritis (OA) is the most common chronic disorder of a wide-ranging etiology, that is related to the ageing process. In Ayurvedic classics, four different nomenclatures are available for the clinical entity, which are similar to OA. i.e. Sandhivata, Sandhigatavata, Khudavata and Jeernavata. The term sandhi vata is formed by two words. Sandhi(joint) and Vata (one of the three humours of the body). In India, OA is prevalent among male usually after 45, whereas in female, after the age of 35. Maximum OA cases reported during a survey is between 60-80 years.

Causes (Hetu)

1. Natural ageing process (Jara)
2. Overweight and obese (Sthoulya)
3. History of trauma (Abhighataja)
4. Wrong posture (Sitting cross leg, squatting posture while using Indian toilets, kneeling, prolonged standing, overuse of stairs etc.)
5. Underlying primary joint disease (Rheumatoid/Gouty/Septic arthritis)
6. Family history

Pathophysiology (Samprapti)

The cause of Sandhivata in Ayurveda is attributed to improper diet, lifestyle, overuse and old age etc. leading to degeneration of body elements (dhatukshaya), aggravation of vata; the humour, responsible for all the movements and functions of the body and reduction in shleshmakaKapha; a slimy substance present in the joints. The aggravated vata brings rukshyata (dryness), laghutva (lightness or porousness), Kharatwa (coarseness) in the joints causing degeneration. In normal life, joint surface is covered with a soft and smooth bone called cartilage. It provides padding in joints that acts as a cushion to make friction- free movement of the joint. However, with the advance of age and due to the misuse of joints like bad posture, excess body weight, the joint cartilage gets damaged, develops cracks and becomes rough and flaky. This results in the break off of small pieces of damaged cartilage. A large section of cartilage may get worn out completely, leaving the bone ends unprotected and the rough surfaces rub against each other and cause pain and swelling of joints. In advance cases, there may be locking of the joint.

Common site of involvement (Adhithana)

OA largely affects the weight- bearing joints of the body. Among them, Knee and Vertebral spine (mainly neck and lower back) are chiefly affected.

Clinical features (Rupa)

The clinical presentation of both Sandhigatavata and osteoarthritis is alike. In Sandhivata, sandhi shula (pain

in affected joint) is the key feature. In its early stage a minimum movement causes pain and in later stage pain occurs at rest and even after rest also. The other features include shotha (swelling), stabdhata (stiffness) and atopa (crepitus- creaking and grating sound) and difficulty in performing the functions of involved joint. Weakness around the joint (due to lack of use) and deformity are also complaints associated with OA.

Diagnosis

OA is diagnosed through a medical history, physical examination and radiological examination like X-ray of an affected joint.

Management

OA can be managed by controlling pain, maintaining and improving a range of movements and stability of affected joints and limiting functional impairment. The non-drug treatments include; educating the patient about postures etc, social support, physical exercises and weight loss, if needed. In the conventional system of medicine, Non-steroidal anti-inflammatory drugs (NSAIDs) are used as primary care for reducing pain. Since the drugs are prostaglandin inhibitor they may cause gastric erosion, hepatic and renal impairment on prolonged usage. There is also a risk of myocardial damage with COX-2 inhibitors. In contrast, Ayurvedic drugs used to treat OA are safe for long use. Guggulu preparations (Br.Yogaraja Guggulu, Trayodashanga Guggulu) and Shallaki are the promising drugs in Ayurveda for the treatment of OA. Rasayana (disease modifying drugs like Ashwagandha, Bala, Punarnava) are useful in all patients. Regular gentle massage with Taila (oil based local medication like Balaaswagandha taila, Kottamchukadi taila) on affected joints followed by hot compression is also helpful in the alleviation of pain and swelling. Apart from these, Physiotherapy, light exercise (initially with an expert), healthy diet, use of knee pad are beneficial for the patient.

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Benefits of consuming Raw Garlic





Intensely aromatic and flavorful, garlic is used in virtually every cuisine in the world. When eaten raw, it has a powerful, pungent flavor to match the truly mighty garlic benefits. Garlic is particularly high in certain sulfur compounds that are believed to be responsible for its scent and taste, as well as its very positive effects on human health. Garlic benefits rank only second to turmeric benefits in the amount of research backing this superfood.

As you are about to see, benefits of raw garlic are plentiful. It can be used as an effective form of plant-based medicine in many ways, including the following.

1. GARLIC FOR HEART DISEASE

According to the Centers for Disease Control and Prevention, heart disease is the No. 1 killer in the United States, followed by cancer. Garlic has been widely recognized as both a preventative agent and treatment of many cardiovascular and metabolic diseases, including atherosclerosis, hyperlipidemia, thrombosis, hypertension and diabetes. Probably the most amazing characteristic of garlic is that it's been shown to literally reverse early heart disease by reversing plaque build-up in arteries.

2. GARLIC FOR CANCER

Allium vegetables, especially garlic and onions, and their bioactive sulfur compounds are believed to have effects at each stage of cancer formation and affect many biological processes that modify cancer risk. Garlic also shows promise when it comes to treating cancer. Garlic's organosulfur compounds, including DATS, DADS, ajoene, and S-allylmercaptocysteine (SAMC), have been found to induce cell cycle arrest when added to cancer cells during in-vitro experiments. In addition, these sulfur compounds have been found to induce apoptosis (programmed cell death) when added to various cancer cell lines grown in culture. Taking liquid garlic extract and S-allylcysteine (SAC) orally has also been reported to increase cancer cell death in animal models of oral cancer. Overall, garlic clearly shows some real potential as a cancer-fighting food that should not be ignored or discounted.

3. GARLIC FOR COLDS AND INFECTIONS

Experiments have shown that garlic (or specific chemical compounds like allicin found in garlic) is highly effective in killing countless microorganisms responsible for some of the most common and rarest infections, including the common cold. Garlic actually might help prevent colds as well as other infections. Garlic's antimicrobial, antiviral and antifungal properties can help relieve the common cold as well as other infections. Garlic's allicin in particular is believed to play an important role in this vegetable's antimicrobial powers.

4. GARLIC FOR DIABETES

Garlic has shown its ability to help diabetics as well. Eating garlic has been shown to help regulate blood sugar levels, potentially stop or decrease the effects of some diabetes complications, as well as fight infections, reduce LDL cholesterol and encourage circulation. Thus garlic benefits diabetics and they should use them as part of their diabetic diet plan.

Source: <https://draxe.com/7-raw-garlic-benefits-reversing-disease/>

A journey battling ERYTHROMELALGIA



Erythromelalgia is a rare condition that primarily affects the feet and, less commonly, the hands and sometimes face, cheeks and lips which is characterized by intense, burning sensation and pain of affected extremities. Due to the rareness of incidence, at the present scenario, no specific treatment line is set fixed to manage the condition, only symptomatic transitory relief can be achieved. Considering the symptoms, this condition can be directly correlated to pitha prakopa lakshanas like daha, osha etc. Keeping this view in mind, the primary aim in this case was to treat this rare condition in the line of pitha prasamana. A 22 year old male presented with redness and burning sensation and burning pain in extremities was treated with pithahara medicines, snehapana, virechana, ksheeradhara, takradhara to head for 14 days. The patient got complete relief from the symptoms which helped him to carry out his daily activities thus improved his QOL. This case study helped to reveal the efficacy of ayurveda management even in very rare disease, by acknowledging the clinical symptoms in tridosha perspective.

Key words: ***Erythromelalgia, pithahara management, daha***

Erythromelalgia is a very rare disease which is accepted by NORD .It is a type of neurovascular peripheral pain disorder that affects the skin without a clearly defined pathogenesis (incidence of 0.6-2/100000). Erythromelalgia is a rare condition that primarily affects the feet and, less commonly, the hands (extremities). It is characterized by intense, burning pain of affected extremities, severe redness (erythema), and increased skin temperature that may be episodic or almost continuous in nature. This rare disorder was originally described in 1878. The overall age- and sex-adjusted average incidence rate per 100 000 people per year in a population-based study in the US was 1.3. Reports indicate that females are more affected than males. Although disorder onset appears to occur most commonly in middle age, associated symptoms may develop at any age

By Dr.A M Anvar ,BAMS, MD

The prefix "erythro-" denotes redness, "mel-" is a combining form meaning limb or limbs, and the suffix "-algia" indicates pain. The specific underlying cause of erythromelalgia remains unknown. The condition is thought to result from vasomotor abnormalities or dysfunction in the normal narrowing (constriction) and widening (dilation) of the diameter (caliber) of certain blood vessels, leading to abnormalities of blood flow to the extremities. Erythromelalgia may be an isolated, primary condition or occur secondary to various underlying disorders. Primary erythromelalgia may appear to occur randomly for unknown reasons (sporadically) or may be familial, suggesting autosomal dominant inheritance.

SIGNS AND SYMPTOMS -

Erythromelalgia is characterized by severe, burning pain, marked redness (erythema) of the skin, swelling, and increased skin temperature, particularly of the feet. However, in some affected individuals, the hands maybe the primary sites of involvement. Although both sides of the body are usually affected (bilateral), involvement may sometimes be limited to one side (unilateral), particularly in cases in which erythromelalgia has occurred secondary to another underlying condition or disorder (secondary erythromelalgia). Symptoms may begin suddenly (acutely) may

rapidly spread, increase in severity, and possibly become disabling over week. Episodes or intensification of symptoms are sometimes described as "flaring", during which there is sudden (acute) redness, pain, sensation of heat, and swelling. Hallmarks of erythromelalgia include triggering or worsening of symptoms with exposure to heat (heat intolerance) or exercise and relief with cooling.

CAUSES - In most cases, it is an apparently isolated, primary condition. Primary erythromelalgia may appear to occur randomly for unknown reasons or may be familial. In other, the condition may occur secondary to various underlying disorders, particularly certain bone marrow disorders characterized by abnormally increased production of particular

blood cells (myeloproliferative disorders) and as a complication of certain drugs also.

Diagnosis - The diagnosis of erythromelalgia is established by a thorough evaluation of the characteristic symptoms and signs of the disease. Patient and family history can be helpful, and specialized tests may help to exclude certain disorders with similar symptoms

Treatment - In individuals with erythromelalgia, associated symptoms are typically relieved with cooling. More specifically, in almost all cases, affected individuals may experience pain relief by immersing the affected regions in ice water . Continuous such activities may lead to infection; non-healing ulcers, softening and breaking





down of skin due to abnormally prolonged exposure to moisture (maceration); and/or localized tissue loss (necrosis).

CASE REPORT

A 22-year-old male patient from Oman was admitted to our hospital, on 20-9-2017, complaining of diffused deep redness of skin, swelling, burning sensation and pain over bilateral foot, bilateral palms, and nose for the past two years. He also has episodes of epistaxis which subsides by itself.

HISTORY

This 22-year-old male patient was a corporation worker living in the high altitudes in Oman. He met with a road traffic accident on March 2015. During the accident, he faced severe maxillo facial injuries which was sutured and managed under GA. After the trauma, he was oriented, conscious,

with a GCS that was 14/15 and no limb injuries were reported. No change was reported in his neurological or physical status post trauma. After 2 months, the patient developed an episode of epistaxis which was subsided by a cold pack by himself. Gradually redness of cheeks, nose, palms and feet developed and within 3 months burning he experienced burning sensation in his feet and palms. Sometimes the gradation of his burning sensation moved to a burning pain which was intolerable. Some topical applications and cold treatments gave him temporary relief. He experienced migratory joint pain less frequently and this was in bearable limits. Later on 10 months back the redness in upper sole of bilateral feet turned into bullae, which infected with severe pain and burning sensation that affected his daily routine. The wound was debrided,

cleaned and healed in some days. Frequent episodes of epistaxis, redness and burning pain in palms and foot increased which started to affect the quality of his life. Blood investigations including platelet counts, RBC, ESR, CRP, RA factor, ANA, Anti CCP antibodies, LFT were all found to be normal. He was non-diabetic and a non-hypercholesteremic patient, without any significant family history pertaining to his present condition. Subsequent clinical examinations were done to rule out other autoimmune diseases and myeloproliferative diseases and neuropathies which concluded to diagnose the condition as erythro melalgia of idiopathic origin.

- On admission, the skin colour of nose, cheeks, palms and feet was in deep red to purple colour as it flared up frequently with severe burning pain and sensation.

- He was not taking any regular medications.

Physical examination- His neurological assessment post TBI according to revised Rancho los Amigos scale revealed as 10. Clinical examinations were done to rule out joint pathologies and neuropathies

Investigations : Blood investigations-CBC,Rheumatoid panel, LFT, FBS,Hba1C - normal levels. Venous and arterial colour Doppler study- normal

Management – Considering the symptoms all internal and external therapies was in the aim of pitha prasamana from 20.9.2017 to 3.10.17.

External Treatments done were Kashayadhara with dasamoola and Ksheeradhara with pithasamana drugs, Virechanam, Snehapana with tiktha rasa pradhana ghrita and Takradhara for head.

Internal medicines – which are tiktha madhura kashayarasa predominant like vasaguluchyadi were given. Vasa swarasam in honey was also given daily.

DISCUSSION

Acharya Charaka depicts the pitha vikaras as 40 in number and among them, the 1st 4- dosha, plosa, daha, davadhu, dhoomaka are different kinds of burning sensations which are felt in the external part of body.¹ He gives the liberty to treat symptoms by analysing doshas, rather as a disease in whole. The management of pitha vikaras should be with madhura, tiktha, kashaya, seethe upakrama which includes snehana, virechana, pradeha, parisheka, abhyanga. 'Virechanantu sarvakramebhya pithapradhanamanyante bhishaja'.²

Taking into account above perspectives all the internal and external drugs and therapies were selected has madhura, tiktha, kashaya rasa and seetha snighdha guna. As a symptomatic approach we started the treatment from the 1st day itself with kashayadhara and Ksheeradhara during the morning and evening.

From the 3rd day onwards patient showed relief in burning sensation. Virechanam cleansed the body. This was followed by Snehapanam with pithahar ghritam and subsequent virechanam helped to reduce the burning pain (visual assessment, scale of pain showed a reduction of score from 7 to 3 in 9th day). Redness of skin of feet, cheeks and palms also reduced completely. On the 14th day pain score reduced to zero and colour of skin became normal. No episode of epistaxis was reported during the course of the treatment. The internal medicines which include Vasa swarasam (agrayaoushada for rakta pita), guluchi, etc have predominant pitta hara property which reduced daha. Ksheeradhara with the inherent daha upasamana property of ksheera and additive tikta rasa drugs reduced the burning sensation substantially. Dasamoola is well known for its anti-inflammatory and analgesic property. The medium of takra and ksheera helps in maintaining the seetha guna as well. The combined effect of these drugs helped in breaking the immunological reaction, removal of toxic substance from body, relieving pain and burning sensation and inflammation by controlling the circulation to extremities through the normalisation of vessels. Thus by clearly differentiating the symptoms, coalescing into the tridosha aspect helps to treat even the rarest of diseases through ayurveda.

CONCLUSION

The rare case of erythromelalgia which has the very close resemblance to pitha vikaras was successfully managed with pithaprasamana upakrama. The judicious and prudent know how of ayurveda helps in managing this type of sparse and hard to treat condition in an effortless manner.



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BEFORE TREATMENT



AFTER TREATMENT



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Following Buddha to Tranquility

Yoga, one of the conspicuous contributions of ancient India to the world is an amalgamation of Physical, Mental and Spiritual practices and its origin is speculated to date back to the Vedic era. Yoga started gaining popularity in the west as an exercise during the 1980s and its fame is mounting each day and people are fascinated by its aura. That may be the reason the UN general assembly declared June 21 as international Yoga day recognizing that “yoga provides a holistic approach to health and wellbeing”.



A few terms that we always hear in relation to Yoga are Ashtanga Yoga, and Hata Yoga. The hata yoga is referred to as “six-limbed” yoga, as well as Ashtanga Yoga is known as the “eight-limbed” practice. The practices that the two systems generally share in common with one another as well as with the Buddhist yoga system are posture, breath control, and the three levels of meditative concentration leading to Samadhi. In the Ashtanga Yoga, these six practices are preceded by behavioral restraints and ritual observances (Yama and Niyama). Hata Yoga considers excess food, excess sleep and excess physical activity as

hindrance to attain the benefit of yoga. So to avoid these factors Hata yoga also recommends the practice of Yama and Niyama even though it is not considered mandatory.

The Yog c ra (“Yoga Practice”) school of Mahayana Buddhism is known to be the earliest Buddhist tradition to employ the term yoga to denote its philosophical system. Yoga was considered as the “union” or identity with the celestial Buddha named Vajrasattva—the “Diamond essence” (of enlightenment). The behavioral restrictions and ritual observances included in Yama and Niyama is not explicated in Buddhist Yoga practice under the same name. But the concept

and idea behind these are followed in Buddhism also. The concepts under Yama and Niyama in Ashtanga Yoga are incorporated in Buddhism under the notions of Pancha Sheela (the five rules of good conduct), Arya Ashtanga Marga (the noble eight fold path) and Brahma Vihara (the four qualities).

Swami Vivekananda in his famous oration at the Parliament of the Worlds Religions at Chicago has mentioned- “Buddhism was the fulfillment, the logical conclusion, the logical development of the religion of Hinduism (and it’s Philosophy). The great glory of the Master lay in his wonderful sympathy for everybody, especially for the ignorant and the



poor. Some of Buddha's Brahmin disciples wanted to translate his teachings into Sanskrit, but he distinctly told them, 'I am for the poor, for the people; let me speak in the tongue of the people.' And so to this day the great bulk of his teachings are in the vernacular of that day in India". Buddha always wanted the concepts and practices to be simple, in a way common man could understand. This influence can be observed in Buddhist yoga and Meditation techniques also.

Muni Yoga is such a unique and patented combination of several procedures envisioned to improve the quality of life and enhance spiritual

and overall progress of the individual. It comprises of 3 stages- Preparatory procedures, Main Procedures and Complimentary steps. The preparatory procedures include practising Pancha sheela (Rules against stealing, Killing, sexual misconduct, untruthfulness and intoxicating agents), Arya Ashtanga Marga (Right livelihood, Action, speech, effort, mindfulness, concentration, understanding and thought) and to be endowed with the qualities of Brahma Vihara - Karuna (to be compassionate to poor, diseased and those in trouble), Maithri (universal love and brotherhood), Mudita (enjoying others success) and Upeksha (equanimity). Buddhist techniques like walking meditation, Anapanasati meditation, Rakshana Mantra (Buddhist way of preventing thoughts that obstruct Meditation) along with Yogasanas, Kapalabhati, and Pranayama constitute the main procedures. The walking meditation and Anapanasathi meditation are two interesting segments of the program. Lord Buddha proclaimed- "Do not dwell in the past, do not dream of the future, concentrate the mind on the present moment." Meditation helps to drag the mind in the present which constantly wanders in the past and future. The practice of focusing one's attention changes the brain in ways to improve that ability over time. Meditation can be thought of as mental training, similar to learning to ride a bike or play a musical instrument.

THE WALKING MEDITATION

In Buddhist Monasteries, walking meditation is taught before sitting meditation. On an average 45 minutes of walking meditation is very beneficial, whereas in routine practice 10 minutes prior to sitting meditation is ideal. This helps in attaining a quick concentration of mind. It refers to the observation of the phenomena of walking. If walking fast one should observe the alternate movements of the right and left legs and if slow, should perceive the lifting of foot, moving forward, bringing it down and then firmly placing it on the ground. At

every stage one should focus mind without looking at the feet and change direction at 20 steps.

ANAPANASATI MEDITATION

Buddha has given forty objects of meditation which are suitable for different types of people and breathing is one among them which is suitable for anyone. Anapanasati is to feel the sensations caused by the movements of the breath in the body. The meditator has to sit straight with his spine erect and observe his own normal breathing by concentrating on the tip of the nose or abdomen. It has been scientifically demonstrated that anapanasati slows down the natural aging process of the brain.

Yoga is not just asanas and meditation, Ashtanga marga of yoga talks a lot about self-discipline, love and compassion (Yama & Niyama) and Buddha also talks about the same in a simple way. Concluding with the words of Swami Vivekananda- "The separation between the Buddhists and the Brahmins (refers to ancient Indian philosophy which includes yoga) is the cause of the downfall of India. Let us then join the wonderful intellect of the Brahmins with the heart, the noble soul and the wonderful humanizing power of the Great Master".



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Ayurveda for a Healthy Cycle

Ayurveda is a science that deals with the dynamic equilibrium of the human body. In fact, the entire science of Ayurveda revolves around different equilibriums within the body and without. Health is the state of balance in this equilibrium. Imbalance is a disease. Can anyone provide a simpler explanation for health? This is the beauty of Ayurveda. The unified theory of Western science is yet to find a comprehensive explanation for health, whereas Ayurveda had, a long time ago, reduced everything within the unified theory of Tridoshas, the all-pervading functional units of the body.



Vata, Pitta and Kapha are the radical etiological factors for the skin diseases too. Wrong diet and lifestyle which go against the seasons and one's nature or prakruti are the two important factors that derange doshic balance in the body.

The time from menarche to menopause is the reproductive age of women where physiologically all functions are optimal. A woman is called vrudha after she attains menopause. The best part of a woman's life cycle is this reproductive phase. Ayurveda has a treasure of advice to

keep this reproductive phase happy and productive.

The uterus is the primary organ of reproduction. It is safeguarded by nature and well protected from external pressures and influences with good musculature all around it. A healthy uterus is the sign of a healthy woman. In the traditions of yore, women were given complete rest and light food during these wet days. There is good scientific reason behind this. It is understood that a woman who is given complete rest during the wet days will have normal bleeding and the chances of blood getting into other

parts of the uterus will be low. The shedding of the mucous of the uterus will also be normal. The final result is that there will be normal bleeding and no inflammation.

There are five major and common health problems observed in women during the reproductive age. These are related to menstruation.

Amenorrhea: the absence or highly delayed menstruation

Dysmenorrhea: this is state of painful periods that is more common in unmarried women, especially in the earlier reproductive phase.

Menorrhagia or Hyper-bleeding: Bleeding does not stop even after three to five days.

Leucorrhea or white discharge: with or without smell/ infection in between periods.

Pruritis: itching of the vagina

Ayurveda deals with the above conditions comprehensively.

AMENORRHEA:

This condition is treated by taking in a decoction made of 10gms of gingelly or sesame seeds, 10gms of horse gram, 3-5 petals of garlic, 10gms of palm jaggery that is boiled in 4 glasses of water and reduced to one glass, filtered and taken lukewarm at 5pm for 21 days. This will ensure timely menstruation. It is a very useful remedy for most conditions of amenorrhoea where other etiologies like low haemoglobin, chronic infections etc, are ruled out.

DYSMENORRHEA:

Unctuous oils like Dhanwantaram(101) is applied to the lower abdomen above the uterine space during periods. This helps to reduce the area of the pain. Consuming 120ml of milk boiled with 10gms of black sesame seeds (til) is helpful in alleviating painful periods.

MENORRHAGIA or Hyper-bleeding:

The best remedy for this is complete rest. In case of no hormonal imbalance, Pravalabhasama with Ashokaristam is prescribed. 5 gms of Pushyanuga churnam at bedtime and 5 gms of Lakshaadi churnam early in the morning – both with honey – are also useful. This is usually a primary remedy for this condition. Of course, this should be handled by a trained physician, but it is helpful to know that such remedies are available in Ayurveda. A paste of sandalwood with

milk applied on the abdomen is also useful.

LEUCORRHEA or white discharge:

This is common in women with Vata and Pitta prakriti that is in those women who are lean, dry and ill-built. Consumption of Shatavari (Asparagus rhizome) in any form is very good for this condition. Douching of the vagina with a filtered decoction of Nimba (Neem Bark) and Aragwadha bark are excellent for this condition. Women with this condition should take ample ghee in their foods and reduce spicy, deep fried food and food with yeast.

PRURITIS:

Itching of vagina is very common and can be treated by washing the vagina daily with a decoction made from the bark of the four milky species – Udumbara, Ashwatha, Plaksha, and Nyagrodha. Application of the vaginal suppository of Jathyaadi gritham is



also prescribed. Intake of Usheerasava, Chandanasavam, Sareebadyasavam is also good.

Women all over the world wish to be beautiful, glowing and have a clear blemish-free skin. The skin is most prone to pimples during adolescent age. The skin is also the largest organ of the body and hence skincare is of utmost importance. Skin is also most often the barrier which prevents the harmful organisms from entering the body from the external influences of heat, cold and wind. To protect one's skin means to protect one's life. Among them Bhrajaka- pitta, situated in their skin, is the prime vitiating factor in skin disease which can be addressed with the following lifestyle modifications.

Abhyanga, vyayama and udwartana are the three important preventive and health-promoting activities in daily life which keep the skin healthy and shining.

ABHYANGA is the application of medicated oils all over the body in a systemic way. It is the most common form of treatment during the pre-panchakarma stage. This is popularly called the Ayurvedic massage. It is used for a very wide range of disease conditions from pain to paralysis – and also to rejuvenate the body.

VYAYAMA or exercise and physical activity delivers more oxygen and nutrients to the body tissues and helps the cardiovascular system work more efficiently. Vyayama pacifies the doshas in the body and cures some diseases. It also increases the potential of the digestive fire. Vyayama retards the process of ageing and is very effective in regulating cholesterol and obesity. It gives the body good shape and brings about alertness in the body and mind.

UDWARTANA is a gentle rubbing of medicated powders over the skin. It is beneficial for obesity and similar conditions.

LIFESTYLE

Timely eating, timely evacuation and timely sleep are the three important lifestyle factors that help to improve skin health.

Ahara: the most desirable foods for the skin are of madhurarasa – pradhana (sweet dominant) foods. Foods that cause early shrinkage and roughness of the skin are salty, sour and bitter foods, whereas astringents and pungent foods (Kashaya and katu) are neutral to the skin especially if ingested with madhurarasa- pradhana foods. Fruits like pomegranates, raisins, and dates; vegetables like tender cucumber and white pumpkin are good for the skin. Other vegetables like bitter gourd, ridge gourd and small beans are not healthy for the skin even though they are nutritious and good for obese people and for those who have frequent bowel movement. A balanced diet is the most important skin care product.

Malashodhana: During the process of digestion at macro and micro levels certain bi-products are formed as excretory waste and

should be regularly disposed of. If these products are not excreted on a regular basis, they can be harmful to the body. They are stools or purisha, mutra or urine, sweda or sweat, tears (eye), mucous (tongue), oily secretions (skin) mucoid secretions (mucus membranes). This malashodhana helps the functioning of the organs.

Nidra : Timely sleep is another very important factor for a healthy skin. It is important not to sleep too much during the daytime. Sleep rejuvenates the skin. It gets back its natural status by optimum physiological activity during sleep. The above practices are also good for holistic skincare too.

The following are very useful in skin applications to improve skin texture and glow.

- Kumkumaadi tailam for dry skin. Apply this on the face in small quantities and gently rub for a few minutes. Leave it like that on the skin for one hour for better penetration. This can also be applied at night and washed off the next day.
- Apply a paste of Chandana with milk for dry and dark skin.
- Apply the bark of Lodhra with milk for oily skin.
- Use red sandalwood paste with rose water for ordinary skin with blemishes

These are simple home remedies and one can use it at home at primary level, even before consulting with a doctor. Within three to five days symptoms should abate. If they persist, it would be prudent to see a doctor.



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Charlotta's Mantra ... "Health is wealth, peace of mind is happiness and Yoga shows the way"! Charlotta Martinus is Director and Founder of Teen Yoga (<https://teenyoga.com/>), The TeenYoga Foundation (www.teenyogafoundation.com) and Universal Yoga, Camerton, Bath, UK (www.universalyoga.co.uk). Established in 2004, TeenYoga provides training for teaching yoga and mindfulness to teens and is accredited by Yoga Alliance UK and Independent Yoga Network. With offices in Australia, Abu Dhabi and South Africa, the courses are offered internationally with bursaries for the trainees and directed especially towards professionals working with this age group. A related charity TeenYoga Foundation supports activities for optimal mental and physical wellbeing in young people. Yoga and Ayurveda activities of this nature has an increasing following and is rapidly gaining respectability and expressed in diverse ways in many locations across Europe.



Yoga and Ayurveda moods and sentiments in the UK is best in the words of the Parliament's Early Day Motion No. 418 sponsored by Virendra Kumar Sharma MP (Labour, Ealing Southhall - <http://www.virendrasharma.com/>) ... That this House recognises the 2nd Ayurveda Day on 17 October 2017 espoused by the Indian Government in 2016; acknowledges the World Health Organisation has always emphasised the value of proper rules and regulations for the practice of traditional medicines in their country of origin as well as for its global accreditation among its member

countries; notes that since the dawn of human civilisation, Ayurveda is credited with the distinction of being the first indigenous medical system; accepts that Ayurveda is a means of maintaining good health; further recognises that Ayurveda empowers patients and restores them as agents of their own health and healing; and urges the consideration of Ayurveda to be included as part of prevention and well-being initiatives for NHS." (<http://www.parliament.uk/edm/2017-19/418>)

Edward Timpson, Minister for Vulnerable Children and Families, Parliamentary Under-Secretary of State for Children and Families at the Department for Education in a "mindfulness in schools debate in the House of Commons late last year (6/9/16) expressed his views in an equally enthusiastic way: "We want schools to have a whole-school approach that makes talking about feelings, emotions and wellbeing as normal for pupils as talking about their physical bodies. That might include lessons taught as part of the PSHE (Personal, Social, Health and Economic) curriculum, whole-school programmes such as mindfulness that become a normal part of the school day, role play in drama lessons, or offering meditation or yoga sessions."

Such wishes are also echoed in mainland Europe. Prominent among this are the initiatives in Germany, perhaps the most Ayurveda and Yoga ready nation. Yoga Vidya, (<http://www.yoga-vidya.org/english/>) who follow the Swami Sivananda lineage have grown a movement based on the 'Yoga of Synthesis', for a harmonious development of the 'hand', 'head' and 'heart' through the practice of Karma Yoga, Jnana Yoga and Bhakti Yoga". Yoga Vidya is



a non-profit network of Yoga Ashrams, Yoga Centers, Yoga Teachers in Europe. Haus Yoga Vidya in Bad Meinberg (North Rhine-Westphalia) is Europe's largest seminar house,



offering over 1.400 programmes. Other retreats / campuses are in idyllic locations in Allgaeu (Bavaria, Southern Germany), North Sea by Wilhelmshaven (a coastal town in Lower Saxony), Yoga Vidya Westerwald (Rheinland-Pfalz). Yoga Vidya's Ayurveda & Wellness programme brochure for 2017 runs into 40-pages (<https://www.yoga-vidya.de/fileadmin/download/pdf/Ayurveda-Yoga-Wellness.pdf>). In Bad Antogast, Oppenau (Baden-Württemberg) is the European Art of Living Center of Sri Sri Ayurveda which runs introductory courses, advanced course, courses for children & youth, teacher training and Ayurvedic cooking courses. Vegetarian diets and the impact on health and wellness is now a important conference theme – VegMed 2018 (<http://vegmed.org/>) offers an important platform for “Game changing medicine through plant-based nutrition”. Basic Topics for VegMed 2018 touches aspects all within the AYUSH remit: Cardiovascular health, Childhood, Pregnancy, Lactation, Ethics, Trends, Society & Practical implementation.

In the North of France, in Normandy is The Tapovan Center founded by Kiran Vyas. Operating for over three decades Tapovan campus is a short walk from the beaches of Petites Dalles and offers a calm, serene and relaxing atmosphere close to the refreshing air of the sea. The Centre continues to offer high quality training of Ayurveda and yoga (<http://www.tapovan.com/>).

The Netherlands has a very deep holistic health awareness and Ayurveda is gaining more and more attention. There are several Ayurvedic centres. In Olst, is Premdani Ayurveda Clinic and College of Ayurveda (<http://www.ayurveda-nederland.nl/>).

In Belgium, and not far from the Capital of Europe and

offices of the European Union, in the heart of the Belgian Ardennes is Durbuy and its fairytale 11th-century castle. The Petite Somme castle has a long history and now houses the spiritual community, Radhadesh Ardennes the main centre for the International Society for Krishna Consciousness (ISKCON) in the Benelux (<https://www.radhadesh.com/en/>). Spread over 47 hectares of scenic woodland, the location includes pasturing grounds and a permanent community of over 100 individuals. The food served in Govinda's the restaurant is mostly from locally grown produce and their 'barfi'-like sweet is the best I have tasted in a long time!

The power of the Internet is flagging more choices and opening up more locations to Yoga and Ayurveda enthusiasts. BookYogaRetreats (<https://www.bookyogaretreats.com/>) is an online resource / company registered with the trade register of the Chamber of Commerce in The Hague, the Netherlands and has branches in the US, UK, Germany, Australia, Spain and France. At BookYogaRetreats.com one can access almost 2,500 yoga retreats, holidays and courses worldwide. Ayurvedafinder, an Ayurveda online resource, lists almost eighty offers, including ayurveda treatments, retreats, clinics, and trainings (<http://www.ayurvedafinder.com/en/>).

Having survived tenaciously without adequate patronage what is now abundantly clear is that Ayurveda and Yoga and other modalities including Siddha and Indian experiences in Naturopathy and Homeopathy, and also Unani and Tibetan medicine and healthcare is set to grow and establish firmly outside India. A Global Value Chain for Ayurveda & Yoga is fast emerging. How India wishes to engage with this increasing presence is an open question! Is the Mother Nation's role one of a passive spectator watching a child grow – or will be it one like a responsible parent watching and guiding the growth of her children – but expecting little in return? In all such matters there is also an Indian viewpoint, with an Indian vision that holds benefits for rethinking many aspects of contemporary societies – for instance, the farming for medicinal plants to increase the income of farmers. In such intertwined themes is also the importance of recognizing a health solution for the individual that is also compatible with the needs for needs for the community, society and for the environment. Perhaps this vision is already starting to come into play and a vision that nations of the West can take to heart and learn from including the depth, clarity and sources of ancient Indian Sciences. An equally exciting scenario is one where much refined versions of all these modalities will be coming to find their way back to India.

By offering relief for the mind and the body and unlocking good health and the potential of wellness and wellbeing these activities are starting to wash away the superstitions and the heathenish connotations about India's ancient sciences embedded in the minds of for citizens in Europe and across the globe. What is also clear is that training

professionals to deliver yoga and Ayurveda and other AYUSH modalities worldwide requires new and creative approaches and perhaps this might just grow out of such activities based on local enterprise and local needs. And an even greater realization is that People and The Planet is one continuum - The Air, and Water and the Earth are all part of this continuum - and what is good for health is also good for the planet and vice versa. There is a growing mood to rethink healthcare.

Prime Minister Modi's concluding words in his recent address at the formal opening of the All India Ayurveda Institute on Ayurveda Day, New Delhi: ... For the past 30 years, the IT revolution has been seen in the world. Now there should be a health revolution under the leadership of Ayurveda. Let us swear on this auspicious day: 'We will practice Ayurveda, we will keep Ayurveda alive and we will live for Ayurveda.', reinforces the vision offered earlier in the United Nations and at the 6th World Ayurveda Congress in New Delhi, 2014 (https://www.youtube.com/watch?v=byBR0eTAc_k). Citizen-driven AYUSH Initiatives are generating a new awareness across all member states of the European Union and in many of the 53 countries who are members of WHO's European Regional Office. The recently announced nomination of Dr. Soumya Swaminathan, current Director General of Indian Council of Medical Research as Deputy Director-General for Programmes at the WHO Headquarters is an important opportunity. The messages in the Indian Traditional Sciences should find a louder and clearer voice and support to resonate with the issues raised and the emphasis offered in WHO's "Global Health Promotion Conferences" (www.who.int/healthpromotion/conferences/) and the much needed One Health approaches for the future (for instance

<http://www.onehealthinitiative.com/>). These Human and One Health Challenges are 'Himalayan' in proportions and carving a niche and growing a role for AYUSH, particularly Ayurveda, Yoga, in the global healthcare and wellbeing arena might seem impregnable and insurmountable, but clearly with bold leadership all is possible. Immediate results can be had from the Indian AYUSH Systems in many areas of public health and in health promotion.

And, about the responsibility and the demands in this vision for the future and how to prepare for the challenges in globalizing AYUSH systems can be visualised as two-fold: 1) lessons from India's Traditional Systems of Health and wellness informing future global healthcare systems, medical education and research and 2) Informing Future Medicine, Medical Research and Shaping the Sciences of Health Promotion, Disease Prevention & Wellbeing"

In contemplating this inevitability and exciting futures for global healthcare one is reminded of the words of Victor Hugo ... "On résiste à l'invasion des armées; on ne résiste pas à l'invasion des idées." - One resists the invasion of armies; one does not resist the invasion of ideas. AYUSH-ideas are after all based on Nature's principles and global and timeless values.

European AYUSH Panorama

The past ten weeks have also seen several other inspiring activities related to Yoga, Ayurveda and the promotion of AYUSH and the spirit of Complementary and Alternative Medicine here in Europe.



ayurvedic point

Milan, Italy – 3 September 2017: Dr. Antonio Morandi, Chairman & Director, School of Ayurvedic Medicine "AyurvedicPoint" (www.ayurvedicpoint.it/) announced

that the Faculty of Medicine, The University of Milan (Università degli Studi di Milano) has approved a course "Introduction to Ayurveda, The Indian Traditional Medicine" – an optional course for the medical students of the 5th and 6th year students. According to Dr Morandi ... "The course is a small one but it is the first ever on Ayurveda in a Faculty of Medicine in Italy and I think that this is a giant step, since being able to officially introduce Ayurveda to the medical students means to plant a seed of a different awareness. I consider this an event that will pave the road to a real collaboration and integration between Ayurveda and Modern Medicine."

Birstein, Germany – 8 to 10 September 2017: 19th International Ayurveda Symposium (<http://www.ayurveda-akademie.org/en/home/>). The focus of this year's



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Ayurveda Symposium: The Heart – as the seat of Ojas, the vital life energy, and the complementary medicine and phytotherapeutic treatment strategies for heart health. “More than 200 physicians, therapists and health advisors from India and Europe were at the campus of the European Academy for Ayurveda. Three delegates from the Indian ministry of Ayurveda, Yoga and traditional medicine of India (AYUSH) as well as the participating professors of the REAA partner universities from Delhi, Varanasi and Riga.”

Kassel, Germany; 18 September 2017: 3rd meeting of the German Ayurveda Consortium

Almost 50 participants representing the diverse Ayurveda stakeholders from Germany gathered at the Habichtswald-Klinik AYURVEDA (<https://www.ayurveda-klinik.de/>). The event was convened by Dr. med. Ananda Samir Chopra MD PhD, Chief Physician of the Ayurveda Clinic.

Debrecen, Hungary - October 2, 2017: Evidence Based Ayurveda: Integration in Research and Clinical Practice; "Indo-Hungarian Symposium organized jointly by University of Debrecen, Hungary and Ministry of AYUSH, Government of India. An event for Hungarian medical doctors, Pharmacy faculty members, Public health professionals and Nursing professionals. The event also saw the signing of a Memorandum of Understanding to establish the European Institute of Ayurvedic Sciences (EIAS). In the words of Prof. Asmita Wele, the current AYUSH Chair, University of Debrecen (asmitawele.ayurveda@unideb.hu) ... “The Ayurveda Chair at University of Debrecen was established in 2014 as a collaboration between University of Debrecen and CCRAS, Ministry of AYUSH, Government of India. The main objectives of the Chair are to facilitate and enhance the dialogue between modern life sciences and Ayurveda through interdisciplinary research and to establish formal education of Ayurveda in Hungary.”

Brussels, Belgium - 16 October 2017: CAM (Complementary Alternative Medicine) workshop in the European Parliament on “Complementary and alternative therapies for patients today and tomorrow”. The event was Co-chaired by Mr Alojz Peterle MEP and Ms Soledad Cabezon Ruiz MEP. Representatives from DG SANTE, European Commission, World Health Organization, CAMbrella Project (<https://cambrella.eu/home.php>), a European research network for complementary and alternative medicine (CAM) and EUROCAM (www.cam-europe.eu/) a network of European CAM patients organisations, medical doctors practising CAM and trained CAM practitioners.

London, UK: 17 & 23 October 2017: 2nd International Ayurveda Day. Ayurveda Day was celebrated in almost 24 countries this year. London had two events to celebrate this important day. On 17 October the Indian High Commission hosted an event under the patronage of High Commissioner Shri Y.K. Sinha. On 23 October Baroness Sandip Verma of Leicester, Parliamentary Under Secretary of State for International Development and Ministerial Champion for tackling Violence Against Women & Girls Overseas and Former Government Minister for International Development, Business Innovation & Skills and Energy & Climate Change chaired a 2 hour workshop in the House of Lords

London, UK: 21 & 22 October 2017: 4th Svastha International Conference on Ayurveda and Integrative Medicine (<http://iaayurvedaconference.com/>) was organised by College of Ayurveda UK (<https://ayurvedacollege.org/>) and Middlesex University, London. The theme WAS ‘Mental Health & Elderly Care & Research & Integrative Medicine’. A delegation from the Ministry of AYUSH was headed by Joint Secretary Ranjit Kumar. There were rich contribution from Gujarat Ayurveda University, Jamnagar, Gujarat, Ayurveda Colleges in Karnataka, Institute of Indigenous Medicine, Colombo, Sri Lanka and delegates from Germany, Latvia and the UK.



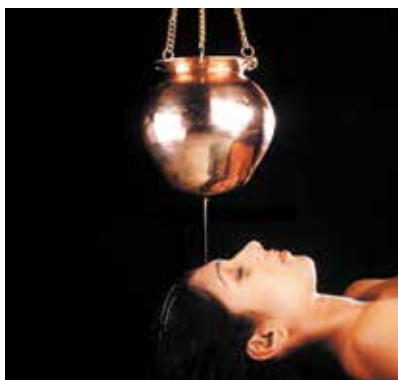
Dr. Madan is a genome biologist with an unusually diverse academic background and range of research interests. He is an Inlaks Foundation Scholar (1982 Trinity Hall) and has a Ph.D. in Molecular Genetics. His current primary research interest is the development of single DNA molecule and single cell techniques for genome analysis. He is the inventor of the Molecular Copy Counting technique - very high resolution and high sensitive technique for describing genomic variation at the level of single cell and single DNA of molecules.



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- Medicinal garden growing over 300 ayurvedic herbs & plants
- In-house production of medicines & oils
- Organic ovo-vegetarian cuisine
- 25 luxurious rooms with private gardens
- Recreational facilities include 2 km walking track, swimming pool, library, shuttle court & other indoor games
- Guests from over 90 nationalities

MEDICAL PROGRAMMES

- Arthritis
- Asthma
- Diabetes
- Deaddiction
- Irritable Bowel Syndrome
- Liver Cirrhosis
- Parkinson's & Alzheimer's
- Respiratory disorders
- Reproductive disorders
- Skin conditions
- Rare & Incurable conditions

WELLNESS PROGRAMMES

- Detoxification
- Rejuvenation
- Stress Management
- Anti-ageing
- Weight Management
- Ayurveda Special

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Ayurvedic Hospital & Research Centre, Delhi
(Tel. No. 011 22106500)



Ayurvedic Hospital & Research Centre, Kochi
(Tel. No. 0483 2554000)



Ayurvedic Hospital & Research Centre, Aluva
(Tel. No. 0484 2839076)



Ayurvedic Hospital, Baddi, Himachal Pradesh
(Tel. No. 1795667166)



► NABH accredited Hospital at Kottakkal ► Hospitals at Delhi, Aluva, Kochi and Himachal Pradesh ► Charitable Hospital at Kottakkal ► Panchakarma and Kerala Special Therapies ► Three GMP accredited factories manufacturing over 500 formulations ► 29 Branch Clinics, 1650 exclusive authorised dealers ► Herb gardens ► Centre for Medicinal Plants Research-A centre of Excellence in Research ► Germ Plasm Bank ► AYUSH and DSIR approved QC Laboratory ► Major Research Programmes in collaboration with AYUSH, ICMR, DST, MAHE, BHU, IIT and DAE ► Publication Department ► Vaidyaratnam P.S. Varier Museum ► Support to VPSV Ayurveda College at Kottakkal ► PSV Natyasangham for nurturing Kathakali

AYURVEDA - THE AUTHENTIC WAY



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