

Vol. 9 | Issue No. 4 | October/December 2014 ₹50 | \$ 5

# Ayurveda

## & Health Tourism

### Ayurveda **under revival**

Traditional medicine  
**in Asia**

Interview  
**Dr. M.S.Valiathan**

Why  
**Step-motherly attitude?**

Indispensable Basics:  
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Book review  
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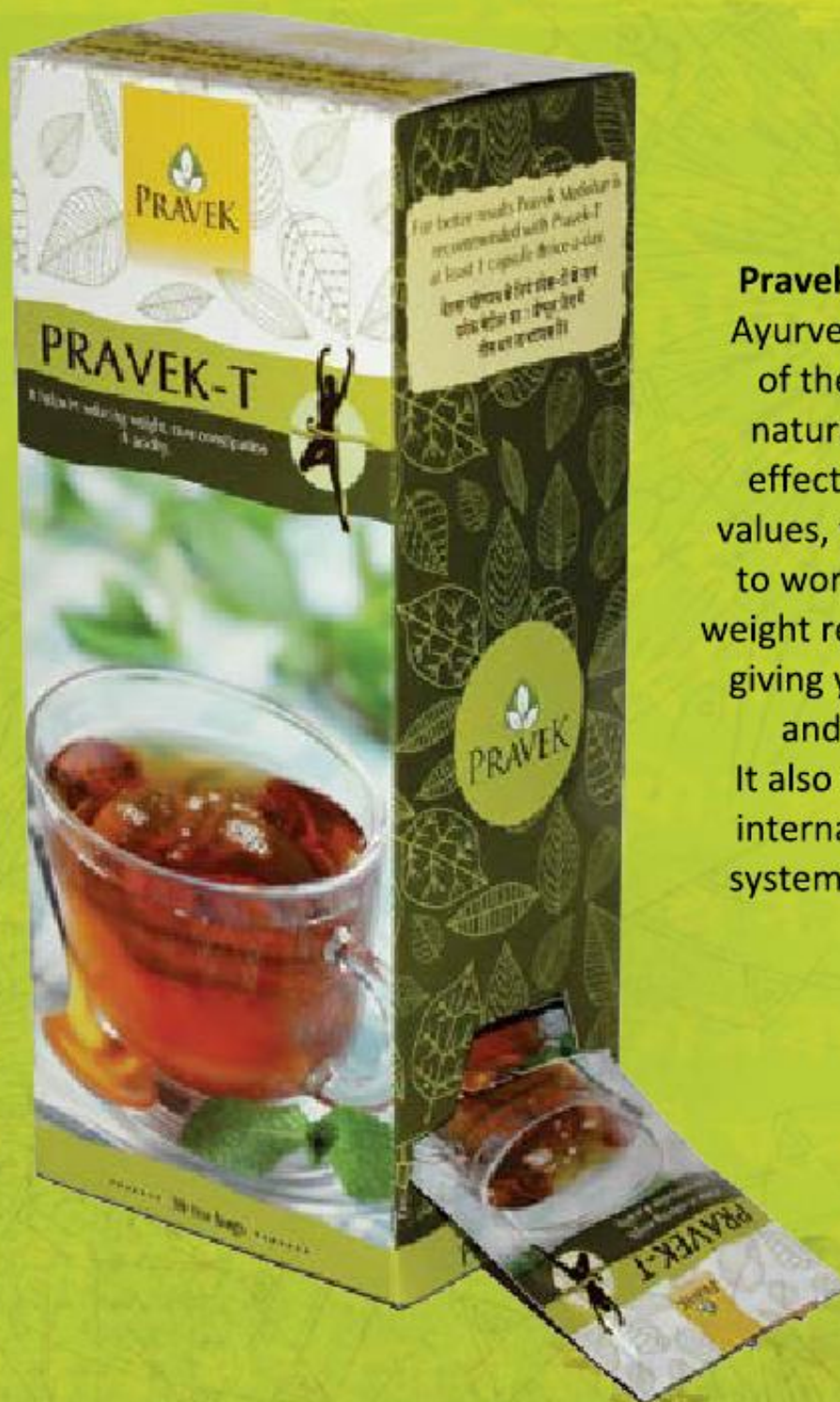
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## The path not taken

Ayurveda is an indigenous traditional medical technology of India that has remained as a dormant medical system for the past few thousand years. Ayurveda, the traditional Indian medicine, and traditional Chinese medicine remain the most ancient yet living traditions. There has been an upswing in global interest in traditional medicine in the present times. Efforts to monitor and regulate herbal drugs and traditional medicine are under way. China has better innings in promoting its therapies on the strength of rigorous research, following science-based approach, while Ayurveda still needs more extensive scientific research and setting up an evidence base.

Let us hope the Government led by Sri. Narendra Modi would offer substantial assistance in all possible ways to see that Ayurveda takes wings and utilizes its full potential in the modern world.

In the circumstances, Ayurveda Magazine, which has always foreseen the future horizons of Ayurveda, has come up with a bunch of fine contributions from veterans of the field that could strengthen the efforts of all concerned and present sharp observations fearlessly.

The term "Traditional Medicine" is sometimes replaced by other terms as complementary, alternative or non-conventional medicine. The different terminology is frequently used in countries where traditional medicine is not integrated into its dominant health-care system. If allopathic medicine refers to the broad category of medical practice that is often called Western medicine, biomedicine, scientific medicine or modern medicine, the adjective complementary, alternative and non-conventional refer to health-care that is considered supplementary to allopathic medicine. Isn't it the natural outcome of sheer negligence and tamasic (lethargic) attitude from each one of us and our rulers that our ancient wisdom is not properly re-invented? Ayurveda magazine envisions a radical paradigm shift from this laid-back approach attributed to all traditional medicines, especially to Ayurveda, in India and abroad.

Recently, the mainstream medical system has probed into this ancient technique to demystify the mechanism of operation and examine its scientific validity. Dr. G.G. Gangadharan clearly points out such path-breaking tendencies on a broader canvas in his article thus: "Health-care globally is passing through a period of transition and a search is on for the right model of health-care to counter the mounting health challenges of the twenty-first century... Health-seeking behaviour studies from across the world are increasingly pointing to the fact that the future of medicine shall be pluralistic. There is, therefore, a growing need to revitalize and promote TM for its contemporary relevance with the spirit of a dispassionate scientific enquiry."

Thus all indications about the future of traditional medicines converge upon the dire need for building up a modern framework to explain their myriad and abstract mechanisms. Expectations of stakeholders are sky-high from the Government levels and these efforts would be considered a turning-point as to how far the Ayurvedic fraternity has succeeded in convincing and implementing the blueprint for modernisation.

- Editor

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## Traditional Medicine (TM) in South East Asia

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MS Ramayya Indic Center For Ayurveda and integrative Medicine, and  
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medicine in the country

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# Under Narendra Modi's dispensation, India's own Ayurveda should move up into the mainstream



O.J. George  
Consulting Editor

Ayurveda had been in the mainstream since thousands of years ago, but once modern medicine with its methodical applications sprung up a century ago, this system practiced by sages fell into the downstream with no one prepared to adequately salvage it from its downfall.

Ayurveda has been there all the time, limping and strutting about as complementary medicine or alternative medicine.

Even though Ayurveda comes under Atharva Veda, one among the "Chaturvedas" - Rik, Yajur, Sama and Atharva -, it has unique existence of its own since its precepts were as authoritative as others. But over a period of years, Ayurveda has been neglected by governments which should have uplifted it from its morass. Of course, Ayurveda could not boast of systematic evidence-based treatment procedures like allopathy. All the while, modern medicine has been going up like anything with the help of methodical research and standardization of procedures which were accepted by the Western world.

Ayurveda has been there all the time, limping and strutting about as complementary medicine or alternative medicine... Let the modern medicine continue with its practices and Ayurveda can go hand in hand, if a holistic approach is made. With the strength of Ayurveda added, there can be a blend of both the systems wherever necessary, to the ultimate benefit of the patients.

Now it is enduring to think that the Narendra Modi Government has thought of setting up an All India Institute of Ayurveda in Delhi just like the All India Institute of Medical Sciences in Allopathy.

The government which boasts about Indian culture and values should bestow utmost importance to the one and only Ayurveda which can be offered to the world and develop it with scientific analysis of ingredients and their benefits. In an era of Information Technology, it would not be that difficult to assess and record the preventive and curative aspects of Ayurvedic medicines and practices.

Let the modern medicine continue with its practices and Ayurveda can go hand in hand, if a holistic approach is made. With the strength of Ayurveda added, there can be a blend of both the systems wherever necessary, to the ultimate benefit of the patients.

Perhaps Ayurveda can offer good procedures for recovery.



ery of patients who undergo surgery and other interventional practices. As Ayurvedic medicines, if applied in the strict sense of prescriptions, would cure the conditions without causing substantial side-effects, these should be used more extensively under strict supervision.

In the cases of diseases like cancer and Alzheimer's, Ayurveda offers salutary methods which would alleviate the sufferings of patients.

Proper research methodologies should be attempted to rationalize the precepts of Charaka, Susruta, Vagbhata, Agasthya and all and bring Ayurveda under the parameter of scientific recording which would be acceptable to the Western world. That means there should be opportunities to substantiate the classical explanations contained in the attributes prescribed by the sages with the aid of continuing research.

At present there are Ayurvedic doctors and Vaidyas or physicians practicing the system in many ways. Vaidyas are highly incapable of taking a lead in the process of lifting the spheres of Ayurveda as a whole, for they lie scattered and unorganised in different parts of the country. It is in this context that the government should intervene properly and implement measures that would extract the maximum out of the system which is considered far more effective in preventive medicine compared to curative ones.

The government should provide more funds for Ayurveda considering the fact that medical reimbursements for government servants are available for Allopathic medicines and treatment only. Ayurveda is not even reckoned with in this regard. Why should the government give a step-motherly treatment to Ayurveda?

Ayurveda does not have any means to pursue international lobbying, whereas modern medicine has the best of tools to influence and control the powers-that-be to its advantage.

At the national level, there are some funds allotted by the Department of Ayush which takes care of indige-



Shuguang Hospital, a 750-bed academic medical center in China. The first of its kind where traditional Chinese and Western medicine are combined for both teaching and practice.

**China gives much importance to promoting its traditional medicines and practices, and the efforts are buoyed up at the governmental level...The government should provide more funds for Ayurveda considering the fact that medical reimbursements for government servants are available for Allopathic medicines and treatment only. Ayurveda is not even reckoned with in this regard. Why should the government give a step-motherly treatment to Ayurveda?**

nous systems like Ayurveda, Siddha and Unani streams. Some States are not even able to utilize the funds allotted to them by Ayush, even at a time when the allocations by the Government of India are not that adequate to ensure development of the full potential of Ayurveda.

There should be a committed team in government departments, particularly in Ayush and allied sectors, who firmly believe in the culture and heritage of Ayurveda. Ayush should undertake schemes whole-heartedly and with a sense of commitment. The team should have genuine passion for Ayurveda which should be the main strength of the traditional system.

Promotion of medical tourism should be undertaken more vigorously. This should be attempted taking a cue from the efforts

made at destinations like Kuala Lumpur, Singapore, Malaysia, Thailand and Philippines.

China gives much importance to promoting its traditional medicines and practices, and the efforts are buoyed up at the governmental level.

When the Indian Prime Minister visits China, he should take delegations with him accommodating Ayurveda





Protest of AYUSH practitioners at Mysore on July 21, 2012



Protest of unemployed Ayurvedic doctors at Jammu on September 25, 2014

professionals so that India's traditional system could be highlighted at international fora.

Expectations from Ayurveda sector are quite high and there is still scope for further development in the field of Ayurveda. Regular consultation process within Ayurveda sector is quite essential for popularizing Ayurveda.

Studies have found that there is a need for academic - industry collaboration in Ayurveda sector.

Contributions of Ayurveda and Yoga in addressing life-style diseases and in the field of preventive health care should be popularized nationally and globally.

There is a need for increased research and documentation of the innovative findings. The role of Ayurveda in

treatments for various diseases including HIV positive cases should be popularized.

Proper quality control system in Ayurveda sector is essential to address various issues in the health sector, which include legal issues as well covering different countries.

Updation of Ayurvedic education system and syllabus should be taken up vigorously and improve the Bachelor of Ayurvedic Medicine and Surgery (BAMS) courses.

The Governments should include Ayurveda sector in the formulation of policy of public health. There is urgent need to cultivate new medicinal plants and to develop better formulations.

#### **Recommendations from experts are already available to lift the status of Ayurveda, some of which are:**

- Initiate standardization of about 10 classical drugs or procedures and develop protocols
- Strengthen Public health care initiatives in Ayurveda
- Integrative health care model incorporating Ayurveda with modern medicine, homoeo, yoga and siddha.
- Carry out basic research activities in Ayurveda with participation of scientists from modern science
- Ensure adequate and proper representation of Ayurveda in official website
- Set up specialty hospital and health clinics for Ayurveda
- Start clinical research initiatives with models suited for Ayurveda
- Simplify the licensing process in Ayurveda sector
- Introduce an accreditation process for hospitals and nursing, panchakarma and yoga centres
- Ensure strong regulatory enforcement to prevent

mushrooming of spurious drug manufacturing

- Ensure Insurance coverage for Ayurveda treatment
- Provide priority status sector to Ayurveda with adequate annual budgetary provision
- Conduct inter-disciplinary researches for proving the efficacy of Ayurvedic medicines and treatments
- Ensure modernization of pharmacy
- Provide energy-saving support to Ayurveda manufacturers
- Regular revision of syllabus of undergraduate/post-graduate programs, at least once in two years
- Documentation and retrieval of traditional knowledge and research findings
- Legal facilitation for export promotion

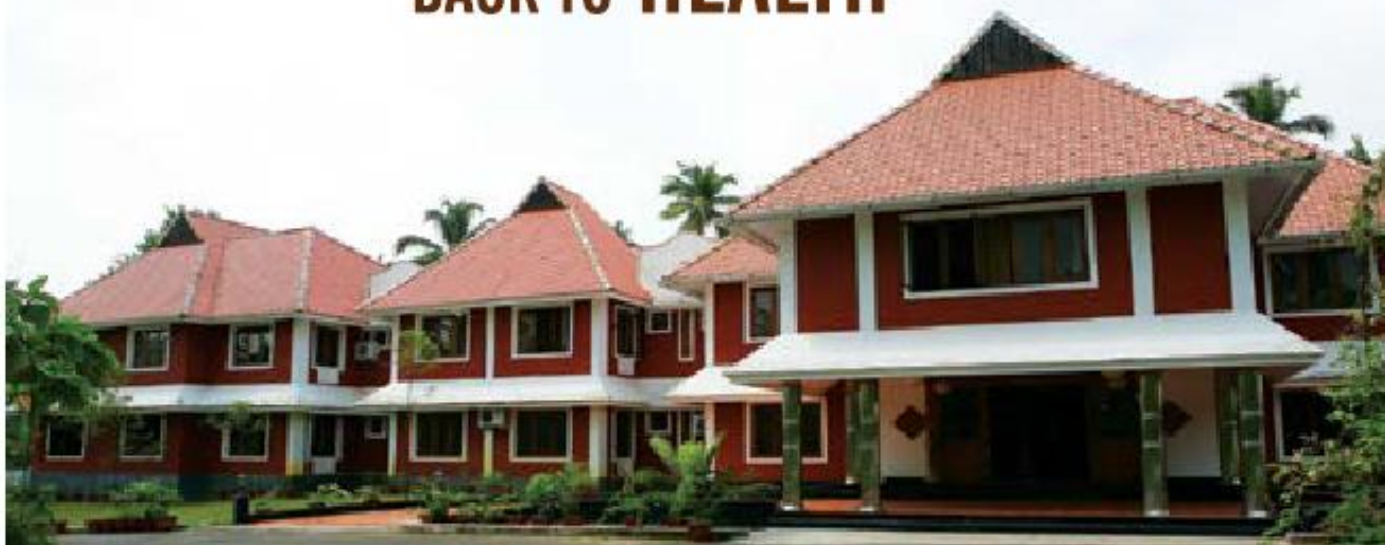
The new government should jump-start the procedures to lift Ayurveda to greater heights which ultimately would proclaim to the world that this system, dear to the nation, clicks along with modern medicine stream.

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# TRAYOPASTAMBHA

## -the Three Pillars



Dr. Anasooya  
Senior Ayurveda Physician

The purpose of Ayurveda is two-fold. The first is preservation of health. The second is alleviation of sufferings of the ill. It is significant that preservation of health is mentioned before the curative aspect. Health, and its maintenance are based on long-term responsible behaviour; life-style. With life-style diseases such as diabetes and obesity topping the list of modern health concerns, Ayurveda offers a well-marked road to health.

Indian philosophy mentions four objects or aims of the human existence -- Dharma, discharge of duty; Artha, acquisition of wealth; Kama, gratification of desire, and Moksha, attainment of final emancipation. Health is regarded as the main requirement to achieve these four aims. (Charaka Samhita Sutrasthana. 1)

Of the myriad aspects that Ayurveda elaborates on, let us look at what is called the three pillars of life, the trayopastambha. These are ahara (food), nidra (sleep), and brahmacharya (celibacy). Borne by these three practiced in the right manner, the body remains with good strength, colour/lustre, and nourishment as long as one lives. (Ashtanga Samgraha sutra sthana. 9)

**Ahara or Food:** Ahara is anything that is taken into the body via the oesophagus.

**The amount of food should be according to one's digestive capacity. This capacity will vary according to one's activity, one's health, the weather... One who is habituated to incompatible food should not change to healthy food at one go... With practice one will be able to tell what is suitable or not for oneself.**

Food is regarded as the cause for the existence of the body, and for disease. (Charaka Samhita Sutrasthana. 28)

Food is considered the very life of an organism. (Charaka Samhita Sutrasthana. 27)

There is no need for medicines if the right food is eaten, and there is no point in medicines if the right diet is not followed.

**The following must be kept in mind while eating:**

**Time** – the season, whether food eaten earlier has been

digested, when one is hungry, after washing hands and feet, after offering thanks for the food, after feeding animals, before nine at night, etc.

**Satmya** – what is good for the individual, what the person is used to

**Cleanliness in preparation**

**That which is healthy, good for the body**

**Unctuous, hot/fresh, light or easy to digest, and pleasing to one's senses**

With all six tastes, sweet being dominant. The six tastes are sweet, sour, salty, pungent or chilly hot, bitter, and astringent.

The amount of food should be according to one's diges-





tive capacity. This capacity will vary according to one's activity, one's health, the weather. One half of the stomach should be filled with solid food, one quarter should be allowed for liquids, and the last quarter should be left empty. One should feel light, and comfortable to walk, or sit, after eating.

One must not eat too fast or too slow. One should eat with people one likes, and without talking or laughing much.

Food not harmful by itself may cause harm in combination with other food. This is due to incompatibility of

1. guna or nature of the food – e.g. fish and milk. Both which are sweet in taste and cause an increase in kapha dosha. The kapha obstructs the srotas or channels in the body causing indigestion, and malformation of the body tissues (dhatus).
2. Samyoga or combination – radish with jaggery or honey
3. Samskara or processing – heated/boiled curd
4. Desa or habitat – cold, unctuous food in marshy regions
5. Kala or seasonal – cold, dry food in winter
6. Matra or quantitative – ghee and honey in equal quantity

Food which causes imbalance/build-up of doshas (humors) in the body, but not the expulsion of these vitiated doshas is considered incompatible. Incompatible food does not cause harm if it is in a small quantity, in one who is strong, young, has good digestive fire, who habitually eats ghee, who exercises regularly, and is used to such food. In others, it is poisonous and can cause impotence, erysipelas, ascites, abdominal distension, and many skin and digestive problems.

One who is habituated to incompatible food should not change to healthy food at one go. A quarter of the quantity should be replaced by healthy food every two days, until the unhealthy is eliminated. Treatment for the ill effects of incompatible food is sodhana or purification through emesis and purgation, as well as samana or pacifying therapy.

These are general guidelines. With practice one will be able to tell what is suitable or not for oneself.

**Nidra or sleep:** Sleep is the second pillar that holds up life.

Sleep is caused by tamas and occurs when tamoguna is dominant, usually at night. It occurs so that the body can rest.

When the manas or mind is tired, and the sense organs withdraw from perceiving, man sleeps. (Charaka Sam-





hita Sutrasthana. 21) Vagbhatta adds (Ashtanga Samgraha sutra sthana. 9) that sleshma formed by the digestion of food engulfs the bodily channels/ srotas.

According to Susruta (Sareera sthana. 4), the heart is the seat of chetana or awareness, and when the heart is filled with tamas one falls asleep. Just as the cause for sleep is tamas, the cause for awakening is satva. The other important factor in sleeping and awakening is svabhava or nature.

When the body is tired but the mind is not, dreams occur. (Ashtanga Samgraha sutra sthana. 9)

**Effects of sleep:** In the prescribed quality and quantity, sleep gives one sukha or wellness, pushthi or nourishment, bala or strength, vrishta or potency, jnana or knowledge, and jeeva or life. Improper sleep causes dukha or illness, karshya or emaciation, abalam or weakness, kleebata or impotency, ajnana or ignorance, and marana or death.

All the great teachers of Ayurveda stress that one must use one's yukti or reasoning, and not follow blindly what is indicative... Food, sleep, and sex, which bring short-term, immediate pleasure should be indulged in with self-control. Activities which bring good in the long-term, like penance and charity, should be one's focus.

Just as food is necessary to uphold the body, sleep is needed for good health. (Charaka Samhita Sutrasthana. 21)

The correct amount of sleep at the right time (night) brings about nourishment, lustre, strength, enthusiasm, good digestion, and balance in the body tissues. Bhavaprakasa states that sleeping after a meal decreases vata and pitta, increases kapha, and causes nourishment and well-being of the body. Sleep immediately after a meal causes indigestion.

Staying awake at night has a drying effect on the body, and sleeping during the day causes unctuousness. Sleeping (not deeply) while seated causes neither dryness nor unctuousness.

One who has lost sleep at night should sleep during the day on an empty stomach, for half the time that sleep was lost. Those suffering from poisoning, kapha disorders, obesity, and throat problems should keep awake at night.

One may sleep during the day in summer as vata is





increased slightly, there is dryness, the sun drains one's strength, and the nights are short.

Those tired from talking, walking, sex, anger, grief, diarrhoea, etc. may sleep during the day.

Increase of vata and pitta, grief, depletion of dhatus, and trauma cause lack of sleep. Lack of sleep will cause yawning, body ache, listlessness, giddiness and vata disorders.

Too much of sleep causes increase in kapha which decreases digestive power. The decreased digestion causes further increase in kapha. This will cause blockage of srotas or channels leading to heaviness of body, laziness, and still more sleep. One should resort to purgation and emesis, fear, anger, exercise, fasting, lying down uncomfortably, and strengthening one's will power (not to sleep).

To increase sleep one must use milk, sugarcane juice, meat soup, aquatic meat, , urad dal, rice, curd, oil massage, bath and such like.

One should sleep in a clean, soft bed of knee-height. One's head should point East or South. One's feet shouldn't point in these two directions, or towards one's teachers or respected individuals. One should think of dharma or righteous actions when going to bed.

**Brahmacarya or chastity:** Though brahmacharya is commonly taken to mean celibacy, the word actually means working towards attaining brahman or The Absolute. In context of the four asramas or stages of life prescribed in Indian scriptures, a student is expected to maintain celibacy during the period of his studies. In grhasthasrama or the house-holder stage, one is expected to beget progeny. When the prescribed rules are followed, even the house-holder can be said to follow brahmacharya.

Acharya Susruta says (Susruta Samhita sareerashtna. 10) that a man of twenty five must take a wife twelve years old in order to fulfil his duty towards his ancestors, and to fulfil natural desire. Only a woman over sixteen is deemed fit to bear children. Today, this view seems irrelevant, even insensitive, and illegal! All the great teachers of Ayurveda stress that one must use one's yukti or reasoning, and not follow blindly what is indicative.

One is advised to have sex once in a fortnight during summer, and once every three days in other seasons.



(Susruta Samhita chikitsa sthana. 14)

One should have sex at night with one's wife. Should engage in sex without causing discomfort/strain on the body and mind. One should not engage in sex with one who is uninterested or unwilling, who is unwell, who has just eaten, and who is suppressing one's natural urges.

After the sexual act one is advised to have a bath, drink/ eat something refreshing, and go to sleep.

Overindulging in sex will cause pain, cough, fever, emaciation, anaemia, and loss of strength, decrease in sensory faculties, and premature death.

Sukra or both male and female reproductive tissue are considered the essence of the body, more so even than ahara rasa or the essence of food. One who conserves it preserves his body, and begets worthy offspring.

Food, sleep, and sex, which bring short-term, immediate pleasure should be indulged in with self control. Activities which bring good in the long-term, like penance and charity, should be one's focus.

The pillars of a house will vary in height, girth, strength and other factors depending on the structure of the house, the region in which it is built, and on the personal taste of the inhabitants. Though a structural engineer stipulates what is required for the construction, the final result will be a combination of the engineer's advice, the wishes of the owner, and, of course, the workmanship of those who do the actual construction. Similarly, the advice in the texts, and mentioned above, may be considered as the advice of the engineer. One should take them as broad guidelines, and adapt what suits oneself best.

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**Dr. Muthulakshmy**  
interviews  
**Dr. M.S. Valiathan**

Dr. Muthulakshmy works as a Sanskrit Lecturer at the Thiruvananthapuram Regional Centre of Sri Sankaracharya Sanskrit University. She has translated two monumental works of Dr. M.S. Valiyathan named "The legacy of Charaka" and "The legacy of Susruta" into Malayalam. She is the daughter of the late legendary Ayurvedic scholar and physician Sri. Raghavan Thirumulpad. She is a Ph.D. holder from the Kerala University.



Dr. M.S. Valiathan

Dr. Marthanda Varma Sankaran (M.S.) Valiathan is a renowned cardiac surgeon and a Fellow of the Royal College of Surgeons. Born on May 24, 1934, in Mavelikkara in Alleppey district of Kerala. Dr. Valiathan graduated in medicine from Kerala University in 1956 and underwent post-graduate training in surgery in the United Kingdom before earning the Fellowship of the Royal Colleges of Surgeons of Edinburgh and England in 1960. He also did his Masters in Surgery from Liverpool University. He specialised in cardiac surgery at Johns Hopkins, George Washington, and Georgetown University Hospitals in the US and became a Fellow of the Royal College of Physicians and Surgeons, Canada. He served on the faculty of Georgetown University Hospital, US, Post-graduate Medical Institute, Chandigarh, Indian Institute of Technology, Madras, and the Sree Chitra Institute for Medical Sciences and Technology, Thiruvananthapuram.

Recognised for his role in pioneering the joint culture of medicine and technology and laying the foundation for the medical devices industry in India, he headed SCTIMST from 1974-1994, when it was notified as an institute of national importance by an Act of Parliament. After this stint, he became the first Vice-Chancellor of Manipal University and played a significant role in its development.

As a Homi Bhabha Senior Fellow and a student of Sanskrit, he had carried out a study of the 'Charaka Samhita'. His work, 'The Legacy of Charaka', was published by Orient Longman in 2003. The companion volumes on the legacies of the great trio of Ayurveda - Charaka, Susruta and Vagbhata - were released by the same publisher in 2006 and 2009.

Currently, he is a National Research Professor of the Government of India, pioneering scientific studies in Ayurveda. His contributions to medical sciences and technology have brought him many honours and awards, including the Padma Vibhushan in 2005.



**Surgery, science, traditional knowledge and administration of a University need not be contradictory... There is no disharmony in this. In our music, we have seven notes - Saptaswara - where each note is different from the other. Would there be music if we dwell, like a thambura, on a single note?**





*Your 50th birthday was celebrated recently in Thiruvananthapuram. Belated birthday wishes to you! May your incessant and untiring work instil inspiration and motivate coming generations.*

1. The article published in Current Science magazine titled Living Legends of Indian Science is the latest article I read about you. That article gives a clear picture of your long and varied engagements with medical science, both modern and traditional. The most wonderful aspect about your personality is that you have been actively engaged in different areas and levels of work in the field of medical science. A first-rate practising surgeon, an efficient administrator, bio-material scientist, and also a theoretician! How are you able to balance all these different kinds and levels of work?

● It is true that I have been interested in different fields of knowledge and engaged in different fields of endeavour in my life. The fact is that I have enjoyed all these varied interests and activities. There is no disharmony in this. In our music, as you know, we have seven notes - saptaswara - where each note is different from the other. Would there be music if we dwell, like a thambura, on a single note? When the varied notes are played in different combinations and the musician revels in it, we have great music. Surgery, science, traditional knowledge and administration of a University need not be contradictory. It is true that one cannot be playing two notes at the same time; nor is that necessary.

2. Keralites have been fortunate enough to get your service as director of Sree Chitra Institute of Medical science. You have had a vital role in making it into an institution of national importance. How far have your research and professional experiences in institutions in foreign countries contributed to your endeavours in Sree Chitra Institute?



Dr. Valiathan with Dr. Charles Hufnagel from Georgetown University

I had however been disturbed by the thought that no contribution by an Indian scientist had influenced the theory or practice of modern medicine at the global level in 250 years since the British brought modern medicine to India. Were we incapable of original thinking and making discoveries in medicine? Was there any time in India's history when our physicians showed originality and won global recognition?

● The unique achievement of Sree Chitra Institute is that it brought the promotion of medicine and technology under one roof for the first time in India and developed a joint culture. Modern medicine cannot be practised without technology, but neither medical nor technological institutions had developed technology for medical applications, obliging India to import medical equipment and devices. A new institutional model combining medicine and technology

was an idea whose time had come in the 1970s. That was the reason for the Indian Parliament to make Chitra Institute 'an in-





stitution of national importance' by legislation. I owe my inspiration for this initiative to what I learnt in the Johns Hopkins and Georgetown Universities during my years of training.

3. It is after long successful years of experience in the field of modern medicine that your attention turned towards Ayurveda, the traditional system of Indian medicine. What was the crucial reason for such a shift in the focus of your study? Or was there really a shift? Or was it just a continuation of your intellectual enquiries?

● I never left modern medicine even though I stopped doing cardiac surgery in 1994 after practising it for 25 years. In the later part of my surgical years, I had however been disturbed by the thought that no contribution by an Indian scientist had influenced the theory or practice of modern medicine at the global level in 2500 years since the British brought modern medicine to India. Were we incapable of original thinking and making discoveries in medicine? After all Raman had done it in physics and Ramanujan in mathematics. Was there any time in India's history when our physicians showed originality and won global recognition? That inquiry led me to the company of Charaka and Susruta.

4. Can you briefly explain your experiences while learning Ayurveda?

● The conceptual foundations of Ayurveda are different from those of modern medicine. I couldn't have understood them without the guidance of your revered father, Sri Raghavan Thirumulpad. Take, for example, the treatment of diseases. Modern medicine seeks the cause of a disease such as bacterium, virus or parasite and tries to eliminate it. Ayurveda also recognizes causes (nidana), but they alone cannot produce diseases. According to Ayurveda, health is synonymous with a state of equilibrium (samya) of dhatus and doshas in the body. Only when that equilibrium is weakened or broken can causes produce diseases. Therefore, Ayurvedic treatment focuses on strengthening the equilibrium in the body so that causes cannot operate.

5. What, according to you, is the relevance today of traditional knowledge systems in the new global context? Also what are the major challenges that lie before a country like India?

● The discovery of causes especially bacteria and their elimination revolutionised the treatment of infectious diseases in the twentieth century. But as infectious diseases came under

The earlier and successful strategy of eliminating the cause was no longer possible in the treatment of the non-communicable diseases. In these areas the world is looking to traditional systems such as Ayurveda for possible help. The challenge for India is how to integrate the old and the new systems synergistically for the benefit of patients.

control and people began living up to 60 or 70 years, non-communicable diseases appeared and became major problems. They included atherosclerosis, cancer, degenerative diseases and so on which had no single cause - in fact cause was unknown often. The earlier and successful strategy of eliminating the cause was no longer possible in the treatment of these diseases. In these areas the world is looking to traditional systems such as Ayurveda for possible help. The challenge for India is how to integrate the old and the new systems synergistically for the benefit of patients.

6. On the significance of Ayurvedic Biology Program?

● Ayurveda is our traditional medicine just as Ganita is our traditional mathematics. In our Ayurvedic Biology program, we look at Ayurvedic concepts and procedures through the instruments of modern biology which has unprecedented tools to examine cells, DNA and life processes. These tools make it possible today to address questions such as: do vata, pitta, kapha prakritis have characteristic patterns at the level of DNA? What happens to the natural breakage of DNA in ageing when rasayanas are taken? There are many such questions. Their study would open a new vista in biological sciences based on cues from Ayurveda.

7. What is your philosophy of life?

● Have a purpose and work for it whole-heartedly and joyously; don't take oneself too seriously, the world will go on fine without me!

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# TRADITIONAL MEDICINE (TM) IN SOUTH EAST ASIA AND ITS CONTEMPORARY APPLICATIONS



**Prof. G. G. Gangadharan**

Ayurvedacharya, FAIP (USA), PhD, MoM (McGill, Canada), Director MSRa-mayya Indic Center For Ayurveda and integrative Medicine, and member High power committee to main stream holistic system of medicine in the country

**H**ealthcare globally is passing through a period of transition and a search is on for the right model of healthcare to counter the mounting health challenges of twenty-first century. Numerous expert committees and policy documents have unequivocally opined that TM can play a significant role in bringing about a positive change in the healthcare delivery systems of the world.

Health-seeking behavior studies from across the world are increasingly pointing to the fact that the future of medicine shall be pluralistic. There is, therefore, a growing need to revitalize and promote TM for its contemporary relevance with the spirit of a dispassionate scientific enquiry. It is, however, important to recognize that TM is not merely meant to be used as an inventory for prospecting new molecules or extracts, but it is also to be explored for its sophisticated theory of homeostasis and bio-regulation.

It can be argued that one of the reasons why modern science has not come up with effective solutions for chronic diseases or for positive health has been its misplaced focus on symptoms rather than the root cause. A reductionist approach to research has led to discovery of drugs which, while alleviating disease, produce adverse side effects. It appears that some course corrections in this research strategy are called for.

A reading of current medical research suggests that subtle changes in the physiology manifest as syndromes over a period and that the root cause for many chronic diseases may be one and it has to do with a deviation from normalcy in biological mechanisms within the body. This exactly is the cornerstone of the principle of holism that characterizes all Traditional Medicines and differentiates it from other conventional healthcare systems.

The cost and time for bringing a drug to the market have increased, bordering around unviable proportions, and the pipeline of new molecules in pharmaceutical research is dwindling. It is believed by many that we are coming to the end of the era





of blockbuster drugs<sup>1</sup> and the beginning of the era of blockbuster mechanisms.

A reading of current medical research suggests that subtle changes in the physiology manifest as syndromes over a period and that the root cause for many chronic diseases may be one and it has to do with a deviation from normalcy in biological mechanisms within the body. Now, this is exactly where TM comes from, as this is the cornerstone of the principle of holism that characterizes all TMs and differentiates it from other conventional healthcare systems.

TM, like Ayurveda, has over the centuries generated an ocean of knowledge which is evident in its sophisticated theories of health and disease, the enormous literature on natural product formulations and principles of drug design through which new drugs may be created, the enumeration of thousands of clinical symptoms and a taxonomy which can enable any new clinical symptom to be described, the concepts related to human physiology and the structure and functions of mind.

At the societal level, we clearly see that the returns from huge investments in infrastructure, drugs and human resources for western-medicine-based strategies for primary healthcare in rural and urban communities have been far from satisfactory. This is evident from the fact that most developing countries still require the population to spend a major chunk of their annual health expenditure out of pocket.

In the context of rural health, TM has intimate knowledge of ecosystem specific species that can provide low- cost solutions for innovative 'green health' programs that can enhance both self-reliance and health security of millions of rural households.

Another feature of TM that we must recognize is the fact that it is region-specific; what holds good for one region may not be true for another. One cannot and should not have a uniform policy for TM for the whole of Southeast Asia as these knowledge systems are very eco-specific, culture-sensitive and in different stages of evolution and practices.

It is, therefore, very important that we develop region-specific strategies that are carefully developed and calibrated through pilot initiatives in their respective regions. This is also mandated in the 'Beijing Declaration' that states that 'The knowledge of traditional medicines, treatments and practices should be respected, preserved, promoted and communicated widely and appropriately based on the circumstances in each country'.

It can be said that TM holds three promises in today's world:

1. Health security for millions in primary healthcare and public health



2. Original contribution to the world of medicine and life sciences
3. Effective solutions for the increasing burden of chronic diseases

**TM is region-specific; what holds good for one region may not be true for another.... In the context of rural health, TM has intimate knowledge of ecosystem specific species that can provide low-cost solutions for innovative 'green health' programs that can enhance both self-reliance and health security of millions of rural households.**



These three promises of TM need to be harnessed systematically and the seven strategic domains that need to be accessed for this purpose are:

1. Research and Development of TM
2. Strategies for effective incorporation of TM in primary healthcare
3. Policy on TM integration into national health systems
4. Regulation of traditional and herbal medicines
5. Regulation of TM practices
6. Information, Education and Communication strategies for TM and
7. Resource base enhancement (In-situ and ex-situ conservation of bio-resources)



TM is a sophisticated knowledge system of a different paradigm. Therefore, it is critical that a reliable interpretation of its principles and practices is attempted while engaging in translational research. Translating a knowledge system that has a fundamentally different world-view, principles, concepts and categories has complexities that we must be conscious of and should be reckoned with.

The important step in translation is to correlate concepts of TM to modern biology and then develop appropriate experimental models to test them in a robust manner. It involves collaboration of the best TM physicians and theoreticians with the best scientists from the western sciences for an epistemologically informed translation and experimentation. The task calls for interpreting the systemic theories of TM into the structural frameworks of science, and needs sustained support towards translational and trans-disciplinary research on strategic healthcare problems.

In the short term, the focus should be on truly translational research. This should be done in a three-pronged strategic manner:

1. Remove distortions in the interpretation of concepts and theories of TM
2. Harness the core areas of strength of TM
3. Augment the areas of weakness of TM

This calls for action with strategic vision, sustained effort and clarity of purpose backed by adequate resource allocation. Such action, that involves developing multiple modules implemented in multiple regions, must be long term and overarching, and can only be coordinated by an International agency.

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**Health-seeking behavior studies from across the world are increasingly pointing to the fact that the future of medicine shall be pluralistic. There is, therefore, a growing need to revitalize and promote TM for its contemporary relevance with the spirit of a dispassionate scientific enquiry.**

<sup>1</sup> Extremely popular drugs that generate annual sales of at least \$1 billion for the company that create them.





# Ayurveda - A System Under revival: Issues and Prospects



Dr. M.D. Nair

He has been a Consultant to WHO and an Advisor to Government and Private Organisations on Science & Technology, Member of the Task Forces for Pharmaceuticals and Biotechnology Projects for the Governments of Andhra Pradesh, Gujarat, Kerala and Tamil Nadu and Director of the Boards of many Pharmaceutical Companies, Governing Councils of various Academic Bodies, Department of AYUSH, Ministry of Health, Kerala State Medicinal Plant Board, All-India Council of Technical Education, Export Promotion Council of India, etc.

Dr. Nair, who was later, Vice President of SPIC, was instrumental in setting up for SPIC, one of the largest antibiotic complexes in India, a 'state-of-the-art' Pharmaceutical R&D Centre, a unit for production of Medical Devices for cardiovascular surgery, a multi-purpose plant for Bulk Drugs manufacture, a Drug Formulations Plant and all the other operations of SPIC Pharmaceuticals Division.

Besides authoring over 80 publications in various national and international journals, he is the holder of several patents on new therapeutic agents. He has been the recipient of several Awards for his contribution to the Indian Pharmaceutical Industry. Dr. Nair, after retirement from SPIC, Chennai, continues to be actively involved in industry affairs and is a Consultant to the Pharmaceutical Industry in India and abroad.

During the last one hundred years, modern systems of medicine, including diagnostic methodologies, prophylactic measures for prevention of a number of communicable diseases and a host of therapeutic agents, have dominated the healthcare scene around the World. Prior

to that, populations suffering from ill-health of various kinds and aetiology depended on several indigenous systems. While Modern Medical System, its products and practices have immensely contributed to improvement of the healthcare status of global populations, eradicated

small pox, polio and guinea worm infestation, reduced disease-related morbidity and mortality and increased life expectancy, the time has come to evaluate the current limitations of the System. What are these limitations?

**New Drug Discovery Research** One of the major costs for the management of healthcare is related to the costs of drugs and medical treatment in general. New Drugs are largely discovered and developed for distribution around the globe by the powerful group of healthcare companies mostly operating in the Developed World, dominated by countries of North America, Western Europe and Japan. The global market for pharmaceuticals alone, which is just one component of Health care, had crossed a trillion dollars in 2013, since growing at an annual rate of around 4%, while the growth in the

developed world has been marginal, the economically emerging markets show a much higher growth rate. The industry continues to be the most R&D-intensive industrial segment with annual spending of > 85 billion dollars with the top 30 companies each spending \$ 4 to 15 bio per year on this activity.

Investments of that order in R&D are considered necessary since the marketing of new drugs to meet unmet medical needs continues to be the lifeline of the industry and the primary conduit for its survival and growth.





The costs of discovering a new molecular or chemical entity through the current and established approaches are estimated to be around \$ 1.5 billion for every single drug reaching the market, which includes the costs of discovery research, pre-clinical and clinical investigations, regulatory approvals and marketing expenses in addition to the costs of failures.

#### **The Negatives of Modern Medicines**

- 1) Modern medicines hardly ever are successful in treating and curing chronic illnesses. They are primarily useful for alleviating morbidity resulting from disease conditions.
- 2) Being primarily of chemical origin, invariably, all of them pose problems of unacceptable adverse effects, particularly when used over long periods of time.
- 3) Being agents for treatment of symptoms of diseases

**While in the past, practice of Traditional Medicines was largely localized with traditional healers offering healthcare to the communities in their vicinity, due to increased interest in the outside World, including the developed countries, there is a resurgence of interest in the globalization of these systems.**

, they need to be taken for life-time. Apart from the adverse effects they cause, chronic treatments imply heavy economic burden on patients. Examples are drugs for Cardiovascular Diseases, CNS disorders, Diabetes, Lipid disorders, Musculoskeletal diseases, Cancer, Endocrine and Gastrointestinal diseases etc.

4) Due to economic reasons and poor returns on investments, many diseases of the poor are not targets for R&D efforts by large Pharma Companies.

5) New drug research is moving into biologicals

developed through modern sciences of genomics and proteomics.

6) Companies are shifting their focus to developing personalised medicines rather than blockbuster drugs.

7) The costs of treatment for these drugs are prohibitively high and unaffordable even to the patients in upper





income countries. The costs of treatment with modern biotechnology drugs average > \$ 50,000 per course of treatment in the U.S.

8) The high level of technology used for their production and the patent system prohibits the introduction of lower cost generic versions of these drugs.

9) Current approaches to new drug discoveries use in-vitro and animal (in-vivo) models which do not represent true human disease conditions. Hence failure rates in drug discovery are unacceptably high.

**Compulsions to Look at alternate Approaches** The Pharma industry is, therefore, compelled to look at alternate and more productive and cost-effective approaches to make much-needed new treatments available. These include 1) a re-look at available drugs to make them better through development of new delivery systems 2) evaluation of existing drugs for new indications 3) Ensuring better distribution of drugs at lower costs and 4) Looking at Alternate Systems of Medicines used for several hundred years to complement modern medical systems.

**Traditional Systems Of Medicine** These systems of Medicine, including practices and products, have been used by communities as long as they existed in developing countries, several thousands of years before modern medicines surfaced as a treatment modality. In a way, notwithstanding the so-called 'evidence-based' therapeutics, that modern medical system is presumed to have established, faith in and use of Traditional Medicines continues in most of the countries. While in the past, practice of these systems was largely localised with traditional healers offering healthcare to the communities in their vicinity, due to increased interest in the outside World, including the developed countries, there is a resurgence of interest in the globalization of these systems.

**The Indian Scene** In India, between the main streams of indigenous systems (ISM recently renamed as AYUSH), namely Ayurveda, Siddha, Unani and Homeopathy, there are over 7000 manufacturing units, of which over 85% are in Ayurveda. Over 99% of these units are in the tiny sector, with annual turn-over ranging from 20 Lakhs to 2 Crores. The largest purely ISM company has a turn-over of around Rs 200 crores. Emphasising the interest for promoting and providing quality delivery of these systems, the Government of India has set up a separate Department of Indian Systems of Medicine and Homeopathy, (AYUSH), which also funds research carried out under the Central Council of Research in Ayurveda and Siddha. Several schemes to ensure rational and sustained availability of the needed medicinal plants are on the anvil. Documentation of Traditional Knowledge and practices under TKDL (Traditional Knowledge Digital Library) is a major project of the Council of Scientific & Industrial Research (CSIR) and the Department of Indian Systems of Medicine, with the objective of ensuring that these assets are not patented and exploited unauthorisedly by third



parties. There are over 2500 TM Hospitals and 400,000 institutionally-trained practitioners of ISM & H in India.

While reliable information on industrial activity in this sector is not readily available, it is estimated that the annual total market for the products of Indian systems of medicine is of the order of Rs. 5000 Crores in the domestic market and around Rs. 500 Crores in exports. Both in turn-over and in the number of units, Ayurveda constitutes over 85 % of the total, which is followed by Homeopathy, Unani and Siddha. In the case of the number of Hospitals, Educational Institutes and Practitioners, the same order prevails. Of the 7000 Units, only around 35 have sales of over Rs 5 Crores per annum, the majority of the balance are in the range of Rs. 50 lakhs to Rs. 1 Crore. Of the larger Units, most of them market proprietary products, developed from the knowledge base of the traditional systems converted to various modern solid and liquid dosage forms. Due to concessions in excise and sales tax and exemption from price controls, several products are marketed under the traditional systems label, with little resemblance to their heritage. A few products of the larger companies have also established a certain degree of Brand Equity, particularly for products in the therapeutic areas where modern medicines offer only palliative therapy, such as Rheumatic disorders, Chronic Respiratory diseases, and Skin diseases. Practically none of them have been validated clinically to satisfy modern standards of assessment of their safety and efficacy.

**Research On Indian Systems Of Medicine** Ayurvedic drugs largely rely on the use of medicinal plants which have been traditionally used for hundreds of years for their therapeutic properties. A few preparations do contain minerals, metals and metalloids which, according to the classical texts, do not possess any toxicity issues when processed according to established methods. However,

this aspect needs to be looked into to establish unequivocally that they do not possess hepatic or other toxic





effects as has been alleged in certain publications a few years back. Other issues of concern are related to the quality of the drug with respect to sourcing of raw materials, processing under GMP standards and ensuring appropriate quality assurance systems. A systematic approach to standardise these preparations and to ensure that there is no batch-to-batch variation in quality is essential. Each raw material that is used should be subjected to qualitative and quantitative analysis, if necessary by using specific markers identified for that purpose. Extraction and processing technologies should, to the extent possible, rely on mild conditions to avoid degradation of active principles contained in them. Once the standardised preparations are available, they should be subjected to minimal animal toxicity studies preferably in two species, the rodents and mammals. Since no final parenteral formulations are involved, oral dosing would suffice for both acute, sub-acute and chronic toxicity studies. It would also be necessary to carry out confirmatory tests to prove efficacy in animals and in humans through abbreviated clinical trials.

A product which passes through these steps of development would qualify for acceptance even in Western Countries, since these efforts would ensure evidence-based therapy rather than reliance on empirical and sometimes even anecdotal data.

**Regulatory Requirements For Ayurvedic Drugs** In India, the standards required for manufacturing and marketing of Ayurvedic drugs are considerably less stringent than for modern drugs. According to the definitions under the Drugs & Cosmetics Act 1940, Ayurvedic drugs are classified under Clause 3-a and Clause 3-h, the first falling under classical preparations and the second under Patent & Proprietary Medicines. Classical preparations are defined as those manufactured exclusively in accordance with the formulae described in the classical texts on Ayurveda, Siddha and Unani Tibb Systems of Medicine, specified under the First Schedule. The list has 54 Books in Ayurveda including the

recent Ayurvedic formularies. The classical texts include Ashtanga Hridaya, Ayurveda Samgraha, Charaka Samhita, Sahasrayoga, Sushruta Samhita, Ayur Chintamani, Dravya guru Nikanta and others. Patent & Proprietary medicines are defined as those formulations which are produced and packaged based on the classical texts, but not included under classical formulations. For example, a large number of Arishtas, Ghritas, Churnas, Rasayanas and Ras are produced, packaged and marketed in modern galenic forms, of tablets, capsules, powders, syrups, ointments or even gels. Today, in the open Indian market, over three fourths of the drugs sold under the Ayurvedic label are branded versions of the drugs classified under Patents & Proprietary medicines, which have no resemblance whatsoever with the classical Ayurvedic products. Under the new Schedule T all medicines falling under ISM should satisfy GMP standards stipulated under that Schedule.

**Conclusions** In view of the shortcomings of modern medical system and its practices, there is a need to look at well-established and clinically-accepted systems of traditional medicines. Both due to the long heritage of its use as well as the documentation available, Ayurveda, among the major Indian Systems of Medicine, deserves to be evaluated to supplement and complement available modern therapeutic modalities. To ensure that this can be done, it is essential that adequate evidence-based trials are carried out as per modern trial protocols and limited safety data generated to gain regulatory approvals from even the most regulated markets. For many diseases for which modern medicines have little to offer even for control of the disease processes, let alone their cure, resort to Ayurvedic products and practices may add considerable value and provide much-needed benefits for ailing humanity. To achieve this, there is an urgent need to set up a fully-integrated program for the development of Ayurveda, which will meet the standards of efficacy and safety stipulated by even the most stringent regulatory agencies.

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**Present Status:** Over the years, the intake of students increased and as of now the College has 15 full-fledged departments offering Under Graduate and Post Graduate programs under the affiliation of Kerala University of Health Sciences. With more than 1000 beds in 4 different campuses in the city, the College has around 1500 students, 85 teaching staff, 20 scientific staff and 190 non-teaching staff. B.A.M.S., M.D./M.S. and Paramedical courses are being offered by the College. The College is also a recognized research center, for carrying out the research leading to Ph.D. degree of the University of Kerala. In 2004, Govt. Ayurveda College was upgraded to a Center of Excellence by the Govt. of India.

The 15 departments of the College are:

1. Kayachikitsa (General Medicine)
2. Kaumarabhrithya (Paediatrics)
3. Shalakya Tantra (ENT, Ophthalmology and Dentistry)
4. Salya Tantra (Surgery and Orthopaedics)
5. Agada Tantra (Forensic medicine and Toxicology)
6. Swasthavritta (Social and Preventive medicine)
7. Prasoothi Tantra & Sthreeroga (Obstetrics & Gynaecology)
8. Panchakarma (Medicine of Bio Purification)
9. Roganidana & Vikruthi Vijnana (Clinical Pathology)
10. Sharir Rachana Vijnana (Anatomy)
11. Sharir Kriya Vijnana (Physiology)
12. Samskritha Siddhantha and Samhitha (Sanskrit and Basic Principles)
13. Dravyaguna Vijnana (Pharmacology)
14. Rasa Sasthra & Bhaishajya Kalpana (Pharmaceutical Chemistry and Pharmacy)
15. Satellite Units: - Drug standardisation unit, Drug Testing Laboratory, Publication division, Pharmacognosy.

### Out of the 15 departments in the College, 12 are Post Graduate departments.

#### Pharmacognosy unit:

The objective of this unit is to conduct research work in medicinal plants especially the raw drugs with special emphasis to their identification scientifically, whether it is genuine or not. The unit is publishing its research works in a publication – "Pharmacognosy of Ayurvedic drugs – Kerala". This unit contains a herbal garden.

**Herbal Garden:** The herbal garden consists of more than 400 species of medicinal plants spread over 6 acres of land.

**Pharmacy:** Govt. Ayurveda pharmacy is functioning under Rasashastra and Bhaishajyakalpana department. The aim of pharmacy is to impart training to the UG/PG students in the preparation of Ayurveda medicine and to prepare and supply quality medicines to the collegiate hospital attached to Govt. Ayurveda College. The sections working under the pharmacy are Raw Medicine Store, Mechanical section, Kashaya section, Thailam section, Arishtasava section, Packing and sealing section and Central Store. The pharmacy is preparing and supplying 30 items of Kashayas to Govt. Ayurveda College Hospital and all other

classical items like Arishtas, Asavas, Churnas, Lehyas, Gulikas, Thailas etc. for all requirements.

**Drug Testing Lab:** The quality checking of raw materials and prepared medicines are being done by the Drug testing Lab attached to the Ayurveda College Pharmacy, before supplying the medicines to the hospital.

**Drug Standardisation Unit (D.S.U.):** The D.S.U. unit is engaged in the research of Chemical, Botanical and Ayurvedic aspects of standardisation of single drugs and finished products.

**Snake Park:** The Govt. Ayurveda College has a well-established Snake Park, which attracts a lot of people, various educational institutions including Ayurveda Colleges and the tourists. There are more than 100 live specimens and 82 preserved specimens in the park. Snake venom is collected for research purpose.

**Library:** The Govt. Ayurveda College library is the biggest among Ayurveda Colleges in India. It has a collection of nearly 25,000 books, 931 theses and a large number of CD collections in Medicine. A separate book bank collection for S.C./S.T. students is also available in the library. This library has been selected as a Network Resource Center (NRC) by the UGC. All the library services are automated.







# CELEBRATING AYURVEDIC EXCELLENCE



Dr. P. Sankaran Kutty, MD (Ay.)

Director – Ayurveda Medical Education (Rtd.), Govt. of Kerala



Government Ayurveda College, Thiruvananthapuram, Kerala, is one of the oldest Ayurveda Colleges in India. It has a rich tradition of 125 years. It is the world's largest Ayurveda hospital and research hub which has contributed many legends to the field of Ayurveda.

**History** Established in 1889 October 18, as a 'Patasala' at Thiruvananthapuram for teaching Ayurveda for the Royal family of Travancore by the then Maharaja Padmanabha Dasa Sri Mulam Tirunal Rama Varma. The great visionary rulers of Travancore have given due importance to the ancient and modern system of medicines, as it is beneficial for their citizens. The institution, later shifted to Mahatma Gandhi Road in the heart of the city, still remains as the top-notch academic and treatment center in India, emerging as a Center of Excellence in Ayurveda.

**Publication division:** The Publication Division was established in 1974. This department has published rare classical books and Ayurveda text books for students. The manuscript collection attached to the department is the largest collection among the Ayurvedic Colleges of Kerala. The division has already published more than 30 books on Ayurveda.

**The Four Campuses:** The first campus is the main campus located in M.G. Road, Thiruvananthapuram. This campus includes Library, Hospital, Pharmacy, Drug Standardisation Unit and Publication Division. The average number of out-patients in the hospital per day is 950. OPD works on all days. The total number of out-patients in 2009 – 10 was more than 3,00,000.

The institution was soon taken over by the state government and admission was opened to all. By the year 1917, it was transformed and developed into a sanctuary of education and learning as Ayurveda College. The college grew by leaps and bounds, and by the year 1951 diploma and degree courses in Ayurveda were commenced under the affiliation of University of Travancore and Post Graduate courses in 1971 by University of Kerala.





The second campus is also in the M.G. Road consisting of Ladies hostel, RMO Quarters and Arogya Bhavan. The third campus is the Panchakarma Hospital Complex at Poojappura, Thiruvananthapuram. Apart from Panchakarma Hospital, three post Graduate departments namely – Panchakarma, Swasthavritta and Agada Tantra function here. The Pharmacognosy unit, Herbal Garden, Snake park and Men's Hostel are also in this campus. The Snake Park comes under the department of Agada Tantra.

The fourth campus is the Women and Children Hospital Complex at Poojappura. Two departments – Prasoothi Tantra & Sthreeroga and Kaumarabhrithya – function here. This is the only Ayurvedic Women and Children Hospital that conducts normal deliveries and provides super speciality care to children in India. There is an Allopathic wing also attached to this department.

The department of Kaumarabhrithya provides treatment for children especially for cerebral palsy and mental retardation and muscular dystrophy. The department publishes the famous journal called "Saisavam."

**125th Anniversary:** 2014 marks the 125th Anniversary of the Govt. Ayurveda College, Thiruvananthapuram. The 125th Anniversary celebrations will be a year-long program, begun on October 17 which included public health initiatives, workshops, national and international seminars, literary and scientific discourses, cultural meets, exhibitions and other programs. ASHTANGA 2014 – AYURVEDA EXPO was organized from August 6 to 12 in connection

with this. The exhibition focused and elaborated eight branches of Ayurveda, first of its kind, and also there was special orientation on research and development, clinical advancements and manufacturing section. The seven-day International expo showcased more than 150 stalls, medical plant expo, AYUSH clinics, Ayurveda education expo, public awareness programs, cultural programs, seminars, competitions, Ayurveda food courts, photography exhibition and Ayurveda book fare, which were altogether visited by more than 3,00,000 people. The expo was an excellent platform for the exchange of vintage and futuristic ideas in Ayurveda which was equally beneficial to academicians, scientific scholars, health care professionals, medicine manufacturers and the public.

**Future:** There is a lot of scope for this prestigious institution for its further development. Mainly, the departments of Kayachikitsa, Shalya Tantra, Swasthavritta and Shalakya Tantra could be developed into unique and world-class service providers.

The Panchakarma therapy of Kerala is unique and forms the back bone of Ayurvedic treatment. All panchakarmas are done with exquisite care and scientific technique in the college, which is attracting thousands of patients every year along with the enquiries from abroad. Moreover, there are two post graduate courses namely M.D. (Kayachikitsa) and M.D. (Panchakarma) established here which provide continuous and rigorous update and refinement in the field of research and debate regarding newer concepts and their materialisation.

The department of Shalya Tantra here is unique among all Ayurvedic colleges in India by way of its fracture management and bone setting facilities. Expert doctors are available who marvel in this technique, which is compatible with modern system of medicine. To propagate this achievement throughout the nation, the department should be upgraded to National Training Center provided special funds are allowed.

The department of Swasthavritta conducts training programs for public on Yoga and Naturopathy. There is an increased demand from public regarding the age-old wisdom of Yoga. It has been proven to be effective in preventing diseases, especially the Life Style disorders, which are the latest threat to humanity all over the world. Naturopathy provides natural and non-toxic methods of health care that is soothing as well as holistic way of life.

Similarly another wing can be started namely Sports medicine to increase endurance and stamina among athletes and other sports persons. It can be brought under the joint control of Swasthavritta and Panchakarma departments. Rasayana therapy, one among the Ashtangas (eight parts) of Ayurveda can be efficiently utilized to maximum beneficial effects in this field.

The department of Shalakya Tantra provides unique techniques in the field of eye care like dhara, tarpana, putapaka and anjana, which are sure resolutions for chronic and degenerative diseases of the eye. This department can be developed into a premium institute of ophthalmology in India.

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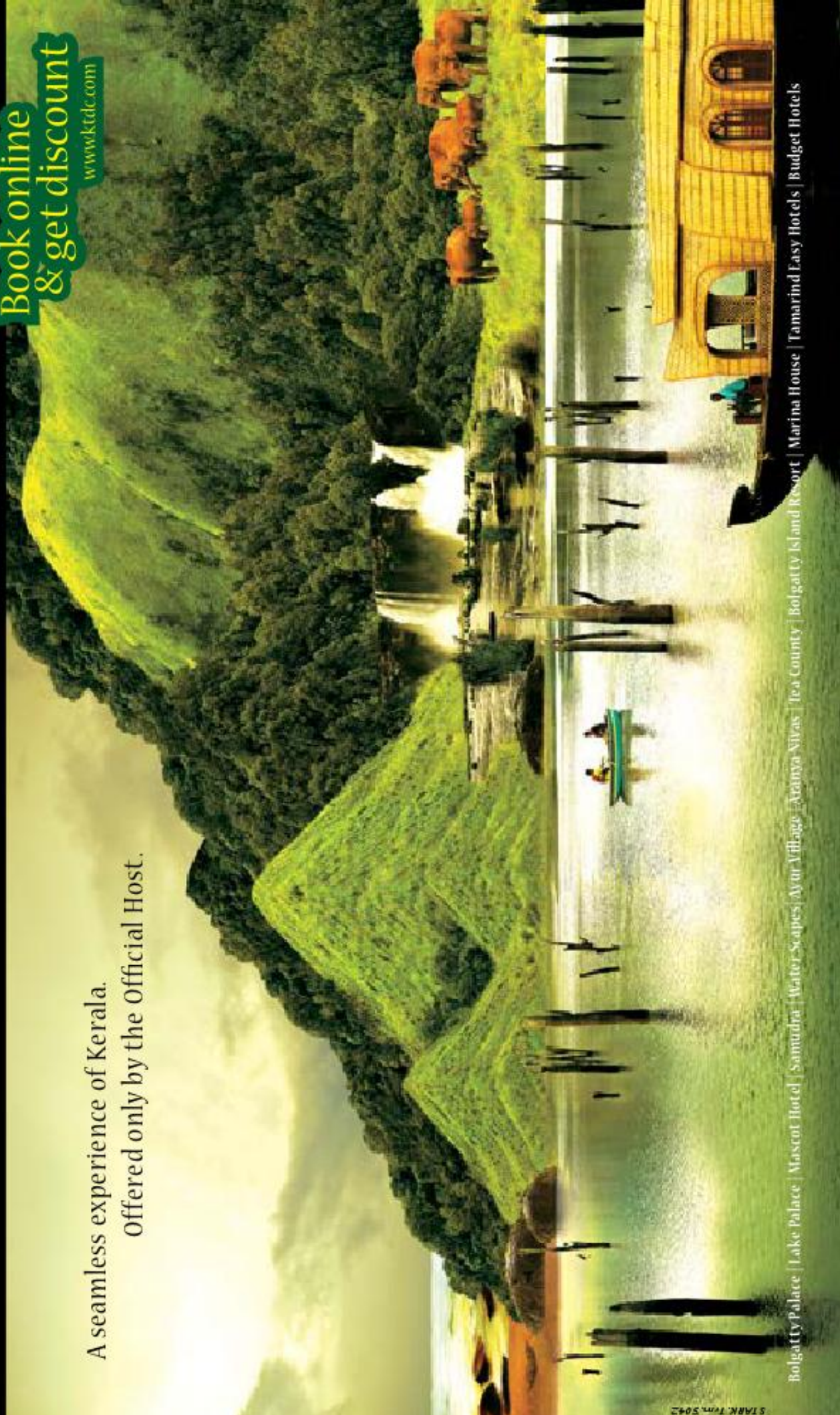


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# AN AYURVEDIC APPROACH TO TRAUMA & ANXIETY

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In Ayurvedic classical texts, the description of trauma and phobia is explained in the Bhootavidhya (Branch of Ayurveda that deals with psychiatric disorders).

## Causes of Trauma and Anxiety

**1. Pragnaparadha (literally 'transgression against knowledge')** – It is the unhealthy adaptation of the body and mind which results in distorted thinking or lack of discernment. An unrighteous act done by one who is ignorant and of impaired memory is to be regarded as a volitional transgression. Pragnaparadha can be regarded as a channeling of vital energy into unnatural activities. This energy can then take on an enduring form in either the physical or mental body (derangement of senses and mind) which fully manifests as a disease if disease-supporting factors (imbalance of Doshas/ Humors) prevail.

## 2. Hindrances that affect the mind

There are inherent psychological hindrances that obstruct clear thinking by deepening reactivity (rajas) and delusion (tamas). There are five hindrances that afflict the mind. They are as follows.

- Avidya: Ignorance of the true nature of things
- Asmita: Preoccupation with 'self' or 'ego' (sense of 'I', 'mine') this leads to much subjectivity
- Raga: Passion
- Dvesa: Aversion
- Abhinivesa: Clinging to one's beliefs, thoughts, emotions etc, inability to let go

## Line of treatment

Treatments should aim at mitigating Vatadosha, restoration of sattva and the subordination of tamas and rajas.

## Management of Trauma and Anxiety

Conditions are managed well with Ayurvedic healing herbs along with external treatments for desired period of time.

## Healing Herbs

Ashwagandha and Brahmi are the two best herbs, which help in the management of trauma and anxiety.

**Brahmi** - Brahmi is by far the most important herb for treatment of affective mood disorders. Its active principle, hirsaponin, regulates brainwave activity. It also contains iron, riboflavin, vitamin B6 and oleic acid. Because the brain is the centre for creative activity, any compound that improves the brain health is called Brahmi. 'Brahmi' which also means 'bringing knowledge of the Supreme Reality' and it has long been used medicinally and as an aid to meditation. It is a revitalizing herb that strengthens nervous function and memory and is classified as a Medhya Rasayana, a drug used to improve memory and intellect (Medhya). In the treatment, Brahmi is taken internally in the form of tea or powder or capsule or ghee. Brahmi oil is applied to the head and to the soles of the feet at bedtime, it will help calm the pranavayu and bring sound sleep.

**Ashwagandha** - It is used for mental problems and as a rasayana (rejuvenator) in Ayurveda. Scientists speculate that Ashwagandha's benefits stem from its antioxidant properties and ability to scavenge free radicals. Two main classes of compounds, steroidal alkaloids and steroidal lactones, may account for its broad range of beneficial effects. Steroidal lactones comprise a class of constit-





uents called withanolides. To- date, scientists have identified and studied at least 12 alkaloids and 35 withanolides. Much of Ashwagandha's pharmacological activity has been attributed to two primary withanolides, withaferin A and withanolide D. In one of the most complete human clinical trials to- date, researchers studied the effects of a standardized extract of Ashwagandha on the negative effects of stress, including elevated levels of the stress hormone cortisol. Many of the adverse effects of stress are thought to be related to elevated levels of cortisol. The results were impressive. The participants subjectively reported increased energy, reduced fatigue, better sleep, and an enhanced sense of well-being. The participants showed several measurable improvements,

**It is evident that Ayurveda treatments are effective in psychological disorders. Ayurvedic treatments help reduce anxiety disorders, panic attacks, post-traumatic stress, etc. along with proper diet and life-style. Our diet and life-style affect our emotions and can create a predisposition for both psychological and physical disorders. Mind stays healthy only when body is healthy and vice versa.**

including a reduction of cortisol levels up to 26%, a decline in fasting blood sugar levels, and improved lipid profiles. It would appear from this study that Ashwagandha can address many of the health and psychological issues that plague today's society.

#### **External treatments**

External procedures help reduce trauma and reset the nervous system. They also help in maintaining excellent health. Abhyanga or therapeutic massage, Foot massage, Head massage and Shirodhara work wonderfully in the management of trauma.

Abhyanga- Abhyanga has been widely applied to improve health and reduce stress. Therapeutic massage of the entire body using Vata pacifying oils like ksheerabala oil, helps relax the body and the mind, and is





considered an essential part of management of trauma. Abhyanga is a therapeutic massage with moderate pressure on vital points, which helps in relaxation as well as enhancement of blood circulation. Massage releases a hormone called oxytocin, which is the "happy nurturing" hormone, precursor to serotonin. Massage strengthens the muscles and stimulates the nervous system.

Research work on Abhyanga or therapeutic massage showed that it enhances brain activity, thereby reducing anxiety and stress.

**Foot massage** – Foot massage with herbal oils help in relaxation, enhances blood circulation and brain function. It stimulates all organs of the body, increases ojas and a state of deep relaxation, inducing a sense of total wellness in the entire system. Massaging our feet, one of our five sense organs of action, relieves insomnia and nervousness. Foot massage has been practiced over millennia as a requisite to sound sleep, to infuse the day's activity with equanimity. According to Ayurveda, many marma points for the body's vital organs and sense organs are located in the soles of the feet. A peaceful night's rest or a calm day's activity is assured after the feet are thoroughly massaged.

**Head massage** – Head massage increases flow of CSF, thus strengthening nervous system. This massage balances pituitary and pineal glands. Eyes, heart, brain and colon also become toned. It helps to improve experimental and cognitive memory, alertness and stability. It strengthens the nervous system and gives energy.

**Shirodhara** – Shirodhara is commonly called as the third eye treatment. The Shirodhara is a special treatment, where medicated oil is poured on the forehead and head in a systematic manner. This is said to cure psychiatric and neurological ailments. After a head massage, the soothing and fragrant oils flow in a continuous, rhythmic stream for approximately 30 minutes over the forehead with the patient in the lying position.

As the oil strokes the third eye, it has a balancing effect on the deepest recesses of the brain, stimulating the endocrine system, the pituitary and pineal glands (relieves hormonal upsets) and pleasure neurotransmitters



(relieves anxiety, trauma or emotional insecurity). The procedure is also said to synchronize alpha brain waves, enhancing blood circulation to the brain, improving mental clarity and generally releasing deeply trapped toxins (called Ama in Ayurveda). It releases serotonin and encourages a balance of mind body & spirit.

The herbal ingredients in the medicated oils are absorbed through the skin and enter the blood stream; emphasizing the neurological effect of Shirodhara further. Shirodhara is a deeply nurturing psycho-spiritual experience that attunes the body/mind towards spontaneous healing. It is based on the principle that gentle but constant application of warm oil stimulates healthy blood circulation to the brain. All mental problems anxiety, anxiety, anger or irritability dissolve into an ocean of calm as mind is lulled into a state of serenity and expanded consciousness.

Shirodhara is deeply stress-relieving, pacifies Vata while nourishing and calming the nervous system. It cleanses the mind and senses of impressions, improving mental clarity and cognition. Shirodhara offers a profoundly healing effect on the nervous system.

Healing herbs and external treatments when continued for a longer period of time along with changes in daily routine like finding time to practice yoga, meditation and pranayama will help in restoration of mental health and will help in maintaining physical and mental well-being.

**Meditation** – Meditation focuses concentration and keeps anxiety away and is effective to lower levels of trauma. Mantra or repeated sacred sound is a good way to calm and focus the mind preventing it from going back into the past. Yantra or gazing at a sacred symbol or Trataka (Gazing at a candle flame for 5 minutes) will





also help the mind to stay in the present and focused. Concentrating on the breath helps in preventing wandering of the mind. When we are disturbed, or anxious, the breath is irregular and interrupted. Meditating in Padmasana posture is the best method to relieve physical, nervous and mental problems. But meditation can be done in any comfortable posture.

**Pranayama** – Prana is the bridge between body, mind and consciousness. Thus prana and mind are deeply connected. Physical manifestation of prana is breath. Every

thought changes rhythm of the breath and every breath changes the rhythm of thinking. Pranayama helps clean the nadis (vital energy channels), so that more oxygen and energy is conserved in the body. This allows a more peaceful state of mind by completely reducing mind activity, so that anxiety, stress and negativity are removed. This is effective in all kind of traumas and is the path towards self-realization. It minimizes the impact of irritation, restlessness and impatience from trauma or stress.

**Yoga** – Yoga maintains a healthy nervous system. Yoga is a system of the harmony of body and mind so badly required in today's active and complex world. Yoga plays a big role in relaxing the mood by effectively enabling mental health and produces vital energetic readjustments. By achieving overall mental health, yoga helps recovering from physical traumas and emotional blocs. Yoga postures ensure purified oxygen and prana intake and help balance blood circulation and supply to the brain; thereby these actions are beneficial to recover from traumas and improve mood. The psycho-spiritual practices of Yoga facilitate the removal of the hindrances that afflict the mind, thereby ending the inner psychological conflict of the gunas. This, in turn, enables the individual to let go and accept life and its dualities with equanimity. This return to the lost harmony and peace is the restoration of 'sattva' or the 'overcoming of the mind'.

Yoga postures like Padmasana (Lotus pose), Shavasana (Corpse pose), Shirasasana (Head stand), Sarvangasana (Shoulder stand), Matsyasana (Fish pose), Shalabhasana (Locust posture), Ardhamatsyendrasana (Sitting half spinal twist pose) help in maintaining balance in nervous system.

**Essential oils** – They are extensively used in Ayurveda as they have a powerful effect on doshas. Lavender oil can be smelt for emotional crisis. It can also be used for self-massage weekly once. Researches proved the effectiveness of lavender on the nervous system.

Hence it is evident that Ayurveda treatments are effective in psychological disorders. Ayurvedic treatments help reduce anxiety disorders, panic attacks, post-traumatic stress, etc. along with proper diet and life-style. Our diet and life-style affect our emotions and can create a predisposition for both psychological and physical disorders. Mind stays healthy only when body is healthy and vice versa. So in order to keep mind and body in a healthy state one should follow a proper diet and life-style according to Ayurvedic principles.

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# Ayurveda

& Health Tourism



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# The 16th International Ayurveda Symposium Birstein, Germany



## The International Ayurveda Symposium

The REAA's (The Rosenberg European Academy of Ayurveda) annual International Ayurveda Symposium has been among Europe's most valued Ayurveda conferences for 15 years. Internationally known professors, doctors and specialists of Ayurveda from South Asia and various European countries follow the invitation to reveal new research findings and therapy protocols here. They present their cases in lectures, speeches and panel discussions as well as in the symposium journals published by the REAA.

For many years, the International Ayurveda Symposium belongs to the most interesting expert conferences on Ayurveda in Europe. The unique lectures and podium discussions with internationally renowned speakers offer comprehensive information and networking for Ayurvedic doctors, therapists and professionals.

The international Ayurveda Symposium is contributing immensely to broaden the acceptance of Ayurveda as complementary medicine by promoting the exchange of scientists from both Ayurvedic and allopathic medicine. Thus, new ways for integrative medicine can be pursued. Within the frame of the symposium, the academy organizes an Ayurveda camp on healing and research. True to the motto "Ayurvedic Medicine for Everyone",

the REAA offers Ayurvedic medical consultations and advice free of any charge, under medical direction and with experienced Ayurvedic doctors and vaidyas. The international conferences are regular meeting points of great personalities of Ayurveda, renowned doctors, therapists and authors. They take place in Germany, Austria and Switzerland.

## The 16th International Ayurveda Symposium

Every year, the Ayurveda Symposium offers the opportunity to recognize the world wide extension of Ayurveda: More than 200 participants from 19 nations – Argentina, the U.S., Finland, Portugal just as India and Germany – attended the conference, which was held from September 12th to 14th. The variety of the origins underlined the importance of the conference and marked it as a global platform for Ayurveda professionals.

The lectures, workshops and panel discussions focussed on the topics of mental health, pain management and Ayurveda for men. Renowned speakers shared their knowledge and new findings from clinical practice as well as from current research. In doing so they established ties between Ayurveda and Western medicine. "As a specialist in internal medicine, it is important for me to find both medical systems united in a holistic therapy", Dr. med. Rotraud Scheiderbauer (Salzburg) annotated the conference.

In order to encourage the development of integrative medicine, the Academy was also host and partner of the 1st International Research Seminar on Ayurveda (IRSA). Following an initiative by Ram Manohar MD (Ayu) (India) and Antonio Morandi MD (Italy), 50 renowned doctors and scientists formed a think tank for setting future directions in Ayurvedic research on a global scale. Among them were Prof. Martin Mittwede PhD (European Academy of Ayurveda), Prof. Horst Przuntek MD (Ruhr University of Bochum/EvK Hospital Hattingen), Prof. Paolo Robert di Sarsina MD (Director of the Committee for Coordination and Consensus in CAM, Italy), Prof. Antonella delle Fave MD (University of Mailand), Prof. Valdis Pirags (University of Latvia/ Pauls Stradins Clinical University Hospital), Prof. Torkel Falkenberg MD (Karolinska Institute, Stockholm).

However, the Symposium is not merely a platform for professional exchange. It also intends to create new strategies for the successful treatment of chronic diseases which are constantly on the rise in Western countries. Aiming to promote a holistic understanding of diseases, the issue of "public health" was closely examined in a corresponding expert panel with international WHO experts.

The assembly of renowned scientists was supported by representatives of the Indian Government,





Dr. Vanitha Muralikumar (Central Council of Indian Medicine, Government of India and Dr. Manoj Nesari (Advisor, Department of AYUSH, Ministry for Health & Family Welfare, New Delhi). They all agreed to intensify research activities for proving the effectiveness of Ayurvedic medicine. More than 50,000 scientific studies on Ayurvedic medicine already exist. Another common objective is to increase the knowledge on concepts of alternative medicine, like Ayurveda, Traditional Chinese Medicine and Traditional European Medicine, in order to apply it for the well-being of patients.

The modern Western medicine is both technology and success oriented. Hence there is a risk of losing the holistic view on human beings. For this reason, naturopathy is well accepted by patients (83% according to a survey from the Allensbach institute). More than 48 percent of the German population have already experienced treatments with alternative medicine.

Men in particular benefitted from the topics discussed at this year's Symposium. Prostate and virility, for instance, are two health areas dissected while both sexes could potentially benefit from talks on

how Ayurveda can help with the symptoms of neurology and the effects of pain.

Other presentations centred on the effects of Ayurveda on a stroke patient, an Ayurvedic Assessment Scale for anxiety and how Kapha and Kapha-Pittaja body types may have links to Type2 Diabetes.

Papers from the Symposium will be published in peer reviewed PubMed indexed research.

At the closure of the conference, junior scientist Sriranjini Jaideep has been awarded a research prize for her study "Effect of Ayurveda on recovery in pakshaghata (stroke) - a clinical and electrophysiological assessment". From a sample of 150 projects, a committee of experts has assessed her study to be the best.

#### International Research Seminar for Ayurveda (IRSA)

The first ever International Research Seminar for Ayurveda (IRSA) followed the Symposium on September 14 and 15 in Birstein, having the theme 'Mental Health: Global Scenarios and Ayurvedic Perspectives.' A team of experts analysed the modern day understanding of psychiatric illness via an Ayurvedic perspective. They also discussed

the future research and mental health clinical practice as it relates to Ayurveda. This included current treatments for stress in particular.

The seminar aimed at creating a 'think tank' of scientists, academics and health professionals to explore further opportunities in Ayurveda research on a world-wide level. This included researchers from those just starting out in the scientific field and conducting research into Ayurveda, as well as internationally recognised academics. A spokesperson for the IRSA said: "A major goal of the seminar was the development of a white paper on Directions for Future Research in Ayurveda outlining the methodological approach, strategies, priorities and action plan for collaborative research."

Partner organisations who organised the Symposium and Seminar include the European Professional Association of Ayurveda Practitioners and Therapists the University of California San Francisco Osher Center for Integrative Medicine and the AVP Research Foundation in India.

The 17th International Ayurveda Symposium and IRSA will be held from 18th to 21st September 2015 in Birstein, Germany.

From the Desk

#### News

## OM Yoga Show London 2014 held at Olympia National



The 2014 OM Yoga Show London held at Olympia's neighbouring hall in London from October 24 to 26. Being Europe's largest yoga event, the OM Yoga Show, brought together the whole yoga community. This year's OM Yoga Show focused



at the Mind Body Soul Experience. The Mind

Body Soul Experience covered complementary health, spiritual awareness and personal development. The central feature of this year's show was the Labyrinth Experience. Dating back over 4000 years, labyrinths have a long association with spirituality, ritual and sacred dance. It was also packed with a full programme of lectures, workshops and demonstrations.





## Guest is God for Gujarat, the land of legends.

'AavoPadharo', words of welcome in the language of Gujarat, means 'we welcome you by heart... please do come'. The people of Gujarat are so friendly that you will be enticed to go back there again and again.

India is a mystic land of wonders. Being one of the most ancient civilizations of the world, India has interacted with virtually all the world's races, creeds and ideologies over the years, yet has preserved the unique flavor which underpins and unites the diversity that is India. The diversity of India's natural and cultural richness makes India one of the most sought after country in the world by travelers.

Gujarat stands bordered by Pakistan and Rajasthan in the north east, Madhya Pradesh in the east, and Maharashtra and the Union territories of Diu, Daman,

Dadra and Nagar Haveli in the south. The Arabian Sea borders the state both to the west and the south west.

### **The land with colors of joy**

Gujarat is one of the most diverse States in India. Gujarat's endless journey from Roots to Wings is timeless with historical and cultural traditions glorifying the State.

Art, history, music, culture, all dovetails within each other to form a wondrous matrix that is the cultural exuberance of the people of the state.

### **Traveler's Paradise**

Tourism in Gujarat offers a Traveler's Paradise. It offers a wide spectrum of Tourism sectors which sing in the glory of Gujarat's rich culture and heritage.

Gujarat is one of the most popu-

lar tourist regions in India and the seventh largest state in the country, which is located in the western part of India with the longest coastline of 1600 km. Being blessed with everything a tourist looks forward to, Gujarat is a package by itself which includes Archaeological/ Historical Destinations, Beautiful beaches, Cultural centers, Hill stations, Wild life, Religious places, fairs and festivals. Gujarat offers scenic beauty from Great Rann of Kutch to the hills of Saputara. Gujarat is the one and only place to view pure Asiatic lions in the world.

The journey in Gujarat is unique relating to the vibrant culture and helps in learning diverse culture traits with picturesque landscapes, historical sites, and long stretches of coastlines. It leaves the traveller with spellbound memories, lasting impressions.



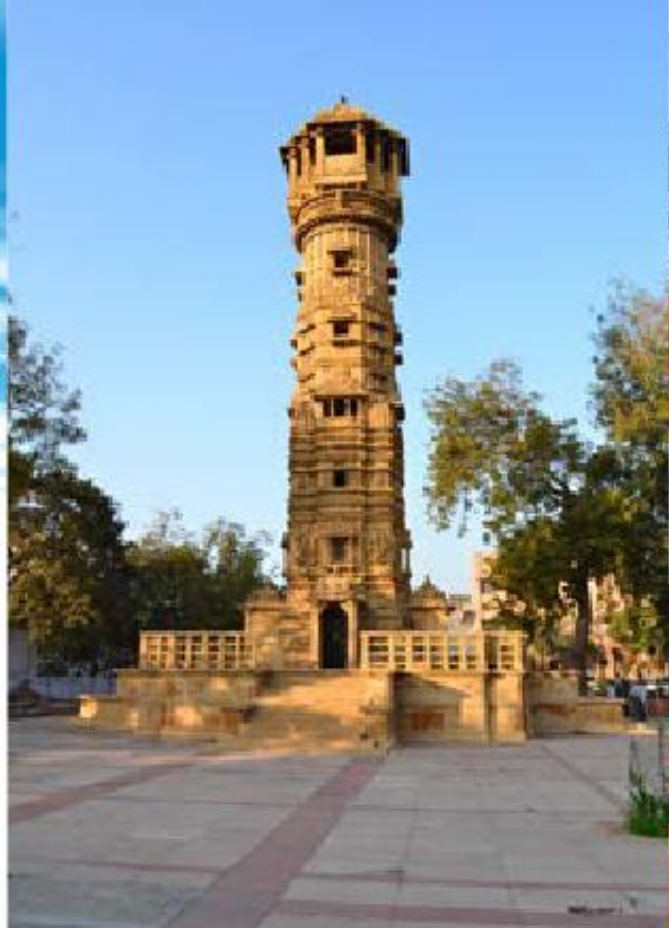


### Why Gujarat?

**Travelling is therapeutic in Gujarat**

**Travelling is educational in Gujarat**

**Travelling is rejuvenating, relaxing, inspiring in Gujarat**



## Legacy

Gujarat has a unique geological and topographical landscape. From volcanic outpourings through bedrock to fossil fields of indigenous dinosaurs; from the art of the Neolithic cave painter to the stone masterpieces of a series of civilized architecture, Gujarat has it all.

The rich tradition of song, dance and drama are preserved in the folk arts of Gujarat which form a major part of the culture of the state. Handicrafts include Bandhani, patolas of Patan, Kutchhi work, Khadi, bamboo craft, block printing, embroidery, woodcraft, metal crafts, pottery, namda, rogan painting, pithora and many more handicrafts. The Arabs, Portuguese, Dutch, Mughals and British as well as Parsis have left their mark on Gujarat's culture.

### Ahmedabad- Manchester of the East

Nestled in the heart of Gujarat, this zesty city provides one with a generous buffet of stimulation that swears to enliven all the five senses. Ahmedabad is known for its rich past and its association

with the Mahatma Gandhi. The metropolis of Ahmedabad is the most convenient entry point into Gujarat. Ahmedabad, easily accessible from the other important cities of India, has the excellent road network, railway system and the air links which makes it a popular travel destination of western India. Ahmedabad, also known as the 'Manchester of the East' because of its textile mills, offers the traveler a unique style of architecture, a wonderful blend of Hindu and Islamic styles.

Tourists can visit Ahmedabad throughout the year. What is remarkable about Ahmedabad is its harmony between art and industry, between a reverence to the past and a vision for the future. One end the noise of industrial growth and readily sprouting malls will amaze you and on the other end the serenity of the Gandhi ashram on the banks of the Sabarmati River will calm you.

### The Land of the Legends

Gujarat, the Land of the Legends, is the birthplace of many

Freedom fighters like the legendary Mahatma Gandhi, Sardar Vallabhbhai Patel and many others who fought the freedom struggle, infusing the qualities of tolerance, brotherhood, non-violence and patriotism into Indians.

### Tourism Hubs

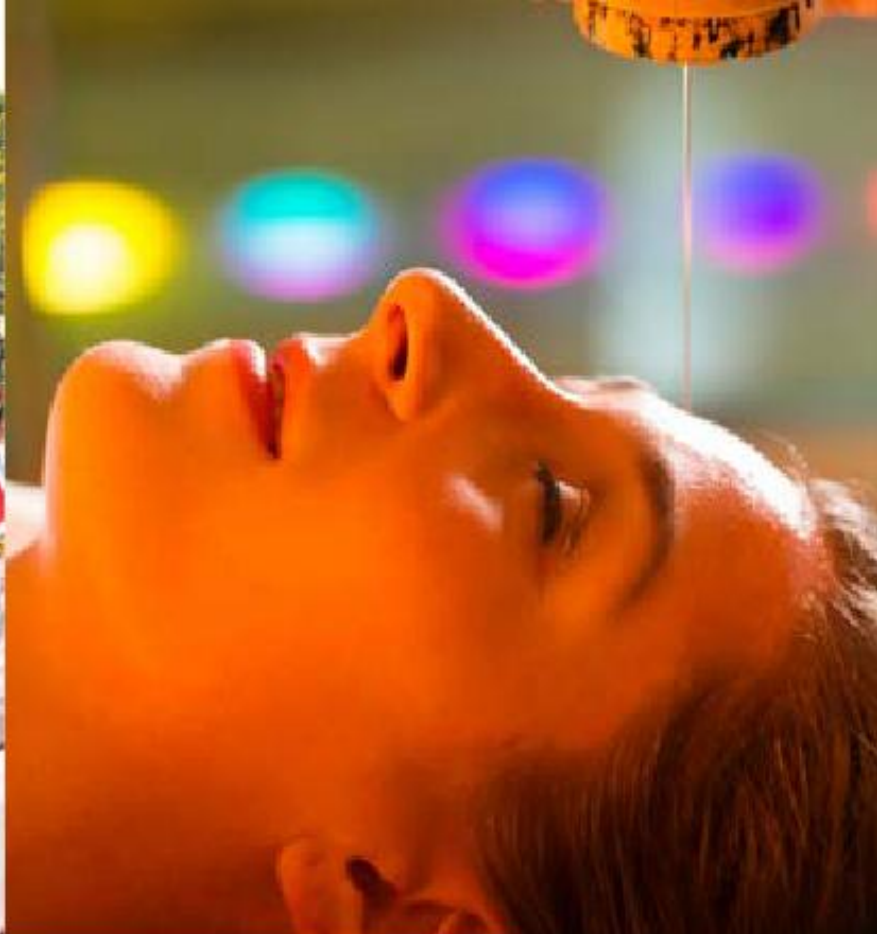
Eight tourism hubs have been created, for convenience of tourists visiting Gujarat. They are: Ahmedabad Metro, Ahmedabad Rural (North Gujarat), Surat (South Gujarat), Vadodara (Central Gujarat), Rajkot, Junagadh, Jamnagar (Saurashtra) and Bhuj (Kutch).

These hubs are well equipped with the modern infrastructure, facilities and services in the areas of commerce, communication, connectivity, hospitality, transportation, medical facilities etc.

### Main attractions

- The Walled City in Ahmedabad is a living testimony to its heritage of crafts. It boasts off the city's glorious past, as women walk by in dazzling embroidered





garments and flashing ethnic silver jewellery.

- Calico Museum of Textiles is considered as one among the world's finest museums.
- Traditional Ahmedabad combines mosques of inspired workmanship, wooden Jain temples, unique stone step wells and houses with ornately carved wooden balconies and window screens.
- Modern Ahmedabad, just across the River Sabarmati spanned by four bridges, is a showpiece of contemporary architecture with designs by Le Corbusier, Louis Kahn and the best known Indian architects.
- Modhera, set along the backdrop of River Pushpavati is one of the very few sun temples in the country.
- City of festivals and celebrations: The tourists always get a chance to enjoy any of the celebrations like traditional Navratri, Rath Yatra and International Kite Festival, to name a few.

## Facets of Gujarat Tourism

### Health Tourism Ayurveda and Yoga

Ayurveda is India's contribution to mankind in its quest towards longevity and well being, developed through thousands of years of medical practice and theoretical learning by saints, physicians and general practitioners.

Gujarat has been the home of Ayurveda for centuries. Nearly 786 species of medicinal plants like Aswagandha, Aloe Vera, Isabgol, Jeevanti, Neem, White Musli, Sankhpushpi, Sonamukhi and Shatavari, are grown in the state.

Jamnagar is one of the most important places to study Ayurveda in India. The Gujarat Ayurveda University in Jamnagar is one of the best spots in India to learn Ayurveda, and it is the only statutory university exclusively devoted to Ayurvedic studies and research.

Tourists can avail authentic Ayurvedic treatments from the state-of-the-art Spas located in cities like Gandhinagar, Mehsana, Ahmedabad etc.

In addition to this, Gujarat has world class Yoga centers across the State. Tourists are offered Yoga training as well as Yoga therapy.

There are excellent centers for other holistic practices like naturopathy, homeopathy, pranic healing, reiki, etc in Gujarat.

### Medical Tourism

Ahmedabad is known for its best medical tourism destinations. With world class health facilities, zero waiting time and affordable cost, Ahmedabad is becoming one of the most sought after medical tourism destination in India. Apart from the world class amenities, Hospitals offer pick up and drop service and ambulance services also. The 108 Service is the highly appreciated 'Medical at doorstep' Service. More than 1500 foreigners visit the state per year for various treatments in the state. Ahmedabad Civil Hospital is the biggest hospital in Asia, located at Ahmedabad.

### Archeological and heritage tourism

Some of the greatest historical and archaeological monuments





are there in Gujarat. While Lothal offers an unparalleled insight into the Harappan civilization, Ahmedabad has specimens of Indo-Saracenic architecture, Palitana has a profusion of temples in the Jain style, Junagadh displays Buddhist caves and Rajput architecture appears all over different parts of Gujarat. A major Tourist destination of immense potential, it's historical monuments represent the great religions of Asia – Hindu, Buddhism, Jain, Islam, Parsi and Sikh.

### Hill Stations

Saputarain the Dangs District of Gujarat is a beautiful hill station in the Sahyadri Range. Located on the second highest plateau of the Sahyadari range with cool bracing climate and a scenic view of the verdant valley, it offers the tourists all the experiences of a hill station like Sunrise and Sunset Points, Boating Facilities, waterfalls etc. Saputara has been developed as a planned hill resort with the necessary amenities like hotels, parks, swimming pools, boat club, theatres and a museum to ensure an enjoyable

holiday in a coolest atmosphere.

Gujarat has extensive coastline and hence, many hills are located in Gujarat. Holiday Homes are planned by Gujarat Government to enjoy vacations in places like Tithal, Bulsar District, Ubhrat, Surat and Chorwad in Junagadh District.

Pavagadh has a hill top and TulsiShyam which is known for hot springs is in the heart of Gir Forest. Girnar in the Junagadh District of Gujarat is a collection of mountains. The tallest of these (3600 feet) is the highest peak in Gujarat. The first peak of Girnar has a collection of Digambar and Shwetamber temples. Wilson hill station located in Valsad lies at an altitude of 750 m above sea level. The main attraction here is a marble "chhatra". The hill offers the best vistas of the nearby hills, with rich flora and fauna, as well as the Arabian Sea. The hill is also an ideal place for rock climbers and mountaineers.

### Beaches

Gujarat is the state with the longest coast line in India (around 1600km). The beaches are spread

all over Gujarat mainly in the Kutchh, Saurashtra and the South Gujarat Region. Some of the important beaches in Gujarat are:

- Ahmedpur-Mandvi
- Kutch-Mandvi
- Chorwad
- Gopnath
- Tithal
- Dumas
- Ubhraat
- Porbandar/Dwarka
- Somnath

To add value to these beaches, there are historical centers like Portuguese forts, shore temples, princely port cities and beach palaces. This gives a unique experience of beaches and heritage to the tourist.

### National Parks & Wildlife Sanctuaries

Gujarat is unique in its rich variety of habitats which includes forests, grasslands, wetlands and marine ecosystems. Gujarat also





has wild life sanctuaries which have extremely rare wildlife like the Asiatic Lion, Wild Ass, great Indian bustard, black buck, four-horned antelope, dugong and the borali species. These species can be seen in their natural habitat in Gujarat. Gujarat is symbolically known for its wildlife icon of Lions and Sasan Gir is the only place in the world where you can see the Asiatic Lions in their natural habitat. Outside of Africa, it is the only place with wild lions. But to truly experience Gir and the lions, you must explore their natural habitat, with everything from tiny wild birds, not easily seen, but heard singing in the forest canopy, to crocodiles floating in the marsh waters.

The Wild Ass Sanctuary of the Little Rann of Kutch, spreading across nearly 5000 square kilometers of the Little Rann, is the only place on earth where the endangered Indian Wild Ass (*Equus hemionus khur*), still lives. Now Gujarat has 4 National Parks and 21 Sanctuaries. Nalsarovar is the largest water bird sanctuary of the country lying at a distance of 70kms from

Ahmedabad. Nal is a wetland supporting a large number of species of birds of great importance due to the location on the migratory route of the birds.

### Spiritual Tourism

Gujarat is the only state which has a mix of Hindu, Muslim, Jain, Swaminarayan, Parsi and Christian pilgrimage centers. Some of the renowned being Somnath, Dwarka, Ambaji, Dakor, Palitana, Girnar, Pavagadh, Vishwamitra, Kapila, Dadhichi and Akshardham.

- Gujarat has important sites like two jyotirlingas at Somnath and Dwarka (Nageshwar), one of the four dhams at Dwarka, two of 51 Shakti Peeths at Ambaji and Mahakali at Pavagadh, one of the five holy lakes of India is at Narayan Sarovar, and one of the seven holiest rivers for Hindus is the Narmada which flows through Gujarat.

- There are also important temples at Dakor, Virpur, Khodiyar, Sarangpur, etc. The Bhuvaneshwari temple of Gondal is among the two in India.

- Three of the four most important pilgrimages for Parsees – Sacred Iranshaw Fire Temple at Udvada, Navsari Atashbehrum and Surat Atashbehrum – are in Gujarat. Besides these, Sanjan where the Parsees landed in India is also in Gujarat.

- Akshardham, Gadhada, Bachosan, Gondal, Sarangpur, etc are some of the famous Swaminarayan temple.

- Two of the five important Jain sites in India are at Palitana and Girnar. In addition to these, there is a regular flow of Jain pilgrims to Sankeshwar, Taranga, Kumbhariyaji, Badhreshwar, Mandvi 79 Jinalaya, Naliya, Mahudi, etc.

- The dargahs of Sarkhej and Unjha are among the much visited Islamic sites of India.

- The ashrams of Morari Bapu, Rameshji Oza, Asharam Bapu, etc are also some important spots on the spiritual tourism map of India.

### Events, Fairs and festivals

Event Tourism enhances Destinations and Visitor Economy





Tourism. Gujarat has major Business Events, Trade shows, Conferences, Cultural Events, Fairs and Festivals round the year. Gujarat is the rarest state blessed with ample opportunities for Tourism which is blend with flavors of business, pleasure and leisure with entertainment.

Gujarat could well be termed the 'Land of Festivals and Fairs' with almost 3,500 of them being celebrated in different parts of the state every year. Some of the predominant ones are Navratri, Kite flying and Tarnetar. These festivals have created a brand by itself and huge number of tourists visit Gujarat for this one time experience.

#### **Adventure and Sports Tourism**

Gujarat has its special place on the global map with Adventure and Sports Tourism with Proactive Governance promoting the growth of the Sector. Gujarat promotes Aero Sports like water

sports, rock climbing, paragliding, wildlife sanctuaries and more.

- Aero Sports – Saputara, Pavagadh, Junagadh
- Beach Water Sports – Ahmedpur Mandvi, Ubhraat, Dwarka, Nargol, Tithal, Chorwad, Dumas, etc.

#### **Urban and Rural Tourism**

Urban tourism is getting more ecological as Gujarat finds alternatives to urban sprawl with an eye from gateways to parks, protected areas and rural communities. Enhanced development in Urban areas, Rural tourism in Gujarat allows travelers to visit areas outside of urban areas. Gujarat traditional Arts and Crafts are world popular and has found place in the hearts of people all over the world. Rural tourism offers opportunities for tourists to experience people, events, culture, cuisine and crafts that are not available in cities and larger towns.

#### **Business tourism**

Gujarat known as 'Growth Engine of India' is one of the most industrialized states in the country and has attracted huge investments in recent years, resulting in tremendous growth in business tourism. 51 SEZs in the state reflects an increased share of business tourists, air traffic and road traffic.

'Vibrant Gujarat' is biennial investors' summit held by the government of Gujarat. It has become a model for economic success for many states. The event aims at bringing business leaders, investors, corporations, thought leaders, policy and opinion makers together in a single platform.

Official Gujarat state portal:  
[www.gujaratindia.com](http://www.gujaratindia.com)

Home tourism website:  
[www.gujarattourism.com](http://www.gujarattourism.com)



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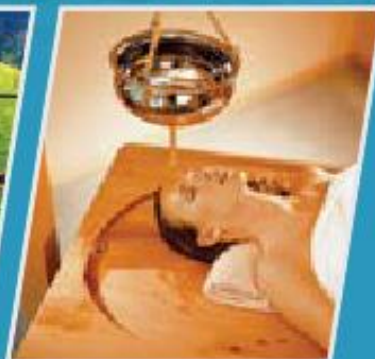
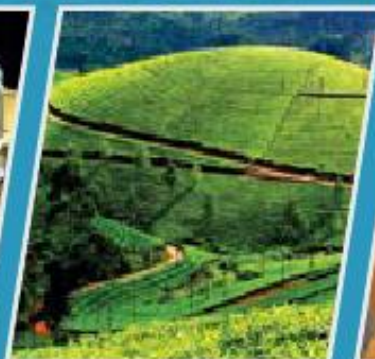


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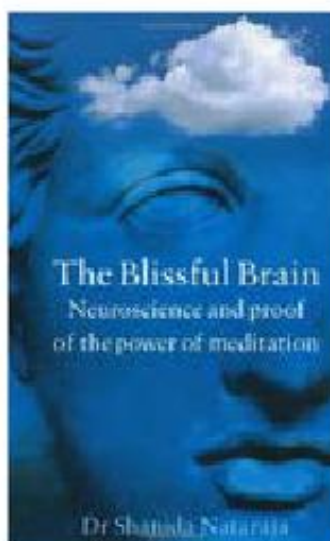
V.N Prasannan

# The Science of Silence



Dr. Shanida Nataraja

**S**cientific studies about the impacts of meditation on health with ample evidences to substantiate are rare to find. Dr. Shanida Nataraja's "The Blissful Brain - Neuroscience and proof of the power of meditation" is a ground breaking work revealing her personal findings from the researchers conducted on the benefits of meditation on human health and the improvements it makes on the functioning of the brain. Dr. Shanida Nataraja is a Neuroscientist with a PhD in Neurophysiology from University College, London and has done post-doctoral research at the Neuroscience department of the John Hopkins School of Medicine, Baltimore. She is a senior medical writer, meditator and yoga practitioner.



Pointing on the short history of Neuroscience and the reasons that led her pursuits to meditation, she says, "The 1990s were designated the 'Decade of the Brain', and this pivotal period in neuroscience research hosted a series of major scientific breakthroughs that reveal the neural processes underlying complex human cognitive functions... Slowly, we have gained a fuzzy picture of how the human brain works, and how it acts to define, execute and coordinate our complex behavior. The implications of this research for everyday human behavior, however, have been less well defined. I therefore set out to discover what these scientific findings reveal about human behavior, and specifically what clues they provide about how we could possibly improve the performance of our brains and so express more of our full potential as human beings. This journey led to meditation."

Her conclusions on meditation are mainly based on two types of meditation. One is Mindfulness-based stress reduction (MBSR) and the other is Transcendental Meditation(TM). MBSR was propagated by Jon Kabat-Zin in 1979 to help patients

suffering from physical, psychosomatic and psychiatric problems. TM was propagated by Maharishi Mahesh Yogi. The book is divided into seven chapters with a concluding section titled "Final Thoughts".

The first chapter "Meditation: what is it and why do we need it?" deals with various meditation practices such as Yoga, Chi kung, Tai chi chu'uan and those developed in the west like Christian meditation, Centering prayer and Lectio divina. Shanida Nataraja explains the direct impact of psychological states on the body, "The main physical link between our mind, and therefore our psychological state, and our body, is believed to be the neuroendocrine system. This is a network of nerve cells that produce and secrete hormones into the bloodstream. The release of different hormones is triggered by activity in the brain, and so changes in brain activity can drive changes in the body's functioning."

The second chapter "Peering beneath the skull: how the brain works" deals with the evolution of the brain and its technical aspects. The third chapter "Meditation and mystical experiences" is a detailed analysis of the role of meditation in mystical experiences. The author's observation on the characteristics of religious and mystical experiences that they are short-lived and of a transcendent nature appears very noteworthy. But she is of the opinion that regular meditation can increase the frequency of these experiences and the changes occur in the brain will spill over into normal functioning of the body and mind after the experience. Changes during passive meditation and active meditation are also discussed.

The fourth chapter "Bridging science and spirituality" is on neurotheology and sounds quite appealing. Neurotheology is a scientific area born from the view that spiritual investigations must be enriched by scientific evidences. Here the author analyses the neuropsychology of mystical experiences





and her explanations leads to the role of rituals. She says that repetitive, ritualized behavior, like chanting or whirling, can change the brain wave states. That is why in ancient times people used rituals to rise to hyper aroused or hyper-relaxed mental states. The scientific reason for this is that "rapid ritualistic behavior", such as long-distance running or prolonged periods of dancing, activates the sympathetic nervous system and gives rise to a sense of heightened awareness and alertness.

The fifth chapter "Hard-wired: a high-performance mind" is about the effects of various psychoactive substances, biofeedback and neurofeedback. The author is of the opinion that meditation needs many years of trial and error to make the technique refined. After comparing drug induced and natural mystical experiences the author comes to the conclusion that, "drug-induced experiences are best accompanied by emotional support, spiritual guidance or even psychotherapy." Another technique she suggests to enhance the effectiveness of meditation is the "Brain entrainment". "As in the case of ritualistic chanting and whirling, repetition of flashing light or sound can tune brain activity to particular frequency. Harnessing this by visual-audio systems is brain entrainment which can be used to elicit changes in an individual's level of consciousness", she adds.

It is in the sixth chapter "Meditation and health" the health benefits of meditation are described in detail. According to her, meditation has decreased cortisol levels in healthy volunteers and patients with cancer. Cortisol is released during stress. It is found that long time TM practitioners have lower levels of cortisol. Meditation will make improvements

**This work can be considered as a significant reference book for scientific evidences of meditation on health and other areas. The book effectively answers the questions raised against the applications of meditation for therapeutic interventions. In fact, the author also shares the view that her book is an attempt to address this need.**

in immune system, ability to prevent cancer, heart attack and hypertension. Cortisol suppresses immune system. Meditation helps to lower cortisol levels. And hence it improves immune system. Meditation improves cognitive skills also. Mrs. Nataraj observes, "Regular meditation improves the ability to maintain single-focused attention, even in the face of internal and external distractions. Meditation can also improve problem-solving and decision-making skills. These improvements stem from a detachment during meditation from conditioned ways of perceiving and interpreting experiences that allow a person, later, to explore the problem or decision from a different angle."

The author does not hesitate to point out a few negative results of meditation also. In a 1992 study on possible adverse effects of meditation in long-term meditators, two-thirds revealed one adverse effect. "These included relaxation-induced anxiety and panic, decreased motivation, confusion and disorientation, depression, feeling 'spaced out' and paradoxical increases in tension.

However, they also reported that, both retrospectively and six months after the retreat, the positive effects of meditation outweighed the negative effects", author says.

In the seventh chapter "Meditation in our everyday lives" peculiarities of MBSR are analyzed. Steps of Mantra meditation and Focusing of the breath meditation are also described. The benefits of both these meditations are that they can still the mind. In her words, "A mantra is a word or phrase of spiritual significance that helps you to leave your thoughts behind and enter the silence. By repeating the mantra, you are less tempted to become distracted by an emerging thought and,

when distracted, the repeated mantra can be used to refocus the mind and release the distracting thought." Likewise in breathing meditation mind returns to the breath, leaving each thought.

This work can be considered as a significant reference book for scientific evidences of meditation on health and other areas. The book effectively answers the questions raised against the applications of meditation for therapeutic interventions. In fact, the author also shares the view that her book is an attempt to address this need. The style of the book is simple resembling the meditative calmness. The book reveals and authenticates the need to integrate practices of meditation in treatment of diseases. It proclaims that broad scientific studies of the health-medicinal properties of all meditation systems, both East and West, is a prime need of our stressful times.

(The book is published by Gaia, a division of Octopus Publishing Group Ltd.)

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Excerpts from Part 1

**A**yurveda in Europe is going through a crucial time and of great importance. The conditions are particularly favorable and may coincide with the end of the pioneer period and the beginning of a mature stage. Due to commercial reasons, the superficiality of information on Ayurveda has created problems for its legitimacy and for a serious training in Europe and particularly in Italy. The result has been a fragmentation of correct knowledge and practice of Ayurveda in Europe. But for the last fifteen years, intense work has gone into standardizing the practice and training in Ayurveda and its medical system which allowed for greater visibility and legitimacy, especially in Italy, Germany, Switzerland, Austria and England. In this context, an event of great importance was the the first "International Congress of Ayurvedic Medicine - the meaning of life" organized by Ayurvedic Point and Italian Scientific Society for Ayurvedic Medicine - SSIMA held in Milan, Italy in 2009. The situation of Ayurveda in Europe is now at a crossroads and everything depends on how a proper integration with modern medicine will be managed in order to respect the epistemology of Ayurveda and to contribute significantly to the redefinition of political science and health.



Dr. Antonio Morandi

Dr. Antonio Morandi, MD, PhD, was born in Florence, Italy. He studied Medicine and Surgery at the University of Florence, specialized in Neurology and Neuropathology. He is the President, CEO and Founder of Ayurvedic Point srl ([www.ayurvedicpoint.it/](http://www.ayurvedicpoint.it/)), Milan, a leading institution in Italy and Europe for therapy, research and education in Ayurveda. Dr. Morandi is also Founder President of the Italian Scientific Society for Ayurvedic Medicine (S.S.I.M.A.), an association of medical doctors practicing Ayurveda, which is a founding member of the Italian Permanent Consensus Committee on Non Conventional Medicines. He is also the Ayurveda Project Leader for the European Research Group on Metaphysical Medicine.

## Ayurveda in Europe : A Personal Perspective

**An Integrated view of Health :** Concepts such as Health and Wellness are not the exclusive products of Western culture. Research has amply demonstrated that the representation of the body and its pathologies, as well as the treatment and healing vary between different cultures in relation to social norms and beliefs. The culture of India is a melting pot of nine major Darshanas, or philosophical systems that share a common core of self-realization in society. The traditional Indian system of health, Ayurveda, is the result of practical application of Darshanas with regard to the observation of human nature and behavior. Ayurveda conceptualizes health, disease and well-being, as multidimensional aspects of life and tries to maintain a balance between people in their biological characteristics as well as their psychological and environmental demands. The approach of Ayurveda to health is remarkably similar to the eudemonic concept of well-being proposed by positive psychology, and basic principles of Ayurveda are fully consistent with the latest developments in modern physics, which emphasizes the substantial interconnection between natural phenomena and their sub-

strates. The book "An Integrated view of Health and Well being - bridging Indian and Western Knowledge" shows how the approach to health developed in Ayurveda can be successfully integrated into an overall view of health and wellness that includes cultural and ideological boundaries. In particular, the details of the conceptualization of health as an optimal interaction and consciousness between individuals and their environment. The problem of integration between Traditional and Non-Conventional Medicine and Modern Medicine resides in the various epistemological bases that prevent a mutual understanding. It is necessary to find a common element in order to "translate" the different knowledge systems. In our opinion, the common element is the concept of health. Finding a common understanding of health and its determinants may allow you to provide a common basis for comparison between epistemic aimed at a synthesis rather than a division, generating innovative prospects for therapy and prevention.

The above mentioned book, edited by Dr. Antonio Morandi and Dr. Narayanan Nambi and co-ordinated by Prof. An-



tonella delle Fave, University of Milan, is addressed not only to Ayurveda experts but to researchers in any branch of science, and was intended as an ideal platform from where progressive ideas and projects can aim at the integration of knowledge systems. Starting from a concept such as health, that is trans-cultural and not limited to specific areas of knowledge, the epistemological basis for the evolution of integrative thinking are laid.

#### A Possible Future?

Everything that has happened in Europe for Ayurveda is the result of the passion of the men and women of different nations who have believed and still do believe in its great potential to change life and the level of health and to contribute to a cross-cultural evolution of humanity and science. These people have exposed their personal lives and professions because of this common passion, regardless of the difficulties and obstacles as well as moral and material loneliness that they have often encountered in their endeavors. Their lives would certainly have been easier without Ayurveda but certainly less beautiful and exciting. One would wonder why so much effort for something so seemingly exotic and far away from the European culture? One of the most important reasons is certainly the need to rediscover the roots of their local tradition through the unaltered ancient wisdom of Ayurveda that, even if expressed according to Indian cultural elements, finds, as a science of life, its innermost meaning in the very sense of life regardless of ethnographic, political or cultural barriers.

However, the action that these researchers, has led over the years to extraordinary but, due to great distances and relative isolation, fragmentary results. Only recently a new wave of synergy and coherence is found and a certain unity of transnational action is taking shape in the above described initiatives. The lack of funds and the difficulty in finding sources of public funding makes this task difficult and slow, but it is nevertheless made possible by the passion and perseverance of the men and women of Ayurveda.

Within this framework, it is very peculiar that the efforts of these people worldwide are just isolated and not coor-

Concepts such as Health and Wellness are not the exclusive products of Western culture. Research has amply demonstrated that the representation of the body and its pathologies, as well as the treatment and healing vary between different cultures in relation to social norms and beliefs... The approach of Ayurveda to health is remarkably similar to the eudemonic concept of well-being proposed by positive psychology, and basic principles of Ayurveda are fully consistent with the latest developments in modern physics, which emphasizes the substantial interconnection between natural phenomena and their substrates... Ayurveda's innermost meaning in the very sense of life regardless of ethnographic, political or cultural barriers.

minated and supported by the governmental structures of the original homeland of Ayurveda, India. Except for spot formal attendances to conferences, sporadic interventions or the only example of the ongoing above cited clinical study of the Charité University in Berlin, the commitment of the Government of India in all these years has been rather limited compared to its potential for intervention. It is true that in India, the work of the European men and women of Ayurveda has been widely acknowledged and publicly thanked, but once these people were back home, where they operate to promote and diffuse Ayurveda, they are left

alone, with no support whatsoever. All this, despite the numerous requests that have been made over the years to establish transcontinental study groups or lobbies. This is truly a unique condition. A behavior that is diametrically opposed to what has been done by China in order to spread worldwide Traditional Chinese Medicine, which is in fact much more known, diffused and legitimized by the public, various national health systems and by the academic world. In fact, through an intelligent network of international agreements, made in the context of high-level political cooperation, they were able to negotiate the institution of vocational courses run by European Universities in collaboration with the local Chinese universities, allowing its remarkable diffusion and legitimization.

But we are still in time, since everything happens at the right time. This is the appropriate time in which India might welcome the efforts that have been made, listens to the proposals and hopefully supplies adequate support to considerably speed up the construction of the dissemination strategy and "translation" of the principles of Ayurveda. It is now the time in which India and Europe can act in a unified way for the legitimization of Ayurveda at government level in Europe. It is now the time in which the ancient Mediterranean and the Indian cultural tradition can re-establish the ancient communication that has made the Hippocratic, Ayurvedic and Unani medicine references points on which Modern Medicine has been established.

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# Nurturing Kerala Ayurveda

KSIDC makes decisive intervention to promote Kerala Ayurveda at the global level

**T**he global alternative medicine industry is of the size of approximately \$80 billion. Of this, 64 per cent is cornered by the Chinese systems. Ayurveda, despite its reputation as an effective healthcare system for a lot of medical conditions, holds a paltry 4 per cent of this burgeoning market. Kerala Ayurveda, by far the best brand in Ayurveda, clocks an annual turnover of less than Rs 500 crore.

With the world looking up to alternative medicines for a number of ailments, especially in the lifestyle

- \* Holds international business meet
- \* Promotes Global Ayurveda Fest
- \* Holds stake-holders meet
- \* To set up Kerala's first Ayurveda Park

diseases as well as chronic ones, there is immense scope for the industry to grow. And Kerala, which has a great tradition of nurturing Ayurveda, and in turn nursed by it, is best poised to make use of this opportunity.

It's on this background that the Kerala State Industrial Development Corporation (KSIDC) has identified Ayurveda as one of the engines of growth of Kerala's economy and has decided to make a forceful intervention for the development of the sector.



Sri. Satyajit Rajan IAS  
Managing Director  
KSIDC

## Into the deep roots of Ayurveda

KSIDC has made studies into the potential of Ayurveda to develop as an alternative branch of medical science, has listed the advantages they perceive will take Kerala Ayurveda forward. They are:

Ayurveda is the world's most ancient methodical Medical knowledge system. Earliest doctrines of Indian Medicine, Charaka Samhita & Sushruta Samhita, show that science of Ayurveda was well developed as early as BC 1500.

Ayurveda & Chinese medicine top the list of Complementary and Alternative Medicine / Traditional Medicine system across globe. And they are growing at a CAGR of 30 per cent.

## Kerala, the Home of Ayurveda

Kerala Ayurveda is known all over the world as an authentic stream of alternative medicine which is a potential area of growth for the State with untapped reservoir of opportunities for growth. Kerala's Ashtavaidya tradition, geographical spread, availability of medicinal plants, presence of renowned Ayurvedic centres & Centres of Excellence, well-trained medical & para-medical staff make the solid foundation on which Kerala Ayurveda can grow. Ayurveda medicine manufacturing has a strong history in Kerala with many players following GMP norms. This would help standardise the products and sell them to an international clientele.



## Head Office

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Email:ksidc@vsnl.com





### Creative Interventions in Kerala Ayurveda

The Government of Kerala has already taken the initiative to form a consortium of service providers to consolidate the strengths of Kerala Ayurveda and showcase it to the world. For the last one year, KSIDC has been studying the possibilities in which it can make an effective intervention. As proper understanding of the strengths

and weaknesses of the sector is a necessary precondition for an effective intervention, KSIDC made several interactions with the industry leaders. To make a focused approach to the sector, KSIDC plans to set up a special cell for the promotion of Kerala Ayurveda in overseas destinations. This is expected to initiate a new process of partnership in the Ayurveda industry with KSIDC playing a proactive role.

### Main interventions of KSIDC in Kerala Ayurveda are:

**Term Loan Assistance:** KSIDC has assisted a number of Ayurveda & herbal-based units in Kerala, including Kancor Flavours and Extracts, Kerala Ayurveda Ltd, Nagarjuna Herbal Concentrates, Oushadhi, Arjuna Natural Extracts Ltd, Bipha Drug Laboratories, Viswa-keerthi Herbals, TMV Natural Extracts etc.

**Global Ayurveda Fest:** KSIDC actively promoted the Global Ayurveda Festival, an expo of Ayurveda services and products, held in Kochi in February 2014. As part of the event, KSIDC organized a business summit with delegates from India and abroad. It also signed memoranda of understanding with seven countries -- Russia,

Japan, France, UK, Canada, Nepal and Slovenia -- for promotion of Kerala Ayurveda in these countries. The meet also witnessed prominent Ayurveda brands in Kerala such as Dhathri, Pankajakasturi, Punarnava and CARE Keralam also signing MoUs with various international companies.

**Stake-holders' Meet:** KSIDC organised a stake-holders' meet on August 1, 2014 to give an institutional format for the marketing of Kerala Ayurveda globally. The decision to hold such a meet stemmed from the fact that decisive intervention by the government in sectors such as information technology and tourism has proven to be very effective in tapping the potential of those sectors. The meet deliberated on four most critical areas of the industry -- products & standardisation, wellness, education and research and development. It also decided to prepare a detailed road map for the Ayurveda industry. The meet provided practitioners of Ayurveda - physicians, service providers, manufacturers, educationists, hoteliers and representatives of the tourism industry -- a forum to share their thoughts about the industry while for KSIDC, it gave critical inputs for its way forward.

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Kerala is a Partner State in the World Ayurveda Congress 2014 scheduled to be held from 6-9 November 2014 at ITPO, New Delhi, with KSIDC stall exclusively for highlighting the strengths of **KERALA AYURVEDA**

## Ayurveda Park

KSIDC is setting up an Ayurveda Park at its Industrial Growth Centre at Pallipuram near Kochi. It plans to offer all infrastructure facilities to companies with a global vision to start their manufacturing units or hospitals. KSIDC's plan is to host an institution which will be showcased as the signature product of Kerala Ayurveda.

The Industrial Growth Centre (IGC), at Pallipuram, Cherthala, is only about 32 kms away from Kochi which offers tremendous opportunities for the investors. Industrial plots are available here and entrepreneurs can get the same for setting up industrial units, on long lease basis. The units coming up in the IGC are supported by Single Window Clearance Mechanism of State Govt. KSIDC Executive Director T.P. ThomasKutty told, "We plan to earmark a section of this area for an Ayurveda Industrial Park, where drug companies can set up manufacturing units, labs and other supporting facilities."





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# Yoga for Sleep

The Art of Living International Center, Bangalore

**If** you habitually do not get a good night's sleep, chances are that you may be aging faster than you should be, in addition to not feeling well and going through confused thinking. When we sleep, our body repairs on a cellular level and removes toxins. It is, therefore, necessary to get at least six to eight hours of sleep daily. For, sleep is the cure for many ailments, according to psychiatrists.

If you can't enjoy sound sleep, yoga offers help to make amends. Regular yoga practice is known to cure several ailments, including insomnia or abnormal sleeping habits. Yoga helps unwind stress at the end of the day and get better sleep at night.

A good night's sleep really is within reach and the often-recommended treatment is to establish a relaxing bedtime routine. The following yoga stretches can help you to relax and enjoy tranquil sleep.

**Forward Bend (Hastapadasana):** Helps stretch the back muscles, invigorates the nervous system by increasing blood supply, and makes the spine supple.

**Cat Stretch (Marjariasana):** Excellent stretch for spine flexibility. Also helps massage the digestive organs and improves digestion, thereby helping you to sleep well. Also improves blood circulation and relaxes the mind.

**Child Pose (Shishuasana):** A deeply relaxing stretch for the back which also helps calm the nervous system so that you can sleep at peace.

**Butterfly Pose (BaddhaKonasana) :** This pose can help remove fatigue from long hours of standing or walking. Also a good stretch for inner thighs, groin and knees.

**Legs-up-the-wall Pose (ViparitaKarani)**

- Lie down straight on your back. Now lift one leg up, followed by the next, and let your feet rest on the wall.
- Extend the arms along the sides, palms facing up.



- Now close your eyes and keep taking deep breaths as you relax into the pose. You may use an eye cushion over your eyes to block the light and completely relax. Stay in the pose for as long as you comfortably can and then slowly come out, bringing the legs down.

An excellent pose to relieve tired legs and feet, helps increase blood supply to the brain and relieve mild headache, and calms the mind.

Besides the above, lying down in Shavasana (Corpse Pose) and Yoga Nidra after meals helps relax the entire system.

Sleep experts often point to the efficacy of creating a standard night-time routine in order to signal your body that it's time to prepare for sleep. You may choose to include NadiShodhan Pranayama in your ritual to relieve tension and relax into a peaceful sleep.

#### Other tips to help you Sleep better

- Avoid doing Bhastrika Pranayama in late evenings. They will fill you with a lot of energy and prevent you from falling asleep.
- Avoid watching a horror movie late night as the thought of it will keep lingering in your mind all through the night. It's a good idea to listen to soft instrumental music, such as that of veena, chant or listen to chants or knowledge before getting ready to sleep.
- Make your own sleep pattern. Sleeping any time during the day is not advisable. It disrupts the biological clock. Ideally, sleeping in the afternoon for about half an hour and at night for a minimum eight hours is good practice.
- Introspect on what you did during the day. Feel content, pray and go to sleep with a happy, relaxed mind. Keep your bed clean before going to sleep.
- Finish your dinner maximum by 8.30 p.m. Keep a gap of at least two hours between your last meal and sleep.
- If you have had a quarrel with your partner or loved one, make sure you sort it out before you go to sleep. Carrying it on may not just give you a disturbed sleep but may also spoil the following day.
- Avoid taking stimulants at night especially if you are suffering from insomnia.

Inspired by the wisdom of Sri Sri Ravi Shankar, founder, The Art of Living [www.artofliving.org/yoga](http://www.artofliving.org/yoga)



Forward Bend (Hastapadasana)



Cat Stretch (Marjariasana)

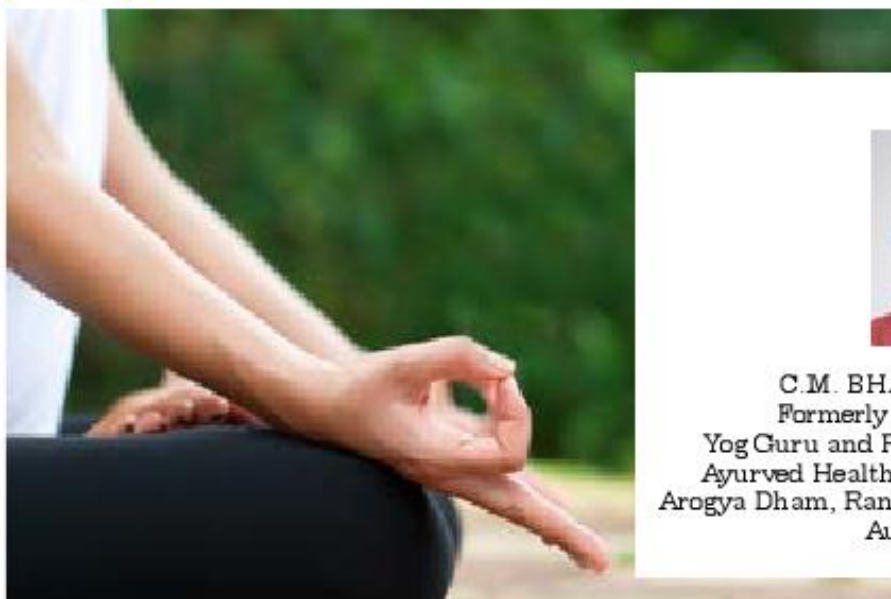


Child Pose (Shishuasana)



Butterfly Pose (BaddhaKonasana)





**C. M. BHANDARI, IFS (Rtd.),**  
Formerly Ambassador of India  
Yog Guru and Patron of Bhandari Yog and  
Ayurved Health Center, Poland, Devamber  
Arogya Dham, Ranikhet, Uttarakhand and More,  
Author & Guide

**Following basic facts about Yoga and Ayurveda sciences are critical in understanding their indispensability for living a healthy happy life without having to worry about treatment and cure for illnesses and dreaded diseases:**

**1** Human body is a gift of Nature, made of the five basic elements (that enter the body through food, water and air) and equipped with natural healing powers. The more we expose it to virtual environments (ACs in summer, heaters in winter, sleeping late at night and waking up late in morning, lack of physical work/movement/exercises, etc., eat foods contrary to seasons, rely on processed fast foods no matter how much these may be fortified with non-natural nutrients), the more we weaken body's natural resistance and ability to fight infections. Therefore, to be healthy, cultivate a life-style that stays in tune with Nature's laws.

**2** But body by itself is dead matter. It has no life without Pranic energy flowing through it. Even after coming to life, it has no consciousness of its own and runs on inbuilt autonomic functions of the various organs, which are governed by the Central Nervous System (CNS) and controlled by the intellect- knowledge combine of the individual, also called the Ego. Body organs have no independent knowledge of their respective state of health and exactly follow owner's knowledge about it. Speaking broadly, Ayurveda science recognizes all the above and more in managing normal body health whereas Yoga science manages the body owner's health by enhancing knowledge base of the individual about his/her own holistic existence as an indivisible constituent of Nature.

The best way to understand body-soul relationship is by comparing it to a vehicle and its driver. Vehicle is lifeless, never aware about its state of running or breakdowns and everything about performance of the vehicle depends on the driver. The two have totally independent existences.

**3** Mind plays a balancing act between the pulls of the ten senses towards their respective external objects on the one hand and the discriminatory controls exercised over them by the intellect + memory combine (Buddhi and Chitta) from within on the other. The senses' pull is not easy to resist and can easily overpower the mind unless the individual is trained sufficiently on the Yogic path to develop the balancing control of the intellect. Verses 51-53 of the concluding chapter XVIII of Bhagwat Gita state that a person equipped with a balanced intellect eats timely light & fresh Satvic food, keeps senses in control, prefers quiet, peaceful and pure surroundings, develops sound discriminatory intellectual capabilities through ongoing spiritual pursuits at all three levels – speech, mental and thought, is free from attachment or enmity, pride, desires, greed, anger, lust, aversion, etc., does not hoard possessions beyond need, remains immersed in meditation and established in God all the time. This has also been reinforced in Yogasutras in the first two steps of sage Patanjali's AshtangYoga.



# INDISPENSABLE YOGA & AYURVEDA BASICS

**4** Verse 61 of Chapter XVIII nicely sums up the present situation of people at large. They are unaware that God resides in their own hearts and they wander confused in this illusory world. The illusion is self-generated by their own desires and ignorance or misunderstanding of the realities of Nature. They prefix the Self with my or your and make it myself or yourself; that is they become possessive of the Self rather than being the Self. The whole science of Yoga is to attain the ability of merging the myself or yourself in the Self and become one with it. This cannot be done by Yogasans or Pranayam, which are tools to train the physical body and the senses and transcending them. The next step is to understand the governing role of mind, intellect and memory (repository of individual knowledge) in maintaining body health and running worldly and spiritual activities. Thereafter comes journey within to tackle the Aham or the 'I' and merge it into the Self or Soul. It is not a mere union of the two but eliminating the existence of the I. That is why Krishna advises against claiming doership of all acts and results thereof and surrendering the same to God Supreme.

**5** But the critical role of Yogic practices is in stress management. Modern life-styles and professional occupations are full of challenges at the mental and intellectual levels where there may not be easy answers. If we do not learn the art of managing such challenging issues, our mind remains engaged with it all the time consciously or subconsciously and it directly impacts on the individual's physical health. That is why the current lifestyle-related non-communicable disorders and diseases are best managed by Yogic practice of meditation over such issues to ensure that even if we are unable to find immediate answers, we at least learn to keep them on the back burner so that the individual is neither agitated himself/herself, nor agitates others.

**Human body is a gift of Nature and equipped with natural healing powers. Therefore, to be healthy, cultivate a life-style that stays in tune with Nature's laws.**

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Partha Gupta,  
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Yoga is probably the name given to man's earliest attempts at understanding the partnership of the self and the existence. Man's original findings have undergone a metamorphosis over the ages, moving away from the basic understanding of what the ancients knew and how they applied their knowing to remain healthy and in constant conscious communication with the existence.

Today we have numerous definitions for 'Yoga', however most simply understood is a union literally. Now union of what? It is the union state of energy and its matter. It has not been mentioned as is normally done as energy and matter, but as energy and its matter here. Everything in the existence is always in a state of yoga. Even each moment we are in a state of yoga. Yoga; with our thoughts, feelings, emotions etc.

Let us keep it simple that first there is energy or thought, or the spirit, then comes the substance or matter. The food that we eat is matter, why do we eat that? For it will give us energy. That means we are taking in food primarily for energy and this energy is embedded or is in union with the food matter.

Now; happens the separation. In the process called digestion the energy separates from its matter. Matter goes back to where it came from and the energy now unifies with other organs to do its functions. This study of union and separation of energy and its matter is the study of Yoga. Let us understand the yoga in our breath, wherein lies the sacredness or the secret of one's ability to manifest anything, good health to well being. The breath that we take also is a union of energy and its matter. We are always drawing our breath from the consciousness of the present feelings. Emotion can be understood as the intensity of the feelings. If a person understands yoga from the dimension one is breathing from, he can very clearly understand what is going on with the other.

So what we are breathing in is the physical oxygen which is carrying the intelligence associated with the feelings that we are experiencing at the given moment. This union undergoes a separation, while the physical oxygen goes to the lungs and performs its physical function, the prana (vital force) that separates passes through the naadis impacting the intelligence of each and





every cell of the body. It is the breath that is the connectivity with life. Life is functioning in us as breath, expressing itself, progressing, evolving and living through the tendencies acquired right from birth.

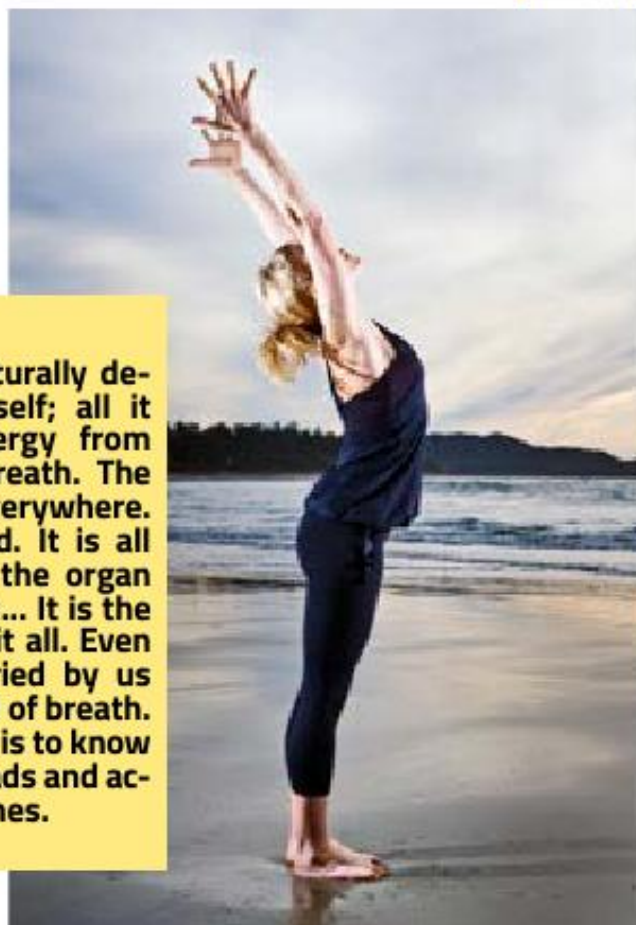
This simple understanding can be extended to understand how healing happens. How do we understand certain physical conditions and how can they be healed? Let us take a simple case of Migraine. It is a condition wherein the brain is not getting enough oxygen. The block could be physical or psychological. How can a psychological condition affect a physical block? The root lays right at the childhood and how we have been brought up. If you were allowed to express yourself freely, in front of the parents, teachers elders etc., and you have always expressed yourself fearlessly then you would not have a psychological block, however if you have grown up to understand to suppress your expression to make people happy, instead of you being free of the expression, then you are a clear case of a possibility of psychological block.

That would mean that you have never breathed out totally as much as you have breathed in. You have always held back a little. Little by little, little by little you have collected it all at a space within you. This space takes a form of a bubble containing this suppressed expression which is not finding a way out. Just like an air bubble that causes a lot of pain when goes in during a blood or glucose injection as it is not able to dissolve, similarly a blocked energy will appear initially as a pain in some part of the body and thereafter progressing to chronic levels.

This is how a psychological block actually takes a physical form of a bubble of energy and creates a block. Ancient yogis discovered prana within the breath and they also knew a way to direct this prana to specific areas of the body to energize or fill in the deficient supply of energy causing any organ to dysfunction. Migraine can be cured forever if the person is aware of the path, the energy block that got created and the way to remove it with appropriate breathing techniques. He can thus channel the prana to clear the block bubble and allow the brain to receive the pranic energy to function.

The same knowing is applied even with people suffering with diabetes. It can be understood that the pancreases are not functioning well in a person suffering from diabetes. It is a condition that begins with the inability of the pancreas to produce the needed insulin for the

**Every organ is naturally designed to heal itself; all it needs is the energy from the source, the breath. The breath reaches everywhere. Its path is defined. It is all about how much the organ is able to absorb it... It is the breath that holds it all. Even our illness is carried by us through the thread of breath. All that is required is to know to cut certain threads and access the healthy ones.**



body functions. Over a period of time as the patient continues to live with the same inner states will head its way to the kidney and the heart. Just like our body gains strength when it exercises, our pancreas also gains strength when it can exercise. The question is how one makes the pancreas exercise.

Yoga can help you navigate to the Pancreas and help it recover its ability to heal itself and function well. Every organ is naturally designed to heal itself; all it needs is the energy from the source, the breath. The breath reaches everywhere. Its path is defined. It is all about how much the organ is able to absorb it. Many have come out of compulsive insulin intake to a state of healthy pancreas with the miraculous medicine of Yoga. Remember the breath can be driven to any part of the body and every organ is naturally designed to heal itself.

Every ailment can be healed, all that is needed for a person is to define Yoga right within and understand that even the breath is in a state of yoga and we can access health from the dimension we can connect ourselves to, just with the breath.

It is the breath that holds it all. Even our illness is carried by us through the thread of breath. All that is required is to know to cut certain threads and access the healthy ones.

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# WATER, *Nature's beauty nectar*

The essence of all beings is earth. The essence of earth is water. The essence of water is plants, and the essence of plants is the human being.

—Chandogya Upanishad (1.1.2)

Ayurveda holds that nature is the greatest source of beauty. Ayurveda emphasizes on self-healing using Panchmahabhuta - the five elements of the universe; earth, water, space, air and fire. All of these five elements are found in the environment and each responsible for different body functions of the body in which Ayurveda has given water a special importance in discovering the secrets of human beauty.

Water is very important for a healthy beautiful life. Traditional Indian women incorporate water into their lives in many ways, from worshipping their ishtadevata (favourite deity), for health and happiness, balance and beauty—all without the use of chemicals! On all levels of life – medicinal, cosmetic, culinary, aromatic and sacred – one can take inspiration from her who has maintained such a close link with the natural healing and spiritual energies of water.

Water is a major component for keeping skin in good condition. Water originates in the deeper epidermal layers and moves upward to hydrate cells in the stratum corne-

um in the skin, eventually being lost to evaporation. The Ama (toxic materials inside our body) makes a person ugly and Ayurveda has the best therapeutic intervention to eliminate body toxins. Snehana (Oleation) and Swedana include Ayurveda's traditional rejuvenation therapy which bring moisture to skin. It gives skin greater elasticity and rejuvenates skin tissues. Snehana and Swedana are believed to inhibit trans-epidermal water loss, restoring the lipid barrier and restore the amino-lipid of the skin. Ayurveda always advocated vegetarian diet in appropriate quantity and plenty of water intakes for restore the beauty and youthfulness.

The water protocol in Ayurveda is to drink 300 ml of water on getting up as it helps hydrate the digestive tract and in the elimination of waste material. The same amount of water has to be taken half an hour before and after the breakfast, lunch and dinner. So according to Ayurveda, drinking water brings with it many health and beauty benefits to the body and is thus something that should not be neglected.

## Beauty benefits of Rose Water

- **To sooth burning eyes-** To make your own organic rosewater, boil 6 cups of organic red rose petals in a quart of water for 15 minutes. Cool, strain into a glass bottle, and refrigerate. Soak two pads of cotton wool in organic rosewater at room temperature and then place them over your eyelids for 10 minutes.
- **As a face cleanser** - Dip a cotton pad in rose water and clean your face and neck with it which will help in clearing the dirt deposits lurking inside the skin.
- **As a face toner-** Add a pinch of camphor to the bottle of rose water and wipe your face several times a day with this solution. This amazing facial toner is a boon to those suffering from acne and oily skin. It reduces the surface greasiness of the skin.

- **Treating acne** - Make a face pack at home mixing sandalwood powder, lemon juice and rose water; dab on your pimples and pimple-marks. Thereafter, wash out with ice cold water. This process helps to lessen the persistent acne and its ugly scars.
- **Treating blemishes-** Combine rose water, cucumber juice, curd and sandal wood powder together and apply on your facial blemishes. Wash off with water after an hour which will reduce the blemishes considerably.
- **For fresh and vibrant skin-** Just splash rose water on your face and eyes to freshen yourself up instantly after you get up. It spruces up your morning with a burst of freshness. Add rose water to your bath water to lift your mood and it is de-stressing too, leaving your body exude an al-

luring and pleasant aroma all day long.

- **For removing wrinkles** - Mix rose water with sandalwood powder and honey; apply on your face to ease off premature wrinkles and retain your youthful charm for long.

In the bosom of Mother Nature hides all the materials which can best keep you beautiful among them water is the most visible and available. Ayurveda has unveiled them thousands of years before which have been used through the centuries by some of the most beautiful women in the world. Learning and following them will not only provide you better physical and mental health, but teaches to find a harmony and balance within, which will open doors to a deeper understanding of yourselves, the natural order of things, and the real meaning of your lives.

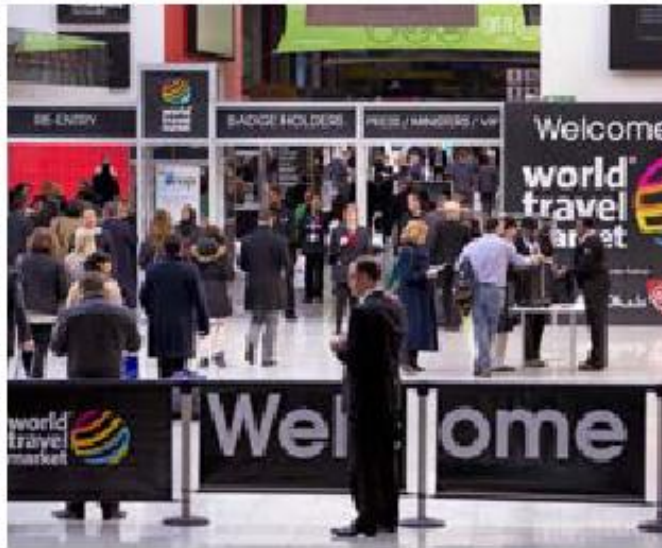
From the Desk





# World Travel Mart 2014

World Travel Market (WTM), now in its 35th year, is the event where the travel industry conducts and concludes its deals. The 2014 chapter of WTM will be held from 3-6 November '14 at Ex-CeL - London. WTM the leading global event for the travel industry, is the must-attend four-day business-to-business exhibition for the worldwide travel and tourism industry. More than 50,000 senior travel industry professionals, government minis-



ters and international press, embark on Ex-CeL - London every November to network, negotiate and discover the latest industry opinion and trends at WTM. The WTM 2014 Events Programme features more than 100 events across four days, including a variety of speakers and influential figures from in and around the travel industry who offer the latest insights, trends and invaluable knowledge.

## ‘Adopt-A -Tourist-Destination’ scheme launched on World Tourism Day

Celebrating World Tourism Day on 27 September under the theme "Tourism and Community Development", Karnataka Tourism launched a first of its kind scheme to involve the private sector towards upkeep, maintenance and development of select tourist attractions in the state. Of the 319 destinations that have been earmarked for tourism, nearly 50 are open for such collaboration with the aim of making them more tourist friendly. Two new eco-trails also inaugurated on this occasion.

Speaking on the occasion, Sri. R.V. Deshpande, Hon. Minister for High-



er Education and Tourism said, "Nothing can succeed without community participation and support, and this is true of Karnataka Tourism too." Moreover, in a bid to promote eco-spots in the state, the Minister also launched two Eco

Trails 'Castle Rock' and 'Kuduremukh'. It is a joint venture between Karnataka Forest Department, Karnataka Ecotourism Development Board and Jungle Lodges & Resorts which involves trekking in selected eco systems on

a pre-designated route under a leadership of a trained guide. "There is great enthusiasm among youth of the 'IT capital' to visit eco-spots in Karnataka, but they have been doing so in an unorganized way, said Sri. R.V. Deshpande.

The event was also attended by Mr. Arvind-Jadhav IAS, Additional Chief Secretary-Tourism, Ms. G Sathyavathi IAS, Director -Tourism, Mr. Vinay Luthra, IFS, Principal Chief Conservator Forests and members of the Karnataka Tourism Vision Group. Mr. Mohandas Pai and Ms. Kiran Mazumdar-Shaw.





## Coriander (*Coriandrum sativum*)

In India coriander is called Dhaniya and its Sanskrit name is Dhanyaka.

Coriander is a small, erect and attractive plant. Coriander is a small annual plant that has been cultivated for several millennia and is still grown in North and South America, Europe and the Mediterranean

countries. Coriander has been used as a flavouring and medicine since ancient times. It is also famous by the name Cilantro.

Both the seeds and leaves of coriander have been used in cooking for millennia, and coriander is considered one of the oldest spices in the world, probably dating as far back as 5000 B.C. Today, it is a major component in various traditional ethnic cooking.

The herb has many branches, which are smooth. Leaves are compound, thin and very tasty which are commonly included in day-to-day Indian cookery. Fruits are green when fresh and brownish yellow when ripen. Both have a spicy fragrance and are used in common Indian spices. Stem, leaves and fruits add to taste and flavour of food in addition to their medicinal value.

Coriander promotes proper functioning of the liver. As a beneficial source of dietary fibre, coriander facilitates bowel movements. This potent herb also protects against urinary tract infections, since it



a urinary alkaline. In any type of fever, coriander adds to relief by inducing urination in a natural way.

Coriander is known to lower blood sugar by stimulating the secretion of insulin.

Furthermore, coriander works on the nervous system and it can stimulate the memory. It is also beneficial for healing skin problems such as eczema, pimples, and blackheads.

### **The leaves of coriander help improving digestion.**

Fresh juice is an herbal tonic. Dry fruits of coriander are used in treatment of diarrhoea and dysentery. Whole night soaking of dry fruits in water and drinking that water in the morning has proven effects on acid peptic disease problem. In dry and fresh both the forms, coriander reduces acidity.

### **Ayurvedic uses**

Parts used: Seeds, oil and leaves

Coriander is fine for all three Ayurvedic body types to use, especially pitta. People suffering from

pitta aggravation due to excessive consumption of tea or coffee have an excellent remedy in coriander to pacify the aggravated pitta. It also helps in breaking the addiction to coffee and tea. It is an excellent alternative to tea and coffee.

In Shalakya Tantra, (Ayurvedic ophthalmology) mild decoction of coriander is recommended for eye-wash. It gives relief from burning sensation of eyes and relieves pain.

### **Medicinal properties are:**

Rasa (taste) – kashaya (Astringent), Tikta (bitter)

Guna (qualities) – Laghu (light to digest), Snigdha (unctuous, oily)

Vipaka (taste conversion after digestion) – Madhura (sweet)

Veerya (potency) – Ushna (hot)

Effect on Tridosha (three humors) - Tridosahara (balances all the three humors).

### **Classical categorization:**

Charaka Sahmita: Trushnaprashamana – herbs that relieve excessive thirst,

Sheetaprashamana – herbs that relieve excessive cold

Ayurvedic medicines with coriander ingredient:

Chandraprabha Vati – useful in urinary tract diseases

Brahmi Vati – used as brain tonic and memory booster

Kalyanagulam – used in liver and skin conditions

Kankayan Vati – used in haemorrhoids treatment

From the Desk





# ELIMINATING DRYNESS

Vata governs all movement in the mind and body. It controls blood flow, elimination of wastes, breathing and the movement of thoughts across the mind. If you have excess Vata energy, you will likely have dry skin, produce a small, hard stool that is difficult to move, have trouble sleeping, and be prone to fidgeting, shaking, or other indications of excessive movement. A Vata-balancing diet requires us to eat foods that nourish the body, moisturize the gastrointestinal tract, and generally build strength.

Ayurvedic texts recommend the principle of opposites for reducing the level of a dosha that has become aggravated. Since the characteristics of Vata include dryness, coolness, roughness, lightness and constant motion, qualities that are opposite to these in diet and lifestyle help restore balance to Vata dosha.

## Vata-Pacifying Diet

- Eat larger quantities of food, but not more than you can digest easily.
- All dairy products pacify Vata. Always boil milk before you drink it, and drink it warm. Don't drink milk with a full meal.
- All sweeteners are good (in moderation) for pacifying Vata.
- Rice and wheat are very good. Reduce intake of barley, corn, millet, buckwheat, rye and oats.
- Favour sweet, sour, or heavy fruits, such as oranges, bananas, avocados, grapes, cherries, peaches, melons, berries, plums, pineapples, mangos and papayas. Reduce dry or light fruits such as apples, pears, pomegranates, cranberries, and dried fruits.
- In vegetables, beets, cucumbers, carrots, asparagus and sweet potatoes are good. They should be cooked, not raw. The following vegetables are acceptable in moderate quantities if they are cooked, especially with Ghee or oil and Vata reducing spices: peas, green leafy vegetables, broccoli, cauliflower, celery, zucchini and potatoes. It is better to avoid sprouts and cabbage.
- Spices such as cardamom, cumin, ginger, cinnamon, salt, cloves, mustard seed and small quantities of black pepper are acceptable.
- All nuts are good.
- Reduce all beans, except for tofu and mung dahl.
- All oils reduce Vata.

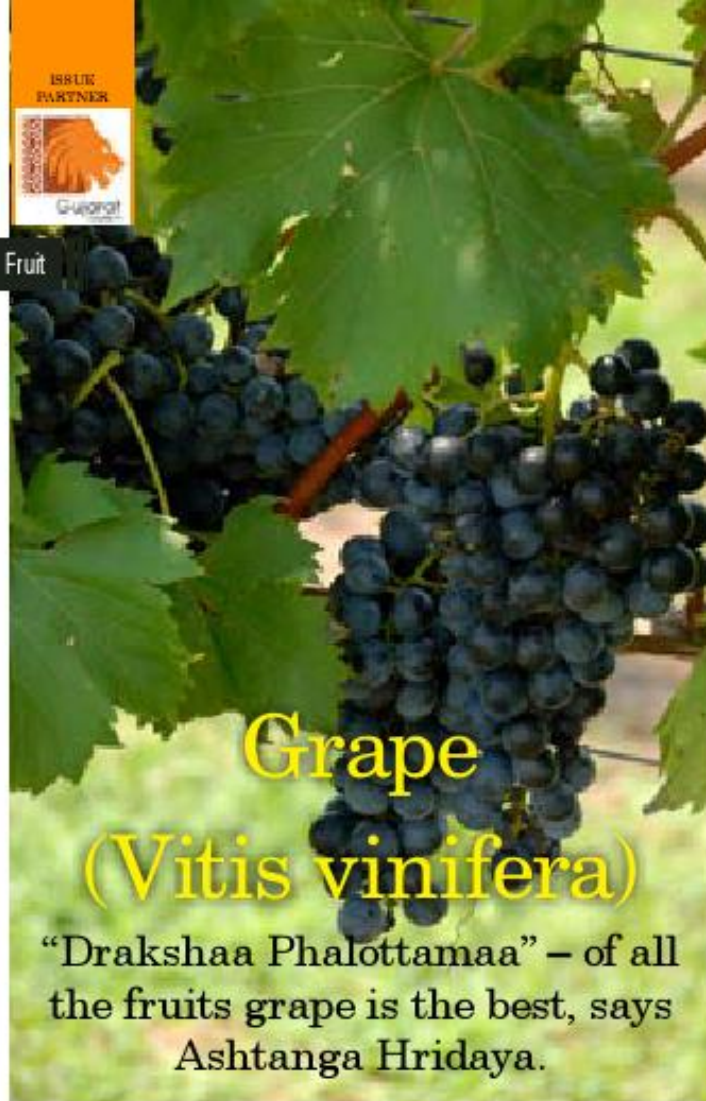


From the Desk





Fruit



## Grape (Vitis vinifera)

“Drakshaa Phalottamaa” – of all the fruits grape is the best, says Ashtanga Hridaya.

Grape is the one of the must-have fruits for everyone. Grapes have been used for both medicinal and nutritional purposes since antiquity. The use of grapes dates back at least 6,000 years.

Common Grape Vine (*Vitis Vinifera*) is known as Draksha in Ayurveda. This is widely grown in western parts of India, Punjab, Kashmir, central Europe, Turkey, Morocco and Portugal.

Ayurveda Acharyas has attributed numerous names to Grape vine by virtue of its shape and medicinal properties. “Draksha” as it is liked by one and all. “Mrudweeka” as it increases the moistness of our body tissues and softens the dried ones. “Vrishya”, which means it helps in erectile dysfunction and premature ejaculation. “Gosthani” as the shape of fruits resemble mammary glands (udder) of cow.

According to Ayurveda, grapes have a pacifying effect on the vata and pitta dosha in the body. Grapes are sweet to taste and act as body coolants. They are soft, heavy to digest and increase the moistness of body tissues. By virtue of these properties it alleviates vata and pitta. Hence these berries are used in diseases which arise due to vitiation of vata and pitta.

### Usefulness of grape berries on different organ systems are:

- Since grapes alleviate vata and pitta, and vata and pitta regulate functions of digestive system, they are widely used in digestive disorders like constipation, jaundice and thirst.
- Draksha help to strengthen lungs. Expectoration of kapha or phlegm can be very easily achieved with the help of this fruit. So they are main ingredients in the Ayurvedic medicines for respiratory diseases such as Tuberculosis, cough, bronchitis etc.
- Grapes help to increase fertility of Men and women. It increases quality and quantity of semen, sperm count and sperm motility. It also helps to strengthen the female reproductive system.
- It helps to prevent various skin diseases and also helps to reduce burning sensation of skin

and skin allergies. It boosts the immunity of skin and detoxifies it.

Red, purple, or black grapes are Tridoshic. They are sweet, sour, astringent, and have cooling energy with sweet after digestion effect.

#### Raisins (dried grapes)

In Ayurveda, raisins are considered a highly beneficial food. Raisins contribute the madhura or sweet taste to food. They have a cooling effect on the body. They are also heavy to digest.

Raisins are gentle nourishment; hence they are pacifying to vata dosha. In particular, Apana Vata, the sub-dosha that looks after waste elimination and other abdominal functions, is nurtured by raisins.

Pitta and its sub-doshas derive great benefit from raisins. Soaked overnight and taken in the morning,

they support Sadhaka Pitta (which governs the emotions) and pacify Pachaka Pitta (responsible for digestive functions) and Ranjaka Pitta (which balances blood chemistry). Raisins also help protect from sun damage by supporting Bhrajaka Pitta, which governs skin metabolism. Basically, raisins are useful in healing a whole range of Pitta-related problems, like burning sensation while urinating. Their diuretic effect flushes out urine, cooling the system.

As far as Kapha is concerned, raisins can actually aggravate this dosha, owing to their heavy and sweet nature. Unless combined with cardamom or cinnamon, raisins taken in heavy amounts can increase Kapha.

Grapes with milk is best avoided as Ayurveda advises to avoid sour fruits processing with milk.

From the Desk





According to Ayurveda, any disruption, emotional or physical, in a woman's monthly cycle indicates a metabolic imbalance. It associates menstrual difficulties to an imbalance in the vatadosha and recommends natural remedies, which were transmitted orally and practiced generation after generation through mothers and grandmothers in India without side effects, to balance these changes in a woman's chemistry.

Plants with medicinal properties used to control menstrual imbalances are:

Indian madder (manjith or manjishta):-Powdered, and made into prescriptions, the Indian madder root is a valuable blood purifier, par-

ticularly prescribed for women with menstrual irregularities, and as an infusion after the delivery of a child. Sesame seed (til or tila):-useful in

ers. Juice made from its roots, bark and leaves are administered for regulating menstrual flow.

Mango tree (aam or amra):-Infusions made from its bark are used to control excessive blood flow, while the seed is ground into a powder for countering vaginal discharge.

Bauhinia (kachnar or kanchnara):-Another tree benevolent to women. Drugs are extracted from its bark to regulate menstrual dysfunction. The glorious display of its pink-white blossoms marks the advent of spring. In this festival time, after the harvest, village women go into the forest and collect the flowers and buds from this tree, which they dry and store for seasonal household remedies.

From the Desk

## Tackling menstrual cycle

dysmenorrhea, especially in cases of irregular menstruation in pubescent girls.

Plantain (kela or kadali-phal):-The juice of the plantain flower, and Palmyra sugar-candy (or ordinary sugar-candy) to take in the early morning which proved useful for excessive menstruation.

The flame of the forest (dhak or palash):-It is one of India's most venerated trees with its bright red flow-



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## Ask Your Doctor »

Dr M Prasad, BAMS, MD (Ay), is the chief physician and director of Sunetri Aurvedashram and Research Centre, Thrissur. Dr Prasad, who specialises in Shalakayatanthra, also edits Bharatiya Vaidya Samvadam, a Malayalam quarterly on principles and practices of Ayurveda.

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

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

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### 1. Sir,

My mother is suffering of Rheumatoid arthritis for past 5 years. She is 62 now and has tried Allopathy and Homeopathy but couldn't find any considerable relief till date. Now her knees started swelling and joints suffer intolerable pain. Can Ayurveda treatment redeem her? We will be extremely grateful if you could provide us proper guidelines.

Sankar Ramachandran, Bombay.

Dear Mr. Sankar,

Rheumatoid Arthritis is a condition where the body is doing some mysterious attack against its own systems. Sometimes it may be a familial issue, sometimes not. In the former situation, the options are limited. But in latter, there is hope. A proper evaluation of the situation is the most important step to start with. There will be some factor (or factors) which prompts the body to behave in this odd manner. It can be physical like lack of proper rest, lack of sufficient exercise, faulty dietary habits, disturbed sleep, etc; can be mental like too much work pressure; can be emotional like lack of support, mood swings etc. These factors can trigger any disease process in the body. When it affects the joints and related system and show specific serological findings, we call it Rheumatoid Arthritis. That's all.

Proper ayurvedic treatments can help your mother to a remarkable extent. Total reversal of the damages that has happened to the joints may not be possible. But the disease process can be arrested, further damages can be avoided, and the quality of life can be improved significantly.

*The treatments may require adequate changes in life style, continuous medication, and timely follow up.*

### 2. Sir,

Sir, I am writing this for my 23 years old daughter who works in the IT sector. She has started showing symptoms of memory loss for past 6 months and sometimes it goes acute. She is undergoing a very stressful life with irregular diet and sleep. Though she has taken up yoga course she is unable to practice it regularly due to her unpredictable work schedule. She wishes to succeed in the job and how can Ayurveda rescue her on this regard? Please help us with your valuable suggestions.

Lakshmi Ramamurthy, Coimbatore

Dear Mrs. Lakshmi,

Your question highlights a very common issue of the present times. Our young men and women are forced to perform in their jobs to such an extent that they hardly find time to live. The employer, either a person or a company, will put all sorts of pressure on them to achieve their targets. This trend is the highest in IT sector. Obviously the biggest attraction will be the money. This compels them to stretch their days and nights unconditionally. But there is a tolerable limit for the body (and the mind of course) beyond which the system will show sign of lassitude and decay. The 'programs' of the body will start to malfunction. The remedy here is to sit back and relax. The details of your daughter tell the story pretty well. She is passing through a face of severe stress and system-decay. She needs

*a proper counselling and rehab. Of course there are supportive measures in Ayurveda for her help.*

### 3. Sir,

Sir, I am 30 years old and suffering of frequent and intense acidity. It started recently may be over a period of 6 or 8 months. I had the habit of consuming strong painkillers whenever confronted with headaches and a cousin of mine who is a medical student pointed out it to be the main reason for my acidic problems. Now i have stopped taking all kinds of tablets. Kindly help me to get over this problem and suggest Ayurvedic ways of handling headache.

Robin Mathew, Kottayam.

Dear Mr. Robin Mathew,

As your cousin pointed out, the indiscriminate use of medicines (of all sorts) could be the reason for your stomach problem. Good that you had this acidity. Otherwise you might have continued with your painkiller-feast and could have ended up in more severe and complex health issues.

You may try keeping your gut in good health and your headache as well as the acidity will settle down. Take timely food and avoid heavy stuffs (like non-vegetarian), curd, pickles, fried and frozen items. Chew your food properly. Take your dinner one and a half hours before your bedtime.

As a medicine, you may try half teaspoon of AVIPATHICHURNAM twice a day after food mixed with honey.



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