

Ayurveda

& HEALTH TOURISM

Mental Disorders & Ayurveda

Finding Bridges
Dr. Bhaswati Bhattacharya

Rheumatism
Ayurvedic Treatments

Integrative Medicine
A paradigm shift

Relax

Soul

Body

Samyukti 2013
Integrating
Ayurveda & Allopathy
Report

ITB - Asia special





YOUR MOMENT *is* WAITING




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Dr. ME. Sama (Professor, Ayurveda College, Kottakkal)

Legal Advisor

Adv. Biju Hariharan

BUSINESS ASSOCIATES Overseas

USA: CHICAGO: Vincent Joseph Ph: 847 299 9954

USA: NEW YORK Vincent Sebastian, Mobile: 1 917 992 9629

USA: CALIFORNIA: Wilson Nechikat, Ph: 408 903 8997

CANADA: Jose Sebastian, Ph: 416 - 509 - 6265

UNITED KINGDOM: Philip Abraham, Ph: 020 85021281

SWITZERLAND: Dr. George Sebastian, Ph: 527204780

IRELAND: Thomas Mathew, Mobile: 00353 87 123 6584

UAE: M/s Malik News Agency LLC, Ph: 04 2659165

SINGAPORE: Stephen Anathas, Ph: +65 622 63069

GERMANY: Thomas Vallontharayil, Ph: 02305 4455 100

AUSTRIA: Monichan Kalapurackal, Ph: 0043 6991 9249829

KOREA: Dr. A. Thomas, Ph: 0082 10 5822 5820

AUSTRALIA: S. Mathew, Ph: 61247026086

BUSINESS ASSOCIATES India

NEW DELHI: Paramjith Singh, Ph: +98811066546

MUMBAI: Mohan Iyer, Ph: +91 22 6450 5111

AHMEDABAD: Madanan MA Ph: +91 98980 02522

HYDERABAD: Vinod Menon, Ph: +919246828120

THIRUVANANTHAPURAM: Balagopalan, Ph:

+919544181188

CHENNAI: Jayanta Chakraborty, Ph: +91 9884833722

PUDUCHERRY: K. Ramasubramanian, +919894977161

GOA: Olavo Edviges Lobo - 9822589237

CORPORATE OFFICE

FM Media Technologies PVT Ltd, 2B, Relcon Retreat,

Prasanthu Nagar, Edappally,

Kochi - 682024, Kerala, India.

Tel/Fax: +91 484 2341 715

Email: ayurvedamagazine@gmail.com

www.ayurvedamagazine.org

www.ayurvedicproducts-services.com

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Time to break the walls

Whether it is travelling or communication or home making, modern man is in an untiring pursuit of 'advancements' in his life, in all these areas. Very fast, amazing development of modern science had empowered him with abilities to rule this planet and even to play ball game with other planets he found.

The whole globe has just been shrunk to a single village due to our technical advancements. But all these improvements have an 'other side' also. Ironically, perfect health is the most desirable 'luxury' for any human being in today's world. From tip to toe, our style of living has been changed drastically during these years. What we call 'lifestyle diseases' today are nothing but the aftermath of all those lifestyle changes.

With the advent of modern medicine and its hi-tech facilities doctors today can literally see what happens in the innermost layers of one's body. We have effective ways to heal injuries, to reset broken bones and even to transplant internal organs.

Despite of all these advancements, it is evident that many of our modern/lifestyle diseases are not satisfactorily countered by conventional healthcare systems. All over the world, there is a surge towards discovering other systems of healthcare that can provide better, long-lasting solutions.

Ayurveda has been in practice for more than 5000 years in India, taking care of people's health. It is still a vibrant branch of medical science, is part of the human fight against diseases and it helps men and women keep healthy. At times it comes up with solutions to problems for which modern science has very little to offer, all in a natural way. It has enjoyed a flawless continuity of legacy since ages.

Obviously, the current scenario calls for a paradigm shift in healthcare industry. Irrespective of its origin, knowledge should be given due respect, that too beyond borders. Let it be from ancient texts, or from a modern origin, knowledge should be utilized for the betterment of mankind.

Allopathic system has become the mainstream system of healthcare in India during the last century and today, with a number of highly qualified medical experts and well equipped hospitals, India grows faster to become one of the largest health tourism destinations in the world. Being the homeland of Ayurveda, India is uniquely positioned to offer an Integrative Medicine model pivoted around Ayurveda, with the support of the technical advancements in modern medicine. It is time for Ayurveda and Allopathic experts to join hands together with an open mind and to work in an environment of mutual trust and respect.

Since its inception, Ayurveda and Health Tourism has always been propagating authentic Ayurveda all over the world. Still we firmly believe that Ayurveda has it in its inner core, what modern medicine lacked all these years: it's all inclusive, compassionate, holistic heart.



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Finding Bridges



Bhaswati Bhattacharya, MPH, MD, HHC, AHWC is a holistic physician and the Director of the Dinacharya Institute. She served at Wyckoff Heights Medical Center in Brooklyn from 2001-2011, as Director of Research and as Director of the Division of CAM, and also worked as an attending physician in family medicine, internal medicine, and ob/gyn. She has been Clinical Assistant Professor in medicine at Weill Cornell Medical College. She has held faculty positions at Mount Sinai School of Medicine, The Graduate Institute (CT), Sai Ayurveda College of Miami, and Georgetown University. She has formal degrees from UPenn, Columbia, Harvard, and Rush. She provides care to underserved patients and teaches holistic medicine in her private practice (www.drhaswati.com). She has over 25 years of experience in clinical research, primary care, clinical practice, and CAM medical education in academia, non-profit organizations, and the corporate world.

Her ongoing training in Ayurveda is both traditional - through gurukula in India since 2001, and contemporary - through Ayurveda certification courses at the AYU Academy / Sai Ayurveda. Her clinical work has been featured in a documentary called *Healers: Journey into Ayurveda*, playing worldwide since 2003, on The Discovery Channel. She is the recipient of several awards in health, medicine, and Ayurveda. She was recently awarded as a Fulbright-Nehru Teaching/ Research Scholar for 2013-2014, and has been accepted as a PhD student of Ayurveda at BHU upon completion of her Scholar year.

Q. How do you see the conflicts between allopathy and “alternative therapies?”

One of the biggest conflicts I see is the gradual takeover of the process of making authentic Ayurvedic formulations by the ignorant and unclinical “experts” that are currently setting policy for the Ayurvedic pharmacopeia and the AYUSH drug standards. I am appalled to listen to some of the esteemed medicinal chemists and management guys who have no idea what ayurvedic energetics of *dravya guna* is.

Ayurveda is quite precise in the way it makes medicines, and this process is being dishonored with the current standards of GMP and FDA regulatory standards. Modern pharmaceuticals emphasize ingredients; Ayurveda emphasizes process. For example, modern medicine would look at a dish as a function of the calories of the ingredients, reducing it to carbohydrates, fats and proteins. An onion would have a standard value no matter when it was added. Ayurveda would look at the same dish and inquire about the process by which it was made: where did the ingredients come from, who held them, when were they picked, in what order were they combined into the fire, how long were they exposed to fire and to each other, which spices were used to potentize their inner energies and fires, how well does the



dish get absorbed by the person that has low fire vs. high digestive fire. An onion would have a different value if it was added early in the dish vs. if it was added late into the cooking. This food analogy applies to drug preparations, and that is why Ayurvedic preparations are not the same as herbal extracts and botanicals.

There are many other such “conflicts between” allopathy and Ayurveda. Allopathy differs from most alternative therapies in that it assumes a place of power, as though no other system can be valid unless it pleases the king of allopathy. We are fighting the same war as allopathy today, that the Quit India movement was fighting exactly 100 years ago against the British.

Q. Comment on current Ayurveda Education and research activities in India.

At this time, I can’t presume to know much about current Ayurveda education and research activities: that is why I am going to India to do research and learn from wise teachers. I do know that hundreds of students in the past

seven years have told me how disappointed they are in their BAMS schooling, that they feel incom-

“ I do not think that the people creating policy have bad intent: I think they just have not gone through the processes of designing a proper health care system for India based on its resources: the knowledge of biodiversity in its flora and the Ayurvedic wise men who know how to combine plants and minerals for therapeutic use ”

petent and inadequate to practice due to lack of good role models, inadequate resources during train-

ing, and general discouragement from their teachers, many of whom are frugal with their knowledge. These young and perceptive minds wonder why the government takes credit for Ayurveda as a heritage property, but refuses to invest proper resources into its development and sustenance: less than 10% of the Ministry of Health budget goes to Ayurveda, most being hoarded by allopathy research and practice. Ayurveda needs better infrastructure, educational pedagogy development, investment in teachers, research methodology, and development of practice-based evidence.

I do not think that the people creating policy have bad intent: I think they just have not gone through the processes of designing a proper health care system for India based on its resources: the knowledge of biodiversity in its flora and the Ayurvedic wise men who know how to combine plants and minerals for therapeutic use. Setting up the system based solely on allopathy is a bias that was introduced in 1836 by the British, when they “reformed” education by submerging Ayurveda. True

Interview (Part 2): Dr. Bhaswati Bhattacharya, MPH, MD, FHC, AHWC

health care in India will require a working respect and regard for the amazing availability and combination of its seven medical systems: allopathy, homeopathy, naturopathy, siddha, unani, yoga, and Ayurveda.

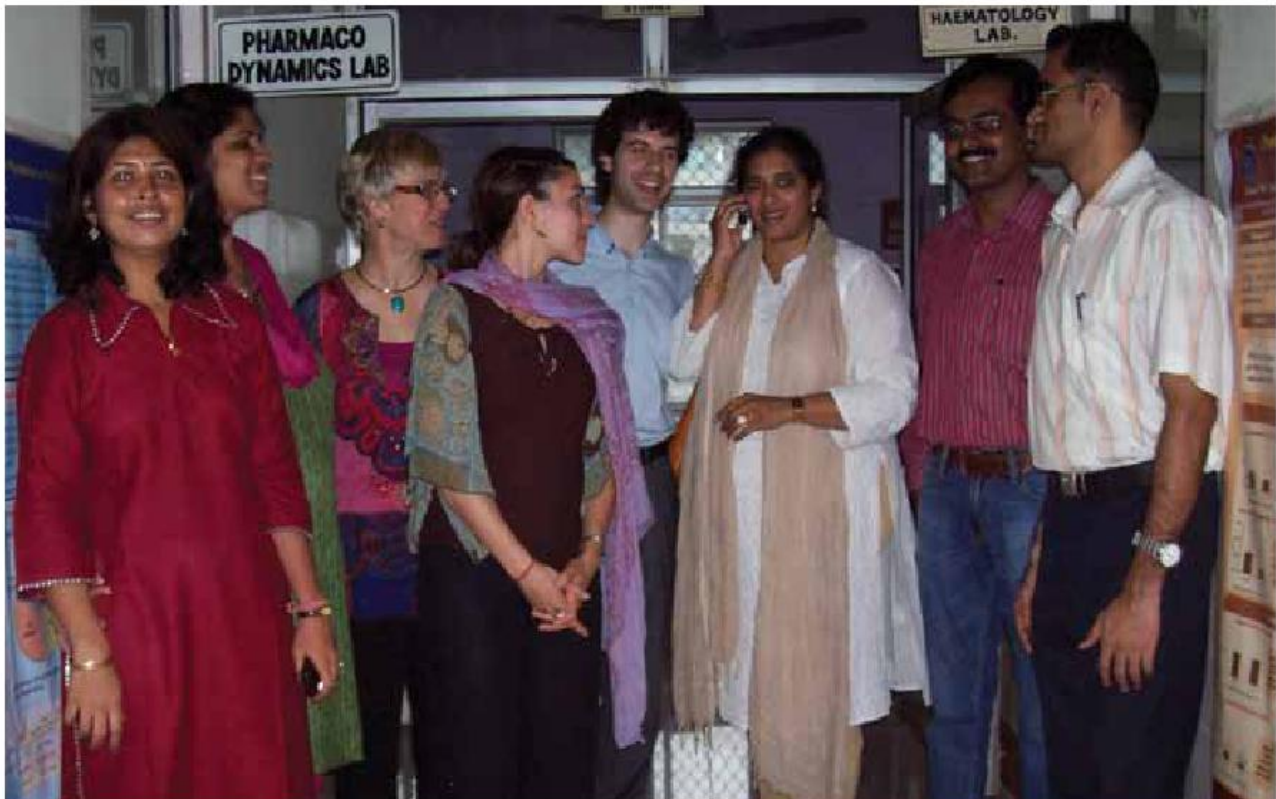
Several of the most senior and articulate *vaidyas* have shared that “the best way to prevent a young student from becoming a good *vaidya* is to put them through the BAMS training program as the CCIM has designed it to be today.” Such strong statements are of concern because they are not being heard by the people who create policy and implement programming. If it is indeed true, it is probably due to the blind importance given to allopathic educational systems by people who have both BAMS and MBBS backgrounds. To create true *vaidyas*, we must look at the best educational pedagogy available today and compare that

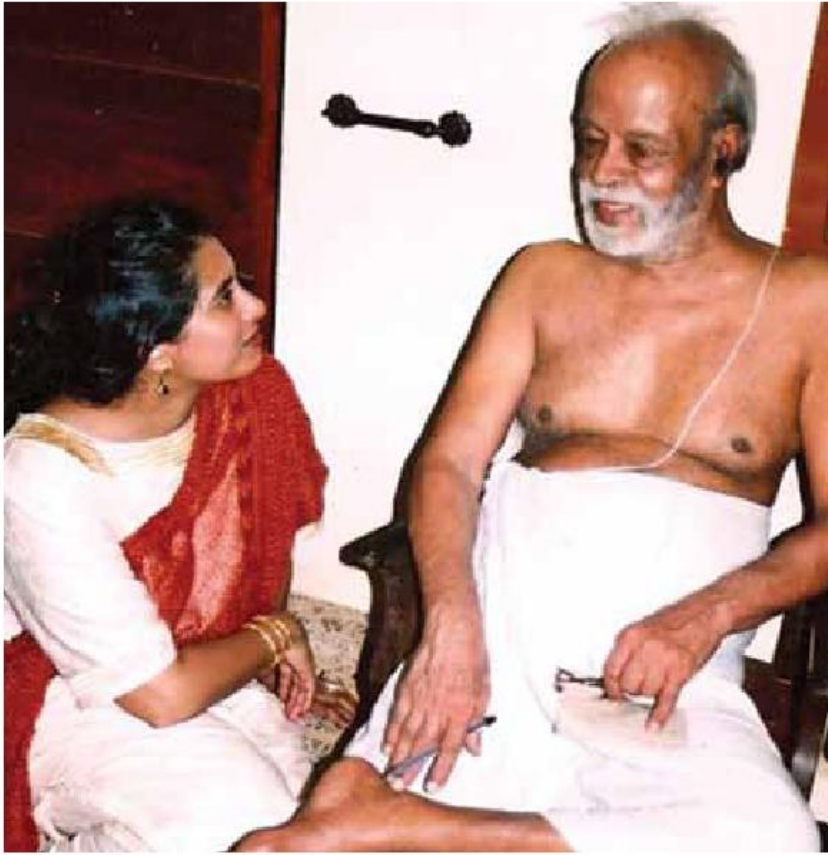
to the *gurukula* education style of the ancients, and then create a new model. In fact, the best educational techniques today, in the best schools in the West, model apprenticeship-based learning, which is the foundation stone of *gurukula*. The best BAMS students convey that they go outside the classroom for true learning. After completing the inane tasks given in schools, they gain true knowledge at night and on weekends by creating a relationship with a *vaidya*, then volunteering with her for a length of time. Simultaneously, they must gain an ability to meditate and sit still, so that they can develop an internal compass and tell what is real and whether the teacher is a right teacher.

At *Dinacharya*, we are experimenting with a model of teaching to promote Ayurveda that is indelibly marked on the students. It is adapted from my work teach-

ing at the problem-based learning (PBL) program at Cornell Medical College, the Exercising Leadership course at the Harvard Kennedy School of Government, the Alternative Curriculum (AC) at Rush Medical College, the experiential group process at the Harvard School of Public Health, the seminar formats at my labs at Columbia Physicians & Surgeons, excellence in syllabus preparation and assessment at the University of Pennsylvania, and the process of engagement of students at the Institute for Integrative Nutrition. I have also had the privilege of being part of the family of learning at AVP-Coimbatore.

Dinacharya uses a style that involves practical experiments on self so that students learn to live Ayurveda. We engage in discussions to keep up with what students are learning, not just what they are hearing. *Dinacharya* in-





With Padmabhooshan Vaidyabhooshanam K Raghavan Thirumulpad

roduces the *Granthas* (classic Ayurvedic texts) in context of modern, urban, western application so they know that ancient Ayurveda is still applicable. We give scientific studies of evidence-based medicine, then contrast them to the practice-based evidence of Ayurveda. We engage students in live cases with actual patients, in class, to demonstrate how to talk with patients, and we have “paper patients” to discuss process and theory and how to ask questions. They learn and practice the principles of pulse diagnosis, work in dyads, and receive practicals on how to cook vegetable curries, *dahl*, *kichari*, and how to make *kalkas*, *ghrits*, and *churnas*. *Dinacharya* encourages students to give seminars in their own circles to introduce Ayurveda to a wider audience. We require them to use their family and friends as “guinea

pigs” in order to get their support systems involved with Ayurveda, as most live in a world surrounded by allopathy. They also heal themselves during the class, and each cohort has watched their fellow students lift themselves out of states of imbalance, with tangible improvements in skin, food habits, dissipation of allergies, and decreases in a host of disease states. We emphasize the Agni, digestive fire and mind fire, as the source of healing most diseases. *Dinacharya* is the only school in the USA that provides each student with her own guru for the duration of the course, as I have personally experienced *gurukula* and know its deep impact. *Dinacharya* also provides students with templates for practice, including consent forms, dietary guidelines, VPK guidelines, and a timeline for taking patients through phases of healing that ad-

here to Ayurvedic pathology and process.

Other than educational pedagogy, research is my big interest. There are many commendable efforts underway in India and in Europe. Most are run by proprietary groups. India needs more accessible repositories for medical students and scholars in training. We need a cross-science glossary to translate the studies of Ayurveda for biomedicine and the studies of biomedicine for Ayurveda. We need to evolve and teach high quality clinical research methodology, using the latest methodology for whole-systems research not antiquated pharmacological assays, for Ayurveda, using human epidemiology studies, not rats and mice. We need to teach young researchers better techniques for exploring clinical questions, and the process of scholarly inquiry. As I begin my PhD studies next year, I will be keenly searching for these resources and supporting their development in whatever ways I am able.

Q. Ayurveda is still considered as an 'alternative medicine', not a mainline medicine in Western world. What is your opinion in this regard? Can we position Ayurveda as a pure, safe and effective medical system rather than an 'alternative' one? How?

While it is true that only allopathy is funded primarily in the western world as “medicine,” leaving all other systems as 'alternative medicine,' there are exceptions. Acupuncture, massage therapy, osteopathy, homeopathy, and yoga are all gaining ground and acceptability. People are paying for them out-of-pocket until the government will recognize their widespread use as evidence of a valid option.

The proper way of using these systems is not as alternatives, but

rather as complements or options considered simultaneously. For example, if I have a wound as a patient, I do not adhere to a medical system and begin to think which allopathic options or which homeopathic options I can procure: I naturally scan my entire knowledge toolbox and go through my options for treating the wound. If a person has a toolbox today, she will look at the wound and either apply arnica, turmeric, calendula cream, cinnabar (red mercury sulfide) paste, needles into meridian points, or triple antibiotic ointment. What a person uses depends on his knowledge and views on what will be most effective.

Ayurveda can be “positioned as a pure, safe, and effective medical system” once more knowledge on its effectiveness is re-introduced to laypeople in widespread, common language. What was taken away in the Education Reform of 1835 was the medicinal reasoning behind the uses of many common food, spices, oils, and procedures. The reasoning must be reintroduced using experiential logic, perceptible proof, and modern language.

There are two main issues on the logistics of how to do this. First, we need a widespread campaign on actual history, not the history propagated by the allopathy-centric primary school books that teach Newtonian physics and Lavoisier as the father of chemistry elements and matter. There is a rich history in PC Ray’s book on Hindu chemistry from 1902. And there is plenty of archaeological evidence about the astrophysics and chemistry practiced in Vedic times.

Second, Ayurveda proponents are trying too hard to convince the allopathic community, not recognizing that 1) the power of sub-



With A.R.Rahman

stantiating a system is actually in the people and their experiences of efficacy, 2) any group in authority is reluctant to acknowledge another, no matter how strong the evidence, and 3) the funding base in India is increasingly dependent on bio-pharma. To reform this, we need to educate Ayurvedic doctors to practice more fully the art and science of Ayurveda, and to heal themselves so they create community and collaboration, instead of behaving with modern ideals of competition. If we use ancient *Chandraguptan* ideals, Ayurveda needs to re-evolve its model of developing inner power as a way of developing health, wealth, and good living. Living a good life is the best paragon and evidence for Ayurveda as a good medical system.

Now, you may think this is too long-term a plan, but it is possible to reform society in a single generation. See what the computer age was able to do, by training children from primary school with computer, such that in 5-10 years, India

was able to pour out talented programmers, software engineers, entrepreneurs, and mega-companies that employ and educate lakhs of people.

The biggest investment we can make is to teach the talented Ayurvedic *vaidyas* more polished communication skills so that laypersons that understand more of the depth of knowledge they have.

Q. Kindly comment on the popularity/acceptance of Ayurveda in USA.

According to the 2007 National Health Interview Survey, which included a comprehensive survey of CAM use by Americans, more than 200,000 U.S. adults used Ayurvedic medicine. According to the Yoga Journal, there are now 20.4 million people in the USA doing yoga. This may seem like a small percentage of the population, but the industry produces \$10.3 billion annually, between classes, equipment, clothing and other products. As these yoga students and teachers practice yoga,

they are at some point exposed to the energy-based language of Sanskrit in order to learn the philosophy and poses. From there, many learn the deeper underpinnings of the related medical system and are introduced to Ayurveda. Despite the numbers, the reality however is that yoga is only practiced in 6.5% of a population that is deeply influenced by euro-centric, judao-christianic, capitalistic values that do not interface well with the world view of Ayurveda.

In the niche of people who do love Ayurveda, there are 38 schools of Ayurveda run mostly as privately-owned businesses each of which grant their own certification to their graduates. There are hundreds of yoga studios running seminars and workshops on the basic principles of Ayurveda, some of which are taught by *vaidyas* and most of which are taught by Americans who visited India or learned from Indian *vaidyas* visiting the USA. There are about 500 Ayurvedic physicians who have settled in the USA, and those who want to practice must learn how to practice without violating other profession boundaries. The art of practicing is not difficult, just specific: it is what we teach each of our students at DINacharya, and it is how I practice. There are no licenses or certifications for practice, so there are no legal standards. The oldest national organization has been working for nearly ten years on educational standards but has been unable to produce any documents or consensus, since most of their committee are administrators, not full-time practitioners or educationists of Ayurveda. There are four national organizations now in the USA, each focusing on different aspects of the community. In addition, there are dozens of companies selling Ayurvedic

supplements, most headed by Ayurvedic practitioners.

Q. Please share your most memorable moment in your life as a physician.

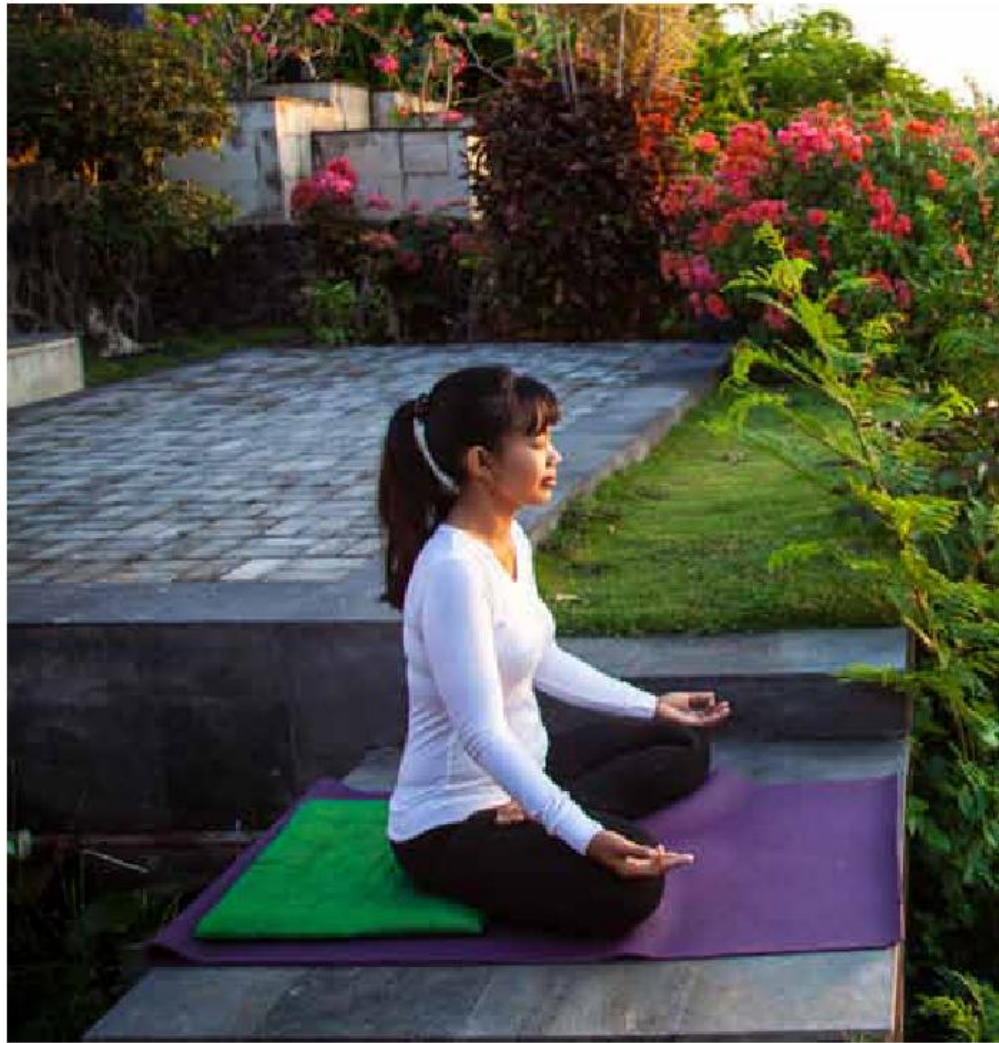
When I was a house physician at Columbia Presbyterian Medical Center, I was taking care of an elderly patient who had come from a nursing home with a urinary tract infection, which is quite common in the elderly. The chief physician, a mean and stern German-American woman with bad skin and short hair, ordered me to give the patient ciprofloxacin, an antibiotic somewhat toxic to the kidneys. As her kidney function diminished, I inquired, then pleaded, over several days to switch antibiotics, and was commanded, "She won't die while I am on this service. If her kidneys fail, she can always get dialysis. But she will live." Weighted with my lost argument, I walked into the patient's room each morning. One day, I found she had been strapped down to the bed with padded restraints on all four limbs to "protect herself from harm." She demanded to know why she was tied down, and I tried to explain, though I secretly struggled and felt my own rope. This continued for several days. Many days she tried to bite me as I took her pulse or examined her heart and lungs and the bedside chart.

One day, I heard her from the hallway, yelling for the doctor. As I walked in, she demanded me to come closer. As I approached, wary, she whispered to me, "Come closer." I asked why, and she just repeated, "Come closer." I was scared she would harm me, yet my instinct was to follow her commands. As I got close, taking a chance, she demanded me to sit on the bed. "Come closer. Hold me. Hold me." I held her head in

my lap at the top of the bed where I sat. She continued gasping for breath for some time, then got louder, "Hold me. As I die. You did this. To me." And she died. As her arm fell from its struggle, I saw in her left forearm a series of carved numbers. I later learned that she was a survivor of Auschwitz, the Jewish concentration camp. This is the first patient I killed, and it taught me the power of pharmaceuticals, which first do no harm, but later do ... much more. It reminds me of the responsibility I have to look, feel, and listen (known as *darshana*, *sparshana*, *prashna* in Ayurveda).

Q. What is your advice to the younger generation (of Ayurveda students)

1. What Ayurveda today lacks is the teaching of courage. Learn courage. Learn to be fierce, inside not outside. Avoid spiritual arrogance. This will build true *Ojas*.
2. All wisdom comes from within. It does not belong to you. It is channeled through you, once you surrender to the simplicity and wisdom of Ayurveda. How will you know what is true wisdom and who is not? Be still and listen to your gut: be perceptive and it will tell you who is true and what is not. Be tolerant of emotional immaturity, but don't fall prey to it.
3. Whatever your day brings, and wherever you go, and whatever your list of chores and tasks, go to one place each and every day: the place of stillness. Run there. Walk there. But go there. Slow your breath. Soften your gaze. And go there. Because it is within that *sthira* that you will find *sthana*, the circle of safeness that will allow you to let the fire of love back out of your heart, so that you can create, heal and grow to fearlessly live your *dharma*.



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Dr Mahendra Shah, a world renowned expert on Sustainable Development, has had wide ranging experiences and senior level appointments in the United Nations, the World Bank and a number of International Science and Policy Research Institutions. In 2005, Dr Shah came to Bali to invest in tourism and that was the beginning of Zen Resort at Bali.

Ayurveda at Zen

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Ayurveda

Adolescence

an Ayurvedic Outlook



Dr.Roshni.K.P
Asst. Professor
HOD- Dept of Kriyasharir,
SJS Ayurveda College,
Nazarathpet, Chennai -600123





Adolescents are like 'butterflies'. They go through a transition period that is full of potential, yet are fragile. Adolescents comprise approximately 1/5th of our total population and assume a dominant influence on our society. The word 'adolescence' is derived from the Latin word 'adolescere,' which means to grow. Another term, which is related with adolescence is Puberty, and it is derived from the Latin word 'pubertas', meaning adulthood. Starting of adolescence is indicated by first nocturnal emission in boys and by *menarche* (first appearance of menses)

Adolescence is defined as progression from appearance of secondary sex characters to sexual and reproductive maturity, development of adult mental processes, adult identity and transition from total socio-economic dependence to relative independence. It is a period of physiological and emotional changes. It extends from the age of 10-19 years.

Changes in adolescence

Skeletal growth- due to this, growth in height and weight occurs. It is happening due to growth of vertebral column rather than growth of limbs. Height increments are higher in boys and smaller in girls. Weight increments will be lighter for boys in early stages of puberty, whereas it will be heavier for girls. But in later stages this will be vice versa. Heavier in boys and lighter in girls. Appearance of second molars is the surest sign of puberty.

Growth in circulatory, respiratory, digestive, nervous and other visceral systems

During adolescent stage, the weight of the heart doubles. Lung will grow proportional to width and depth of chest. Stomach capacity increases, because of which tremendous appetite occurs. In the case of nervous system, very little development occurs. i.e., only nerve fibre contacts increase. In the

case of glandular system, major changes occur. For example, sweat gland activity increases. Improper drainage of sebaceous glands happens, which effects in production of acne etc.. Special body odours start developing. Secretions of endocrine glands like pituitary, thyroid & sex hormones have an important role. Average B.P will be higher in boys and lower in girls, whereas vital capacity will be less in girls and more in boys.

Development of reproductive system

Growth of sex organs occurs in teenage period. In the case of gonads, testis acquires 41% of final weight in puberty, whereas ovary attains 50% of final weight. Facial and body hair becomes heavier in boys and lighter in girls. In boys change of voices is significant. Voice becomes husky and lack of volume control occurs. In girls, this change is not significant. In girls, development of breast is very much marked.

Mental development

Ability to get concentration increases in this period. At the same time, attention span also gradually increases. Functioning of imagination develops but it will be realistically- controlled imagination. Specific emotional experiences like fear, worry, anger, curiosity, etc. will develop.

Social development

An adolescent becomes aware of social measures and relationships. Feeling of greater self- confidence increases in this period. Socially they may not attain maturity and that is indicated by spontaneous speech. Adolescence is that period from which social maturity starts.

Adolescence-an Ayurvedic view

The exact term for adolescent period is not found in Ayurvedic classics. Most of the Ayurvedic classics consider 'balya' up to 16 years. According to Susrutha 'bala' up to 1



year is called '*ksheerapa*', from 1-2 Years is called '*ksheerannada*', from 2-16 Years is called '*annada*'
But in *Arogyakalpadruma*, *balya* is considered up to 12 years of age.

In *Kasyapa Samhitha*, 1-16 YEARS is considered as '*koumara*' stage, whereas *Dwivedhi* considers 10-16 years as '*kaishora*' stage.

Hence, the period of adolescence can be taken as the last stage of '*balya*'.

We can see only a few references in Ayurvedic classics regarding Adolescent period.

*'balyam vrudhischavirmedatwak drushtih
sukravikramou*

*budhihi karmendriyam cheto jeevitam dasato hrasat
(Sarangdhara Samhitha)*

According to *sarangdhara*, *balya* will be diminished by 10 years.

This *balya* stage can be divided into two stages:

1. *Aparipakwadhatuguna avastha*- This is the immature stage up to 16 years.

2. *Vardhamana dhatuguna avastha*-This is the maturing stage, which is up to 30 years.

Immature stage includes adolescent period. In this period, maturation might have already started but not fully developed. Hence the adolescent period can be considered as the meeting point of *balya* and *youvana*. In *Balya* stage, *dhatu*s are in the developing stage. *Charaka* describes this stage as '*vivardhamana*'-developing stage. This is a *Kapha* predominant stage. Growth and development in teenage period in both sexes are not mentioned directly in our classics. The changes happening in this stage can be explained on the basis of development of *dhatu*s. Mental and social changes happening here can be attributed to the mental faculties of *dhatu*saratha.

Changes and characteristics of adolescence

Mainly 3 categories of changes are happening.

1. Structural
2. Functional
3. Changes in Mental abilities

Structural

Structural changes will be taking place for *dhatu*s –*dhatu*s are in developing stage.

In case of *doshas*-it is a *Kapha*

predominant stage.

In case of *mala*-increased sweat production will be the result.

Functional

Primary as well as secondary functions of 7 *dhatu*s will be taking place vigorously.

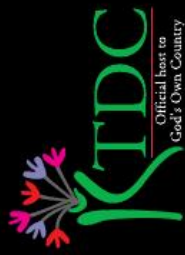
Agni becomes *teekshna* which will lead to increased production of *ANNARASA* and that will lead

to excellent condition of *dhatu*s. This *dhatuvrudhi* leads to *ojovrudhi*.

Changes in mental abilities

Development of *majja dhatu* and *ojus* cause increased mental abilities.

Thus study of adolescence period is a thorough understanding of the changes affecting *dhatu*s according to Ayurveda.



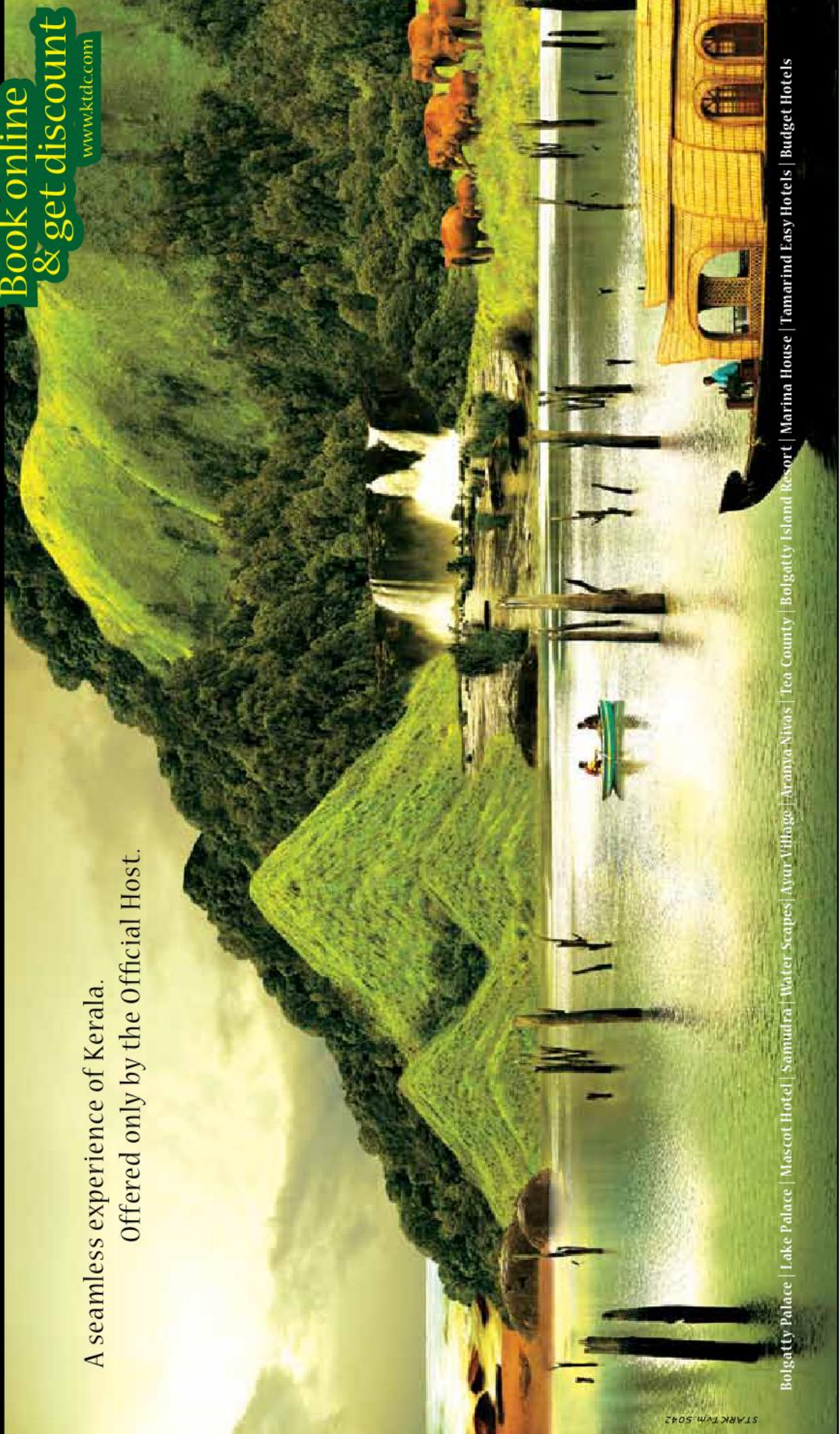
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Mental



Dr.Sundaran.K, M.D (Ay)
District Medical Officer,
Indian Systems Of Medicine,
Thiruvananthapuram.

Dr.Sundaran is a renowned Ayurvedic expert of South Kerala. Currently he is working as the District Medical Officer, ISM Department. After the B.A.M.S. studies from Kerala University, he had completed his post graduation from Gujarat Ayurveda University, Jamnagar. He is a renowned lecturer on Ayurveda and has presented papers in many national and international seminars.

He has bagged many Awards:

1st prize & gold medal from Gujarat Ayurveda University for research paper on "a clinical investigational study of cancer on the basis of astro-ayurvedic principles", sponsored by Hari Om Ashram & Zandu Pharmacy

'Charaka Award' in 2006 for the best doctor, from the Kerala Government

Entitled 'guru', on the occasion of Guru Purnima, at Pune in 1998

Deputed to Moscow by the Govt of Kerala in 1995

Deputed to Germany as the Director of Kerala Ayurveda Academy in 2004

Member of the Mental Health Authority of Kerala 'Bhishak Ratna Award', from Ayurveda Medical Association of India, for the best doctor for the year 2011

Besides these achievements, he has guided many postgraduate students, has published a number of books on Ayurveda.

Ayurveda considers mental diseases as a state generated when a person does not get a thing he or she likes, or receives unwanted things. In short, unsatisfied desires and unexpected tragedies are the root causes.

Graha Chikitsa or Bhuta Vidya is one of the eight branches of Ashtanga Ayurveda, which deals with the different factors that cause the imbalances of the mind.

According to Ayurveda, mind is responsible for perception, thinking, understanding, taking the right decisions at the right time, etc. Hence, if the mind is sick, it will affect the body. When the mind is healthy, it spreads positive feelings in our body.

Due to various reasons --- family problems, frustrations, professional tension, disillusionment, loneliness, etc --- people may fall prey to mental diseases. In Ayurveda, this condition is termed 'unmadam' (unreasonable and irrational state of mind).

Ayurveda considers mental diseases as state generated, when a person does not get a thing he or she likes, or receives unwanted things. In short, unsatisfied desires and unexpected tragedies are the root causes.

Charaka Samhita describes the psychological factors beginning from mind: --- wisdom, memory,

diseases and Ayurveda



orientation and responsiveness, devotion, habits, psychomotor activities and conduct. These are very essential for the overall development of our body and mind.

Causes such as unsatisfied desires, unexpected tragedies, incompatible food, etc may not make all people mental patients. Only in a few people the above factors work as the root cause.

Based on the behavioral pattern of individuals, Ayurveda describes sixteen types of psychological personalities. Besides, the science has classified individuals, based on their mental power, into three types.

They are: Ill-minded persons, people having medium mental health and those having perfect mental health. Of the three categories, the first (Ill-minded people) are normally prone to mental disorders.

The characteristics of an individual according to their mental power are given below:

Ill-minded persons

- They act by thinking that they are right.
- Normally they are misers
- They may not share their sorrows, happiness with others
- They have ego

Medium mental health

- They may imbibe good things, listening to others' advice.

Perfect mental health

- Outstanding memory power
- Hygienic
- Always energetic and brave

The three stages of mental action

“ Causes such as unsatisfied desires, unexpected tragedies, incompatible food, etc may not make all people mental patients. Only in a few people the above factors work as the root cause ”



what he/she does and the actions will be beyond his control.

Two types of mental disorders:

There are two types of *Unmadam*. They are dosha *unmadam* (based on *tridosha* concept) and *bhootha unmadam* (Here the condition is named according to the nature that the disorder persists in the person. For example, if a person shows the nature of a snake, it is termed *sarpagraham*).

Dosha unmadam (Mental problems due to imbalance in humors)

Vata unmadam

Symptoms: Body becomes lean; disease aggravates after eating food, anger erupts if he doesn't get food items, etc.

Pitta unmadam

Symptoms: Anger, liking towards cold, drinking too much water

Kapha unmadam

Less consumption of food, liking hot things, etc.

Bhootha unmadam

Yaksha graham: If a person tells stories of gods and asks people what they need, etc. In this case the person behaves as if he is a rich person.

Psychosis, convulsive disorder, hysteria, obsession, illusion, drowsiness, loss of sensory perception leading to coma, etc, are the normal psychiatric conditions.

Treatment

Often, *panchakarma* treatment is prescribed first as it is believed that if the body gets purified, automatically the mind will also be purified.

1. Mental urges (*Mano vegam*)

Fear, lust, anger, greed, delusion, jealousy, pride, euphoria, sorrow, anxiety, neurosis, happiness, etc, can be had to a certain limit. For example, the anxiety of a mother when her kid is not back after school. It is not the sign of mental disease.

2. *Mano Vikaram*

In this stage, the degree of fear, anxiety, etc increases. For example, a person fearing his shadow at night.

3. Beyond control:

In this stage, the person forgets

In *nasyam*, the bark of *Coscinium fenestratum* (*maramanjil*), *Acorus calamus* (*vayambu*) and *Kayam* are powdered well and made into a paste. This is a common combination. Besides, *brahmiyathadi gulika* and *vilwadi gulika* formulations are being used. Also, aid and support to the patient in all forms i.e. providing education, food, accommodation, financial support, etc, according to his need, is very important and this is part of the

How to identify it?:

Some common symptoms to identify mental disorders are given below.

1. A person thinks alone
2. If he shows extreme happiness and extreme anxiety
3. Dimness in eyesight
4. Indigestion
5. Seeing frightening dreams

Signs of Mental Health as per Ayurveda

- Good memory
- Taking the right food at the right time Awareness of one's responsibilities
- Awareness of the self and beyond self
- Maintaining cleanliness and hygiene
- Doing things with enthusiasm
- Cleverness and discrimination
- Being brave
- Perseverance
- Self-sufficiency

How to prevent it?:

Avoid alcohol and drugs:
 Avoid incompatible and musty food items
 Avoid extreme desires and fear
 Avoid ego

treatment process in Ayurveda.

Anjanam

To achieve clarity of mind, *anjanam* with administration of *ksheerayadi gulika*, *brahmiyathadi gulika* and *vilwadi gulika* will be done.

Thala pothichil (application of medicated paste on the head)

This treatment is performed to give a cooling effect to the head.

Takra dhara: *Takra dhara* is best suited to relieve tension and Vata disorders and it cures skin diseases, especially psoriasis.

Dhoopanam (Fumigation)

Significant changes can be seen in patients after performing *dhoopanam* (*ekanga*) and *Karna Dhoopanam*. (fumigation with the dry parts of certain medicinal plants is known as *dhoopanam* and fumigation of the ear with the dry parts of certain medicinal plants is known as *karna dhoopanam*).

Twenty-five types of *dhoopak-kootu* (*dhoopa* formulations) are available. Even if the patient is unwilling to smell the medicines, the placing of the *dhoopam* in the patient's room can also bring change in the patient's mind.

Drugs made from medicinal herbs such as *Bacopa monnieri* (*Brahmi*), *Nardostachys jatamansi* (*Jatamanji*), *Cynodon dactylon* (*Karukapullu*) are very effective.

As sleeplessness is one of the symptoms in mental disorders, administering sleep-inducing drugs is necessary. Sleep inducing drugs are there which consists of *Rauwolfia serpentina* (*Sarpagandhi*) and *Clitoria ternatea* (white variety).

Bathing with *Cheriyachandanadi* and *Valiyachandanadi* oil and *Thungadrumadi* oil will give a cooling effect to the head and thus ensures calm sleep.



The author can be contacted at: sundaran.k39@gmail.com

Cover story



Glimpse of Mental Disorders and Treatment in Ayurveda



Dr. G. S. Lavekar, Former Director General,
CCRAS-AYUSH, Govt. of India

In Ayurveda Mind is considered as dual organ means as Sensory and Motor in nature, so the diseases of mind are affecting both mind and body. The mind is an essential internal instrument, required to conjugate the subject.

Without this conjugation, one may not get the understanding of any subject. The mind is always dynamic and very subtle in nature, so it conjugates frequently and swiftly with many subjects, but only one at a time. The mental qualities are *satva=purity* or Knowledge, *raja=dynamism* and *tama=lethargy* or inertia. The location of mind is considered in heart and brain, but being subtle, swift and dynamic it seems to be located everywhere in body as per concentration.

Mind is soul's bridge between senses (*indriyas*) and sense objects (*indriyarthas*). When the senses and mind are in contact, then the perception and knowledge occurs. According to ancient sages of Ayurveda, mind has two roles:

- *indriyabhigraha* - Direction of senses

- *svasya nigraha* - Self-control.

The fundamental functions of mind are: thinking (*chinta*), consideration (*vichara*), reasoning (*uha*), concentration (*dhyana*) and determination (*samkalpa*). Avoidance of these fundamental functions in hyper (*ati*), hypo (*heena*), or perverted (*mithya*) manners serves to cure psychiatric problems.

Acharya Charaka explained the character of mind with two basic qualities –

- *Anutvam* (Atomic dimension).

- *Ekatvam* (Singularity).

The mind is atomic and singular. Hence at a time it can come into contact with only one sense. That is why we can't perceive the sensations relating to colour, touch, taste, smell and sound simultaneously.

Gunas (qualities) of mind: The theory of *Trigunas* (three qualities) of *samkhya* is the basis of Ayurvedic philosophical concept as well as the concept of the human constitution and psychic personality development. Acharya Kashyapa opines that there are 3 types of *satvas* or psychomorphisms, they are: *Satva* (enlightening), *Rajas*

(dynamic) and *Tamas* (inertia).

These are considered as *manogunas* (qualities of mind) and *satva* is called as Enlightening i.e., it acts like a mirror and it shows what we are, and it never takes any role in producing psychological disorders. Only *raja* and *tama* take part in pathology of psychological disorders, hence Ayurvedic scriptures say that mind has only two *doshas*. When these two *doshas* are disordered, mental diseases appear.

Charaka recognizes three origins of mental disease: those produced by imbalance in bodily *doshas*, those produced by mental *doshas* and those produced by a combination of the two. Thus Charaka classified five types of insanity: Vata born, Pitta born, Kapha born, that born from a combination of all three *doshas* and that which is accidental.

The psychological role of *gunas* are as follows:-

Satva offers pleasure in various forms such as purity or transparency, lightness, love, joy. *Rajas* contributes to pain in various forms such as grief and the like. *Tamas* causes delusion in various forms.

The various diseases affecting mind are described in almost all classical books

S.N.	Names of Diseases of Mind	Classical Ayurveda Treatise	Prevalent- Equivalent
1	<i>Aswpna</i>	Charaka	Insomnia
2	<i>Ati-Pralap</i>	Charaka	Irrelevant Excessive talk
3	<i>Unmada</i>	Charaka	Insanity (initial stages co-related with Schizophrenia, Alzheimer's diseases)
4	<i>Parushya</i>	Charaka	Cruel attitude
5	<i>Bhirutva</i>	Charaka and Kashyapa	Weak mind- Coward
6	<i>Vishad</i>	Charaka and Kashyapa	Sadist Nature
7	<i>Vyudas</i>	Kashyap	Depression
8	<i>Matibhrama</i>	Sharangadhara	Confused mind
9	<i>Atinidrata</i>	Sharangadhara	Excessive sleep
10	<i>Mandbuddhitva</i>	Sharangadhara	Undeveloped mental faculty
11	<i>Mada</i>	Charak	Mania
12	<i>Hrunmoha</i>	Charaka and Kashyap	Mild Sanity

Treatments

According to Ayurveda, 'life' is a somato-psycho-spiritual entity. Most of the diseases develop as a result of the combined action of these psycho and somatic factors. Thus all issues of health and disease warrant a comprehensive holistic approach. An Ayurvedic psychotherapist has to select a combination from the major types of therapies prescribed in Ayurvedic classics. They are:

1. *Satva Avajaya chikitsa* (psychiatric measures)

Satvavajaya has a major role in the treatment of all diseases. *Satva* is the mind and *avajaya* is bringing the mind under control. *Satva avajaya* is the therapeutics for mental or emotional stresses and disturbances. Through this therapy the patient is taught to restrain the

mind from unwholesome objects. A physician should help his patient by regulating his thought process, replacing negative ideas, proper channelling of presumptions and proper advices. According to Charaka, the physician should help the patient to develop six types of Jnanas (awareness):

Atma jnana- (who I am, what is beneficial to me)

Desa jnana – (society in which one lives, his responsibility towards it)

Kula Jnana – (Family and his relationships and responsibilities)

Kala jnana – (Awareness of season and seasonal regimen)

Bala jnana – (awareness of his strength)

Shakti jnana – (awareness of his capacity).

Proper awareness of these brings

balance in one's life, and balance is the gateway to health, according to Ayurveda.

2. *Daiva Vyapasraya chikitsa* (spiritual therapy)

This therapy involves the use of *mantras* (incantations), *oushadhis* (sacred herbs), *mani* (precious gems), *mangala* (propitiatory rites), *niyama* (vows), *prayaschitta* (repentance), *upavasa* (fasts), prostrations and pilgrimages.

3. *Adravya Bhoota chikitsa* (psychic therapies)

Generally drugs are not prescribed under this mode of treatment. Instead, some measures (*upayas*) like causing fright, surprise, or threats are employed. For example, causing surprise in hiccup. Yoga, *pranayama* and meditation are also advised in this mode.

4. Yukti Vyapasraya chikitsa (medical management)

This mode of therapy is done by using various medications. *Yukti* or statistical investigation helps to grasp a complex of causation, with potential and additional causes. The causes are removed by proper medications, including *samana* and *sodhana*.

5. Rasayana (replenishment of basic body constituents)

The word '*rasa*' means the primary liquid tissue which nourishes all the tissues in the body, and '*ayana*' means its circulation. *Rasayana* means the purification of all seven tissues from *rasa* to *sukra*(semen). *Rasayana* treatment rejuvenates the whole body. It contributes to the integrity of all the *dhatu*s (basic body tissues) and thus increases longevity.

6. Achara Rasayana (ethical life)

The term *Achara rasayana* refers to certain regimen one should follow in his daily life. It promotes maintenance of the health of the healthy people (*swasthasya swaas-*

thya rakshanam.) *Achara rasayana*, coupled with yoga, can bestow one with complete tranquillity. An ethical code of conduct is advised to the patient. *Charaka samhitha* enumerates *achara rasayana* as follows: Speaking truth, non-violence, peace of mind, chanting, meditation, learning, hygiene etc.

- Meditation and Yogic Practices help in attaining concentration of mind, which is unstable in mental disorders. The *Padmasana* is considered the most suitable Yogic posture in meditation.

- The diet plays an important role in mental disorders, putting emphasis on fresh seasonal fruits, *satvic diet* (mind calming) and diet rich in certain ingredients like Tryptophan and amino acid, which increases Serotonin, a neurotransmitter hormone in brain. In our body, Serotonin is naturally present in gut lining, platelets and brain. The dry fruits, complex carbohydrates, red rice, milk, banana, grape fruits, pine apple, apples, figs, almonds, and pistachio etc. are all beneficial. Besides, garlic, carrots, asparagus, and broccoli are

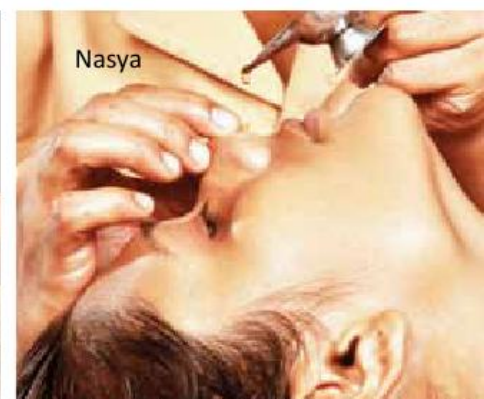
beneficial.

- The *Panchakarma*, Bio-Cleansing the five therapy procedures are very much effective in mental disorders. During *panchakarma*, the deeply accumulated morbid disease-causing material is removed. It is believed that the morbid toxic material accumulated in long term passes the brain barrier, causing mental diseases.

- The preparatory procedure for main *panchakarma*, the massage is very much effective in many mental disorders; different types of medicated oils are used in massage procedure.

- *Shirodhara*, Medicated Oil dripping over head plays an important role in Insomnia, anxiety neurosis, depression and many other mental disorders.

- The other main procedure *nasya*, nasal medication is advocated in many mental disorders, it is considered a port for brain for drug delivery. Many herbs are routinely used in Ayurveda and other traditional medicine for mental disorders, which are supported by research findings.



SOME HERBS USED IN MENTAL DISORDERS

S.N.	NAMES OF HERBS	MENTAL DISEASE	DOSAGE FORMS	REFERENCES
1	BRAHMI-BACOPA MONNERI	IMPAIRED MEMORY	PREVALENT AND CLASSICAL EXTRACT, POWDER, MEDICATED GHEE	1-Indian Journal of Psychiatry, 2004, 48:4, 238-242. 2-SGK, M, Bharath MM.Department National Institute of Mental Health and Neuroscience, Bangalore-Karnataka, India. 3- Stough C., Lloyd J. and others at the Neuropsychology Laboratory, School of Biophysical Science and Electrical Engineering, Victoria, Australia 2001
2	ASHWAGANDHA-WITHANIA SOMNIFERA	ANXIETY NEUROSIS, PROGRESSIVE DEGENERATIVE CEREBELLA ATAXIA, INSOMNIA, BIPOLAR DISORDER		1- Abstracted by Tatjana Djakovic, MS. Posted January 17, 2013. 2-Cooley, Kieran, et al. PLoS One 4(8): Naturopathic Care for Anxiety U.S.National Library of Medicine and the National Institutes of Health. August 31, 2009. 3-Sriranjini SJ, Pal PK, Devidas KV, Ganpathy S. Improvement Neurology India. 2009 Mar-April 4-Kumar A, Kulkarni SK. Effect of herbals on sleep and their interactions with hypnotic drugs. Indian Journal of Pharmaceutical Sciences. 2005;67(3):391-393. 5-University of Pittsburgh. Sensoril (Ashwaganhda) for Bipolar Disorder. U.S. National Library of Medicine: ClinicalTrials.gov. August 26, 2010. [Cited: April 17, 2011.] http://clinicaltrials.gov/ct2/show/NCT00761761



3	<p>NORDOSTACHYS JATAMANSI</p>	<p>MENTAL STRESS, ANXIETY,</p>	<p>EPILEPSY AND SCHIZOPHRENIA, INSOMNIA, HYSTERIA, AS A BRAIN – TONIC SEDATIVE</p>	<p>1- Lyle N, Bhattacharyya D, Sur TK, Department of Pharmacology, Institute of Post-Graduate Medical Education & Research, 244-B, A. J. C. Bose Road, Kolkata 700 020.</p> <p>2- Handa SS, 1994, Pharma Times, v 26(3), 17-25, Kuppurajan K et.al, 1992, J of Res in Ayur and Siddha, v 13 (3-4), 107-116.</p> <p>3- Amin, MG, Dixit, Y.B. and Pathak J.D. Reaction time studies in relation to an indigenous drug Nardostachy- Jatamansi, Antiseptic 58, 1961,565</p> <p>4- Indian Herbal Pharmacopoeia volume I, A Joint publication of the Regional Research Lab. Jammu – Tan (C.S.I.R.) 99. 2. Sajid, T.M. Phytotherapy Research, 10, 1996, 178</p> <p>5- 1. Kapoor, L.D. Handbook of Ayurvedic Medicinal Plants, CRC press, Boca Raton, London, New-York, Washington DC, 239-240.</p>
4	<p>SHANKHPUSHPI-EVOLVULUS ALSINOIDES AND CONVULVULUS PLURICAULIS</p>	<p>MEMORY ENHANCING, NOOTROPIC,</p>	<p>Shankpushpi lowers levels of cortisol, the stress hormone, A calming dose is 275mg daily.</p>	<p>1- Phytotherapy Res. 2009. Nahata A, Patil UK, Dixit VK. Department of Pharmaceutical Sciences, Dr Hari Singh Gour Vishwavidyalaya, Sagar, India.</p> <p>2-International Journal of Pharma and Bio Sciences Vol-2/Issue-1/ Jan-March 2011</p>



5	SARPAGANDHA- RAUWOLFIA SER- PENTINA	SCHIZOPHRENIA, STRESS	PREETI KOTHIYAL Professor, Faculty of Pharmacy, DIT, Dehradun	1 Scott J Brown published in Clinical Psychiatry News De- cember, 1995, p. 15
				2- S Dev, 1999, Research Article Ancient-modern concordance in Ayurvedic plants: some examples. Environ Health Perspect. October; 107(10): 783-789.
				3-Sarpagandha, The Ayurvedic Pharmacopoeia of India, Part 1, Volume 5. pp 194
				4- on stress induced <i>Drosophila</i> <i>melanogaster</i> . Deepthi, B.K., and B.Y. Sathish Kumar.* Postgraduate Depart- ment of Studies in Biotechnology; JSS College, Ooty road, Mysore, Karnataka, India;
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				2-Research carried out on rats at the department of pharma- cology at AIIMS has yielded positive results. " Epilepsy K. H. Reeta, assistant professor of pharmacology at AIIMS.

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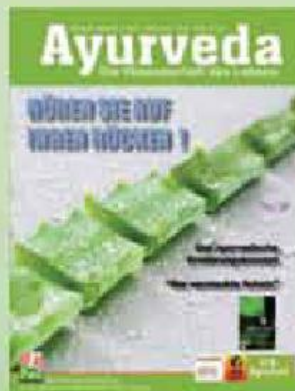
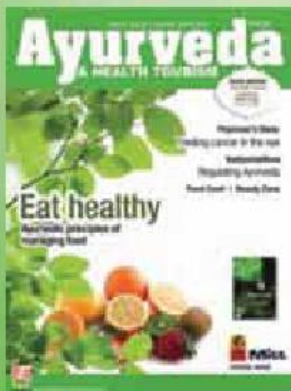
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Meditation

The Gateway to balance

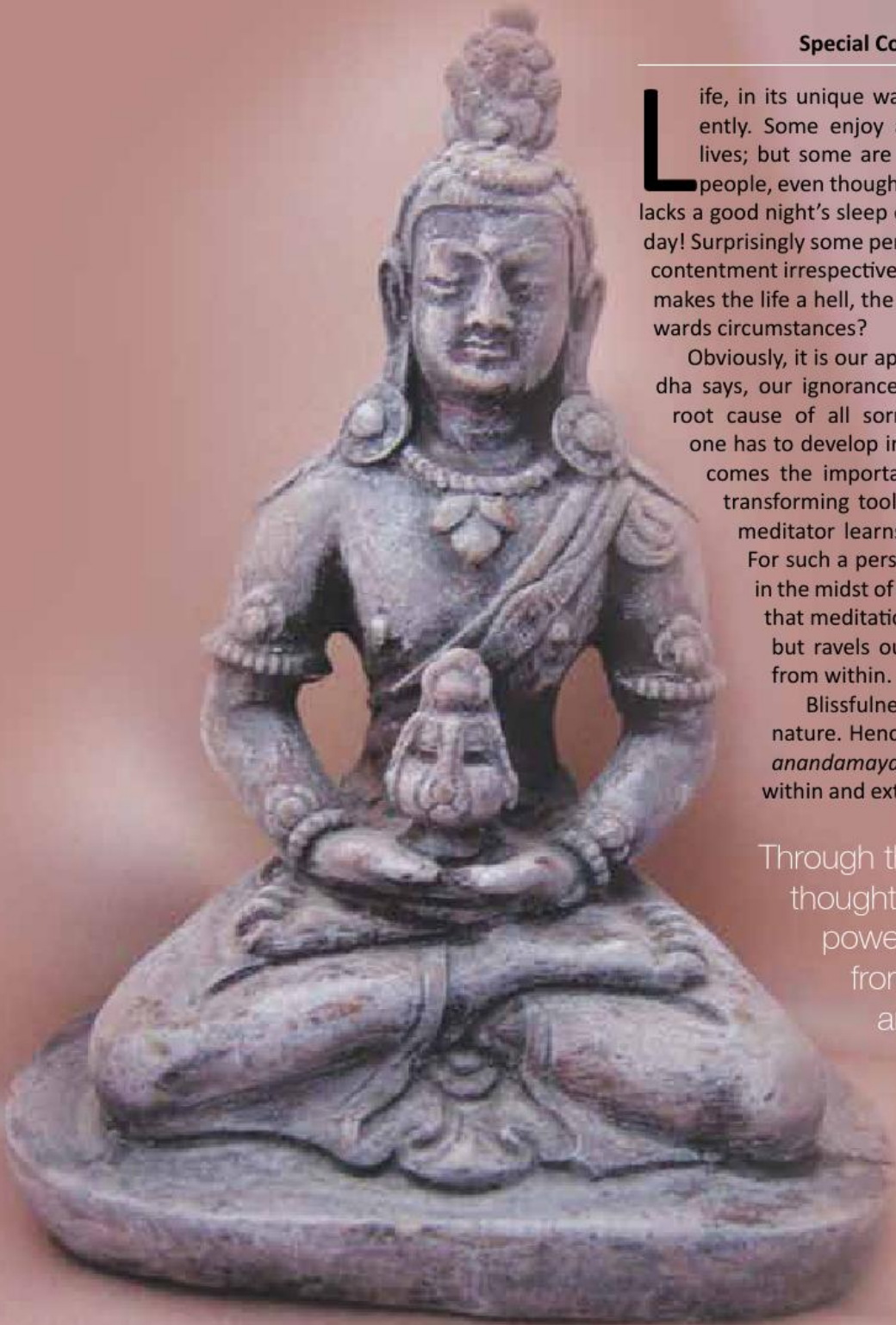
Special Correspondent

Life, in its unique ways treats each person differently. Some enjoy abundance throughout their lives; but some are plunged in to scarcity. Some people, even though they live in palatial buildings, lacks a good night's sleep or even a happy moment in a day! Surprisingly some persons are blessed with perfect contentment irrespective of their circumstances. What makes the life a hell, the situation or our approach towards circumstances?

Obviously, it is our approach, or our mind! As Buddha says, our ignorance (to behave properly) is the root cause of all sorrows. To remove ignorance, one has to develop intelligence and wisdom. Here comes the importance of meditation as a life-transforming tool. Through practice, a regular meditator learns the art of balancing in life. For such a person, life will be beautiful even in the midst of chaos. It is important to know that meditation never generates happiness but unravels the bliss we already have, from within.

Blissfulness is said to be soul's basic nature. Hence Upanishads call the soul as *anandamaya*. The source of happiness is within and external disturbances cannot af-

Through the instrumentality of thought one acquires creative power. Thought passes from one man to another. It influences people; a man of powerful thought can influence readily people of weak thoughts.



fect it if we connect ourselves to that centre.

Seeing the mind and its patterns

It is interesting to know that how meditation works over the mind. Sage Patanjali's Yoga sutras define the process as 'stilling the mind' (*chitta vritti nirodhah*). Basically the mind is restless in nature. Actually what we call as mind is the thinking faculty and it is active only when we think. The continuous bubbling of thoughts in various forms is called as mind. Sages say that through regular meditation, one can achieve the ability to control his/her mind. Such a man, who has total control over his mind and senses is the king of all kings- said Buddha.

The science of Yoga says that mind is just a tool of the soul to perceive, understand and communicate. (Mind is not soul) Start watching your thoughts keenly, without flowing with them. With some days practice, you will understand more on your thinking pattern and its irregular, random nature (even stupidity). Once you are aware of your mind's nature, you can control it. You can keep worries at bay.

Swami Sivananda says: "Every impulse of the mind, every thought, is conveyed to the cells. They are greatly influenced by the varying conditions or states of the mind. If there are confusion, depression and other negative emotions and thoughts in the mind, they are telegraphically transmitted through the nerves to every cell in the body". So it is important to have more awareness of our thoughts.

Through the instrumentality of thought one acquires creative power. Thought passes from one man to another. It influences peo-

ple; a man of powerful thought can influence readily people of weak thoughts.

With some week's regular basic meditation practice (focusing on breath etc.), one can enhance his power of concentration considerably. And now he can start watching own thoughts without being distracted by them. In this exercise, one should be a witness only, not the thinker. This helps you to understand your mind as it is now and this understanding is the beginning of the real transformation.

Method

- Sit in any meditative position. Take some deep breaths.
- Focus on breath for some time.
- Go through your body using mind and ensure that whole body is totally relaxed (this method was described in the last issue).
- Now start watching your thoughts, with a passive mood. It is just like sitting by the roadside and watching the vehicles passing by. Just see the thoughts bubbling out one by one and leave them. Be careful in each moment, not to be dragged by emotions.
- In the beginning, you may be dragged by the flow of thoughts. Slowly, after some practice, you will see that the volume of thoughts subsiding and you will have more control over mind.
- In the beginning sit for 15-20 minutes and gradually increase the time. (If possible, do meditation for at least an hour, daily.)
- Finish the practice with positive self affirmations.
- Finally, you may experience the perfect stillness of mind, which is known as '*samadhi*', which is the culmination of meditation.

Regular practice of this- watching the thoughts- makes one more

and more centred. You can bring more pure thoughts in to your mind. You will have a deeper understanding of your emotional health. You will start sensing emotions before they burst out. This will help you to control emotions and to channelize that energy positively. In most cases, people recognize their emotional volcanoes only after the total damage.

Do regular meditation and let it be a prime priority. It is the best tool towards real success in life. By hard working, one can achieve anything. But if he don't has a calm mind, how can he enjoy his success? In fact, to a normal man, achievement of something is followed by the fear of losing it. This indicates the lack of balance of mind.

Those who are positioned in responsible posts should have a perfect balance of mind. They should develop the ability to control their emotional upsurges. Strong, uncontrolled emotions obviously can cause significant harm to one's personality.

Lord Krishna explains about the self -destruction of mind in Gita thus:

*"sangat samjayate kama kamat
krodhobhijayate
krodhadbhavati sammoha sam-
mohat smriti vibhramah
smriti bhramsat buddhinaso bud-
dhinat pranasyati"*

-Attachment (to things or persons etc.)causes desire for them. If not satisfied, this desire or passion causes anger or grief. Anger makes one deluded, blind and that opens the gateway to loss of wisdom which spoils one totally.

Emotions, if not backed up by clear, positive thought, can cause great harm to the individual as well as the society in which he live. Adolf Hitler is an example for this.

Yoga-

the pathway to Harmony

"You cannot do yoga. Yoga is your natural state. What you can do are yoga exercises, which may reveal to you where you are resisting your natural state"- Sharon Gannan

Jayadevan AP

Present age is of astonishing scientific advancements in almost every aspect of human life. Human mind, the faculty with lightening speed and sharpness, is behind all such advancements. Ironically, the same mind sometimes takes the role of a destroyer of all happiness in life. One man should understand that his inability to control own mind is the most threatening problem to his existence.

Lord Krishna warns us in Bhagavad Gita:

"Atmaiva hi atmano bandhuh atmaiva ripuratmanah"- self is the

friend of man but self can also become greatest enemy to him.

Life is beautiful, for those who have a peaceful mind. But if you are stressed, things are different. Stress is subjective. What is stressful to one person might be stimulating to another. The difference is in perception or one's inner conditioning.

Much of the stress people feel today results from feeling disconnected or powerless. The greater pressures of balancing work and family responsibilities can easily weaken anyone. Yoga's emphasis on inner focus helps you connect with and develop an inner strength. Yoga helps you slow down to appreciate and create a balance among all aspects of your being — physical, emotional, mental, and spiritual. Yoga conditions your mental "muscles" along with your physical muscles to help you prevail under pressure and to respond more gracefully and effectively. At the same time, yoga helps eliminate and soothe the damaging effects of stress. Yoga practice does not consume much time. A few minutes a day can go a long way.

In a busy life, of pleasure and pressure, it is very difficult to be focused or centered. If you are centered, or connected to your inner self, you will have control over your mind, and the frequency of getting dipped in anger or anxiety or worries will be less.

A man lacking this inner connectivity can be easily carried away by any emotion. His responses to various situations may not be normal or peaceful. This again makes things worse. Facets of stress and strain increases body's toxin level and it literally cause freezing of muscles! Could you ever notice faces with tightened muscles, youth with shrunken eyes? Did anyone tell you about your frozen

shoulders? It is a fact, but due to lack of awareness, no one knows that he/she is always walking with muscles tightened due to tension (even in sleeping!). Each episode of anxiety deposits something harmful to you in your body as well as mind.

“Yoga's emphasis on inner focus helps you connect with and develop an inner strength. Yoga helps you slow down to appreciate and create a balance among all aspects of your being — physical, emotional, mental, and spiritual. Yoga conditions your mental "muscles" along with your physical muscles to help you prevail under pressure and to respond more gracefully and effectively.”

So, the first and most important thing is to be aware of what is happening in your body and mind. Yoga helps you to be awakened; to be in the present. Each posture is a key to the alchemy of balancing. Conscious stretching and breathing slows down the system, and you will gradually become relaxed. All the internal organs will start working rhythmically and harmoniously. In such a stage, one achieves more focus and that en-

ables one to manage any situation with perfect balance.

Breathing is life itself. The pattern or the frequency of breath i.e., the quantity of the air you inhale and the quantity of toxins you exhale is always being affected by each moment in your life. You breathe normally when you are calm and happy. If you are hot, the thing is different! If you are sad, again you will have a disturbed respiration. Even thoughts can speed up your breathing as well as the blood flow through your veins. Each change in your breathing causes fluctuation in the oxygen supply to your cells which finally affects your energy levels.

A perfect yoga pose bestows the practitioner with the full awareness of his body. With regular practice, Yoga helps one to achieve balance in all his bodily functions and he learns to control them.

K. N. Udupa suggests, "Thus, a combined practice of physical postures, breathing exercises and meditation in a sequence is the best compromise to meet the present day needs of the society".

A basic yoga program starts with loosening exercises, chest opening programs, flexibility enhancement sessions and simple breathing sessions. At this level one can achieve more awareness about his body and can attain more relaxation.

Then the student is initiated to basic postures (*asanas*) including forward and backward bending, stretching and twisting poses. If the practitioner follows this session whole heartedly he can sense some wonderful changes in his body and mind. According to his improvement he is initiated to advanced poses and higher practices like *mudras* (energy locks). Following this path one achieves mastery over the subject.

Herb for Mind

Enriched by divine powers and the benediction of Mother Nature, brahmi is an herb that has been called for its effectiveness in raising the total mental makeup of a human being.

Brahmi is widely reputed to improve memory and alertness, and to lessen or prevent damage to brain cells. Brahmi is the most important nervine herb used in Ayurvedic medicine. According to Ayurveda, it is bitter,

pungent, heating, emetic, laxative and sweet in post digestive action.


Acharya Sushruta described this herb as useful in 'Raktapitta' or bleeding diathesis, beneficial to heart, useful in skin disorders, urinary disorders, fever, asthma,

bronchitis and dyspepsia. He also mentions brahmi's memory enhancing effects and properties of rejuvenation.

Charaka also mentions rejuvenation properties as enhancing the quality and span of life, promoting

Compounds responsible for the pharmacological effects of brahmi include the alkaloids Brahmine and herpestine, the saponins d-mannitol and hersaponin, sterols, acid A, and monnierin. Other active constituents have since been identified, including betulinic acid, stigmastanol, beta-sitosterol, as well as numerous bacosides and bacopasaponins. The constituents responsible for Bacopa's cognitive effects are bacosides A and B. These bacosides improve the transmission of impulses between nerve cells in the brain. The neurobiological effects of these isolated molecules were found to increase protein kinase activity and new protein synthesis, specifically in brain cells associated with long-term memory.





intelligence, destroying diseases, enhancing strength of body and mind, improved digestion, complexion and the quality of voice.

Brahmi pacifies vitiated Vata and Pitha. It revitalises the brain cells, removes toxins and blockages within the nervous system. It has a nurturing effect upon the mind. It improves memory and aids in concentration. It is added to many Ayurvedic formulas as an antispasmodic agent.

Recent research has focused primarily on Brahmi's cognitive-enhancing effects, specifically memory, learning, and concentration and the results support the traditional Ayurvedic claims.

Brahmi also increases the level of serotonin, a brain chemical known to promote relaxation. It is unique in its ability to invigorate mental processes whilst reducing the effects of stress and nervous anxiety. This makes Brahmi extremely applicable in highly stressful work or study environments, where clarity of thought is as important as being able to work under pressure.

Benefits of using Brahmi:

- Brahmi has been found to be very beneficial in the treatment of anxiety neurosis and

mental fatigue. It has been found to significantly improve IQ levels, general ability, behavioral patterns and mental concentration in children.

- Brahmi is useful for improving mental clarity, confidence and memory recall. Due to these properties, it has been widely used by students.
- Brahmi is also used for the treatment of epilepsy, insomnia, asthma and rheumatism.
- Studies have also shown that brahmi can be used against cancer.
- Brahmi is effective against diseases like bronchitis, asthma, hoarseness, arthritis, rheumatism, backache, constipation, hair loss, fevers and digestive problems.
- Brahmi is bitter in flavor. In India, it is used in salads, soups, in curry and pickles.
- Research has shown that brahmi has antioxidant, cardiotoxic properties.
- The plant is also used for all sorts of skin problems: eczema, psoriasis, abscess, ulcerations. It is said to stimulate the growth of skin, hair and nails.

From the Desk

Scientific Name: Bacopa monnieri (L.) Penn. syn. Herpestris monniera; Moniera euneifolia; Lysimachia monnieri.

Kingdom: Plantae

Family: Scrophulariaceae

Genus: Bacopa

Species: B.monnieri

Other names: Brahmi, Thyme leaved graticula, Water hyssop, Bacopa, Babies tear, Nirbrahmi, Indian pennywort
Brahmi is a perennial, creeping herb, which commonly grows in marshy areas in India, Nepal, Srilanka, China, Taiwan and Vietnam. It is also found in Florida, Hawaii and southern states of the US. It grows up to a height of 2-3 feet, with numerous branches that are 10-35cms long. It has oval shaped leaves formed in pairs along the stems. Its five-petalled flowers are small, tubular and white-purple in colour. Its stem is soft, succulent and hairy. The fruit is oval shaped and sharp at the apex. Its ability to grow in water makes it a popular aquarium plant. The herb can be found at elevations from sea level to altitudes of 4,400 feet, and is easily cultivated if adequate water is available. The flowers and fruit appear in summer and the entire plant is used medicinally.




Choose your right partner The Dosha Way.



Lissa Coffey

'Life,' according to Ayurveda, is the intelligent coordination of one's soul, mind, senses, and the body, with the totality of nature around him and the universe as well. We interact with nature around us, other planets, we interact with a lot many people in the society and we are in continuous communication with our own mind. What happens externally has definitely an impact on our body-mind complex. In short, we affect and are affected by every other animate and inanimate thing in existence. Bringing balance in each interaction - within and without - is the key to health. Practical Ayurveda revolves around the physiological basis of humors. The theory of three humors is developed primarily as a tool to quantify the pathogenesis and consequently to quantify the need of healthcare interventions in any given condition. Assessment of the status of the humors has become the preferred way of decision-making in therapeutics in Ayurveda. Lissa Coffey from USA writes about doshas from a different angle. A certified instructor with The Chopra Center, Lissa Coffey is a renowned authority on Ayurveda and relationships. She has had six books published. Her best-selling book "What's Your Dosha, Baby? Discover the Vedic Way for Compatibility in Life and Love" is the only book ever published on Ayurveda and Relationships, and it has been translated into five languages.





There are many ways of looking at our compatibility with other people – such as the Mars/Venus theories, and the Love Signs system based on astrology, among others. But long before any of these formulas were in the reckoning, philosophers and scientists in Ancient India devised a system of health care called “Ayurveda” – or “the science of life.” At over 5,000 years old, Ayurveda is the oldest known health care system in the world, and now it is the fastest-growing system as well. Within this holistic system lies everything we need to know about life, and love.

Ayurveda explains the nature of everything in the universe. It is a compelling way of looking at all of life, the physical, emotional, mental, and spiritual. Ayurveda tells us how we “tick,” and how we relate to the rest of the world, including the other people in it!

When you know your dosha, and that of your partner, you can use this information to create a personal and passionate relationship! There are three doshas, Vata, Pitta and Kapha. We each

have all three in our physiology, but the idea is to find which is the most dominant, and you can do that by taking a simple quiz, like the one at <http://www.whatsyourdosha.com>.

Vatas, for example, tend to have a delicate digestion. They need to eat warm, cooked foods. Because Vata is cold and dry, Vata types are more comfortable when they stay warm, and use moisturizers and oils on their skin. Vatas are creative. They like to mix things up. They are spontaneous. Their dominant senses are touch and sound, so they love to give and get messages, and they prefer to listen to beautiful music. Vatas like to have fun, and will always surprise you! Vatas get cold easily. They prefer warm atmosphere.

Pittas tend to run hot, so they need to make sure that they find ways to cool off, especially during the summer days. Pittas can also be intense, so they need to set aside some relaxation time, away from work. Pittas are more practical. They are very organized and planned-out in their romantic approach. They don't

“ When you know your dosha, and that of your partner, you can use this information to create a personal and passionate relationship! There are three doshas, Vata, Pitta and Kapha. We each have all three in our physiology, the idea is to find which is the most dominant

”

Story from Abroad

like to spend money generally, but they will splurge on luxuries, like a weekend-getaway or a beautiful diamond bracelet. Their dominant sense is sight, and beautiful scenes like sun-set etc. make them happy. When romancing a Pitta, remember to create beautiful lighting, with candles or fire-light. Pittas run hot, so keep the room cool and they'll be comfortable.

Kaphas may gain weight easily, so they need to watch their diet, and avoid sugar and dairy products. And they need to exercise more strenuously than the other doshas to stay in shape. Kaphas are loving and romantic, sentimental. They remember things like the anniversary date of their first meeting! Their dominant senses are taste and smell, so they are drawn to things like a romantic dinner for two, or scented candles, or fragrant flowers. A wonderful bubble bath, with some bubbly champagne is just the ticket for the sensual Kapha. Try feeding each other chocolate-covered strawberries!

Once we understand the basics of Ayurveda, we see that we can get along with anyone. There are no "bad" matches! But there are some matches that can help to keep us in balance more than others. When looking for a match, you may choose to hook up with a dosha that is different than your own to bring some of that balance to your life. For example, when two Vatas get together, that's a lot of air and space, and too much can lead to forgetfulness, anxiety, disorganization, and the like. Vatas are best paired with Pittas, who can add order to their chaos and heat to

“ As important as our relationships are to us, how much time and effort do we really put into them? So often we go about living our lives and expect that another person either fits into that picture or doesn't. But we each have needs, and temperaments, and ideas about how we like things to be. When we better understand ourselves, and each other, we can focus on what is important, and what makes a relationship work ”

their cold. Vatas help Pittas to lighten up, and help to take their attention away from their workaholic ways. Vatas also do very well with Kaphas, who contribute stability to the relationship. Vatas bring much needed stimulation and spontaneity to the Kapha's lifestyle.

Two Pittas together may be too much heat. They both want to be the boss! And a Kapha couple can have challenges getting

out of the house because they are both such home-bodies. The Pitta/Kapha couple is more balanced, Pitta fires up Kapha with motivation, and Kapha smoothes out Pitta's sharpness.

As important as our relationships are to us, how much time and effort do we really put into them? So often we go about living our lives and expect that another person either fits into that picture or doesn't. But we each have needs, and temperaments, and ideas about how we like things to be. When we better understand ourselves, and each other, we can focus on what is important, and what makes a relationship work.

This system shows us how we can please each other and ourselves at the same time. Ayurveda has been described as the art of living in harmony with nature. It shows us how we can live blissfully with those around us by recognizing a person's natural qualities and how we can bring more love into the world by being accepting rather than judgmental.

One thing's for sure. Finding love and peace in connection is one of the most important – and pleasurable – things we come here to do. My hope is that Ayurveda, with its ancient Indian secrets for keeping life shining bright, will not only help you in your process of self-discovery but also enable you to find and nourish the love matches of your dreams.

More info about Lissa Coffey and for free online quiz and e-course: www.whatsyourdosha.com

ITB Asia 2013



ITB Asia features hundreds of exhibiting companies from Asia-Pacific, Europe, the Americas, Africa and the Middle East, covering leisure, corporate and MICE travel. Exhibitors from every sector of the industry, including destinations, attractions, airlines and airports, hotels and resorts, tour operators and travel related companies are all expected to attend.

ITB Asia 2013 will take place at the Suntec Singapore Exhibition and Convention Centre from 23 to 25 October. The program is

organized by Messe Berlin (Singapore) Pte Ltd and supported by the Singapore Exhibition & Convention Bureau.

Each October, the trade show attracts over 8,000 participants, representing more than 90 countries, allowing delegates to 'meet the world in three days'. ITB Asia is also a partner event of TravelRave, a mega travel and tourism festival week organized by the Singapore Tourism Board.

Messe Berlin (Singapore), organizer of ITB Asia, 'The Trade Show

for the Asian Travel Market', has announced a strategic three-year partnership with integrated resort, Marina Bay Sands, starting in 2014. The next three editions of ITB Asia will take place at the Sands Expo and Convention Centre, Marina Bay Sands, Singapore, from 29 – 31 October 2014, 21 – 23 October 2015 and 19 – 21 October 2016.

Kesavan Vaidyan Memorial Presentation Competition



A presentation competition for Ayurveda doctors, post graduate students and undergraduate students will be held at SN

School, SN Nagar, Irinjalakuda on 13th October 2013 (Sunday). The competition is being organized by Ayurveda Medical Association of India (AMAI) Thrissur Committee in association with Chandrika Education Trust, Irinjalakuda.

The Competition will be conducted in

3 categories:

1. Undergraduate Ayurveda Students including House Surgeons (Theoretical Portion)
2. Post Graduate Students : Undergoing research Program
3. Ayurveda Doctors : Clinical experience/ Completed research

Topic for Competition:

Skin Care through Ayurveda

For more information, contact:

Dr. M. Prasad, Secretary, AMAI, Sunethri, Chiyaram, Thrissur.

Mobile: +91 9446229370

E mail: sunethriayurveda@gmail.com



Evaluation of the Efficacy of Nimbadi Taila Nasya in the Management of Mukhadushikha – A Pilot Study

Guide: Dr. R.V.Shettar, MD (Ayu)
Dr.Gowripriya.R, PG Scholar
Asst. prof. Dept. of Kayachikitsa in
P.G. Final year, Dept of Kayachikitsa
DGMAMC, PGS&RC, Gadag
DGMAMC,Gadag
D.G.M Ayurvedic Medical College,
Gadag, Karnataka.

Mukhadushika (Acne vulgaris) is mentioned as one of the kshudra roga. Mukhadushika in which mainly Kapha, Vata and Rakta are involved in producing Shalmaalikantaka sadrusha pidakas over face. Acne vulgaris is a self-limited disorder primarily of teenagers and young adults, although perhaps 10-20% of adults may continue to experience some form of the disorder. It is not limited to adolescence, 12% of women and 5% of men at age 25yrs have acne, by the age of 45yrs, 5% men and women still have acne. Total 08 patients with Mukhadushika were taken for the study. By observing the sthanasamshraya and vykathana of the disease, Nimbadi Taila Nasya line of treatment has been selected for the study for a duration of 07 days. After the completion of trial, it was observed that Nimbadi Taila Nasya has provided significant relief in the size of pidaka, ruja and better results were seen in reducing the scars caused due to the pidakas.

Keywords: Mukhadushika, Acne vulgaris, Nimbadi Taila, Nasya



Skin provides individual identification and awareness of personal identity and self-image. Any minor ailment may have an adverse effect from unattractive look to a permanent disfigurement which may result in inferiority complex and sometimes isolation in the social life. Herein lies the concept of “mind and skin” in the interpretation and treatment of many

dermatological disorders, which can be cosmetic disasters. *Mukhadushika* is one of the skin disease described in Ayurveda under the “*kshudra roga*”. It is characterized by *shalmali kantaka sadrusha pidikas* on face. An equivalent terminology in modern is Acne vulgaris. These acne when not treated in the earlier stage leads to severity and hence leave permanent scars, which mentally depresses the patients and feels insecure. Acne vulgaris is a self-limited disorder primarily of teenagers and young adults, although perhaps 10-20% of adults may continue to experience some form of the disorder. It is not limited to adolescence, 12% of women and 5% of men at age 25yrs have acne, by the age of 45yrs, 5% men and women still have acne¹. The attitude of most people as well as physician to this condition is, as normal physiological process and thus the sufferers have to wait to grow with it. Though its manifestation is routine, those which become severe and disfigure the face due to scars are the cause of concern. Hence there is a need to counter this condition effectively and prevent its progress to severity and thereby preventing the eruption of new le-

sions. Thus, as it is a physically and psychologically scarring disease, much more importance should be given regarding its treatment. *Mukhadushika* is which affects the beauty as well as personality. Such a big effect is caused by disease *Mukhadushika*. In Ayurveda there are various managements explained for *Mukhadushika* like *Nasya*, *Vamana* and *Raktha Mokshana* along with which many *Lepas* have been explained. *Nasya* is called to be the best line of treatment for *Mukhadushika* (*Urdhwajatrugata rogas*). *Mukhadushika* is *kaphavata pradhana with rakta as dushy*, according to *Sushruta*² and *meda as dushya*, according to *Vagbhata*³. *Nasya karma* has been chosen for the present study for the removal of the doshas from its nearest route. Keeping all this in view, the study on the topic, Evaluation of the Efficacy of *Nimbadi Taila Nasya* in the Management of *Mukhadushikha*, was undertaken. Material and methods

Selection of Patients. Patients suffering from *Mukhadushika* were selected from OPD & IPD of D.G.M.A.M.C. &H, Gadag after fulfilling the inclusion and exclusion criteria.

Selection of Drugs. Nimbadi taila (Kottakkal Arya Vaidya sala)

Sl no	Sanskrit name	Botanical name	Proportion
1.	Nimbapatra	Azadirachta indica	20g
2.	Patola	Tricosanthes dioica	20g
3.	Rajani	Curcuma longa	0.313g
4.	Kushta	Saussuria lappa	0.313g
5.	Keraksheera	Coconut milk	5ml
6.	Tailam		5ml
7.	Keratailam		5ml



Acne Vulgaris (mild)

Inclusion Criteria

All cases of clinical signs and symptoms of *Mukhadushika*, Patients of both sexes, Patients between age group of 10-50 yrs and those patients who are fit for nasya karma

Exclusion criteria

Pregnant women and lactating mother were excluded. Patients associated with severe metabolic disorders like Hypertension, Diabetes etc. and suffering with any other systemic disorders were excluded.

Criteria for Diagnosis

The Diagnosis is mainly based on clinical presentation of the



patients, according to signs & symptoms mentioned in classical Ayurvedic texts, which are described under subjective and objective parameters.

Posology: *Nasya Karma* – *Nimbadi Taila*, 8 drops in each nostril. Study duration: 07 days

Follow-up : 20days.

Assessment of results: The Subjective and Objective parameters of base line data to post medication data compared for the assessment of the final results. All the results were analyzed statistically for signification using paired 't-test'.

I. Subjective Parameters:

- *Shallmali kanda sadrisha pidaka*
- *Ruja*
- *Ghana*
- *Medogarbha Mukha* (oily face)

II. Objective Parameters: IGAS (Investigators global Assessment Scale) 4

0	Clear residue hyper pigmentation and erythema may be present
1	Almost clear - a few scattered comedones and a few small papules.
2	Mild - easily recognizable less than the face is involved. Some comedones, papules & pustules
3	Moderate - more than half of the face is involved. Many comedones, papules & pastules.
4	Severe - entire face is involved. Covered with comedones numerous papules & pastules

Grading of objective parameters

Pidakas		
Sl no	Size of pidakas	Grading scores
1.	0-0.9mm	1
2.	1-1.9mm	2
3.	2-2.9mm	3
4.	3-3.9mm	4
5.	4-4.9mm	5
6.	=>5mm	6
Ruja		
1.	No pain	0
2.	Mild pain	1

Sl no	Size of pidakas	Grading scores
3.	Moderate pain	2
4.	Severe pain	3
Ghana pidakas		
1.	Mild	0
2.	Moderate	1
3.	Severe	2
Medogarbha pidakas		
1.	Mild	0
2.	Moderate	1
3.	Severe	2

OBSERVATIONS

The study was conducted on totally 8 patients. Maximum patients were in the age group of 15-25 yrs age group, and (75%) were females, 100% belongs to Hindu community, 87.5 % were Unmarried, 87.5% were students, 75% belongs to upper middle class economic status. 25% had alpa nidra. Majority of patients had (62.5%) gradual onset of the disease. 50% of patients had intake of *madhura rasa*, 37.5% of *amla rasa*, 50% had the intake of *snigdha ahara*, 37.5% had *dadhi* in their regular diet. *Chinta* was the major *manasika nidana* reported by 62.5% of patients and 50% had *shoka* as the *nidana*. Nearly, 50% of patients had *ruja*, 50 % had *ghanapidaka*

and 75% had *medogarbha*.

RESULTS

Pidaka: The mean effect of '*Pidaka*' before treatment was 4.500 and after treatment is reduced to 2.125 the parameter '*pidaka*' shows significant after treatment as $P < 0.05$ and is significant by comparing t-value.

Ruja: The mean effect of '*Ruja*', before treatment was 0.875 and after treatment is reduced to 0.250, the parameter '*Ruja*' shows significant after treatment as $P < 0.05$ and is significant by comparing t-values.

Ghanapidaka: The mean effect of '*Ghanapidaka*', before treatment

was 0.750 and after treatment is reduced to 0.250, the parameter '*Ghanapidaka*' shows significant after treatment as $P < 0.05$ and is significant by comparing t-value.

Medogarbha pidaka: The mean effect of '*Medogarbha pidaka*', before treatment was 1.125, and after treatment is reduced to 0.375, the parameter '*Medogarbha pidaka*' shows significant after treatment as $P < 0.05$ and is significant by comparing t-value.

IGAS: The mean effect of '*IGAS*', before treatment was 2.625 and after treatment is reduced to 0.750, the parameter '*IGAS*' shows significant after treatment as $P < 0.05$ and is significant by comparing t-values.

Subjective parameters:

SL.no	Parameters	n	Mean BT	Mean AT	Mean diff	SD	SE	T value	p value
1.	Pidaka	8	4.500	2.125	2.375	0.744	0.263	9.03	0.000
2.	Ruja	8	0.875	0.250	0.625	0.744	0.263	2.38	0.049
3.	Ghanapidaka	8	0.750	0.250	0.500	0.535	0.189	2.65	0.033
4.	Medogarbha pidaka	8	1.125	0.375	0.750	0.463	0.164	4.58	0.003

Objective parameters:

SL.no	Parameter	n	Mean BT	Mean AT	Mean diff	SD	SE	T value	p value
1.	IGAS	8	2.625	0.750	1.875	0.641	0.227	8.28	0.000

DISCUSSION

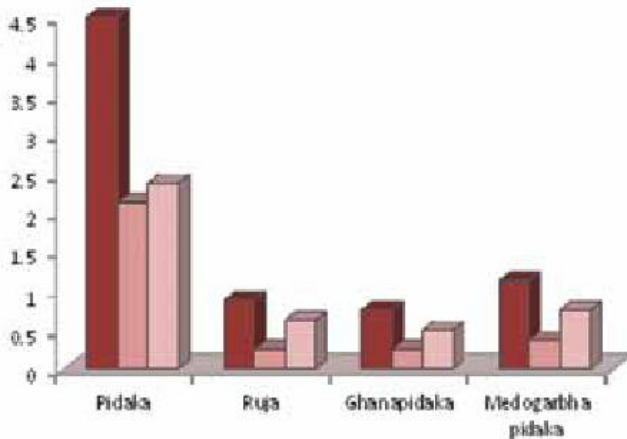
In this study *Sthanika Abhyanga* was given by *Nimbadi taila*. As the ingredients of *taila* are *Vatahara*, *Raktaprasadaka*. *Acharyas* like *Vagbhata*, *Bhava Prakasha*, and *Yogaratnakara* have mentioned that by doing *abhyanga*, the complexion of skin increases within seven days⁵. The *taila* contains *nimba*, *patola*, *rajani*, *kushta*, etc., which are *varnya*, *raktashodaka*, *kustagna*. Hence by doing *abhy-*



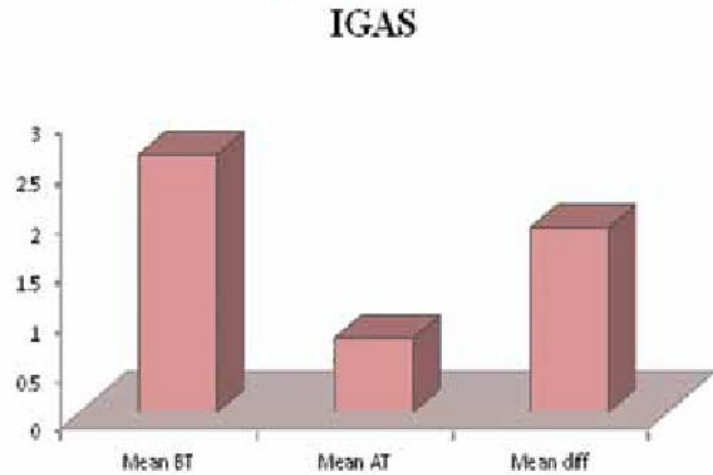
anga, and the movements done during the procedure will improve the blood circulation, lymph flow. There will be vasodilatory action on superficial surface of face and hence help in drug absorption. *Swedana* was done until *Swedapradurbhava lakshana* are seen. There will be vasodilatation which causes increase in blood circulation and hence removes the toxins out.

Nasya Karma. In this study *Nimba-*

Graph Showing the Mean before, after treatment with Mean differences of Subjective Parameters.



Graph Showing the Mean before, after treatment with Mean differences of Objective Parameter



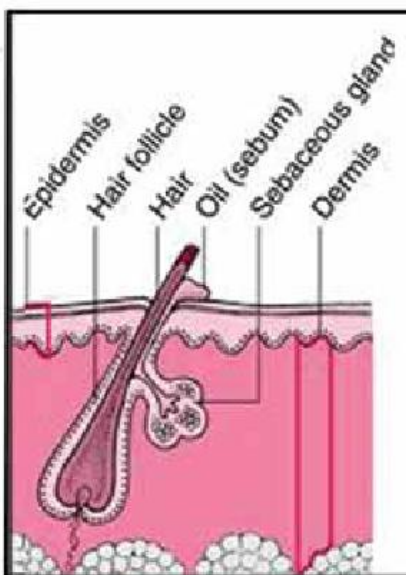
di taila has been selected for *Nasya* which contains *vata kaphara* drugs and does *varna prasadena*. When *Nasya dravya* is instilled into the nostril, the drug reaches *Shringataka marma*. According to Indu, *Shringataka marma* is present *Shirosoantaramadhya*, *marma* is in contact with *siras of Nasa, Akshi, Karna, Gala*. So as the drug is instilled it will remain in upper part

of nasal cavity and stimulates the olfactory neuron and thus the vi-tiated doshas are expelled out. *Mukhadushika* is one of the *Urdhwajatrugata vikara*, and the main doshas involved are *Vata, Kapha and Raktha*. In *Mukhadushika* the *Vata, Kapha* are in *Prakupitha avastha*. Hence the *Nimbadi taila* which mainly *nimbapatra, kushta, patola, rahjani, keraksheera*, are

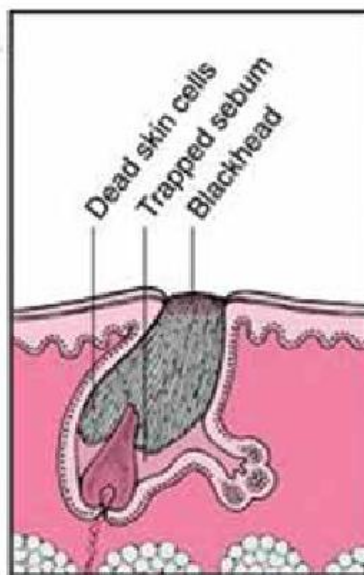
Vata Kaphahara and Varnaprasadaka. Hence the drug *Nimbadi taila* has been selected for the study, there will be drug absorption and hence the pathogenesis will be broken down.

CONCLUSION

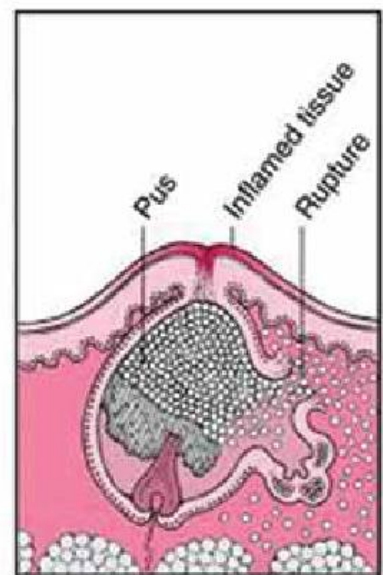
The disease is named after the site of illness i.e., *Mukha*. which is mainly the affected part of the



Cross Section of Healthy Skin



Mild Acne Vulgaris



Severe Acne Vulgaris

disease. So it is called as *Mukhadushika*. The incidence rate of disease is more in the age group of 16-24 years (93%) hence it can be called as Yuvanapidaka. The incidence rate of disease is more in Females when compared with Males as the early hormonal changes are seen in females. The Quality of life scales have assessed that the impact of Acne is as similar as Epilepsy or Asthma and redefined it as chronic disease instead of simple and self limiting. In the study many of the patients had *manasika lakshanas* like *krodha, ayasa, shoka*, which aggravates Vata dosha. In the study, sunlight is the main cause for *Mukhadushika*. In the study, *Nimbadi taila Nasya* showed significant result in

the Subjective parameters - Shape of *pidakas* and *Ruja*. *Medogarbhavidakas* and Objective parameter IGA Scale. The reoccurrence was seen in relieved patients who were not following the post operative regimens and probably requires another course of treatment.

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Treatment of Rheumatism

The Ayurveda way

Human body develops autoimmune diseases when it is attacked by its own immune system: that is, when the cells and antibodies of the immune system, designed to seek and destroy invaders of the body, target their own body tissues. When the immune system is attacked, it can affect multiple organs of the body.

Ayurveda counts autoimmune diseases, which include the dreaded rheumatoid arthritis, among those diseases which have their

origin in vitiated Vata. Once they set in, these diseases will subject the patient to severe pain, inflammation, stiffness and even deformity of the joints for the rest of life.

Rheumatism

Rheumatism in Ayurveda can be identified by symptoms such as severe pain and swelling in the muscles, joints, tendons and ligaments. According to the classical texts of Ayurveda, muscle pain and joint pains are a result of the increase in

toxins (*ama*) in the joints and aggravation of Vata. *Ama* means an item which is not ripened, cooked and digested or metabolized properly.

When improper digestion takes place, this *ama* combines with Vata, the force of movement in the body. Wherever Vata finds closed channels, it leaves the *ama* there which causes different kinds of diseases. When *ama* gets deposited in the joints, it leads to aggravation of Vata and results in the inflammation of muscles, causing



intense pain.

Rheumatoid arthritis, or *sandhigata Vata*, is a common rheumatic disease, afflicting people all over the world. The disease can begin at any age, but it most often starts after the age of 40 and before 60. Research has found that genetic factors are a major cause of this disease and that women are affected more often than men.

Metabolism, in Ayurveda, is referred to as *deepana-pachana* (*deepana*: the process of breaking down of food materials into parts; *pachana* is their absorption by the body). Undigested food will contaminate blood, and later the body, and vitiate Vata, the nervous force of activity. So, rheumatoid arthritis is a metabolic disease which prevents the proper movement of the limbs on account of either pain, swelling or stiffness.

Causes

- Accumulation of *ama* (toxins) in the joints, formed due to improper digestion, metabolism or excretion.
- Aggravated Vata by exposure to cold weather.
- Genetic factors

Symptoms

- Pain and stiffness of joints
- Dyspepsia
- Feeling feverish and anemic
- Structural deformities

Treatment


The treatment for rheumatic diseases comprises both *samana chikitsa* (pacification therapy) and *sodhana chikitsa* (purification therapy.)

Ayurveda says the disturbed balance of the *doshas* (humors) could set off a chain reaction,

troubling the other body elements such as *dhatu*s (basic bodily tissues) and *malas* (waste products). There can be many reasons why the *doshas* are vitiated—some may be natural, such as seasonal variations, and some man-made, such as the abuse or misuse of the functions of sense organs, wrong body and food habits and suppression of natural bodily urges. But once the process is set in motion, the body begins to suffer. Ayurvedic physicians use *samana* and *sodhana* procedures to return the humors to normalcy.

Samana chikitsa: *Samana* chikitsa attempts at restoring the normalcy of the vitiated humors by pacifying them through medication.

Sodhana chikitsa: *Sodhana chikitsa*, or purification therapy, is prac-

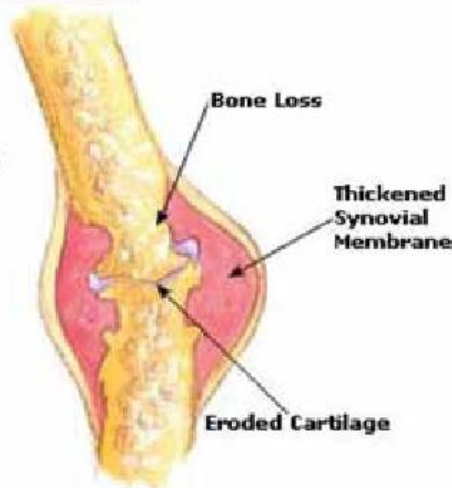


“ According to the classical texts of Ayurveda, muscle pain and joint pains are a result of the increase in toxins (*ama*) in the joints and aggravation of Vata. *Ama* means an item which is not ripened, cooked and digested or metabolized properly. ”

Normal Joint



Rheumatism



ticed when the doshas are so vitiated that they cannot be treated with medicines and require to be expelled from the body. Ayurveda employs *panchakarma* (five purificatory procedures) for this. The doctor decides on the treatment

based on the stage at which the doshas are at a particular time.

Panchakarma

Panchakarma is a complex and time-taking treatment regime, which should be practised with

utmost care. Performed under a knowledgeable and experienced physician and executed by trained therapists, *pachakarma* can give excellent results in the treatment of many chronic diseases, including rheumatic diseases.

Panchakarma, or five processes, is performed necessarily in three stages: *purva karma* (pre-treatment), *pradhana karma* (primary treatment) and *paschat karma* (post-treatment).

The *purva karma* prepares the patient's body and mind to undergo a treatment which he/she is not used to. This includes *snehana* (oleation), *swedana* (sudation), massage and fomentation therapy. Together they loosen the toxins stuck inside the body.

The *pradhana karma* involves *pancha karma*, or all the five processes: *nasya* (nasal therapy),

Vata

Vata shows all the properties of air such as force, vacuum, dryness, coldness, lightness, wind and dehydration. It is active in bodily movements: contraction and relaxation of muscles, breathing and the internal transportation and flow of body materials such as blood, lymph, sweat, urine, nutrients and other fluids.

Five types of Vata: The humor Vata is divided into five types called panchavayus. They are *prana*, *apana*, *vyana*, *udana* and *samana*.

Prana vayu functions mainly in the head, neck and chest region and it acts from the atmosphere to the inside of the body. It carries out the functions of the sensory organs in the head and

acts as a receptor of all external stimuli.

Udana vayu, also located in the head, neck and chest, acts opposite to *prana vayu*. Its direction is upward and outward, enabling the body to vomit, spit and throw off substances such as carbon dioxide and water during expiration.

Vyana vayu functions at the chest and the heart region. It acts like a pacemaker, controlling the activity of the heart and initiates actions and movements everywhere in the body. It is responsible for the circulation of substances in the body to activate muscular movements and mental activities.

Samana vayu is present in

the area of the abdomen. Its main function is to ignite the digestive fire and activate the process of digestion by creating peristalsis in intestinal movements. It also helps in the separation and absorption of digested food and carries excretory wastes to the large intestine.

Apana vayu is located in the pelvic region. Its functions are seen in the excretory organs for defecation, in the kidneys and urinary systems and in the area of reproductive organs. It activates and mobilizes sperm, enables performance of sexual activities, ovulation and menstruation.

So, once *Vata* gets disturbed it will affect the whole body seriously.

“ Depending on the nature and stage of the disease, treatment for rheumatoid arthritis may be carried out in consecutive phases. It will be more difficult to treat patients with Vata constitution compared to those with Pitta or Kapha constitution. ”



vamana (medicated emesis), *vi-rechana* (medicated purgation) and two kinds of *vasti* (therapeutic enema), *nirooha vasti* (enema with herbal decoctions) and *sneha vasti* (enema with herbal oils).

Paschat karma

Once the body has passed through the *panchakarma*, it would take some time for it to return to normal. This also is a slow process. One of the main aspects of paschat karma is a proper and carefully decided diet.

Depending on the nature and stage of the disease, treatment for rheumatoid arthritis may be carried out in consecutive phases. It will be more difficult to treat patients with *Vata* constitution compared to those with *Pitta* or *Kapha* constitution.

The first phase of the treatment will comprise *Amapachanam* (detoxification) with medicines having *deepana* (stomachic) and *pachana* (digestant) properties, along with local *sweda kriyas* (sudation therapy). This will help correct digestion and metabolism. Local *sweda kriyas* will be applied

on joints for reducing pain and inflammation.

The second phase will begin when the digestive system becomes normal. In this stage, the patient will be given anti-inflammatory medicines and he will undergo *sodhana chikitsa* (purification therapy). This will eliminate the toxic antigen-antibody complex. In due course, the treatment may be switched to *samana chikitsa* or pacification therapy and external therapies like *dravaswedam* (*dhara*), *pindaswedam* (*kizhi*) and *upanaham* (poultice).

Snehana (oleation therapy - internal or external administration of oil, ghee, etc) combined with *sweda kriyas* will help relieve the patient of pain, swelling and stiffness.

In phase three, *raktha prasadm* or immune modulator and *swedana* and *Vata samana* (*Vata* Pacifying) medicines will be given. At this stage, concentration will be on the prevention of the recurrence of the disease. It will be a two-pronged approach. One is oral intake of medicines that helps develop immunity and two, reju-

venation therapies like *shashtika pindaswedam* (*navarakizhi*) and *kayasekam* (pouring luke warm medicated oil onto the body) followed by simultaneous soft massage.

After this, the patient becomes symptom-free and he can lead a normal life, provided he follows certain rules regarding lifestyle and diet. They include:

- Change to vegetarian food. (If not possible, limit non-vegetarian items to a maximum of 25 per cent)
- Avoid food which causes indigestion
- Always drink lukewarm water
- Do not sleep during daytime
- Do not miss sleep in the night for any reason
- Keep warm always
- Have bath using warm water only
- Take immunity-enhancing drugs during season change.

It is very important that the patient seeks the advice of the physician at regular intervals so that the disease is managed well and the patient leads a normal life.



Welcome to the largest event in the heartland of authentic Ayurveda

Dear friend of Ayurveda,

Greetings from Global Ayurveda Festival, Kerala!

We are glad to announce the second edition of Global Ayurveda Festival Kerala 2014 (GAF) which will be held at Kochi, the Queen of Arabian Sea, during 20-24 February 2014. The GAF is the biennial Ayurveda fest organized by the Centre for Innovation in Science & Social Action (CISSA), jointly with the Government of Kerala and the Ayurveda Fraternity of Kerala.

GAF 2012 was an event of high impact in the history of contemporary Ayurveda due to the overwhelming response and support it received from the Ayurveda community. Seminars, Conferences, Workshops, Debates, Exhibition, Medical Camps, Job Fair, Business Meet, Festivals...the bouquet of GAF had all the essential fragrant components sufficient enough to be a breath of fresh air in an otherwise unexciting scenario and served as a catalyst to galvanize the Ayurvedic sector to aspire, plan and achieve greater heights. It was a fitting tribute to the legacy of Ayurveda that is both puraanam(ancient) and yet punarnavam (contemporarily updated). We thank all of you for the overwhelming support to GAF.

Through GAF '14, we intend to raise our bar in putting together a one of its kind event that is relevant for all stakeholders of Ayurveda, viz. academicians, students, healthcare professionals, researchers, manufacturers, raw drug suppliers, representatives of professional bodies, NGOs, regulatory authorities and civil society members from across the world. This mega interactive festival will surely enable the participants in building up networks and facilitate productive collaborations apart from updating with the latest in the field of Ayurveda.

Let us come together once again for GAF 2014.

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The seminar includes keynote address, plenary lectures, oral and poster presentations. Papers can be submitted for oral/poster presentation on areas mentioned under the major themes to be covered in the seminar. Oral presentations of papers are limited to 10 minutes including discussion.

Last date for submission of Abstracts
31st December 2013

Communication of acceptance of papers
10th January 2014

Last date for submission of Full paper
31st January 2014

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Eat right, empower yourself

'One can eat to live or live to eat, and the choice makes the difference. Eating the right food is of high importance, and the amount and quality of food eaten decides your health. Actually, you are what you digest'.





Some simple remedies

Before a meal, chew on some fresh ginger slices with a pinch of salt. This will help stimulate the digestive fire. Mix two or three spoons of lime, ginger juice, and honey in a glass of warm water, have it after your lunch/heavy meal. Mix half tea spoon of lemon juice and half tea spoon of ginger juice and a pinch of salt in a cup of water and consume it thrice daily. Add about two teaspoons of coriander juice to a glass of buttermilk. Drinking this will help improve digestion.

Drink a glass of clean warm water frequently in a day, say once in 2 hours.

This helps detox and improve digestive fire as well.

Drink a glass of buttermilk with some curry leaves, ginger and a pinch of salt daily.

Negatives:

Old wisdom

The ancient science of life, Ayurveda, points out four food habits which are negative to health.

1. Intake of large quantity of food before the digestion of previous meals (adhyashanam).
2. Intake of large quantity of food at a time (athi-ashanam).
3. Irregular Intake of large or small quantity of food (visamashanam).
4. Intake of unwholesome and wholesome food together (samashanam).

Modern habits

Many of our food habits today disturb proper digestion. Some of them are:

- Having fried foods, sweets and other heavy foods every day
- Eating very quickly
- Eating untimely/eating at late night
- Mixing too many foods in one meal/Incompatible foods
- Too much spices in food
- Consuming too much tea, coffee and alcohol
- Regular intake of frozen foods/ processed foods
- Smoking and excessive use of alcohol
- Lack of good sleep
- Emotional disturbances like stress and anxiety

These above said habits can cause chronic digestive problems. Many of the drugs we take also can cause indigestion (E.g. antibiotics, painkillers and steroids).

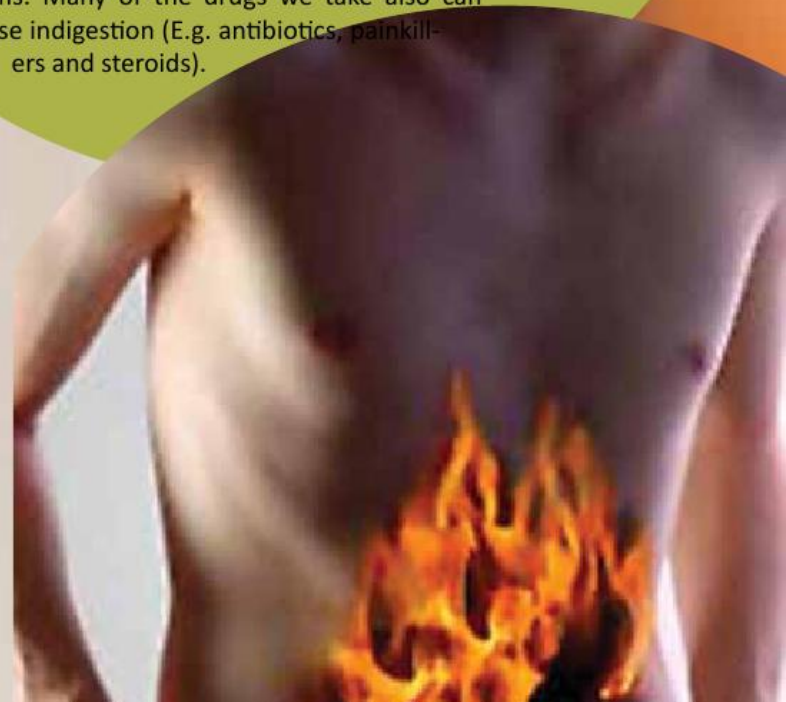
Avoid these

Curds: Avoid during night. Should not be boiled

Edible oils: Re-usage, especially for frying purposes should be avoided.

Ghee: On digestive problems, should be taken in small quantities only.

Milk: Avoid taking milk with sour substances



Food was considered sacred in all ancient cultures. Food nurtures our complete being - body, soul and the mind. 'Let your food be your medicine; let your medicine be your food,' said Hippocrates, the father of Greek medicine.

One can eat to live or live to eat, and the choice makes the difference. Eating the right food is of high importance, and the amount and quality of food eaten decides your health. Actually, you are what you digest.

Feels lethargic at office?

There may be many reasons for your low-energy feeling. Better to watch your food first. You are getting energy from not what you eat but what you digest well. The health of the digestive system is the most important determinant of your health and well-being.

Healthy digestion ensures that all the nutrients taken in are assimilated in a healthy manner into your cells. Eating balanced food is necessary to replenish healthy tissues and sustain our energy levels. As the old proverb says, 'a sound mind will be in a sound body'. As is the body, so is the mind and vice versa.

Anyone who has frequent digestive problems faces daily challenges and potential embarrassments. Unfortunately there are many, who have to schedule their activities around their bathroom breaks. Some have problems after eating and some have it even before eating.

Indigestion- symptoms

Indigestion is a common problem. Some of its symptoms are: feeling of uneasiness in the stomach, stomach ache, loss of appetite, nausea, constipation, diarrhea, vomiting, acidity, laziness, weakness and head ache.

What are the causes?

What you eat and how you eat – these two matters here. When the food is irresistibly delicious, we all have a tendency to over eat. Unfortunately, hogging all that yummy food gives one nothing but indigestion. Know your body, know the seasons, eat accordingly- says Ayurveda. Our food should include seasonal vegetables and fruits of local origin.

Bad practices

How we prepare food also matters. It is a common practice that the leftovers of the food are kept in refrigerators for the next day. Some people cook food for the whole week at a time-especially meat items- and is kept in refrigerators for daily intake.

Heating, cooling and re-heating makes the food not only indigestible, but also less nourishing. Using same oil several times for frying foods also should be avoided.

Processed and packed foods are fashion today. Such foods are riddled with high fat, sodium and carbohydrate contents. Prolonged use of chemically preserved foods can cause even cancers.

Listen to your body

While eating food, on the very first bite, your body will tell you about that food. If you don't feel lightness, calmness and not feel contentment after having a particular dish/meal, kindly understand that is not for you- says Ayurveda. Unfortunately, we are used to be busy upon something else while having food. Food should be given due respect. It should be eaten calmly, in a clean place without distractions.

As Zen monks say- 'be in the moment'

Suppose you are watching television or having too much conversations or on computer while eating. What

you really miss here is a chance to watch and understand what your body says about the food you are taking in.

Excessive sweating, mild discomforts in body-especially in stomach, headaches after food are all some signs by which your body tries to tell you to try a different dish next time. So it is important to be aware, alert while having your food.

Next time, try to understand and note which foods, beverages, and eating patterns seem to upset your digestive tract. Without a dietician's help, you may find which is apt for you.

Master your digestion

If you have serious digestion problems, your physician can suggest a dietary guideline for you. This may include medicines, avoiding certain foods, and adopting some new habits.

Some medications may flare up digestive problems. Keep a record on this. Those who have serious digestive problems can keep a journal of what they eat and drink, and what medicines and supplements they take. One can definitely see a correlation between one or more of these factors and episodes of digestive problems.

Have a balanced diet

Try to know what foods you are sensitive to and make a diet accordingly. Try to include more fiber-rich food in your diet. Regular intake of good fibrous food can prevent conditions like bloating, gas, and diarrhea.

As large meals can cause sudden bowel contractions, eat several small meals throughout the day. During occasions like parties and weddings, be conscious on what and how much you eat.

When diet is wrong medicine is of no use. When diet is correct medicine is not needed- says Ayurveda.

Ayurveda Seminar by ADMA at Kochi



Mr. Balaprasad, Joint Secretary, Department of AYUSH, inaugurating the function by lighting the lamp

A seminar on 'Business Potential of Ayurveda in Domestic and International Market' was conducted by the Ayurveda Drug Manufacturers Association (ADMA) on September 22, 2013 (Sunday) at IMA Hall, Cochin.

The one day seminar was inaugurated by Mr. Balaprasad, Joint Secretary, Department of AYUSH. In his inaugural address, he called upon the players in the Ayurveda industry to work towards adopting innovative marketing techniques to make products available all over the world, at affordable prices. He emphasized the importance of ensuring higher standards of quality in medicine manufacturing.

Hibi Eden MLA was the chief

guest in the function. The seminar was attended by representatives of the Ayurveda industry, government, regulatory officials and subject experts. The seminar had two plenary sessions, leading to presentations and discussions on topics like evolving regulations, licensing in different companies, good manufacturing practices, product validations and new business models etc. Kerala chapter of ADMA was also launched in this function.

The seminar witnessed the active participation of ADMA officials, Dr. P M Variar (Kottakkal Arya Vaidya Sala), M. Chandrakanth Bhanusali (Ayurchem Products), M r . R a n j i t

Puranik, Dr. K. Anilkumar (Kerala Ayurveda Ltd.) and Dr.S Sajikumar (Dhatri Ayurveda Hospital).

ADMA envisages that the outcome of the Seminar will help to consolidate various views on important aspects like regulation, standardization, global perspective, etc. Deliberations were focused on a better understanding of the emerging norm for AYUSH formulations within the country and export markets. Active interactions occurred between regulators and industry may benefit a two way dialogue much needed in any sector continually.

EPMA Summit and World Congress 2013 September 19th 2013- Brussels, Belgium



Mr. Thomas Vallomtharayil, CEO & President of Medizin Park Ruhr, receiving the EPMA award 2013 from Prof. Vincenzo Costigliola, President of EMA and Board of EPMA at the EPMA summit held in European Parliament on 19th September 2013, Brussels, Belgium.

The EPMA Summit was held in the EU Parliament on 19 September 2013. This was followed by the EPMA World Congress, which took place at the Representation of the State of North Rhine-Westphalia (Germany) to the European Union from 19 to 21 September 2013. The congress brought together all of the PPPM professionals and decision makers such as the representatives of the EU Parliament and EU Commission.

The European Association for Predictive, Preventive and Personalized Medicine (EPMA), is active in more than 40 countries in Europe and worldwide. A letter of support from the Organization of United Nations (UNO) placed emphasis on advances in medical research, training and care as the "key to realizing the Millennium Development Goals and to advancing public health".

Furthermore, the UNO values

EPMA efforts in contributing to developments in the medical field towards common goals of improving the healthcare and does not doubt that EPMA serves as a strong platform for medical innovation in support of the shared objectives. The Vice-Secretary General of UNO welcomes "in particular, the focus on collaboration with international organizations, which can serve to link the work of the EPMA with the efforts of the international community for global public health".

The guiding concept of EPMA is 'PPPM', the Paradigm change from late and delayed interventional to Predictive, Preventive and Personalized medicine. EPMA projects it as a leading global challenge in the 21st century. And the organization aims at facilitating effective communication among professionals - medical doctors, biotechnologists, computer scientists, healthcare providers, policy-makers, educators, and so on.

This is a new philosophy of advanced healthcare and the platform for more effective treatments tailored to the person that is considered as the "medicine of the future". This paradigm change can be achieved only by well-coordinated measures focused on solving the accumulating problems in healthcare and reducing the concomitant economical burden that societies across the globe are progressively facing.

This task requires novel and creative political regulations and formation of new guidelines to advance current healthcare systems. The overall concept in the field is conducted by EPMA – the "umbrella"-organization in over 40 countries around Europe and worldwide.

The Association has National Representatives in all 27 Country-members of the European Union and the Associated-Countries (e.g. Israel, Serbia, etc.).

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 Shalakyatanthra, also edits *Bharatiya Vaidya Samvadam*, a Malayalam quarterly on principles and practices of Ayurveda.

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

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

or sent to
Editor,
Ayurveda & Health Tourism
F M Media
Technologies Pvt Ltd,
2 - B , Relcon Retreat,
Prasanthi Nagar Road - 2,
Edapally, Kochi - 24,
Kerala, India.
Phone : +91 484 2341715

1. Dear doctor,

Recently I found a slight swelling on my right foot on the dorsal surface (near the ankle). It is thick,

strong and feels like bone while touching, and I have a very slight pain while pressing on it. Sir, what can be this? I am a vegetarian of 38 years, about 70 kilograms and 169 centimeters. Kindly help me with your advice.

RamKumar TG
Vadapalani, Chennai

Dear Mr. Ramkumar,

It is quite difficult to make out the problem from your description. It needs a direct inspection and examination to make a comment. The most probably, it can be a ganglion cyst, which is not a dangerous issue. Also take care of the way in which you place your foot while walking. Sometimes, an abnormal footing can cause gradual onset of pain. Try massaging gently with some hot oils smeared on it. Sahacharadi thylam is an option for this. If the response is not satisfactory, get consulted with your local vaidya.

2. Namaste Sir,

I am writing this letter for my wife, 32 years old. Her problem is pain in lower back. Sometimes she has severe pain. It increases during her periods. We met many doctors, took many medicines, but still the problem persists. It comes back when we stop treatments. Her height: 165 centimeters, weight: 61 kilograms. Kindly help us with your suggestions.

Ramesh TK,
Kadirur, Kannur

Dear Mr. Ramesh,

The observation that your wife's low back ache increases with her periods is significant. In Ayurvedic biology, pelvic area is the seat of Apanavayu which controls the acts of menstruation, defaecation

and urination. When Apanavayu is not functioning optimally, there can be pains and aches in and around the pelvic area including low back. There need not be any positive findings in scans or other investigations. You may give her Sukumaram Kashayam two times a day before food and 10 gms of Kallyanakagulam at bedtime continuously for 3 months. Gandhathylam may be smeared locally on the paining areas at night. Give her rest during her periods.

3. Sir,

I am 34 years old, having mixed diet, of medium body. My problem is skin related. I have itching in my joints, especially in armpits and inner thighs. My skin became so dark and scaly in those areas. The problem is severe during summer. I have used many ointments but nothing found useful, all provided temporary relief. Sir, is there any helpful medicine in Ayurveda? I am eagerly waiting for your reply.

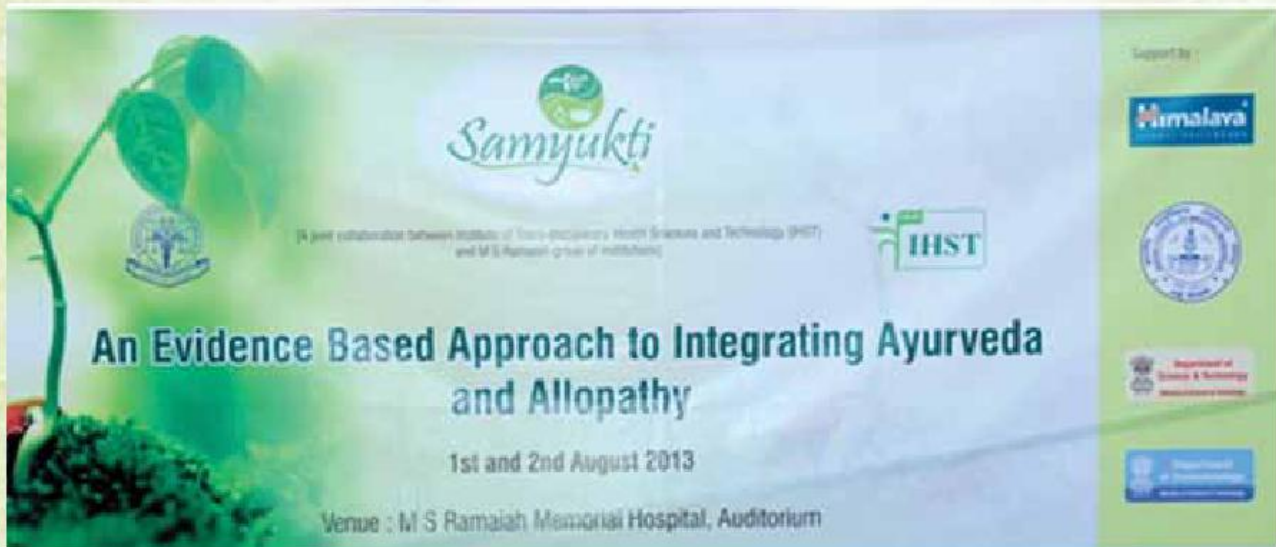
Vinayan,
Kattakkada

Dear Vinayan

The details in your letter are not sufficient. It is important to get some more information. For example, what is your job? Is there excessive sweating? Do you have any other health issues like diabetes? For how long you suffer from the present issue? All these are important. Any way, you try this prescription. Take Panchathikthakam kashayam two times a day before food, and Manibhadragulam 10 gms at bedtime. Apply Eladiganam powder locally making it a paste in hot water, leave it until dry, then clean it, and wash with warm water. Then apply Mahathikthakalepam locally. Avoid milk, milk products, and non-vegetarian foods.

Samyukti-2013

(An evidence based approach to Integrating Ayurveda & Allopathy)



The first symposium on Integrating Ayurveda and Allopathy

Ayurveda has a history of several millennia. It has a formidable wealth of knowledge, stored in classics such as Charaka samhita, Susruta samhita and Ashtanga hridaya. But it did not receive the attention it deserved in India in the last couple of centuries, for various reasons. However, of late, this traditional system has made a comeback and is getting a lot of encouragement from all sections of the society. The government and other institutions encourage scientific research in this domain. As a result, new remedies and new treatment methodologies emerge regularly. A combined management in association with modern medicine (Allopathy) is also gaining ground now.

Currently, Allopathic system is being considered as the main-

stream system of healthcare in India. With a number of multi-specialty hospitals, hundreds of well-trained doctors and therapists, India has one of the largest infrastructures in conventional medicine in the World. Therefore India is uniquely positioned to offer an Integrative Medicine model swiveled around Ayurveda that is suitably supplemented by the advances in modern science, technology and medicine. This can be achieved only through a collaborative effort between Ayurveda and Allopathic clinicians joining hands with an open mind and working in an environment of mutual trust and respect.

It is in this context that a proposal is being made by MS Ramaiah Academy of Health and Applied Sciences, a reputed center of conventional medicine in South In-

dia and the Institute of Trans-disciplinary Health Sciences and Technology (IHST), a premier center for research in Ayurveda - to conduct the first symposium on Integrating Ayurveda and Allopathy. The hosting of the event was planned under the leadership of Prof. Naresh Shetty of MSRAHAS and Dr. G. G. Gangadharan of FLRHT.

The symposium was conducted at MSR Memorial Hospital Auditorium, New BEL Road, Bangalore on 1st and 2nd August, 2013. The two day program was very rich with participation of many renowned scholars, students, doctors and other stakeholders in this field. The Symposium was attended by 220 delegates, out of which students were in 65 number and the remaining 155 were faculties.

Deep discussions occurred on the scope and strategies go-

ing forward for clinical applications and research opportunities of an Ayurveda based Integrative Medicine. Brainstorming sessions occurred during the conference, where experts enlightened all with basic principles and clinical utility of both Allopathy and Ayurveda

through their experience.

Event was inaugurated by Padmashree. Dr. Devi Prasad Shetty, Chairman Narayana Health; Dr. Jayaram (Chairman GEF -M), Dr. Darshan Shankar (managing Trustee, FLRHT) and Dr. D. V. Guruprasad (CE, GEF-Medical).

The scientific presentations were divided in to five major categories:

- The science of Integration
- Evidence based Ayurveda
- Relevance of Integrative Medicine and the need for IM in Tertiary Care Hospitals
- Novel paradigms for research in Ayurveda and Integrative Medicine
- Round table for developing collaborative research programs



Inaugural function

In his inaugural address, Dr. Devi Shetty emphasized the need for collaborative efforts between the different streams of medicine for delivering effective health care. He stressed the development of standardized channels for allopathic and Ayurvedic specialists to embrace each other in practice. Citing personal anecdotes, he gave glimpses of effectiveness of complementary alternate medicine when allopathic stream failed.

Dr. M. R. Jayaram, mentioned about importance of Indian System of Medicine and integration of the same with modern medicine. He also emphasized the need for demonstration of evidence akin to Allopathic system. He expressed his personal interest on promotion of joint research between academic and research Institutes along with industries for better outcome. "The process of integration was started in west, not in India, in a right way", said Dr. G Gangadharan, Additional Director, IHST, Bangalore, to our correspondent.

"This is the starting point where institutions of excellence of both sides are coming together, not individuals"- he added. "Now

things have changed, it is not like what we have seen before. Earlier, Allopathy was in the center, and all other systems were in periphery. So we have started the dialogue, and MS Ramaiah Institute was very keen to collaborate with us. Ayurveda is the science of India. And it is the need of the time to have a broad outlook and openness to see science as one. Both the systems have strong and weak areas, and we need to find out the complimentary areas. If we all work together, a new science can emerge, which will be useful for all"- he explained.

Mr. Madan Gopal, IAS (Principal Secretary of State for Health and Family Welfare, Govt. of Karnataka) was the chief guest and Dr.D.V.Guruprasad; IPS (Chief Executive, Gokula Education Foundation) was the guest of honour, at the valedictory function held at FLRHT auditorium.



Dr. M. R. Jayaram



Dr G Gangadharan



Valedictory function

GLOSSARY

Abhyangam: An oil massage given for 45 minutes a day for 14 days; highly effective against obesity loss of skin luster, sleeplessness and fatigue

Agni: It is the force residing within the body responsible for digestion; the transformation of one substance into another; metabolism. Agni is contained within pitha.

Āhāra rasa: The elemental form, or essence, of food

Ama : Toxic residue that is left behind as a by-product of poor digestion.

Āmāsaya : Stomach

Amla: Sour

Anna : Food

Annavaha srota: The channel that carries food; originates in the stomach;

Asana: Posture, seat or position.

Ashtānga Hṛdayam : One of the three most important books in Classical Ayurveda (the other two are the Caraka Samhita and the Sushruta Samhita). Written by Vagbhata in the 7th century AD.

Asthi : Bone

Atisāra : Diarrhea

Atyagni : High agni; when the strength of the digestive fire is too high. Also called tikshṇāgni

Balya: Herbs which increase strength and are tonifying

Bhoota : Element, "that which manifests as matter"

Caraka Samhita : Considered the greatest of all the classical texts on Ayurveda. Written by Caraka

Churṇa (choorna) : Powdered herb; usually a powdered formula of herbs

Dhātu : Tissue (structural units of human body)

Dhātu agni : Tissue agnis; there are seven, one for each of the

major tissues of the body

Dinacharya : Daily routine prescribed for maintaining health

Ghritham: Ghee based drug

Grishma: The summer season

Gulika: Pill

Hemanta: The winter season

Kapha: The force behind the structure and stability of the body; the elements are water and earth; its qualities are heavy, cold, moist, static, smooth and soft; its root is in the upper stomach (mucous)

Kashāyam: Astringent taste or decoction

Majja : One of the Seven Dhatus, bone marrow, it is unctuous and soft, main function is to oleate the body, to fill up the bone, and to nourish the sukra

Māmsa dhātu : One of the seven "dhātus" or tissues; consists of muscles, ligaments and skin. Composed mainly of earth and some water and fire.

Meda: It is the fat tissue supported by mamsa dhatu. The main function of this one of the seven bodily tissues is to support the human body and lubricate it. Meda's presence in excess can cause obesity and physical weakness.

Nasyam: Involves the application of juices and medicated oils for 7-14 days to cure headaches, paralysis, mental disorders and certain types of skin diseases.

Nidana: Cause of the disease and investigating it.

Njavarakizhi: The whole body, or a specific part, is made to perspire by the application of certain medical herbs applied for 45-90 minutes a day for 14 days. This treatment is given rheumatism, emaciation of limbs, high blood pressure, cholesterol and certain

skin diseases.

Ojas: The purest expression of metabolism; the final end product of correct digestion and assimilation of food

Panchakrama: The five cleansing (purification) methods

Pizhichil: Lukewarm herbal oils are poured all over the body continuously for 45-90 minutes a day for 7-21 days. This treatment is most effective in rheumatic diseases such as arthritis, paralysis, hemiplegia and paralysis-agitans.

Prana: It is vital energy (life-energy) which activates the body and mind. Prana is responsible for the higher cerebral functions, the motor and sensory activities.

Snehapanam: The oral intake of medicated oils for body purification.

Samanam: Pacification therapy

Sodhanam: Purification therapy

Swedanam: Use of medicated steam made with leaves root and twig of herbal plants to generate sweat to detoxify the body.

Svasthavrittam: Healthy man's regime

Tridosha: Three basic principles connecting the mind and body and biological humour.

Vamanam: Decoction, honey and other medicines are given in early morning to generate vomiting. After having 5 to 6 times of emesis, the patient is given herbal bath and specially made herbal diet is allowed to take rest for minimum 3 days.

Virechanam: Herbal decoction and herbal powders are given in early morning to evacuate stomach

Virudhaaharam: Habit of taking incompatible food



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