

# Ayurveda

## & HEALTH TOURISM

### Liver Power

Hepato-protective plants help fight liver diseases

### Domestic Clinic

Use kitchen herbs for specific healthcare needs

### Babymoon

Tryst with Ayurveda  
A new brand in Health Tourism

### Ashtanga Yoga

Harmonising mind, body, soul



Lalgarh Grand Hotel, Maruti Pradesh  
7-10th December 2012

### Ayurveda Sports Medicine

Success story in management and rehabilitation of sports injuries







## THAILAND BECKONS MEDICAL TOURISTS

**T**hailand has always been one of the world's best tourism destinations due to diverse attractions, such as scenic beauty, delicious food, and above all, the Thai hospitality. The country is today acclaimed as an international destination for medical and wellness treatments thanks to a number of state-of-the-art hospitals with internationally-accredited medical facilities and advanced technologies, and a wide range of medical tourism products, including wellness spas, medical spas, integrated medicine and anti-ageing products, herbal medicines and therapy, and excellent service and affordability.

Suraphon Svetasreni, Governor of the Tourism Authority of Thailand, says that 34 Thai hospitals and hospital programs have received Joint Commission International Accreditation, which is the highest number of any Asian country. In the wellness spa sector, Thailand is recognised by various international agencies as the Spa Capital of Asia.

In the last decade, the number of international fly-in patients in Thailand's hospitals has seen a steady increase. According to the Department of Health Service Support in Thailand, 2.24 million foreign visitors came to Thailand for medical tourism purposes in 2011. This influx of international patients generated 97.8 billion Baht (3.18 billion USD) in in-

come. In 2012, the number of medical tourism visitors is expected to rise to 2.53 million.

Medical tourists and international patients are drawn to Thailand due to its low cost yet high quality of medical treatments and elective procedures, such as cosmetic and plastic surgery, Lasik and dental treatment, dermatology, beauty and hairstyle saloons, along with state-of-the-art medical facilities, no waiting time and experienced and internationally trained physicians.

Thailand now boasts of nearly 1,000 public hospitals and over 316 private hospitals. Many of the private facilities are focused on accommodating international patients. Bumrungrad Hospital, for instance, treats over 400,000 international patients annually. Many hospitals provide stay facilities similar to five-star hotels. Stepping into the lobby of hospitals such as Samitivej Sukhumvit,

Bumrungrad and Bangkok Hospital Bangkok, you can enjoy the tunes of a man playing the grand piano while waiting for your appointment. Bangkok Hospital, with 13 branches is one of the largest hospital chain in the country. Bangkok is the flagship hospital, renowned for its cardiac and oncology departments.

Bumrungrad Hospital is the largest private hospital in South East Asia, providing over 550 beds and 30 specialist centres. It focuses on

medical tourism, accommodating over 400,000 international patients per year, about 40 per cent of its total body of patients. In total, visitors from 190 countries have come to Bumrungrad for treatment.

Yanhee Hospital is a one-stop centre for health and beauty. It prides itself to be the leader of plastic and cosmetic surgery procedures in Thailand. With a large cosmetic surgery department of about 15 plastic surgeons, Yanhee performs tens of thousands of plastic surgery procedures per year. Boasting one of the biggest dental centers in Thailand and a popular Laser Eye Surgery centre, Yanhee Hospital is said to be the most competitive prices for plastic surgery in Thailand, and has served patients from over 140 nationalities.

Phuket International Hospital is one of Southern Thailand's largest medical facilities, with plastic surgery, Lasik and dental services. Most international Thai hospitals have a large body of international interpreters. They co-ordinate international patients' stay all the way from the initial inquiry to the follow-up check, and continue to communicate with the patient back home to monitor the healing process.

Thai hospitals also provide specialised assistance for every need of international patients. Most international Thai hospitals provide a range of shops within the premises.



## **A Hub of Healthy Tourism A World of Thai Wellness**



### *Miracle Year*

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## Integrative Bonding

**B**alance. Heal. Transform. That's the Ayurvedic mantra. Create balance and healing in our lives and in our community. Ayurveda imparts practical approaches to mind-body healing that can be easily incorporated on a daily basis. A deep immersion in Ayurveda will unfold a timeless philosophy of living in harmony and moving from constriction to expansion. Determine mind-body constitutions, develop daily Ayurvedic routines, understand Ayurvedic herbs and nutrition, awaken the body's inner pharmacy, create emotional freedom, and you are on the path to experience higher states of consciousness.

Maharishi Mahesh Yogi once asked Deepak Chopra, the endocrinologist who was later to become the New Age guru and prophet of alternative healing: "Do you know Ayurveda? It is a simple way of approaching medicine. Everything around us is change, but it all takes place against a background that is unchanging. Against everything in the relative world is a background of the absolute. Ayurveda says that behind mortality is the aspect of immortality. The goal of Ayurveda is to restore this multiplicity to the absolute, to unity. Consciousness is our link back to the unchanging, because our consciousness rises from the absolute in the same way the plants, rocks and all physical things arise. The raw material for everything in the universe is consciousness."

This principle of integration, the quintessential ability to fuse all aspects of oneself into a harmonious whole, mind-body unity, synergy between the spiritual and material, can be quite a turnaround for anyone. And Deepak Chopra found his true vocation - to become the most celebrated herald of Ayurveda in the West. More than a mere system of treating illness, Ayurveda is a science of life. It offers a body of wisdom designed to help people stay vital while realising their full human potential. Providing guidelines on ideal daily and seasonal routines, diet, behaviour and the proper use of our senses, Ayurveda reminds us that health is the balanced and dynamic integration between our environment, body, mind, and spirit.

This issue of Ayurveda and Health Tourism, specially dedicated to the Fifth World Ayurveda Congress and Arogya Expo, being held in Bhopal, Madhya Pradesh, focuses on this core theme of an integrative approach to healthcare. Jointly organised by the Government of Madhya Pradesh and the World Ayurveda Foundation, an initiative of Vijnana Bharati, the WAC's focal theme is 'Enriching Public Health through Ayurveda'. The highlight of the Arogya Expo is traditional rural and tribal healthcare practices. Our cover story, on various hepato-protective plants that are effective remedies for liver disorders, has thus a pan-Indian appeal in this context.

And then, we unveil the heartwarming romance of a new brand of Health Tourism: Baby-mooning. Fulfil all your heart's yearnings for bonding in a harmonious destination!







# Kitchen: A Domestic Clinic

Kitchen can become your domestic clinic. Use your kitchen and its resources to create herbal remedies for specific healthcare needs of your family

**K**itchen Pharmacy is gaining wide popularity in our stress-filled life today. The focus is on the role played by nutrition in the maintenance of good health. Ayurveda considers food as the best medicine. This life science provides specific dietary guidelines for diseases like diabetes mellitus based on the individual's constitution and doshic imbalance. Based on certain elements of classical Ayurvedic dietary formulations and some common recipes, we can come up with a diet pattern best suited for contemporary lifestyle.

The pharmacology of Ayurveda is a vast science that includes thousands of medicines, many of them herbal preparations. In addition to these herbal cures, remedies such as the use of the healing properties of gems, metals and colours are recommended. Classic Ayurvedic texts state that all the substances found in nature have medicinal

value when used in a proper manner. The purpose of these remedies is not to suppress the effects of illness as is often the case in western medicine, but rather to bring the out-of-balance factors in the body into harmony once more, thereby eliminating the cause of the disease. The purpose of Ayurvedic remedies is to eradicate the disease itself, not just the symptoms of illness.

Ayurveda is a very practical science and the advice that follows, suggesting simple treatments for minor ailments and utilising herbs commonly found in the kitchen, is straightforward and effective. At least 80 per cent of all diseases are self-limiting, that is, if nothing is done to alter the disease process, the body's own mechanism will eventually restore the nervous system to a state of health. Here, specific methods are indicated to support the body in its natural process of balancing the internal and external environments, thus promoting healing.

The Kitchen can become your domestic clinic. You can use your kitchen and its resources to create herbal remedies that would heal your family. The following are commonly available substances that are used at home.

**Asafoetida:** This aromatic substance, which is a gum extraction from a tree, is a stimulant. It also relieves spasm. It is a good expectorant, digestive, antacid and natural laxative. A pinch of asafoetida cooked with lentils helps digestion. It enkindles jataragni, removes toxins and relieves pain. It also relieves gas in the large intestine. If there is pain in the ear, a little asafoetida wrapped in cotton may be placed in the ear for relief. Recent studies have shown that asafoetida oil has antibiotic properties and





inhibits growth of microbes.

**Aniseed (*Pimpinella anisum*)** is favoured in medicine for its properties to relieve flatulence and to remove catarrhal matter and phlegm from the bronchial tube. These properties are due to the presence of its essential oil. The seed induces perspiration and increases urine flow. The leaves of the plant are useful in relieving gas and strengthening the stomach.

Aniseed is mostly used as a flavouring agent for curries, sweet, cakes, cookies and biscuits. Aniseed oil is used in medicine as an aromatic carminative to relieve flatulence. It is a popular flavouring agent for dental preparations and mouthwashes.

**Baking Soda:** When cooked with black beans or green gram baking soda makes them lighter and facilitates the cooking process. It is also an antacid. A pinchful with one cup of warm water and the juice of one-half lemon relieves acidity, gas and indigestion. Half a cup of baking soda in the bath helps circulation and makes the skin soft. Baking soda relieves skin infections, hives and rash and maintains the health and hygiene of the skin.

**Caraway (*Carum curvi*)** is a biennial aromatic plant. It has usually a fleshy root which tastes somewhat like carrots and is yellowish on the outside and whitish on the inside. Caraway seeds, leaves and roots are considered useful in activating the glands besides increasing the action of kidneys. The seed is considered as an excellent house cleaner for the body. The seeds, whole or ground, help in the assimilation

of starchy food such as pastries, breads, biscuits and certain vegetables such as cabbage, cucumber and onion which tend to produce flatulence. Caraway oil is used in medicine to relieve flatulence. It is also used to correct the nauseating and gripping effects of some medicines. The long tender roots are sometimes boiled as vegetables and the leaves are sometimes used in salads, cream soups, and dishes of cabbage, cauliflower and potato.

**Cardamom (*Elettaria cardamomum*):** The aroma and therapeutic properties of cardamom are due to its volatile oil. Tinctures of cardamom are also made. They are used chiefly for strengthening the stomach. Cardamom is used for flavouring curries, cakes, coffee, meat etc. Cardamom is slightly astringent, sweet and a little pungent. It should be used only in small quantities sprinkled in tea or on vegetables. It also relieves gas. It is a pain reliever and it freshens the breath.

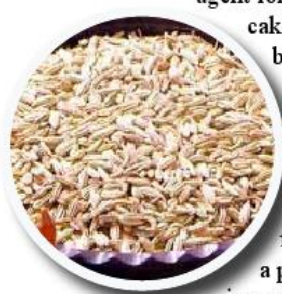
**Chillies:** Capsicum is the dried ripe fruit of genus capsicum. Chillies are pungent and hot. Taken in moderation, they are useful as a decongestant and digestive. They strengthen the blood-cot dissolving system, open up sinuses and air passages, break up mucus in the lungs, act as an expectorant or decongestant and help prevent bronchitis. Capsicum is also a potent painkiller, alleviating headaches when inhaled. It also has antibacterial and antioxidant activity. Putting hot chilli sauce on food speeds up metabolism, burning off calories. Raw green chillies are used in the preparation of curries and pickles and they impart flavour. They are also used in vegetable salads.

**Castor oil:** This is a laxative that is safe

enough to use even in treating small babies. To treat an infant, the mother should dip her little finger into the oil and let the baby suck on it. For chronic constipation, one tablespoon of castor oil should be taken with a cup of ginger tea. This tonic will neutralise toxins and relieve gas and constipation. Castor oil is also anti-rheumatic because it is a natural pain reliever and laxative. The castor root is used in treating many vata disorders such as arthritis, sciatica, chronic backache and muscle spasms. It is also effective in the treatment of gout.

**Cinnamon (*Cinnamomum Zeylanicum*)** is aromatic and is a stimulant with antiseptic and refreshing properties. The taste is slightly pungent and astringent. It is a good detoxifying herb. It creates freshness and strengthens and energises the tissues. Cinnamon also acts as a pain reliever. It relieves vata and kapha disorders and can also be used in pitta ailments, if taken in small quantities. Cinnamon enkindles agni, promotes digestion and has a natural cleansing action. It stimulates sweating. It is good for the relief of colds, congestion and cough. Cinnamon, cardamom, ginger and clove are used together to relieve cough and congestion and to promote digestion. It controls sugar in diabetes and prevents stomach ulcers, wards off urinary tract infection, fights tooth decay and gum diseases. Cinnamon improves complexion and memory.

**Clove (*Syzgium Aromaticum*)** is an aromatic herbal substance. It is hot, pungent, oily and sharp. Therefore it aggravates pitta. Clove will help control vata and kapha. Clove is a natural pain reliever. Oil of clove is used to relieve toothache. For this treatment, a





small piece of cotton is dipped in to the oil and inserted in to the cavity of the tooth. Clove alleviates coughs, congestion, colds and sinus problems. A few

drops of clove oil may be added to boiling water and the fumes may then be inhaled as a decongestant. This will relieve nasal ob-

struction and congestion. Clove oil is stimulant, carminative, antiseptic, anti-spasmodic and expectorant. It also stimulates sluggish circulation and thereby promotes digestion and metabolism. Clove oil contains ingredients that help stabilise blood circulation and regulate body temperature. Clove is used as a table spice and is mixed with chillies, cinnamon, turmeric and other spices in the preparation of curry powder.

**Coriander:** There are two forms of coriander. One is the fresh greens of the plant. These are called cilantro. The other is the dry seed. This is an aromatic and stimulating substance that aids digestion. It also has a cooling property. Coriander is a natural diuretic and it may be taken when one feels a

burning sensation while passing urine. For this treatment, prepare a tea from the seeds and pour hot water

over a strainer in the water to make an infusion. This tea makes the urine more alkaline. It is also useful for gas, indigestion, nausea and vomiting. Fresh coriander pulp may be applied to the skin to relieve burning sensation. It also helps to purify the blood. The entire coriander plant, when young, is used for preparing chutneys and sauces. The fresh leaves are used for flavouring curries and soups. Coriander seeds are carminative, aromatic, anti-spasmodic and stimulant. They reduce feverishness and promote a feeling of coolness.

The leaves of coriander strengthen the stomach. They relieve flatulence, increase secretion and discharge of urine and reduce fever.

**Cumin seeds** are extensively used in mixed spices and for flavouring curries, soups, sausages, breads and cakes. It is a stimulant. It increases the secretion and discharge of urine and relieves flatulence. It also strengthens the stomach and arrests bleeding. It helps to contract the uterus so

that the impurities can be expelled after delivery by using cumin seeds

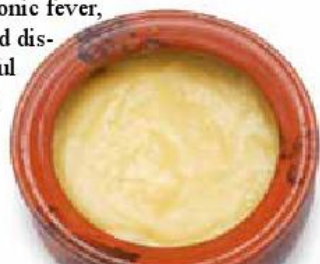
in medicinal form. In medicine, cumin oil is used as a carminative. It also aids the secretion of digestive juices. Roasted cumin powder is effectively used in intestinal disorders such as diarrhoea or dysentery. For such ailments a pinch of cumin powder is taken with freshly prepared buttermilk. Cumin seed also relieves pain and cramps in the abdomen.

**Fenugreek (*Trigonella foenum graecum*):** The seeds of the plant are the best cleansers within the body, highly mucus solvent and soothing agent. They have antibiotic power and they help control blood sugar in diabetes. The seeds are also anti-diarrhoeal, anti-ulcer and anti-cancer food. They tend to lower blood pressure and help prevent intestinal gas. The seeds can be used to remove dandruff by using as a paste applied over the head.

**Garlic (*Allium sativum*):** Garlic has been held in high esteem for its health-building qualities for centuries all over the world. It is a proven broad-spectrum antibiotic that combats bacteria, intestinal parasites and viruses. Garlic lowers blood pressure and blood cholesterol, discourages dangerous blood clotting and helps prevent cancer and heart attack. It acts

as a decongestant, expectorant, antispasmodic and anti-inflammatory agent. It boosts immune system, relieves gas and possesses anti-diarrhoeal, oestrogenic and diuretic properties. Garlic is used for centuries in the preparation of curries, chutneys, pickles, vegetables, gravies and tomato ketchup. Garlic relieves aggravated vata and alleviates gas. It is good for digestion and absorption and is also a good rejuvenating herb. Since it has a warming effect, it is helpful during rainy season and winter. It also relieves pain in the joints. This herb is anti-rheumatic and may be used for dry cough or congestion. It is very effective for sinus headaches and pain or tingling in the ears. For ear problems pour three to four drops of garlic oil in the ear. If the ear is filled with this oil at night and sealed with cotton, by morning the pain will have disappeared. Garlic also relieves toothache. Some people say that garlic is rajas and should not be taken by spiritual practitioners. Garlic stimulates sexual energy and is therefore not recommended for those who practise celibacy. Fresh garlic may be used for cooking. It makes the food more palatable and easier to absorb and it enkindles agni.

**Ghee** is a product made from unsalted butter. It is an excellent appetiser, enkindling agni and it enhances flavour of foods. It helps digestion as it stimulates the secretion of digestive juices. It also helps to enhance intelligence, understanding, memory and ojus. It relieves constipation, if taken with warm milk. When used with various herbs, ghee carries the medicinal properties to the tissues. Ghee relieves chronic fever, anaemia and blood disorders and is useful for detoxification. It does not in-





crease cholesterol and it has anti-vata, anti-pitta and anti-kapha properties. Ghee promotes the healing of wounds and alleviates peptic ulcer and colitis. Generally it is good for the eyes, skin and nose.

**Ginger** has been used in India from Vedic period and is called maha aushadhi, meaning the great medicine. It is used to treat a variety of diseases like nausea, vomiting, headache, chest congestion, cholera, cold, diarrhoea, stomach ache, rheumatism and nervous diseases. British herbal compendium indicates ginger for atonic dyspepsia, colic prophylaxis, travel sickness and vomiting during pregnancy. It is also used for anorexia, bronchitis and rheumatic complaints. Ginger ranks high in antioxidant and anti-cancer activity. This herb is used fresh and dried. Both forms of the herb are aromatic and pungent. Ginger is a stimulant and carminative. Fresh ginger contains more water and is milder, the powdered form is

stronger and has more penetrating action.

Dry ginger be-

ing highly concentrated and strong is good for kapha prominent people. Ginger causes sweating, enkindles agni, neutralises toxins and helps digestion, absorption and assimilation of food. Ginger alleviates inflammation of the throat, the common cold, congestion and sinus problems. Grated fresh ginger with a little garlic can be eaten to counteract low agni. This will increase the capacity of agni and improve appetite. A pinch of salt added to one half teaspoonful of grated fresh ginger can act as an excellent appetiser. Ginger is the best domestic remedy for kapha problems such as cough, running nose, congestion and throat congestion. To alleviate headaches, prepare a paste of one-half spoonful of ginger powder mixed with water, heat it and apply to the forehead. This paste will

create a slight burning sensation but will not burn the skin and it will relieve headache. Ginger will aid in cleansing the intestines and will promote healthy bowel movements. For painful joints and muscles, apply ginger externally. It helps the circulation and relieves pain. For body aches a ginger bath is recommended. As the taste of ginger is not very good, it is mostly not used in cooked vegetables. It is a common constituent of curry powders.

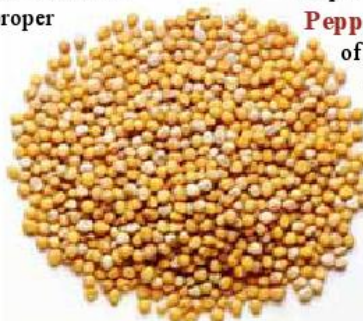
**Mustard (Brassica Juncea)** is a well-known oil seed. Mustard seed is antibacterial and decongestant. It revs up metabolism, burning off extra calories. Mustard is used all over the world as an appetiser, a flavouring agent and a food preservative. The whole mustard seed is used in pickles and chutneys. The oil extracted from the seeds is used in north India as hair oil, oil for frying and other cooking purposes. It is also used in pickles and salads. In some regions, the leaves are used as vegetable. Mustard seed is used as a domestic spice. Mustard acts as an analgesic and it reduces muscular pain. It is carminative and also relieves congestion. Mustard powder mixed with water may be used as poultice. The paste should be applied to a cloth and the cloth placed next to the skin for the relief of pain in the joints or chest. Mustard may be used as a fomentation to relieve muscle spasm. Tie the mustard seeds in a small cloth and place the cloth in hot water, then immerse the hands and feet in the water for relief of joint pain or muscle soreness. Mustard seeds mixed with water relax muscles. Mustard may be used in cooking and frying. Heat sesame oil in a pan, when the oil is hot fry approximately two pinches of mustard seed with onion, garlic and vegetables. The vegetables then become very light and easy to digest. Mustard may be used for digestion, distension of abdomen and discomfort caused by improper digestion.

**Onion (Allium Cepa)** is a strong irritant and is pungent



and aromatic. It is one of the most important vegetables and a condiment crop grown all over India. Onion is a stimulant, diuretic, expectorant and rubefacient. Onion should be taken with meals, preferably raw, as fried or cooked onions are comparatively difficult to digest. Onion is exceptionally full of numerous anti-cancer compounds and a strong antioxidant. It has been specifically linked to inhibit human stomach cancer. It thins the blood, lowers cholesterol, raises good-type HDL cholesterol, wards off blood clots and fights asthma, chronic bronchitis, diabetes, atherosclerosis and infections. The leaves of the plant are diuretic, tonic carminative, digestive, expectorant antispasmodic, mild laxative and aphrodisiac. Onion can be used in innumerable ways. The immature and mature bulbs are eaten raw or they may be cooked and eaten as vegetable. It can be fried. When onion is applied as poultice to a skin boil, the boil will burst. High fever and resultant convulsions may be relieved by applying a grated raw onion wrapped in a piece of cloth to either the forehead or abdomen. Onion stimulates the senses, so if one feels faint or dizzy, an onion broken into pieces and inhaled will bring relief. Onion can relieve acute epileptic seizures if applied as a nasal inhalant or as eye-drops. It is a good heart tonic. Onions help reduce the heart rate. One-half cup of fresh onion juice with two teaspoons of honey taken internally relieves asthma, cough, spasms, nausea and vomiting. It also will destroy intestinal worms. A grated onion with one half teaspoonful of turmeric and one half spoonful of curry powder will relieve pain in the joints when applied as a paste to the affected area.

**Pepper (Piper Nigrum)** is one of the oldest and most popular of all spices. Black pepper is a stimulant, pungent, aromatic, digestive and nervine tonic. It is also useful in relieving flatulence. It is used in





pickles, ketchup and sauces. Pepper helps to stimulate digestive capacity. It increases the secretions of digestive juices and improves the taste of foods. It is used to alleviate constipation, dry hemorrhoids, gas and loss of appetite. This herb also may be taken with a little honey to combat worms in the large intestine. Black pepper helps to relieve swelling. As an antidote to hives, a pinch of black pepper powder with ghee is applied externally.

**Salt** is used simply to improve the taste of food. However, it also has medicinal properties. Salt contains water and is a byproduct of the sea. It aggravates pitta and kapha because it contains jala and agni of pancha bhootas (five elements). Only a small amount should be used in cooking. For hypertension cases it is advised to choose foods low in salt. The World Health Organisation recommends a daily salt intake of no more than 5gm. Many packaged and processed foods contain added salt. Salt relieves gas and distension of abdomen. It cleanses the mouth, stimulates secretions in the digestive canal and aids digestion. Salt may be used to relieve external swellings. Salt should be heated in a pan and placed in a cloth bag, it may then be applied externally. Salt is also a natural pain reliever and may be used externally as a local application. It helps to increase drainage, put a few drops of concentrated salt solution in to the nose to cleanse kapha and relieve nasal blockage.

**Tamarind (*Tamarindus Indica*)** is very popular as a condiment and a souring substance. It is an ornamental tree with longevity of 120 years. The leaves and bark of the tree as well as pulp of the fruits and seeds have medicinal values. The leaves are stimulant, cooling and anti-bilious. They also increase the secretion and discharge of urine. The bark is an astringent and a tonic and it reduces fever. The pulp of fruit is digestive, anti-flatulent, cooling, laxative and antiseptic. The seeds are astringent. The ripe fruit or tamarind pulp is used in jam and jelly industry. Excessive use of tamarind is not advisable as it may cause hyper acidity, cough and sexual weakness. The cover of the seed

is widely used for eliminating urinary stones.

**Turmeric (*Curcuma Longa*)** is a versatile natural plant. It combines the properties of a flavouring spice, a brilliant yellow dye, a natural beauty aid and an effective household remedy for several diseases. Turmeric is a drug that strengthens the stomach and promotes its action and also is a good blood purifier. It is also used externally in skin disorders. Turmeric is aromatic, stimulant and a tonic. It corrects disordered processes of nutrition and restores the normal function of the system. Turmeric is also carminative, antiseptic, anti-flatulent, blood purifier and expectorant. Turmeric is an indispensable ingredient of the curry powder. It gives a musky flavour and yellow colour to curries. Curry powder usually contains 24 per cent of turmeric powder. Turmeric is extensively used for its flavour and colour in butter, cheese, pickles and other foodstuff. It has a soothing action on respiratory ailments such as cough and asthma. It is also anti-arthritis and acts as a natural anti-bacterial. Turmeric may be added to high protein food to

assist digestion and prevent the formation of gas. It is effectively used to maintain the flora of the large intestine. To relieve inflammation of tonsils and congestion in the throat, turmeric may be used as a gargle. For this, mix two pinches of turmeric and two pinches of salt in a glass of hot water. Turmeric also has anti-inflammatory properties. For an abrasion, bruise or traumatic swelling, turmeric paste may be applied locally, and the swelling will be quickly relieved. For the treatment of diabetes, turmeric is also useful. Take turmeric after each meal to help return blood sugar level to normal.

**Curry leaves (*Murraya Koenigi*)** possess the quality of herbal tonic. They

strengthen the functions of the stomach and promote its action. They are also used as a mild laxative. The leaves may be taken mixed with other mild tasting herbs.

The juice extracted from 15gms of leaves may be taken with butter milk.

Curry leaves have been used for centuries as a natural flavouring agent in sambar, rasam and curries. Chutney can be made by mixing the leaves with coriander leaves, coconut scrapings and tomatoes. The leaves, bark and the root of the curry plant are used in indigenous medicine.

**Nutmeg:** This is aromatic and stimulating. It is used to improve the taste of teas and milk. When taken with milk it serves as a tonic for heart and brain. It is also used to alleviate sexual debility. Nutmeg also is effective in treating lack of control over urination, general weakness, diarrhoea, gas and dull aching pain in the abdomen as well as loss of



appetite and liver and spleen disorders. Nutmeg is relaxant and induces natural sleep. Thus it is helpful for insomnia. It should be taken sparingly and only by adults because of its strong action. It is very good for vata, pitta people. For people of pitta one pinchful at a time can be taken. Nutmeg may be used in smaller doses. Of course, if the ailment or disease does not subside after application of these methods, a physician should be consulted. At times symptoms that appear minor may have serious repercussions.

Prof. Dr. K. Muraleedharan Pillai is former Principal Rtd. Vaidyaratnam Ayurveda College, Ollur.



# Ayurvedic Equipment



















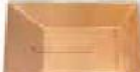





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Travel and health tourism industry all over the world is cashing in on this enticing segment of antenatal packages specially designed for the pregnant woman and her partner. The health tourism sector in Kerala has taken note of the large potential and wide scope for developing the babymoon concept under the larger canopy of Ayurvedic healthcare and hospitality industry

URMILA S. MENON

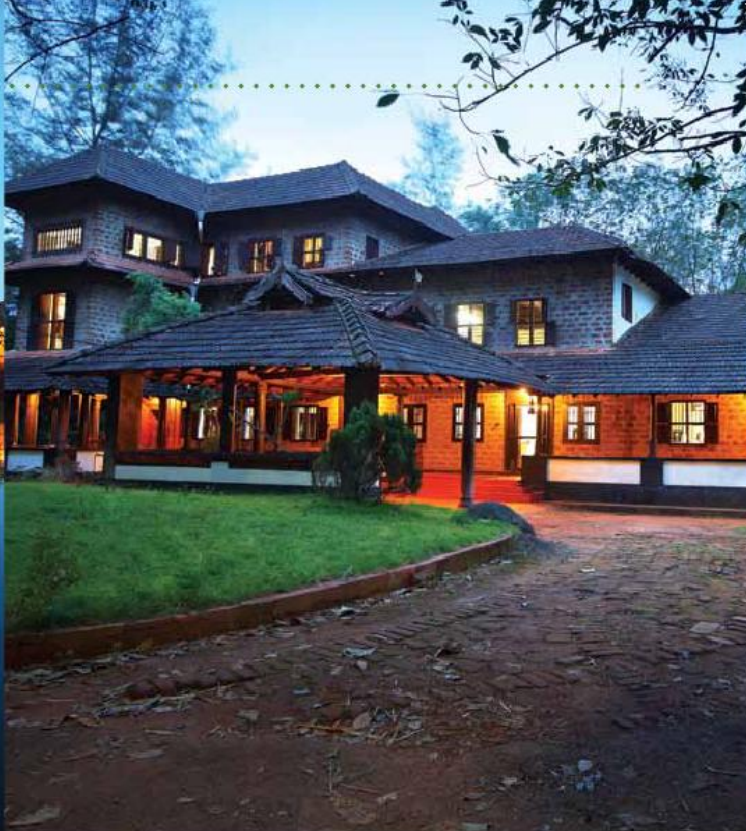
# Babymoon: Tryst with Ayurveda

**B**abymooning stands a notch high in heartwarming romance when compared to the giddy, surging, swept-off-the-feet feel of honeymooning. Babymoon has come to mean the holiday break that

the expectant couple take together before the arrival of the baby. Travel and health tourism industry all over the world is cashing in on this enticing segment of antenatal packages specially designed for the pregnant woman and her partner. It is considered a great time for bonding, the adorable couple looking at each

other in awe at the miracle of a new life and family that they are creating together. The vacation allows them to enjoy an unforgettable trip together before the many sleepless nights that usually accompany a newborn baby. Enhancing the holiday experience with some exotic therapeutic procedures, a select class of





Ayurvedic resorts and spas in Kerala are leading the way in promoting babymooning with a classical Prasuti tantra touch.

Prasuti tantra is the branch of Ayurveda that deals with obstetrics and gynaecology. Ayurveda, the holistic science of life, lays down a large body of medical principles and lifestyle advice for the mental, physical and spiritual wellbeing of the mother-to-be during the course of pregnancy and towards a smooth delivery. It also has much in store for the father-to-be in preparing him to support and assist his partner in the process of childbearing. The traditional healthcare system is very concerned about the post-natal period too for special care of the mother and child.

Charaka Samhitha, the classical text of Ayurveda, states that if a pregnant woman is taken care of as advised, she will give birth to a child who will be free from diseases, physically strong, radiant and well nourished. Ayurveda spells out many dos and don'ts during pregnancy with regard to nutrition (ahara), lifestyle (vihara) and the thought processes (vichara) of a mother-to-be. Nutrition, lifestyle and thoughts

The best time to go for a babymoon before child birth will be during the second trimester - from the fourth to sixth month.

directly affect the development of the fetus. Ayurveda specifies certain medications to be followed during the time of pregnancy. The fetus is considered as a seed and the mother as the soil for it to grow. So special attention is to be paid to the nutrition and protection of the woman to keep her healthy and clean. The pregnant woman is compared to a vessel filled with oil right up to the brim. The Ayurveda physician takes great care in each step not to spill the oil from the vessel till the childbirth.

Ashtanga Hridaya, the major Sanskrit treatise on Ayurveda, prescribes various lepanas (herbal packs) and udwarthanans (powder massages) using different herbal mixtures and oils to prevent the formation of stretch marks on the breasts and abdomen during pregnancy. Baths with medicated decoctions can also be utilised to minimise the vata imbalance which is common during the pregnancy period.

Consuming the monthly medicated

milk can be continued as per the advice of an Ayurvedic expert for the proper development of the fetus. At this time the expecting mother has to use more of milk and ghee along with the food or as a medicine. Along with these an Ayurvedic expert can give much guidance and advise to follow for a normal and natural delivery and for child care. Along with the expecting mother, her partner is also provided with certain relaxation and rejuvenation treatments.

When is the best time for Ayurvedic babymoon? The general rule is to take greater care during the first three months of pregnancy and after the completion of the seventh month. The best time to go for a babymoon before child birth will be during the second trimester - from the fourth to sixth month. This is a period by which the difficulties of morning sickness, nausea etc will be gone.

Ayurveda has many recommendations for this period of pregnancy. During this trimester it is



advised to start regular oil massages with suitable medicated sesame oils. This will prevent the tell-tale muscle cramps, water retention on the extremities and varicose veins on the lower limbs.

Rajah Ayurveda, a division of the Rajah Group, based at Chavakkad in Kerala which runs three internationally acclaimed Ayurvedic centres, offers a series of Ayurvedic treatments in the form of massages, yoga, meditation and professional advice in their Babymoon packages for the expectant mothers. Their partners also get Ayurvedic rejuvenation treatments. The packages would consist of programmes designed by the doctors after consultation, as per the individual's constitution. The general principle behind the babymoon treatment is that during the period of pregnancy, the mother-to-be needs great care and attention in terms of emotional support. The treatment regimen is augmented by modern understanding of the physio-pathological processes and the advancement of allied sciences.

A two-week prenatal Babymoon package offered by Rajah Ayurveda involves wide-spectrum treatments including *uzhichil*, *sirodhara*, *thalapothichil*, face pack, face massage, medicines for better digestion and medicine to prevent uneasiness and breathlessness as directed by the physician. The holistic bouquet includes Yoga, Reiki and meditation, well-balanced diet, advices on daily routine and dos and don'ts during pregnancy and methods to improve psychological and emotional aspects of pregnant woman, adopting the beneficial concepts of *soothikagar* or the special house for the pregnant lady, simple tips about baby care, baby massage training and relaxation massages like oil massage, head massage, face massage, foot massage etc, and rejuvenation treatments and medications for the male.

Similarly, a two-week post-natal babymoon package too is offered. The highlights include the following:

*Uzhichil*, a gentle oil massage

When is the best time for Ayurvedic babymoon? The general rule is to take greater care during the first three months of pregnancy and after the completion of the seventh month.

followed by a warm bath in medicated decoctions helps to pacify the vata and eases the muscular and nervous weakness common after childbirth. It improves blood circulation and provides relaxation.

*Podikizhi* to relieve the strain in the muscles and joints and to improve blood circulation. It helps reduce water retention.

*Navarakizhi*, relaxing and soothing for the muscles and nerves. It improves the skin tone and softness too.

*Lepanam* to relieve water retention especially over the feet, and for low back pain common after childbirth.

Face massage and face pack, specially for rejuvenating face skin.

Head massage and *thalapothichil*. Relaxing and cooling to the head, this relieves hair loss due to hormonal changes which is common after childbirth.

Foot massage is for relaxing and easing the aches over the feet. It reduces water retention by improving the blood circulation and gives good sleep.

The health tourism sector in Kerala has taken note of the large potential and wide scope for developing the babymoon concept under the larger canopy of Ayurvedic healthcare and hospitality industry. With proper travel facilities and logistical support, the south coast could attract more and more women in various stages of pregnancy accompanied by their partners for a much cherished babymoon holiday.



# Vatarakta: Parallels to Fibromyalgia



DR. G. UNNIKRISHNAN

The syndrome described in modern terminology as fibromyalgia can be considered under the Ayurvedic concept of the disease called vatarakta

**T**he Oxford Concise Medical Dictionary describes Fibromyalgia as a disorder characterised by pain in the fibrous tissue components of muscles without any inflammation. Widespread aching and stiffness are accompanied by extreme fatigue and often associated with headache, numbness and tingling, and various other symptoms. Fibromyalgia is frequently triggered by anxiety, stress, sleep deprivation, and straining or overuse of muscles; it appears to be closely related to CFS/ME/PVF.

CFS/ME/PVF is a condition, known variously as fatigue syndrome, myalgic encephalomyelitis (or encephalopathy), fatigue syndrome, characterised by extreme disabling fatigue that has lasted for at least six months, is made worse by physical or mental exertion, does not resolve with bed rest, and cannot be attributed to other disorders. The fatigue is accompanied by at least some of the following: muscle pain or weakness (fibromyalgia), poor co-ordination, joint pain, recurrent sore throat, slight fever, painful lymph nodes in the neck and armpits, depression, cognitive impairment (especially an inability to concentrate), and general malaise. The cause is unknown, but some viral conditions (especially glandular fever) are known to trigger the disease. Treatment is restricted to relieving the symptoms and helping sufferers to plan their lives with a minimum of energy expenditure. Graded physiotherapy and cognitive behavioural therapy may be helpful in some cases (Oxford Concise Medical Dictionary, p.128).

The term fibromyalgia syndrome is used to denote the condition which is not restricted to pain. Other symptoms include debilitating fatigue, sleep disturbance and joint stiff-

ness. Some patients report difficulty with swallowing, bowel and bladder abnormalities and cognitive dysfunctions. It could be linked to psychiatric conditions such as depression, anxiety and stress-related disorders. Not all people with fibromyalgia experience all associated symptoms.

Traditionally, fibromyalgia has been considered either a musculoskeletal disease or neuropsychiatric condition. Although there is as yet no cure for fibromyalgia, some treatments have been shown by controlled clinical trials to effectively reduce symptoms, including medications, behavioral interventions, patient education, and exercise. The most recent approach of a diagnosis of fibromyalgia involves pain index and a measure of key symptoms and severity. The US National Institute of Health and the American College of Rheumatology defines fibromyalgia as a 'central sensitisation syndrome' caused by neurobiological abnormalities which act to produce physiological pain and cognitive impairments as well as neuro-psychological symptomatology.

There is no universally accepted treatment or cure for fibromyalgia, and treatment typically consists of symptom management. Developments in the understanding of the pathophysiology of the disorder have led to improvements in treatment, which include prescription medication, behavioral intervention, exercise, and alternative and complementary medicine. Integrated treatment plans that incorporate medication, patient education, aerobic exercise and cognitive-behavioral therapy have been shown to be effective in alleviating pain and other fibromyalgia-related symptoms.

## Vatarakata

The syndrome described in modern terminology as fibromy-



algia can be considered under the Ayurvedic concept of the disease called Vatarakta. As we go through the prodromal symptoms (purvarupa) of Vatarakta, the following points are striking: burning sensation in various parts of the body, numbness, pricking pain, exertion, debility, feeling of looseness of certain body parts, throbbing pain, intermittent as well as splitting pain in knees, calves, thighs, waist, shoulders, hands, feet and other joints, feeling of heaviness, and tingling sensation. These symptoms appear intermittently rather than continuously (bhutva bhutva pranasanti muhuravirbhavanti ca).

This list of clinical symptoms goes hand in hand with the modern description of fibromyalgia.

## Nidana

The concept of nidana in Ayurvedic terminology can be compared to what modern medical science refers to as aetiological factors, i.e. the causative factors of a specific disease. As Ayurveda has a holistic approach, causative factors are not only sought and found in the presence of micro-organisms or a history of trauma, but include every aspect of a patient's life: diet, activities, mental state – which in turn is influenced by family- and social life, occupational satisfaction, financial situation, etc. – and also the spiritual well-being.

Predisposing factors: Sukumaratvam (an extremely comfortable, luxurious lifestyle), and acankamana sila (near total absence of physical exertion).

## Factors vitiating rakta and vata

Ahara (diet): vidahyanna, viruddhahara, and anything that is raktadusakain nature. The term vidahi defined as that which either by its inherent nature or by its heaviness impairs the digestive fire (agni) in such a way that it becomes unable to digest the ingested food. The semi-digested food stuff thus lies in the upper part of the alimentary tract (amasaya), decomposition and fermentation set in and the toxic by-products of these processes are absorbed into the system. Thereby vidaharticles also invariably lead to an increase of pitta-dosa.

The literal meaning of viruddha incompatible. The term has been defined in ayurvedic texts as the property of such things that cause a pathological increase (utklesa) of the dosas, yet do not eliminate them. The majority of processed food-items available today have to be considered as viruddha.

Raktadusaka refers to such articles that perform the action of vitiating rakta-dhatu, a tissue that, among others, includes the modern concept of blood and is formed from rasa-dhatu, whose quality in turn depends directly on the quality of the ingested food and the process of digestion by agni.

Vihara (activities): Improper sleep, being awake, and sexual practices, trauma, neglect of purificatory therapies as

prescribed in seasonal regimen, exposure to cold wind, and travelling in vehicles with the legs hanging down.

This is to be interpreted thus: sleep-deprivation as well as over-sleeping and sleeping at a time that is not meant for it – i.e. during day-light hours – all lead to an imbalance of dosas. The same is applicable to the state of being awake. Sexual practices, too, should be performed at the right time, with the right person, and in the right manner and quantity. Both excessive as well as insufficient sex may give rise to psychic disturbances, dissatisfaction and an unhealthy accumulation of emotions.

Trauma (abhighata) any sudden, forceful incidence; it is believed to be a triggering factor of the disease – provided that a dosaimbalance of varying degrees is already present.

Purificatory therapies (sodhana-kriyas) are techniques employed for the elimination of the various dosas that aggravate in the body as a natural result of the seasonal variations in climate and the latter's influence on the properties of food and water.

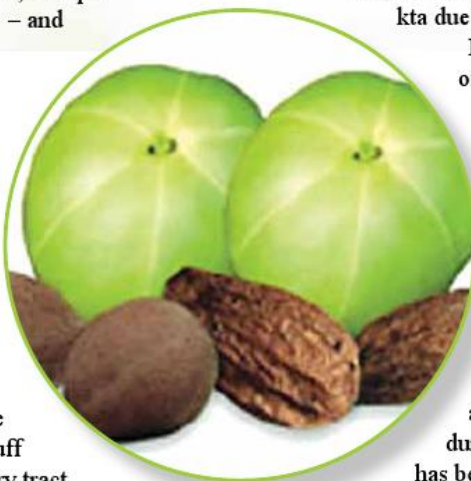
The exposure to cold wind (sitavata) or excessively cold climate is considered as another triggering factor of the symptoms in a body that is susceptible to vatarakta due to the presence of dosaimbalance.

Finally, Vagbhata mentions the role of 'travelling with the feet hanging down' as a predisposing factor for the condition. This is an important point in as much as almost all of our modern-life activities are performed in this position – sitting on a chair, the hips are flexed to about 90°, knees flexed to around the same degree, and the feet hanging at the lowest level. What in ancient times was a posture almost exclusively used during travel on animals (horses, etc.), has become the posture in which we eat, study, work, spend much of our leisure time, watch tv – and even defecate.

Charaka has provided separate lists with factors that lead to the vitiation of rakta-dhatu and to the aggravation of vata-dosa. These include rasas (tastes), specific food-articles, activities and even behavioural patterns. He states that the factors nsible for the vitiation of raktainclude:

Diet: Excessive intake of salty, sour and pungent food-items or those which have corrosive action, excessively oleaginous (snigdha) in nature, of very hot potency or which are to be considered as ajirna, i.e. not in the state of ripening (in the case of raw foods) or in the state of preparation (as with cooked items) which is required for proper digestion, absorption and assimilation of the nutrients.

Specifically mentioned substances include: Meat that is putrid, dried meat or meat of animals that inhabit water or marshy land; oil-cake, sugar-cane; raddish and green leafy vegetables; legumes (horse-gram, black-gram); exces-





sively sour items such as curd, slightly fermented rice-water (aranala), fermented liquid based on yava (a wild variety of wheat), vinegar (sukta), butter-milk (takra), alcohol (sura) and wine (asava); intake of viruddhaariteles; ingestion of food before the complete digestion of the previous meal.

**Activities:** Sleeping during day-light hours or staying up very late at night. Anger (krodha) is mentioned as the main psychic source of rakta-vitiations.

**The following are held for the aggravation of vata:**

**Diet:** Excessive intake of astringent, pungent and bitter food-items or such as are dry in nature; insufficient quantity of or total abstinence from food.

**Activities:** Suppression of such manifested urges which are not to be suppressed (e.g. urges micturition, defecation, burping, sleep, sneezing, yawning, etc.); indulgence in sexual intercourse; riding on horses, camels or other vehicles; playing in water, swimming and jumping; work-out in the heat of the day; non-adherence to the seasonal purification of the body as recommended in Ayurvedic classics; and trauma.

Charaka adds two points causing susceptibility to the progress of the aetiopathogenesis (samprapti): mistaanna and sukabhojana, which can be considered as extensions of the term sukumara.

### Samprapti

The term samprapti describes the entire process of disease-evolution from the very first contact with the aetiological factors up to the full manifestation of a disease. In Ayurvedic classics, a specific samprapti for every illness has been mentioned as the stages of the process by which the vitiated dosas spread throughout the body, its tissues, channels and organs, thereby giving rise to pathological signs and symptoms.

Vata gets aggravated and obstructed by the vitiated rakta. Vata vitiates the blood further (krtasna rakta). The normal physiological circulation of both vata and rakta are disturbed, and then there is accumulation and thus manifestation of symptoms. So it becomes clear that amatvam is the actual root of the disease. This amatvam may have its origin in the mind and/or the intestine.

### Chikitsa

Chikitsa basically means 'putting a halt to the samprapti', thus preventing any further progress in the aetiopathogenesis – at whatever stage it may be. For this a unified effort of the physician, the attendant and the patient, as well as substances with ideal properties are required. These substances (dravya) include medicinal plants as well as dietary articles and even activities of the body and mind. So it is only with the help of all these components that a holistic treatment-plan can be worked out.

**Food (Ahara):** In order to gain control over the formation and/or dissolution of the ama, it is essential to give strict dietary guidelines to the patient. The food should, above all, be taken regularly, in proper quantity and without any ingredients that precipitate the ama or increase pitta.

Meat, chilly and other pungent spices, oily and most sour articles as well as any type of pre-processed food stuff has to be avoided. An ideal diet consists of natural foods that are easily digestible and always prepared fresh, just before ingestion.

**Lifestyle (Vihara):** Exercise goes a long way in relieving the physical pain as well as mental tension associated with fibromyalgia. Yoga seems to provide the best answer. There is a number of yogasanas to select from in accordance with the main sites of complaint. Yogic postures are designed not only to stretch the physical muscles and tendons, but are also said to have the power of cleansing the so called nadis (subtle channels through which energy flows, of which we have 72,000 in our body). When performed under the right instructor, yogasanas furthermore have an extremely soothing, relaxing effect on the mind of the practitioner, which makes them an apt part of the treatment of any psychosomatic disease – as, for example, fibromyalgia.

Apart from the exercise, the entire day should be lived in a 'healthy' manner as far as the activities are concerned. The patient should get up early (since that is the time when the mind is naturally calm and undisturbed), avoid day-sleep, long travel, etc. factors or activities that cause an imbalance of dosas.

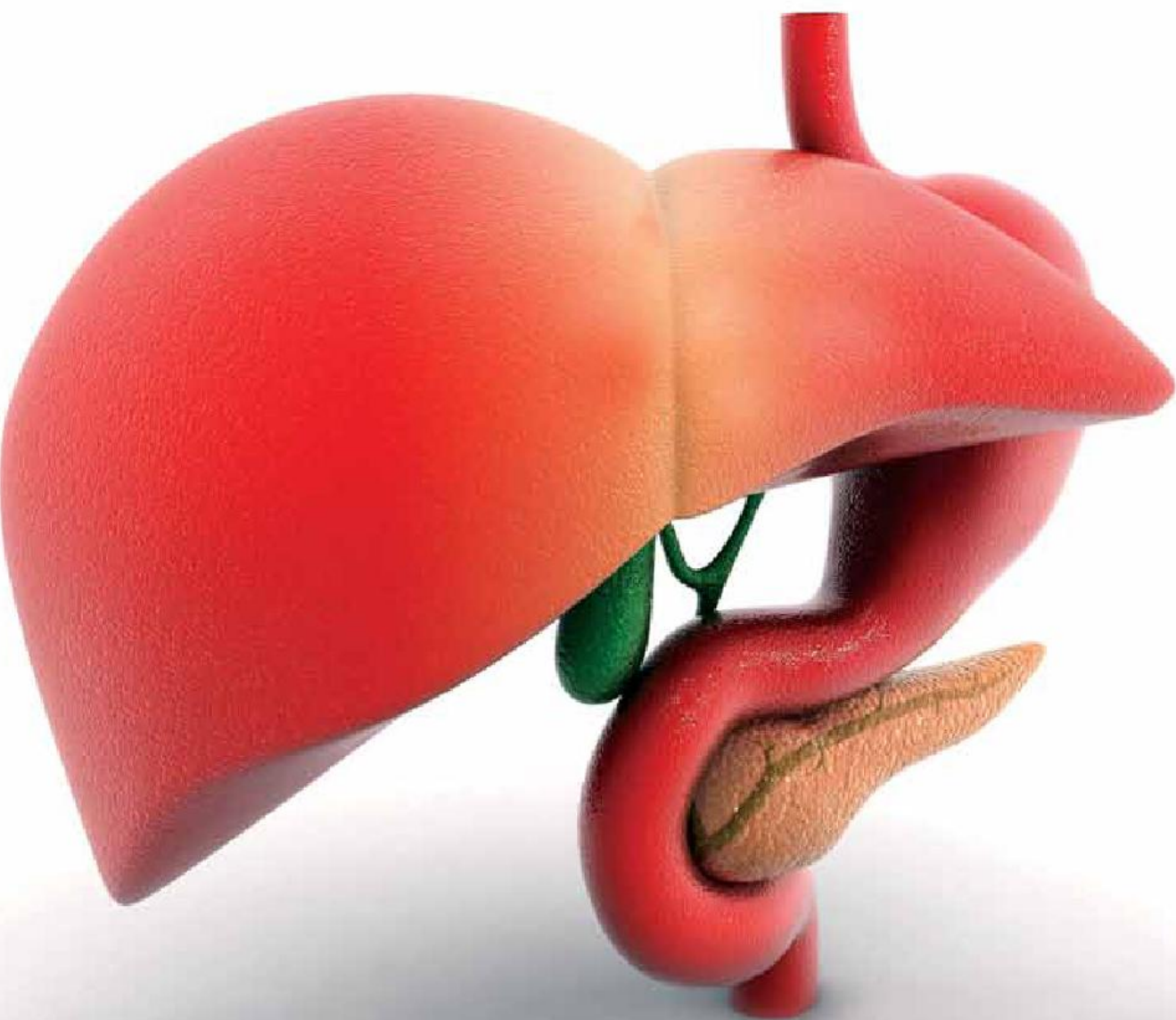
**Treatment techniques (ausadha):** For the removal of ama from any level of the body (i.e. either from kotha or any of the dhatus), the ideal formula is Saddharana Curna. It possesses qualities like dipana, pacana, grahi, bhedana, srotosodhana as well as anulomana and is therefore the drug of choice in this condition. Vyosadi Vataka to digest the ama, followed by the intake of Amrita Kasaya can be used alternatively.

In case of prabhuta-dosa-avastha, vamana is to be prescribed. For this purpose the patient should take 2-3 madanaphalas (as a whole, not only the madana-pippali) and powder it. Mix it with powdered pippali, dissolve it in a bit of warm water and drink it early in the morning. This should result in a nrdu vamana. In addition to that, certain techniques of massage are to be employed in order to remove the blocks efficiently and restore the normal circulation of vata and rakta.

In short proper medical techniques like purification of the body, purification of mind, proper food according to the body constitution, lifestyle modification can alter the imbalance of the body and mind thereby the total imbalance of the immunity can be corrected is the basic concept of Ayurveda. A saying in Ayurveda goes thus: Impurities make disease and the purification of the body and mind is the treatment.

Dr. G. Unnikrishnan, head of the department of S.N. Ayurveda College, Kollam, Kerala, is the principal investigator of Postgraduate Research Centre in Ayurveda, of Kerala Government. He has guided more than 200 postgraduate theses on various topics related to clinical, pharmacological and pharmaceutical aspects





# Liver



If your liver is healthy, no virus or foreign body in the whole world can strike your immune system, says N.K. Padmanabhan Vaidyar, the revered Ayurvedic practitioner in Cochin

**L**iver is the master organ in the body, says N.K. Padmanabhan Vaidyar, the revered Ayurvedic practitioner in Cochin who has carved a niche for himself in treatment of gastroenterological ailments and made a commercial breakthrough with Kamilari, an Ayurvedic drug for management of viral hepatitis and jaundice. "No virus or foreign body in the whole world can strike the immune system if the liver is healthy," he asserts.

The Vaidyavachaspathi traces his ancestry to Sri Lankan immigrants who became physicians to the royal household of the Maharajah of Cochin. He learnt the traditional Indian medicine from ancient manuscripts. He claims that all liver diseases including hepatitis can be cured.

The liver is the largest glandular organ in the body and has more functions than any other human organ. It plays a pivotal role in human metabolism. Normal functions of the heart, kidney, and the brain depend on the liver. Support from the liver is needed for digestion, production of blood cells and body waste disposal. It is primarily responsible for detoxifying the body of poisonous substances by transforming and removing toxins and wastes. There are many sources of body toxins and wastes that the liver deals with - toxins

from food, such as traces of pesticides and preservatives, and alcohol; toxins from outside, like drugs, adulterants and environmental pollutants; internally produced chemicals, such as hormones that are no longer needed, nitrogen-containing waste left over from protein re-use; and energy production. These toxins and wastes are converted into less harmful substances by the liver and eliminated from the body. The liver produces and secretes bile, to be stored in the gallbladder until needed, and which is used to break down and digest fatty acids. It converts sugar into glycogen, which it stores until the muscles need energy

and it is secreted into the blood stream as glucose. It synthesises protein and hundreds of enzymes needed for digestion and other bodily functions. It produces prothrombin and fibrinogen, both blood-clotting factors, and heparin, a mucopolysaccharide sulfuric acid ester that helps keep blood from clotting within the circulatory system. The entire blood supply in one's body passes through the liver several times a day. It produces urea, while breaking down proteins, which it synthesises from carbon dioxide and ammonia. It is eventually excreted by the kidneys. The liver also stores critical trace elements such as iron and copper



# Power





Oily foodstuff that is mostly indigestible, too hot and spicy, acidic and salty diet, contaminated food and water, toxins accumulated in the body due to food or medication, being exposed to heat and the sun, holding back that which should be expelled from the body, restlessness, continuous state of mental agitation, and nutritional deficiencies etc may cause liver diseases

as well as vitamins A, D, and B12.

Hepatitis, portal hypertension, cirrhosis, cancer, heart disease, stones in gall-bladder and diabetes can lead to serious dysfunction of the liver. Liver diseases usually set in gradually without much of clear symptoms. However, unusual tiredness, loss of appetite, tastelessness, vomiting, fever, headache, chills, stomach upsets, sticky feel on tongue, foul breath, bad body odour, itching, black traces below the eyes, internal pain on the side where the liver is located, paleness of skin and jumping pulse could be early indications. Later, jaundice or jaundice like symptoms (pale faeces, dark urine and yellowness in the eyes) may develop. Alcoholism, habitual intake of fatty, oily foodstuff that is mostly indigestible, too hot and spicy, acidic and salty diet, contaminated food and water, toxins accumulated in the body due to food or medication, being exposed to heat and the sun, holding back that which should be expelled from the body, restlessness, continuous state of mental agitation, and nutritional deficiencies etc may cause liver diseases.

“Ayurveda has understood the liver,

its working,” says Vaidyar who made his mark by developing Kamilari, an Ayurvedic preparation recommended as effective remedy for jaundice, acute and chronic inflammatory liver disorders, dyspepsia, loss of appetite, alcoholism etc, in various hepatocellular and hepatocanalicular conditions. The ingredients for the premium liver supplement include *Thespesia populnea*, *Elettari cardamomum*, *Zingiber officinalis*, *Glycyrrhiza glabra* and honey. *Thespesia populnea*, the main component of the formulation, has been found to be endowed with hepatoprotective activity. He assures that by administering the drug “a balance is created in vata, pitta and kapha, stabilising the metabolism and rejuvenating the liver.” Vaidyar’s attention is fully focused on hepatitis. WHO puts the number of the infected in India at 46.5 million (one in twenty). Two million are dying every year from hepatitis, which is many times more virulent than HIV. Moreover, the virus lies dormant for many years and carriers may unknowingly keep transferring it to others. The virus causes jaundice, followed by cirrhosis of the liver and even liver cancer. Padmanabhan Vaid-





yar says that jaundice and cirrhosis have been cured with the help of about 107 herbs, liver cancer remains a big challenge. He has ample evidence to prove that Hepatitis A, B, C and E can be treated effectively. He offers palliative treatment for HIV infection, helping reduce the viral load to a great extent and allowing the patient to lead a normal active life. He points out that vaccination against hepatitis may have various side effects.

Hepatitis B is now passing a big threat in many areas in the country. Hepatitis B is seen with or without jaundice. Hepatitis B is seen in two different ways in patients: Liver enlargement with jaundice, or asymptomatic but infected in the blood. Vaidyar would say that the treatment for Hepatitis B is similar to that of jaundice. He claims that Drakshadi kwath padavala kadurohinyadi kashayam and Kamilari can offer complete cure for 80 per cent of the Hepatitis B patients. As in the case of treatment of other chronic diseases, as per Ayurvedic treatise, for Hepatitis B too, there are three stages: Sukhasadhyam - can be easily treated; krichrasadhyam - can be treated with

difficulty, and asadhyam - cannot be treated. "Eighty per cent of cases fall into sukhasadyam and the remaining 20 per cent fall into krichrasadhyam and asadhyam. Hepatitis B is not a disease that kills suddenly. It takes 15 to 20 years to develop as cirrhosis or cancer and then the patient dies. Advanced (asadhyam) stage of Hepatitis B can be compared with Ayurveda's kumbha kamila, alasam and lagharam. The 20 per cent that falls into krichrasadhyam and asadhyam can be treated effectively with certain additional medicines, namely, Hepin, Elates Drops, Abhaya lavanam and Udarnritham kwath. Upto 15 per cent of the 20 per cent that fall in krichrasadhyam and asadhyam can be saved. In short we can effectively treat up to 95 per cent of Hepatitis B cases."

He would advise a strict diet for his patients. Timely food and medicine as per prescription must be strictly followed. Stick to a bland diet, like carrot, tender coconut water, orange, grapes. Use rock salt instead of common salt. Oil is to be avoided. "Even if you do not take any medication, by proper recommended diet control alone, the disease can be cured," he says. Medication with a haphazard lifestyle will not give the desired result.

Padmanabhan Vaidyar claims that

He would advise a strict diet for his patients. Timely food and medicine as per prescription must be strictly followed. Stick to a bland diet, like carrot, tender coconut water, orange, grapes. Use rock salt instead of common salt

all current ailments are mentioned in the scriptures with their remedies. "In fact, 15,000 herbs are mentioned in the scriptures of which 850 are used commonly." Vaidyar is constantly in search of new herbs. He has found herbal remedies for all types of stones, diabetes, cholesterol and even hair fall. "Ayurveda restores or creates dharma while allopathy creates karma by supplying what is missing," he says. Take the example of pancreas. Its dharma is to produce insulin. If there's a malfunction, in allopathy insulin is administered (karma), whereas Ayurveda seeks to rejuvenate the pancreas, restoring its dharma of producing insulin.





# Herbs for Liver

Various hepato-protective plants are identified in Ayurveda. Different dosages and formulations of such herbs are prescribed for effective treatment of liver disorders

DR G.S. LAVEKAR

**L**iver is an important organ in the body playing a pivotal role in metabolism. It acts as a detoxifying site in the body. Incidence of hepatic diseases is increasing day by day due to many factors, the important one being the change in lifestyle. About 400-500 million cases of hepatitis V virus (HBV) and 170 million cases of hepatitis C virus (HCV) have been reported globally. In the US alone, 4,000-5,000 deaths occur per year due to acute complications of hepatitis. Deaths due to chronic liver diseases are about 16,000 per year - 70 per cent due to HCV, 20 per cent from HBV and 10 per cent from combined HCV and HBV. Deaths due to HCV are about 10,000 per year.

There are many traditional healthcare practices almost in every civilisation and all countries. More than 80 per cent of the population use herbal medicines, particularly in the initial stage of diseases, in varied dosages and forms as home remedies. The Indian traditional sciences like Ayurveda, Siddha, Sowa Rigpa and Unani (ASSU) have a rich heritage of medical wisdom and have been practised since many centuries. Ayurveda and Siddha systems are well documented traditional, nature-friendly healthcare sciences that describe many herbs and polyherbal preparations for varied diseases.

There is a need of revalidation of the medicinal plants for wider ac-

ALOE BARBEDENSIS (KUMARI)	
Name of the Plant	Aloe barbedensis
Ayurvedic-Sanskrit name	Kumari
Family	Liliacea
Parts Used	Dried aereal parts
Hepato-toxicity inducing Agent	Carbon tetrachloride
Extract	Petroleum ether, Chloroform and Methanol
Biomedical Histopathological Parameters Used	Serum transminases, Alkalinephosphatases, Bilirubin and triglycerides, lipid peroxidation, glutathione, glucose-6-phosphatase, microsomal aniline hydroxylase and amylopyrine N demethylase
Reference	B.K. Chandan, A.K. Saxena, Sangeeta Shukla, Neelam Sharma, D.K. Gupta, K.A. Suri, Jyotsna Suri, M. Bhadauria, B. Singh, Hepatoprotective Potential of Aloe Barbadensis Mill. Against Carbon Tetrachloride Induced Hepatotoxicity, Journal of Ethnopharmacology 111 (2007) 560-566. ASPERAGUS RECEMOSUS (SHATAVARI) Name of the Plant

ceptance in public health uses. While the communities in many countries use herbal products, in view of the contemporary requirement of scientific methodology, official recognition may be called for. Standardisation of medicinal herbs at all levels and processes is essential for reproducibility of the results. Factors like quality, safety and efficacy of single or polyherbal preparations are most important. Standardisation could be difficult as the rhythm of nature is often affected by the phytochemicals and the parameters may vary at national, regional and



### ASPERAGUS RECEMOSUS (SHATAVARI)

Name of the Plant	Asperagus recemosus
Ayurvedic-Sanskrit name	Shatavari
Family	Liliaceae
Parts Used	Whole plant
Hepato-toxicity inducing Agent	Radiation
Extract	Crude extract and a purified aquaous fraction
Biomedical Histopathological Parameters Used	Lipid peroxidation and Protein oxidation
Reference	Jayashree P, Kamat A, Krutin K, Boloor A, Thomas P.A. Devasagayam A, S.R. Venkatachalam Bantioxidant Properties of Asparagus Racemosus against Damage Induced By GRadiation in Rat Liver Mitochondria, Journal of Ethnopharmacology 71 (2000) 425–435.

in house laboratory levels. However, their efficacy should be well defined on the basis of standardisation. Many methods are used for validation, one of them is animal experimentation. Here, the particular model is developed by inducing the specific pathological condition in a very short span of time. But in human beings or in an animal, the disease pathology takes a long time with varied causative factors. This important aspect should be considered while accepting any experimental validation of herbal preparations.

Various hepato-protective plants are identified in Ayurveda. Different dosages and formulations of such herbs are prescribed for effective treatment of liver disorders. Here then is the evaluation summary of some commonly used plants:

### AMARANTHUS SPINOSUS (TANDULIYA-CHAULAI)

Name of the Plant	Amaranthus spinosus
Ayurvedic-Sanskrit name	Tanduliya-Chaulai
Family	Amranthaceae
Parts Used	Whole plant
Hepato-toxicity inducing Agent	Carbon tetrachloride
Extract	Petrolium ether
Biomedical Histopathological Parameters Used	Serum enzymatic levels of serum glutamate oxaloacetate transminase (AST), Serum glutamate pyruvate transminase (ALT), Serum alkaline phosphatase (SALP), Total bilirubin and Histopathological findings.
Reference	Hussain Zeashan A, G. Amresh A, Satyawan Singh B, Chandana Venkateswara Rao A, Hepatoprotective Activity Of Amaranthus Spinosus In Experimental Animals, Food And Chemical Toxicology 46 (2008) 3417–3421.





## PIPER LONGUM (PIPPALI)

Name of the Plant	Piper longum
Ayurvedic-Sanskrit name	Pippali
Family	Pipraaceae
Parts Used	Fruits and Roots powder
Hepato-toxicity inducing Agent	Carbon tetrachloride
Extract	Milk extract
Biomedical Histopathological Parameters Used	SGOT, SGPT, ALP and Bilirubin
Reference	Jagruati A. PATEL & Urvi S. SHAH, hepatoprotective activity of Piper Longum Traditional Milk extract on carbon tetrachloride induced liver toxicity in wistar rats, vol. 8, 2009, pp. 121-129.



## CASSIA FISTULA SEEDS

Name of the Plant
Ayurvedic-Sanskrit name
Family
Parts Used
Hepato-toxicity inducing Agent
Extract

Biomedical Histopathological Parameters Used

Reference



## PHYLLANTHUS NIRURI

Name of the Plant
Ayurvedic-Sanskrit name
Family
Parts Used
Hepato-toxicity inducing Agent
Extract

Biomedical Histopathological Parameters Used

Reference







### (AMALTAS SEEDS)

Casia fistula
Amaltas Beej
Leguminosae
Seed
Paracetamol
Ethanollic
SGOT, SGPT, ALP and Bilirubin

Chaudhari N. B., Chittam K. P., Patil V. R., Hepatoprotective Activity Of Cassia Fistula Seeds against paracetamolinduced hepatic injury in rats, Arch Pharm Sci & Res Vol 1 No 2 221 October 2009..



### (BHUIAONLA)

Phyllanthus niruri
Bhumyamalki, Bhuiakonla
Ephorbiaceae
Leaves
Paracetamol
Petroleum ether and 50% ethanol
SGOT, SGPT, SALP and Histopathological findings.

Nahid Tabassum, Sushma Chattervedi, S. S Aggrawal, Nissar Ahmed, Hepatoprotective Studies On Phyllanthus Niruri On Paracetamol Induced Liver Cell Damage In Albino Mice, Experimental Medicine, October-December 2005, Vol-12, Pg. No-211-212



### AZADIRCTA INDICA (NEEM)

Name of the Plant	Azadiracta indica
Ayurvedic-Sanskrit name	Nimb
Family	Meliaceae
Parts Used	Leaf
Hepato-toxicity inducing Agent	Paracetamol
Extract	70% Ethanol extract
Biomedical Histopathological Parameters Used	Glutathione peroxidase (GPx), glutathione -S-transferase (GST), Super oxider dimustase (SOD) and Catalase (CAT)
Reference	R. R. Chattopadhyay, M. Bandyopadhyay, Possible Mechanism Of Hepatoprotective Activity Of Azadirachta Indica Leaf Extract Against Paracetamol-Induced Hepatic Damage In Rats: Part III, Indian J Pharmacol, June 2005, Vol 37, Pg No. 184-185.







**CASSIA TORA (CHAKRAMARD)**

Name of the Plant	Cassia tora
Ayurvedic-Sanskrit name	Chakramard
Family	Cisalpiniaceae
Parts Used	Leaves
Hepato-toxicity inducing Agent	Carbontetrachloride
Extract	Ethylacetate
Biomedical Histopathological Parameters Used	Glutathione enzyme activities
Reference	Muniyappan Dhanasekarana, Savarimuthu Ignacimuthua, Paulagastianb, Potential Hepatoprotective Activity Of Ononitol Monohydrate Isolated From Cassia Tora L. On Carbontetrachloride Induced Hepatotoxicity In Wistar Rats, Phytomedicine 16 (2009) 891–895.

## RUBIA CARDIFOLIA

Name of the Plant
Ayurvedic-Sanskrit name
Family
Parts Used
Hepato-toxicity inducing Agent
Extract

Biomedical Histopathological Parameters Used

Reference



## CASSIA OCCIDENTALIS

Name of the Plant
Ayurvedic-Sanskrit name
Family
Parts Used
Hepato-toxicity inducing Agent
Extract

Biomedical Histopathological Parameters Used

Reference





### (MANJISTHA)

Rubia cardifolia
Manjistha
Rubiaceae
Roots
Carbontetrachloride
Aqueous ethanol
SGOT, SGOP, SALP and yglutamyltransferase

Guntupalli M. Mohana Rao, Chandana V Rao, Palpu Pushpangadan, Annie Shirwaikar, Hepatoprotective Effects Of Rubiadin, A Major Constituent Of Rubia Cordifolia Linn., Journal Of Ethnopharmacology 103 (2006) 484–490.



### (KASMARDA)

Cassia occidentalis
Kasni
Caesapiniaceae
Leaves
Paracetamol and Alcohol
Hydro-ethanol extract
Serum transminase, alkaline phosphatase, Cholesterol, TL and Histopathological findings

M.A. Jafri A,\*, M. Jalis Subhani A, Kalim Javed A, Surender Singh B, Hepatoprotective Activity Of Leaves Of Cassia Occidentalis Against Paracetamol And Ethyl Alcohol Intoxication In Rats, Journal Of Ethnopharmacology 66 (1999) 355–361.



### PIPER CHABA (CHAVYA-GAJPIPPALI)

Name of the Plant	Piper chaba
Ayurvedic-Sanskrit name	Gajpippali
Family	Piperiaceae
Parts Used	Fruits
Hepato-toxicity inducing Agent	D-galactosamine (d-galn) lipopolysacchrides
Extract	Aqueous acetone
Biomedical Histopathological Parameters Used	SGOT, SGPT, ALKP, Total Protein (TP), total albumin (TA)

#### Reference

Hisashi Matsuda A, Kiyofumi Ninomiya A,B, Toshio Morikawa A,B, Daisuke Yasuda A, Itadaki Yamaguchi A, Masayuki Yoshikawa A,\*, Hepatoprotective Amide Constituents From The Fruit Of Piper Chaba : Structural Requirements, Mode Of Action, And New Amides, Bioorganic & Medicinal Chemistry 17 (2009) 7313–7323.







## CASSIA FISTULA (AMALTAS)

Name of the Plant	Cassia fistula
Ayurvedic-Sanskrit name	Amaltas
Family	Leguminosae
Parts Used	Leaves
Hepato-toxicity inducing Agent	Carbontetrachloride
Extract	Methanol
Biomedical Histopathological Parameters Used	SGOT, SGPT and ALP
Reference	T. Bhakta A, Pulok K. Mukherjee B, Kakali Mukherjee A, S. Banerjee A, Subhash C. Mandal A, Tapan K. Maity A, M. Pal A, B.P. Saha A, Evaluation of Hepatoprotective Activity of Cassia Fistula Leaf Extract, Journal Of Ethnopharmacology 66 (1999) 277–282.

## RUBIA CARDIFOLIA

Name of the Plant
Ayurvedic-Sanskrit name
Family
Parts Used
Hepato-toxicity inducing Agent
Extract
Biomedical Histopathological Parameters Used

### Reference



## GLYCYRRHIZA GLABRA

Name of the Plant
Ayurvedic-Sanskrit name
Family
Parts Used
Hepato-toxicity inducing Agent
Extract
Biomedical Histopathological Parameters Used
Reference





### (MANJISTHA)

Tridax procumbens
Brahmadandi, Jakhamjudi
Asteraceae
Leaves
Carbon tetrachloride
Ethanollic
Glutathione, SOD and Catalase

Reddipalli Hemalatha, Anti Hepatotoxic and Anti-Oxidant Defense Potential of Tridax Procumbens, International Journal of Green Pharmacy, July 2010, 164-169



### (YASHTIMADHU)

Glycyrrhiza glabra
Yashtimadhu
Fabaceae
Root powder
Carbontetrachloride
Root powder mixed with Animal feed
TBARS, CD, SOD, CAT, GST, GSH-Px GSH and lipid peroxidation.

M.G.Rajesh, M.S.Latha, Protective Activity of Glycyrrhiza Glabra Linn. On Carbantetrachloride Induced Peroxidative Damage, Indian Journal Pharmacol, October 2004, Vol 38, 284-287



### TEPHROSIA PURPURA (PLANT AND STEM) (SHARPUNKHA)

Name of the Plant	Tephrosia purpuria L and Tecomella undulata
Ayurvedic-Sanskrit name	Sharpunkha, Plihari
Family	Fabaceae
Parts Used	Aerial parts of Tephrosia purpuria and Stem bark of Tecomella undulata
Hepato-toxicity inducing Agent	Theoacetamide
Extract	Hydro-Alcoholic
Biomedical Histopathological Parameters Used	Serum aspartate aminotransaminase, alanine transaminase, gamma glutamyl, alkaline phosphatase, total bilirubin, liver glutathione
Reference	Amit Khatri, Arun Garg, Shyam S. Agrawal C, Evaluation of Hepatoprotective Activity Of Aerial Parts of Tephrosia Purpurea L. And Stem Bark of Tecomella Undulate, Journal Of Ethnopharmacology 122 (2009) 1-5







**RICINUS COMMUNIS (AERAND)**

Name of the Plant	Ricinus communis
Ayurvedic-Sanskrit name	Aerand
Family	Ephorbiaceae
Parts Used	Leaves
Hepato-toxicity inducing Agent	Carbontetrachloride
Extract	Aqueous cold extract
Biomedical Histopathological Parameters Used	AST, ALP, ALT, total bilirubin and Histopathological findings
Reference	M. V. Natu. Suraj Agarwal. S. L. Agarwal And S. Agarwal, Protective Effect Of Ricinus Communis Leaves In Experimental Liver Injury. Indian Journal Of Pharmacology, 1977, Vol- 9 (4), Pg No. 265-268.

## PICRORRHIZA KURROA

Name of the Plant
Ayurvedic-Sanskrit name
Family
Parts Used
Hepato-toxicity inducing Agent
Extract
Biomedical Histopathological Parameters Used

### Reference



## GLYCYRRHIZA GLABRA


Name of the Plant
Ayurvedic-Sanskrit name
Family
Parts Used
Hepato-toxicity inducing Agent
Extract
Biomedical Histopathological Parameters Used

### Reference





### (KUTAKI)

Picrorrhiza kurroa
Kutki
Scrofulariaceae
Under ground dry stems
Poloxamer-px 407
Water extract
Body and Liver weight gains, AST, ALT, LDL, HDL, Triglycerides and total Cholesterol.
Hyeung Sik Lee, Hyo Chan Ahn, Sae Kwang Ku, Hypolipidemic Effect Of Water Extracts Of Picrorrhiza Rhizoma In PX-407 Induced Hyperlipemic ICR Mouse Model With Hepatoprotective Effects: A Prevention Study, Journal Of Ethnopharmacology 105 (2006) 380–386.


### (YASHTIMADHU)

Phyllanthus amarus schum
Bhumyamalaki
Ephorbiaceae
Aerial parts
Ethanol
Aqueous
AST, ALT, STG, HTG, TNF, alpha interlukin 1 beta and Histopathological findings
Pornpen pramyothin, Chanon ngamtin, Somlak Pongshompoo, Chaiyo Chaichantipyuth, Hepatoprotective Activity of Phyllanthus Amarus Schum. Et. Thonn. Extract In Ethanol Treated Rats: In Vitro And In Vivo Studies, Journal Of Ethnopharmacology 114 (2007) 169–173.



### ANDROGRAPHIS PANICULATA (KALMEGH)

Name of the Plant	Andrographis paniculata
Ayurvedic-Sanskrit name	Kalmegh, Kiratikta
Family	Acanthaceae
Parts Used	Leaves
Hepato-toxicity inducing Agent	Acetaminophen (Paracetamol) induced liver damage in albino rats
Extract	Ethanol
Biomedical Histopathological Parameters Used	SOD, CAT, SGOT and SGPT Activities of Serum Glutamate Oxaloacetate Transaminase (SGOT) and Serum Glutamate Pyruvate Transaminase, ALP and Histopathological findings
Reference	Maleeka Begum, S.F., Santhana Kumar, J. and Balakrishnan, International Journal of Current Research Vol. 3, Issue, 12, pp.064-068, December, 2011



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# SPORTS MEDICINE



# New Hope for Management and Rehabilitation of Sports Injuries

Dr. Arshad P

**T**reatment modalities combining Ayurveda, physiotherapy and Yoga can yield excellent results in management of sports injuries and rehabilitation. Here's a case study

A unique approach in management of sports injuries with a combination of Ayurveda, physiotherapy and Yoga has yielded excellent results in various cases. Treatment of sports injuries and rehabilitation is a very sensitive issue as it often involves career prospects of well-known athletes of national repute. Research data in Ayurvedic sports medicine in the last ten years has validated the positive results in cases relating to over 800 national athletes and 1,276 state level athletes.

Treatment methodology consists of Ayurvedic medication, marma therapy (manipulation of vital pressure points), oil massage, a range of motion exercises, strength training, proprioception, conditioning, core stabilisation along with physiotherapy modalities, muscle stimulators, various deep heat therapies (oil heat, stone heat, herbal leaves bundle heat, dried herbal powder heat, sand and salt bag heat), and bandaging with herbal combinations (upanaha swedha) etc.

Expert knowledge in modern sports medicine, training modalities, periodisation, biomechanics, exercise physiology, kinesiology, sports physiotherapy and sports nutrition is highly essential for the management of sports injuries. Treatment modalities for sports persons should be very specific, considering the nature of injuries in relation to different sporting events. Any faulty training or exercise may adversely affect the performance and may doom his sporting career. For instance, treatment requirements for an endurance athlete may quite vary from that of a power training athlete. It is imperative



to go for an adequate and scientific treatment modality.

Here is a brief case study on Dija Dhandran, a 17 year-old female National Record Holder in pole vault from Vazhikkadavu, Nilambur in Kerala, India. A student from the Sports Division, Kannur, she had won medals in pole vault in state athletic meet.

Chief complaints: Low back pain of one year duration; static pain, not radiating type, having severe discomfort while travelling, bending the spine. As a pole vault athlete she has to bend her spine in extreme flexion and extension in training.

#### **Physical Examination:**

SLR – Ve both legs. Bridging: slightly painful on holding for more than 10 seconds, Spinal extension painful, tenderness slightly felt on L4, L5, S1 region.

Spinal flexion; full Rom possible painful on last 30 degrees when hold-

ing for more than five seconds.

#### **Clinical Examination:**

SLR – Within Normal; Laseques test Within Normal; DTR Within Normal.

Babinski- extensor response.

#### **Radiological Examination:**

Spndylolysis with Grade 2 spondylolisthesis L5 /S1.

#### **History of Presenting Complaints:**

Patient began feeling back pain slightly on the lower back while she was practising in sports activities. Later, the pain aggravated on sitting and standing. Since she was a promising elite athlete of Kerala, rest was impossible for her so she couldn't restrict the movement of spine. She consulted a tertiary level superspeciality hospitals in Kerala and Coimbatore. Orthopaedic surgeons who examined her had no specific remedy to suggest except telling to quit sports and to take rest. And they cautioned that surgery may be needed for the pain turns





severe. As the family was desperately seeking for a cure, one of the orthopaedic surgeons finally referred her to the Daisman Sports Medicine Centre, Kondotty, Kerala.

#### **Treatment Modality and Protocol Adopted:**

After examining the case in detail, we decided on a unique treatment protocol. We identified three stages for treatment: Management phase (correction), Rehabilitation phase (strengthening and stabilisation), and Conditioning (core strengthening and workout training).

#### **Management Phase:**

We selected a protocol according to modern biomechanics and module of management of spondylolisthesis using Ayurvedic internal and external medicine and sports physiotherapy. Lumbar stretching exercise and spinal releasing exercise were given to bring back the displaced spine to normal level for the first month. All exercises were meant to relax the muscles and tendons so that the slipped vertebra should correct first. Hamstring and calf muscle stretching exercises play a key role in rehabilitation of spine.

#### **Medicine Given:**

Ostalgin oil for external application. A special preparation like Murivenna with certain herbals to relieve muscle

spasm.

**Medicine given internally:** Musthadi Marma Kashayam, OMC Capsule, Reosto Tab 1-1-1,

#### **Yoga postures advised on Management Phase:**

Sasankasanam, Nikunchasanam, Bharadwajasanam, Ardhamalsyen-thrasanam.

#### **Rehabilitation Phase:**

Once the spine came back to normal condition we decided to strengthen the spine in order to prevent further slipping. All the exercises were for strengthening. Spinal correction strengthening programme was advised.

#### **Medicine Given:**

Medicine given internally: Dhanwantharam Kashyam, Reosto tab 1-1-1 For external application: Dhanwantharam thailam, Ostalgin, Gandha Tailam 10 drops with milk.

#### **Yoga postures advised:**

Marjarasanam, Vyagrasanam, Sethubandhasanam, Nourkasanam, Shalabhasanam.

#### **Conditioning Phase:**

Biomechanical analysis of lumbar spine during pole vault is considered as the key point of rehabilitation. Movement of spine and extrinsic contraction of paraspinal muscles and ligamentum flavum is taken

in to consideration. Changes in the training modalities: avoid maximum faulty trainings, isometrics. And core stabilisation of whole spine is given.

#### **Medicine Given:**

**Medicine given internally:** Gulgulu-thikthakam gritham 10g at night, OMC Capsules 1-0-1 before food.

**For external application:** Shashtika thailam, Mahamasha thailam, Pichu with ostalgin on lumbar area.

#### **Postures on Core Strengthening Phase:**

Avoid activities like bench press, squat, spinal extension exercise for one month. Stretching and upper body strengthening advised. Cross straight leg raise, leg cross hip tilt method advised for strengthening.

#### **Result**

After one month: Pain on rest and sitting relieved. Spinal flexion and extension painful. SLR within normal limits.

After second month: Pain on spinal flexion relieved. Weight squatting and lifting painful.

Condition of the patient after two months was quiet promising. She was able to sit and bend the spine without pain. From second month onwards started special sports specific exercises after discussing with her coach. He also played a role in the rehabilitation process.

After five months there was remarkable improvement and the patient was totally painfree in almost all activities. She won Gold medal in pole vault, creating her own personal record of 3.30 metre.

Changes in training modalities with the help of the coach was one of the integral parts of rehabilitation. Once the athlete wants to go to the training schedule we have to ensure maximum stability for the spine.

This was the real success of Ayurvedic sports medicine. The athlete joined the Central Railway service in Mumbai and is today practising for her next competition.

Dr Arshad P, Daisman Ayurkendra, Kondotty, Kerala, is Ayurvedic sports medicine consultant for Sports Authority of India.



# NO LIMP TO SHOW

**T**he 42-year-old teacher from Kannur was desperate. It was indeed a bleak situation. He was told by the specialists at the medical college in Mangalore that he had to undergo yet another surgery - this one finally to amputate both his legs. The last Doppler ultrasound test had almost sealed his fate. The excruciating pain and agony that he had gone through ever since he was diagnosed with peripheral occlusive vascular disease (POVD) was, it seemed, reaching its culmination with this irrevocable verdict.

It had all begun with acute pain in the feet and discoloration of the toes. Then there was soreness and infection on the toes with intermittent pain. It was difficult to heal. He was told that insufficient blood supply was the cause of this gangrene. An embolus, a plaque or blood clot, a body foreign to the blood stream lodged in a blood vessel - arteries, capillaries or veins - can cause obstruction to the flow of blood. A thrombus adhering to the wall of a vein too can affect blood circulation. When total occlusion occurs, an embolectomy or thrombectomy may be suggested. In order to dislodge the embolus, he underwent a surgery. However, it was not enough to salvage his toes or relieve the pain.

When the patient approached Dr M.R. Vasudevan Namboothiri at the Government Ayurveda College in Trivandrum in his bid to avoid the extreme measure of amputation, he was given a glimmer of hope. Dr. Namboothiri had a team of experts

and assistants including the post-graduate students and they examined the case in detail and decided to administer a series of Ayurvedic treatment regimen including Panchakarma therapies and curative remedies. They began with Udhwarthanam with triphala choornam (powder massage) focusing on the blockage in the thighs (oorusthambham). For easing the bowel movements brihatriphala was prescribed. The attempt was to cleanse and remove obstructions in

the passage for blood flow (srothorodham). There was dhara for the infected toes. Sahacharadi kashayam was one of the main medications.

Within a month, there were signs of improvement. The wounds on the toes began to heal. There was alleviation for the pain while resting. However, movement of the limbs aggravated the pain. After the initial treatment as an out-patient, he was admitted for a bout of intensive Panchakarma therapy. The main thrust was on snehapanam and lekhanecya vasti.

Within 15 days, the patient could begin to walk in the medical ward. It took almost three

months for him to regain his normal movements. There was a remarkable improvement in his health. And then the teacher went back home full of a new zest for life. He could go walking for almost four kilometres at a stretch.

Dr Vasudevan Namboothiri recalls this unique case of saving a man's legs and redeeming a life itself while underscoring a need for an integrative approach to medical care. Mod-

ern medicine may hold forth great promises for mankind and has proved a boon for many people on earth in dealing with deadly diseases. But it alone doesn't have all the answers. There are alternative ways, complementary paths. For instance, in case of Parkinson's disease, it takes about 14 years for the signs and symptoms to emerge after the onset of substantia nigra degeneration. Modern medicine has no clue as to how to arrest this degeneration. A golden time is thus lost for treatment. Ayurveda can offer an effective alternative for this situation. Research done in Germany on this has shown that early intervention through Ayurvedic therapies could reverse the threat of degeneration itself.

Dr Vasudevan would cite another example of a seemingly psychiatric, or psychological nature. A 14-year-old girl, studying in 9th class, daughter of a bank officer, had to discontinue her studies as she showed signs of unexplainable mental disturbance. It would seem she was terribly frightened of something. She refused to get out of her room. Most of the time, she would lie down very tired and disoriented. A series of consultations with neurologists, paediatricians, physicians, psychologists and psychiatrists followed without any solace. Finally, they brought the girl to the Ayurveda clinic. Dr. Namboothiri administered certain elements of Panchakarma therapies for her, including snehapanam, vamanam and virechanam. The girl was back to her normal self within a short time.

Dr M.R. Vasudevan Namboothiri, former Director of Ayurveda Medical Education, Kerala and former Principal of Government Ayurveda College, Thiruvananthapuram, is Director and Honorary Consultant at the Punarnava Ayurveda Hospital, Cochin







# AVOIDING INDIGESTION

**T**oday's lifestyle is largely to be blamed for most of the abdominal troubles. Skipping regular meals, excessive intake of food or drinks, high stress levels at the workplace, etc can lead to digestive ailments. Irregularities in diet and sleep and emotional factors such as envy, fear or anger could cause indigestion. Uncomfortable postures,

controlling natural urges and changes in the period and pattern of sleep too would affect normal digestion. Indigestion can lead to waking up frequently at night, several diseases and psychological disturbances.

It occurs due to deficiency in quality and quantity of digestive juices, which is termed as *mandagni* (deficient digestive fire) in Ayurveda. According to Ayurveda, digestion is

to be performed by *pachaka rasas* (digestive juices), which are regulated by *pachaka pitta* or *pachaka agni*. *Pachaka pitta* is one of the five *pittas* responsible for the digestion of food. When digestive juices are reduced (*mandagni*), indigestion takes place.

Seven types of indigestion are classified in Ayurveda, of which four are based on the type of *dosha* affected. The symptoms of indigestion



depend upon the type of *dosha* involved. They are:

*Ajeerna*: Swelling on the face, around the eyes and cheeks. Heavy feeling in the abdomen. Belching with smell of undigested food. Increased secretion of saliva.

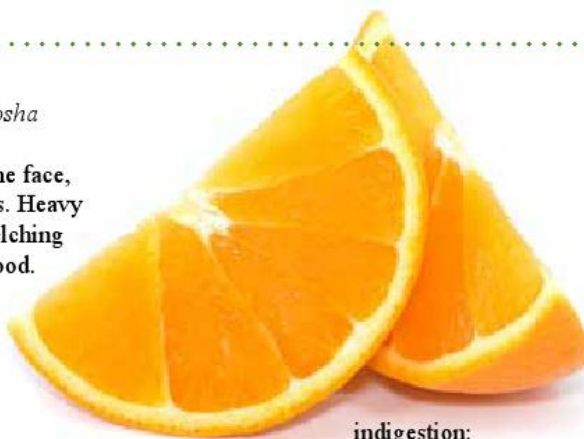
*Vidagdhajeerna*: Belching with soar taste in the mouth. Feeling of dryness or smoke in the mouth. Increased thirst and giddiness. Burning sensations on the chest and abdomen. Increased sweating.

*Vishtabhajeerna*: Piercing pain the abdomen with distention. Increased gases in the bowels and constipation. Feeling of stiffness and pain.

*Rasaseshajeerna*: Normal belching, unhappy feeling, lack of desire to eat food. Feeling of heaviness in the chest.

The principle for treatment depends on its type. For example, for *ajeerna*, fasting is recommended; forced vomiting for *vidagdhajeerna*; forced sweating and appropriate diet for *vishtabhajeerna*; and establishing suitable sleeping pattern is recommended for *rasaseshajeerna*.

The following single medicines are recommended in Ayurveda for



indigestion:

Dried ginger and jaggery to be taken with pure water two to three times a day.

One to three grams of powdered fruit rind of black variety of *kadukai* (*haritaki*, small Chebulic myrobalan) to be taken with equal volume of raw sugar twice a day before meals.

Some dietary recommendations for those affected with indigestion are: Eat low-calorie foods that can be easily digested.

Consume larger portions of curd, yoghurt or milk.

Consume larger portions of juicy fruits.

Avoid tobacco, wine, cannabis, butter and ghee.

Fast once a week or eat till you feel just full.

**Yogic Diet**

Both

Ayurveda

and Yoga recommend a *satvic* or a pure vegetarian diet. Such a diet, it is said, encourages the development of the higher qualities of peace, love and spiritual awareness. The basis of an ideal *satvic* diet is the attitude of *ahimsa* or nonviolence. A *satvic* or ascetic diet is first and foremost purely vegetarian, eschewing all such methods which involve the killing or harming of animals. In addition, a lot of emphasis is put on natural foods, i.e., foods grown in harmony with nature, on good soils, ripened naturally, cooked in the right manner and with the right attitude of love. Partaking of a diet such as this helps in the development of *prana* or vital energy and spiritual consciousness.

Since the aim of a yogic diet is the development of air and ether elements (*vata*), it is best suited not only for detoxification of the body but also for widening the parameters of our mind. According to both Ayurveda and Yoga, the mind is basically composed of *vata* elements. Yogis would recommend raw foods coupled with frequent fasts. They believe that a reduction in the body ultimately results in the expansion and development of the mind – increasing detachment and lowering our physical consciousness while raising the spiritual counterpart.

Nonviolent yogic diets consider not only the *doshas* or the humors of *vata*, *pitta* and *kapha*





but also the role of *prana*. Good raw foods, such as cucumbers, radishes, carrots, tomatoes, sprouts, cilantro, parsley together with spices like ginger, cayenne, cinnamon and basil, flushes both the mind and the body with *pranic* energy. Traditionally, raw foods, grains and dairy products are used for cleansing the *nadis* or the channels of the subtle body because they bring with them an increase in *prana*. A combination of yogasanas, pranayama, mantra, meditation, and a yogic diet works wonders for those intent on cleansing both the physical and the subtle body.

## Food to Eat:

Fresh, sweet fruits of all types, preferably taken whole.

All vegetables except onions and garlic.

Whole grains, such as rice,

wheat and oats. Ideally beans like mung, aduki and tofu, other types in moderation.

Not overly roasted or salted nuts and seeds such as almonds, coconuts, walnuts, pecans and sesame.

Butter, ghee (clarified butter) and all good natural plant-based oils like sesame, olive and sunflower.

Dairy products like milk, ghee, yoghurt and cottage cheese from dairy animals who've been treated well.

Natural sugars such as jaggery, honey, maple syrup and molasses.

Ginger, cinnamon, cardamom, fennel, cumin, coriander, turmeric, mint, basil, fenugreek and other such sweet spices.

Herbal teas, natural water and fresh juices, particularly of the lemony kind.

Foods prepared with love and

consciousness.

## Food to Avoid:

Meat, fish and eggs.

Artificial, processed and junk foods.

Canned food, except naturally canned fruits and tomatoes.

Animal fats, margarine and poor quality oils.

Factory farm dairy products.

Garlic, onions and other over-spiced food.

White sugar and white flour.

Artificial sweeteners.

Old, stale, over and reheated food. Alcohol, tobacco and all other stimulants.

Tap water and artificial beverages.

Microwaved and irradiated food.

Genetically engineered food.

Foods eaten in a disturbed environment or eaten too quickly.

## Glances

# I-AIM SETS UP EXPERIENTIAL MUSEUM ON INDIA'S MEDICAL HERITAGE

**T**he Institute of Ayurveda and Integrative Medicine (I-AIM), Bangalore, has set up a project to create an experiential museum on India's medical heritage. This will provide the public with a comprehensive overview of India's medical heritage, encompassing its ancient history, its contemporary relevance evidenced through its living presence, and its evolving future. Networks of scholars and practitioners from various streams of Indian medicine as well as Western biomedicine have been involved in the development of the content for the project. As a preliminary exercise, a travelling module is being put together that will bring about in a concise way the ideas and themes to be displayed in the museum.

The exhibition is designed in

four segments. First is a historical and contemporary overview of IMH with the genesis of the folk stream defining basic principles of the codified streams of IMH viz, Siddha, Yoga, Sowa-rigpa and Unani with reference to their literary resources and highlighting their practical expressions and an exploration of interchange of medical knowledge between India and various regions of the world.

The section on Health: The Body and Mind focus on the comparative understanding of theoretical, biological and patho-physiological concepts pertaining to the human mind in the different streams of IMH highlighting matters of similarity and difference with the western conception of the body and mind.

In Section 3: Living Voices there is an attempt to bring into perspec-

tive the current status of Indian medical heritage nationally and globally by showcasing a series of stories of individuals (photographic essays and video) and institutions who are actively involved in the continuing practice of different streams of IMH. The final section is on Indian Medical Heritage Today. It will look at the contemporary phenomena of trans-disciplinary research, the overlapping of Indian medical heritage and Western biomedicine, and the confusion as well as the clarity it is generating.

The travelling exhibition is slated to be on view by early 2013, and I-AIM is looking forward to collaborations and exchanges with individuals and institutions at a national and global level in the process of developing and extending the outreach of this project.





**CENTRAL COUNCIL FOR RESEARCH IN AYURVEDIC SCIENCES**  
**Department of AYUSH, Ministry of Health & Family Welfare**  
**Government of India**  
**New Delhi**

**Background :** The Central Council for Research in Ayurvedic Sciences (CCRAS), Department of AYUSH, Ministry of Health and Family Welfare, Government of India, an autonomous body for under taking, coordinating, formulating, developing and promoting research in Ayurveda on scientific lines. The activities are carried out through 30 Institutes/Centres/Units located at different states across the country and also in collaboration with reputed academic and research organizations.

The broad areas of research comprise Medicinal Plant Research (Medico-ethno Botanical survey, cultivation, Pharmacognosy), Drug standardization Research, Pharmacology Research (Pre clinical Safety/Toxicity and Biological Activity Studies), Clinical Research, Literary Research & Documentation. The extension activities include Tribal Health Care Research, Health Care Services, Information, Education and Communication (IEC) etc.

**Clinical Research (Drug development)**

- Clinical validation of classical & new formulations and procedures
- Developed 17 drugs under Reproductive & Child Health Care Research.
- Ongoing Collaborative Clinical studies with reputed institutes on priority disease areas viz.
  - ✓ Lymphatic Filariasis.
  - ✓ Osteoarthritis (knee joint)
  - ✓ Iron deficiency Anemia (Pandu),
  - ✓ Mental Retardation
  - ✓ Improvement in quality of life of cancer patients.

**Medicinal Plant Research**

- ✓ Medico-botanical Survey of more than 1200 forests covering various phytogeographic region across India has been completed and more than, 2,00,000 plant specimens have been collected besides collecting information on 6000 folk claims.

**Quality Assurance and Pharmacology**

- ✓ The Pharmacognostical standards of 185 Ayurveda/ Siddha formulations,
- ✓ Quality assessment for 631 single drugs and 841 formulations has been carried out.
- ✓ Pharmacological studies has been carried out of more than 375 drugs,

**Literary Research & Documentation**

- Three Research Journals
  - ✓ Journal of Research in Ayurveda and Siddha
  - ✓ Journal of Drug Research in Ayurveda & Siddha
  - ✓ Journal of Indian Medical Heritage.

- Books and Monographs etc.
  - 225 books, monographs, technical reports etc.
  - Published IEC material like brochures, booklets etc.
- Launched a web based **AYUSH Research Portal** to disseminate the merits of AYUSH systems across the globe.

**Patents and technology transfer**

- ✓ Entered an MoU with National Research Development Corporation, Delhi for patenting and commercialization
- ✓ 18 patents granted
- ✓ 15 patents filed for grant
- ✓ 11 patented technologies transferred for commercialization.

**Centrally Sponsored Schemes**

- ✓ **Extra Mural Research scheme (Ayurveda) of Department of AYUSH:** Extended support to 46 Research projects
- ✓ **Ayurvedic Pharmacopoeia Committee:**
  - ★ Pharmacopoeial Standards for 600 Ayurvedic Single Drugs and 152 Compound Formulations published in Ayurvedic Pharmacopoeia of India
  - ★ Developed and published Thin Layer Chromatography Atlas and Macro & Microscopic Atlas of Pharmacopoeial Drugs

**For more information contact:**

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# RECIPES FOR DETOXIFICATION

**D**etoxification literally means making the body free of toxins. Detoxification helps in eliminating environmental and dietary toxins from our system. A person's health depends upon healthy digestive system. **Indigestion** can lead to such bodily discomforts as bloating, **constipation**, heartburn, loose motions and heaviness after eating. Faulty digestive function builds up toxins in the gastro-intestine tract producing symptoms such as fatigue, reduced appetite, nausea and bad breath. Ayurvedic detox diets emphasise on decreasing the intake of potentially harmful chemicals and increasing foods that aid the body in cleansing. When toxins are cleared from the body, it leads to higher energy levels, improved digestion and concentration.

Panchakarma therapies in Ayurveda are specifically aimed at detoxification. For seasonal changes Ayurveda endorses panchakarma therapies for keeping the metabolism strong and for getting rid of toxins from accumulating in the body as well as the mind. The process finds the way to the root cause of the problem and corrects the essential balance of mind, body, and emotions. It is considered extremely effective to go through the process of panchakarma prior to any rejuvenation treatment (rasayana or herbal medicines), for it cleanses the body, improves digestion, metabolic processes of the body and cleanse the thought process as well. It's important to cleanse the body of all types of toxins in order to keep the metabolism strong. Ayurveda suggests ways to cope with seasonal changes and eliminating all the undesirable toxins from the body. It would as well point out the root cause for the problem of accumulation of toxins. However, it is important to



maintain the body on a daily basis. Ayurvedic diets help cleanse the body by themselves, without any therapy. Ayurveda always advocates eating food according to the three doshas of the body: Vata, Pitta and Kapha. Recipes for detoxifying soups for each Ayurvedic body type has been given below.

## **Detoxifying Soup for Vata** **Ingredients**

1/4 cup Basmati rice  
6-8 cups of water  
1/2 cup chopped tender greens  
1/4 cup grated carrot  
1/4 cup beets cut into small pieces  
1 tbsp grated white radish  
1/8 tsp black pepper powder  
1/8 tsp cumin powder  
1/8 tsp coriander powder  
1 tsp freshly chopped cilantro  
1/2 tsp freshly chopped ginger  
Rock salt to taste

## **Directions**

Wash the rice and drain it. Put water in a heavy-bottomed pot and bring it to a boil. Add rice, vegetables, ginger, cumin and coriander to the boiling water. Stir it for once to mix. Cover the pot and let simmer the mix for about one to one-and-a-half hours. Add salt and pepper to the cooked mixture. Mash all the ingredients against the side of the pot with the back of a ladle. Strain and garnish with freshly

chopped cilantro (coriander) have the soup while it's hot.

## **Detoxifying Soup for Kapha** **Ingredients**

4-6 cups of water  
1/4 cup shredded carrot  
1/4 cup chopped celery (coriander)  
1/2 cup chopped dark greens  
6-8 black peppercorns  
1-2 thin slices of fresh ginger  
1 tsp cumin seeds  
1/4 tsp turmeric  
1/2 tsp salt (optional)

## **Directions**

Take a pot and mix all the ingredients in it.

Bring the mixture to a boil.

Simmer for about one to one-and-a-half hours.

Mash vegetables against sides of pot with back of ladle.

Strain and take it hot.

## **Detoxifying Soup for Pitta** **Ingredients**

1/4 cup Basmati rice  
6-8 cups of water  
1/2 cup chopped tender greens  
1/4 cup chopped celery  
1/4 cup grated carrot  
1/4 cup fennel bulb cut into small pieces  
1/2 tsp fennel seed powder  
1/8 tsp cumin powder  
1/8 tsp coriander powder  
1 tsp freshly chopped cilantro (coriander)  
Rock salt to taste



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From a sixty-minute feel-good refreshing massage to a month-long intensive treatment for a specific illness, the spas present the age-old life science of Ayurveda in a most modern setting of relaxation lounges, massage rooms, and treatment suites



# SPA SPARKLE

**A**yurvedic spas offer an enticing smorgasbord of exotic treats for the stressed-out visitors who seek the best in luxury and relaxation. Most of the high-end, state-of-the-art spas in the hotels, resorts and hospitality chains in Kerala have incorporated personal care concepts designed specifically to develop a brand of tourism based on Ayurveda. They enlist Ayurveda specialists and qualified therapists to optimise the holistic mind-body-spirit

experience. An exotic, indigenous mix of cosmetic, therapeutic, wellness packages and authentic traditional treatment protocol is an integral part of an enchanting holiday. From a sixty-minute feel-good refreshing massage to a month-long intensive treatment for a specific illness, the spas present the age-old life science of Ayurveda in a most modern setting of relaxation lounges, massage rooms, and treatment suites.

Here is a quick run-through of what to expect from an Ayurveda spa. The

fare can vary along with the ratings, duration as well as specialisations. According to the Ayurvedic tenets, the rejuvenation programmes are so personalised as to suit the specific body constitution (prakriti) and lifestyle of the individual. Ayurveda works by bringing balance to the vital energies (doshas) through an individually tailored combination of treatments, exercise, diet and lifestyle modifications.

**Abhyangam**

A sixty-minute massage from head





to toe with medicated herbal oils. It relaxes the body, removes tensions and cures sleeplessness. The oil massage removes dryness, making the skin smooth and shining. This is meant to increase immunity, provide energy and nourishment to all body elements and delay ageing. It removes physical and mental fatigue, improves sight, increases the circulation of vital life fluids, makes the body strong, and increases stamina, vitality and virility.

#### **Udvarthanam**

A massage with special herbal powders. It reduces excess fat, promotes healthy skin and vibrant complexion, prevents and reduces wrinkles, cures dryness of the skin. It cures diseases caused by the accumulation of metabolic waste due to improper functioning of sweat glands, reduces excess sweating,

discoloration of the skin, and gives firmness and lightness for the body.

#### **Elakkizhi**

Various medicinal leaves are cooked in medicated herbal oils and packed in to bags, made warm and then applied all over the body. This refreshing perspiration technique improves the strength of the muscles, relieves body pain, numbness and shivering, lubricates the joints, improves skin complexion and relaxes the body by expelling toxins through sweat. It cures diseases like arthritis, paralysis, convulsions, relieves pain in diseases like lower back ache, cervical spondylitis, slip disc, sciatica etc.

#### **Dhara**

Dhara involves flow of a steady stream of warm medicated herbal oil on the forehead with the person lying supine on a flat surface with head back

and a rolled towel or pillow beneath the neck. The oil is poured very slowly for 30 to 45 minutes followed by gentle scalp massage. Dhara is done in absolute silence. It takes you to deep relaxation and in to a balanced state of rest in mind and body. It helps to relieve insomnia, stress, tension, anxiety, anger, chronic headaches, rheumatism, hypertension, asthma, and hair problems. It is good for mental relaxation.

A special type of rice called Navara is cooked with a mixture of a herbal decoction and cow's milk. The bag containing medicated rice is dipped in the mixture containing decoction and cow's milk and made warm. It is then gently massaged on the body till all the medicated rice is applied on the body. Navarakkizhi improves blood supply of cleansing



the channels of circulation, removes metabolic wastes, promotes digestion, restores vigor, gives softness to the skin, endows sound sleep, nourishes the muscles and body, increases immunity, promotes sharpness of vision and functions of other sense organs, cures diseases of the nervous system and others such as chronic rheumatism, osteoarthritis, gout, emaciation of muscles, numbness and diseases caused by vitiation of blood. Navarakkizhi slows down

helps rejuvenation and preservation of health to offset early ageing. This treatment is suggested for stiffness and pain of joints and limbs, dislocation of joints, paralytic conditions and general debility and for pregnant women with a history of uterine inertia in earlier deliveries.

## Relaxation Procedures

### 90-minute Destress

Highly recommended for jetlag, this includes 30 minutes each of full body herbal oil massage and massage



ageing, premature greying of hair, baldness, appearance of wrinkles over the body.

## Pizhichil

Lukewarm medicated oil dipped in pieces of cloth is squeezed out by hand and poured continually and uniformly over the body at a defined height and simultaneously massaged by skillfull hands. It helps increase the blood circulation, nourishes muscles, nerves, tissues and sexual ability. It prevents sclerotic changes,

with specially prepared herbal bundles followed by dripping of a steady stream of oil on the forehead while the head is being massaged.

## Two-day Detox and Destress

On the first day it begins with a 45-minute full body scrubbing with special herbal powders followed by 45 minutes of full head to toe massage with medicated herbal oils. On the second day, 30 minutes each of full body herbal oil massage and massage with specially prepared herbal bundles

On the second day, 30 minutes each of full body herbal oil massage and massage with specially prepared herbal bundles followed by dripping of a steady stream of oil on the forehead while the head is being massaged. On the final day, 45 minutes of full head to toe massage with medicated herbal oils followed by 45 minutes of massage with bags containing 'navara' rice dipped in a mixture containing warm medicated herbal decoction and cow's milk.

followed by dripping of a steady stream of oil on the forehead while the head is being massaged.

## Three-day Refreshment

On the first day, 45 minutes of full body scrubbing with special herbal powders followed by 45 minutes of full head to toe massage with medicated herbal oils. On the second day, 30 minutes each of full body herbal oil massage and massage with specially prepared herbal bundles followed by dripping of a steady stream of oil on the forehead while the head is being massaged. On the final day, 45 minutes of full head to toe massage with medicated herbal oils followed by 45 minutes of massage with bags containing 'navara' rice dipped in a mixture containing warm medicated herbal decoction and cow's milk.

## Treatment Packages

Special treatments are offered for arthritis, obesity and lifestyle diseases. After individual consultations, duration of treatment is decided which may last from one week to one month. There are various wellness and





preventive programmes, relaxation and rejuvenation (Rasayana therapy), purification and detoxification (Panchakarma therapy), spine care and neck care, stress and strain relief, skin care and beauty care, body slimming and aphrodisiac therapy (Vajeeekarana therapy). Therapeutic and curative programme are offered for diabetes and hypertension, allergic disorders, arthritis, post pregnancy and gynecological problems, asthma, allergic respiratory disorders, gastro intestinal disorders, depression etc.

#### **Rasayana Therapy**

The treatment includes detoxification and rejuvenation of body by herbal oils and medicines, which nourishes the body tissues. It slows down the ageing process. Recommended for age group between 16 and 70. Major benefits of this treatment are prolonged life span, improved memory and intelligence, perfect health, youthfulness, bright complexion and colour, physical endurance, strong sense organs, perfection in speech and sexual powers.

#### **Panchakarma Therapy**

A five-fold treatment, which includes different massages, internal herbal teas and treatments like Nasyam (Nasal drops), Virechanam (purgation), Vasthy (Enema therapy) etc. This is for the mental and physical wellbeing. It tones the body, mind, breath, nerves and purifies the blood. It takes 14 to 28 days for the treatment.

#### **Spine and Neck Care**

This includes special treatments for neck pain and low back pain due to various muscular conditions, spondylosis, spondylitis, ankylosing spondylitis, disc problems etc. The treatment includes traditional massages with special herbs, nasal drops, medicated steam, medicated spinal baths and internal medications.

#### **Stress and Strain Relief**

It calms your mood, brings relaxation of the body and mind, slows down the pace. It enriches your soul.

#### **Skin Care and Beauty Care**

For improving the complexion and

toning up of the body. Includes special detoxification programmes and beautification therapies. Cures skin diseases like psoriasis, eczema, scabies, dermatitis, folliculitis, premature greying and hair falling etc. The programme includes face massage, herbal face packs, nasal drops, intake to herbal recipes.

#### **Body Slimming**

Balancing your fat metabolism with a therapy which is tailor made to suit your constitution. Treatments include body massage by special herbal powders and internal herbal medicine. There can be a possible weight reduction of around two-three kilos in a week.

#### **Aphrodisiac Therapy**

Treatment for those seeking contentment and pleasure in sexual life, improvement in sexual prowess, nourishment of reproductive tissues, children of good qualities, continuity of progeny and promotion of strength and vigour. Effective for male and female infertility and other sexual problems.





# ASHTANGA YOGA

Yogasana is a posture in harmony with one's inner consciousness. It aims at the attainment of a sustained and comfortable sitting posture to facilitate meditation. Asanas also help in balancing and harmonising the basic structure of the human body, which is why they have a range of therapeutic uses too

**Y**oga is a way of life. More than a physical discipline, it's a philosophical path. It is about finding the truth for yourself and connecting with

it, being honest with the true self, living our lives in a better way. About moving towards an understanding, making it possible to connect with the Divine.

It lays down certain guidelines, *yamas* (restraints) and *niyamas* (observances), for leading a healthier,

happier life, for bringing spiritual awareness into a social context. They help us in managing our energy in an integrative manner, complementing our outer life to our inner development. They help us view ourselves with compassion and awareness. They teach us to respect



the values of this life, to balance our inner growth with outer restraint. They help us lead a conscious life

Patanjali's Yoga Sutra speaks of five great universal vows (*sarvabhauma maha vratas*). They are the guidelines for interacting with the outer world, social disciplines to guide us in our relationships with others. These five principles are: Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (celibacy) and Aparigraha (non-covetousness)

Ahimsa is the awareness and practice of non-violence in thought, speech and action. It advocates the practices of compassion, love, understanding, patience, self-love, and worthiness. Patanjali describes truthfulness as "to be in harmony with mind, word and action, to conduct speech and mind according to truth, to express through speech and to retain it in the intellect what has been seen, understood or heard." A perfectly truthful person is he who expresses in his speech exactly what he thinks in his mind and in the end acts according to it.

Non-stealing (*asteya*) stands against covetousness and envy. It upholds forgoing the unauthorised possession of thought, speech and action. It advocates the cultivation of a sense of completeness and self-sufficiency in order to progress beyond base cravings.

Celibacy is much celebrated as a state of being that brings man nearer to the Divine. This *yama* is about avoiding all sensual pleasures, whether mental, vocal or physical.

Aparigraha is non-possessiveness, non-accumulation of worldly objects. This is attained when one remains totally detached from sensual pleasures of all kinds. This in effect releases one from covetousness and attachment, and refrains one from committing *himsa* or violence of any sort.

## Niyamas

The second constituent of Ashtanga Yoga, the *niyamas* are about self-regulation, harnessing the energy, how we interact with ourselves, our internal world. They help us maintain a positive environment in which to grow. Patanjali names five principles: Shaucha (purity), Santosha (contentment), Tapa (austerity), Swadhyaya (self-education) and Ishwar-Pranidhan (meditation on the Divine).

Shaucha implies both external as well as internal purity. Water purifies the body; truthfulness the mind; true knowledge the intellect, and the soul is purified by knowledge and austerity. It advocates the practices of intellectual purity, purity of speech and of the body.

Contentment is a state of mind in which one maintains equanimity through all that life offers. It involves the practice of gratitude and joyfulness, maintaining calm at all costs. This state of mind does not depend on any external causes. It also means not desiring more than what one has earned by one's honest labour.

Austerity is the power to stand thirst and hunger, cold and heat, discomforts of place and postures, and ritual fasts. The perfect man is he who practises both mental as well as physical austerity.

Self-education consists of scriptural studies. The scripture being, the Vedas and Upanishads together with the recitation of the Gayatri Mantra and the Om mantra.

Ishwar-Pranidhan is the dedication of all our actions, performed either by intellect, speech or body, to the Divine. The results of all such actions are by definition dependent upon Divine decision. The mind can simply aspire to realise the Divine through dedication, purification, tranquilisation and concentration. This Divine contemplation spills over to all aspects of the yogi's life.

## Yogasanas

A *yogasana* is a posture in harmony with one's inner







The regular practice of *yogasanas* has immense therapeutic value. Besides various physiological benefits, they positively affect our minds, our life force energies as well as our creative intelligence.

consciousness. It aims at the attainment of a sustained and comfortable sitting posture to facilitate meditation. *Asanas* also help in balancing and harmonising the basic structure of the human body, which is why they have a range of therapeutic uses too.

*Asanas* basically perform five functions: Conative, cognitive, mental,

intellectual and spiritual. Conative action is the voluntary exercise of the organs of action. The *asanas* being the main yogic instrument of balancing the body, they consist of various physical postures, which are designed to release tension, improve flexibility and maximise the flow of vital energy. The purpose of the *asanas* is to create a flow of positive energy

so that our concentration is directed within ourselves and the mind is able to perceive (*parokshya jnana*) the effects of our purposive action. That is cognitive action.

When the earlier two actions are fused, our mind's discriminative faculty guides these organs to perform the *asanas* more correctly. The resultant rhythmic energy flow and awareness leads to a mental state of pure joy (*ananda*). Physical postures, therefore, end up affecting the various interrelated channels (*nadis*) of the mind-body complex. And ultimately the performance of a perfect *yogasana* leads to the absolute intellectual absorption of the mind on a single task (*dharana*), which in turn leads to the fusion of the individual spirit with the Divine Self (*dhyana*).

The regular practice of *yogasanas* has immense therapeutic value. Besides various physiological benefits, they positively affect our minds, our life force energies as well as our creative intelligence.

Regular practice helps to keep our body fit. It controls cholesterol level, reduces weight, normalises blood pressure and improves heart performance. Physical fitness thus achieved leads to reduction of physical stress and greater vitality. *Asanas* harmonise our *pranic* ability and mental energy flow by clearing blockages in the subtle body leading to mental equilibrium and calmness. They make the mind strong thus enabling human body to suffer pain and unhappiness stoically and with fortitude.

### Categories of *Yogasanas*

Consummate mastery over the entire gamut of *asanas* is time-consuming, but what is of vital importance is the will to remain in the present moment and to let both the mind and body relax completely. The various categories of *asanas* are: Standing *asanas*, forward bending *asanas*, supine *asanas*, inverted *asanas*, abdominal and lumbar *asanas*, twisting *asanas*, back bending *asanas* and balancing *asanas*.

Standing *Asanas*: Beginners should start with these as they bring elasticity



in joints and muscles and build up stamina and physical stability. This constitutes the most basic training in the early stages of yoga practice. Some basic standing poses are Tadasana, Utthita Trikonasana, Virabhadrasana, Ardha Chandrasana and Utthita Parsvakonasana.

**Forward Bending Asanas:** In these postures the posterior half of the body is stretched. These prepare you to proceed further in yoga and bring consistency in the development of physical and mental pliability. Examples of such asanas are Upavisthakonasana and Paschimotanasana.

**Sitting and Supine Asanas:** Sitting upright and supine extending positions help a *sadhaka* prepare physically and mentally for *pranayama*. Some of them are, Baddhakonasana, Supta Baddhakonasana, Supta Padangusthasana, Padmasana, Vajrasana, Simhasana, Virasana and so on.

**Inverted Asanas:** These help recover from everyday stress. They give vitality, mental balance and emotional stability. These are Adho Mukha Svanasa and Urdhva Mukha Svanasa.

**Abdominal and Lumbar Asanas:** These tone and massage the abdominal organs and strengthen the pelvic and lumbar areas. Bharadvajasana and Marichyasana are some examples of such asanas.

**Twisting Asanas:** It consists of lateral stretching and twisting of the spine, toning the internal organs and reaching new horizons while tranquilising the mind. These are, Ardha Matsyendrasana and Jathara Parivartanasana.

**Back Bending Asanas:** These bring physical and mental sharpness and alertness. The postures are the opposite of forward bends as are the effects. In forward bends the posterior spine is extended, bringing consistency and mental peace, whereas in back bends the anterior spine is extended and stretched. The effect is invigorating and enlivening. Such asanas are, Ustrasana, Bhujangasana and Matsyasana.

**Balancing Asanas:** These strengthen

the arms and wrists and exercise the abdominal organs. They also make the body feel light and help attain a good bearing. Salamba Sirsasana, Niralamba Sarvangasana and Salamba Sarvangasana are some of the balancing asanas.

### **Pranayama**

Pranayama is a compound term (*prana* and *yama*) meaning the maintenance of *prana* in a healthy way throughout one's life. More than a breath-control exercise, pranayama is all about controlling the life

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**Surya Bhedi pranayama**  
consists of inhaling  
through the right nostril  
and exhaling through  
the left.

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force or *prana*. Ancient yogis, who understood the essence of *prana*, studied it and devised methods and practices to master it. These practices are better known as pranayama. Since breath or *prana* is basic to life, the practice of pranayama helps in harnessing the *prana* in and around us, and by deepening and extending it, pranayama leads to a state of inner peace.

According to Hatha Yoga, pranayamas can be classified under: Sahita Kumbhaka, Surya Bhedi, Ujjayi, Sitali, Bhastrika, Bhramari, Murchha and Kewali.

The first is a breath retention technique, which gives agility, strength and flexibility to the body. They also quieten the mind and the sense organs besides enabling the meditator to control his hunger and thirst.

Surya Bhedi pranayama consists of inhaling through the right nostril and exhaling through the left. This practice promotes good digestion and through perspiration, it purges the body of all its impurities.

Ujjayi pranayama involves the travel of breath between the nose and the heart only. It acts like an expectorant and increases digestion together with removing all impurities of nerves as well as thoughts.

Bhramari pranayama involves a very concentrated and fixed breathing exercise. It helps in strengthening one's breath besides quietening the mind and increasing the powers of concentration. This breathing technique is very helpful in the last meditative stage of *samadhi*.

Murchha pranayama is an extreme form of breath retention, which only experienced yogis can achieve. This practice quietens the mind and helps it to reach the near-unconscious state.

Kewali pranayama is a breath retention technique in which the yogi stops both inhalation as well as exhalation. This form balances inhalation and exhalation besides







helping the mind to concentrate better.

## Benefits of Pranayama

The practices of pranayama, the correct breathing technique, helps to manipulate our energies. Most of us breathe incorrectly, using only half of our lung capacity. Pranayama is a technique which re-educates our breathing process, helps us to release tensions and develop a relaxed state of mind. It also balances our nervous system and encourages creative thinking. By increasing the amount of oxygen to our brain it improves mental clarity, alertness and physical well-being.

When practised along with yogasanas the benefits of pranayama are more pronounced. According to Patanjali's Yoga Sutra, pranayama enables the mind to acquire the capacity to concentrate on any given object of attention. It also says that scientific breathing helps in unveiling true knowledge from the darkness of ignorance. But it is eminently advisable to be aware of all the dos and don'ts of pranayama before practising them.

The following are the stages of pranayama: Inhalation (puraka), Exhalation (rechaka), Stambhavritti pranayama and Bahyabhyantarakshepi pranayama. Puraka or inhalation techniques are about regular and controlled inhalation. It also teaches regulating the entire breathing process and reducing the number of inhalations per minute. Rechaka or exhalation exercises teach slow and ordered breathing besides reducing the number of inhalations and exhalations per minute. The third stage consists of retaining the breath after stopping natural inhalation and exhalation. The last stage of pranayama is about converting both exhalation and inhalation into retention and storing the retained breathe in various internal organs for various lengths of time.

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Pratyahara involves rightly managing the senses and going beyond them instead of simply closing and suppressing them. It involves reining in the senses for increased attention

rather than distraction. Pratyahara may be practised with mantra meditation and visualisation techniques. It is essential to practise pratyahara for achieving the three meditative stages of *dharana*, *dhyana* and *samadhi*. Perfecting this technique of yoga is also essential in order to break out from the eternal cycle of rebirths.

## Dharana

The last three limbs of Ashtanga Yoga are the three essential stages of meditation. *Dharana* involves developing and extending our powers of concentration. This consists of various ways of directing and controlling our attention and mind-fixing skills, such as concentrating on the *chakras* or turning inwards.

## Dhyana

Dhyana is the state of meditation when the mind attains the ability to sustain its attention without getting distracted. Strictly speaking, unlike the other six limbs of yoga, this is not a technique but rather a state of mind, a delicate state of awareness. This state rightfully precedes the final state of *samadhi*.

## Samadhi

Samadhi, or total absorption, is the ability to become one with the True Self and merge into the object of concentration. In this state of mind, the perceiver and the object of perception unite through the very act of perception - a true unity of all thought and action. This is the zenith of all yogic endeavours, the ultimate 'yoga' or connection between the individual and the universal Soul.

Patanjali's Yoga Sutra categorises and grades the levels of *samadhi* thus: Samprajnata Samadhi (distinguished contemplation), Asamprajnata Samadhi (non-distinguished contemplation), Savitarka Samadhi (deliberated absorption), Nirvitarka Samadhi (non-deliberated absorption), Savichara Samadhi (reflective meditation), Nirvichara Samadhi (non-reflective meditation), Sabija Samadhi, where the mind continues to carry seeds of earthly impressions and Nirbija Samadhi, where each seed of earthly impressions have been erased.



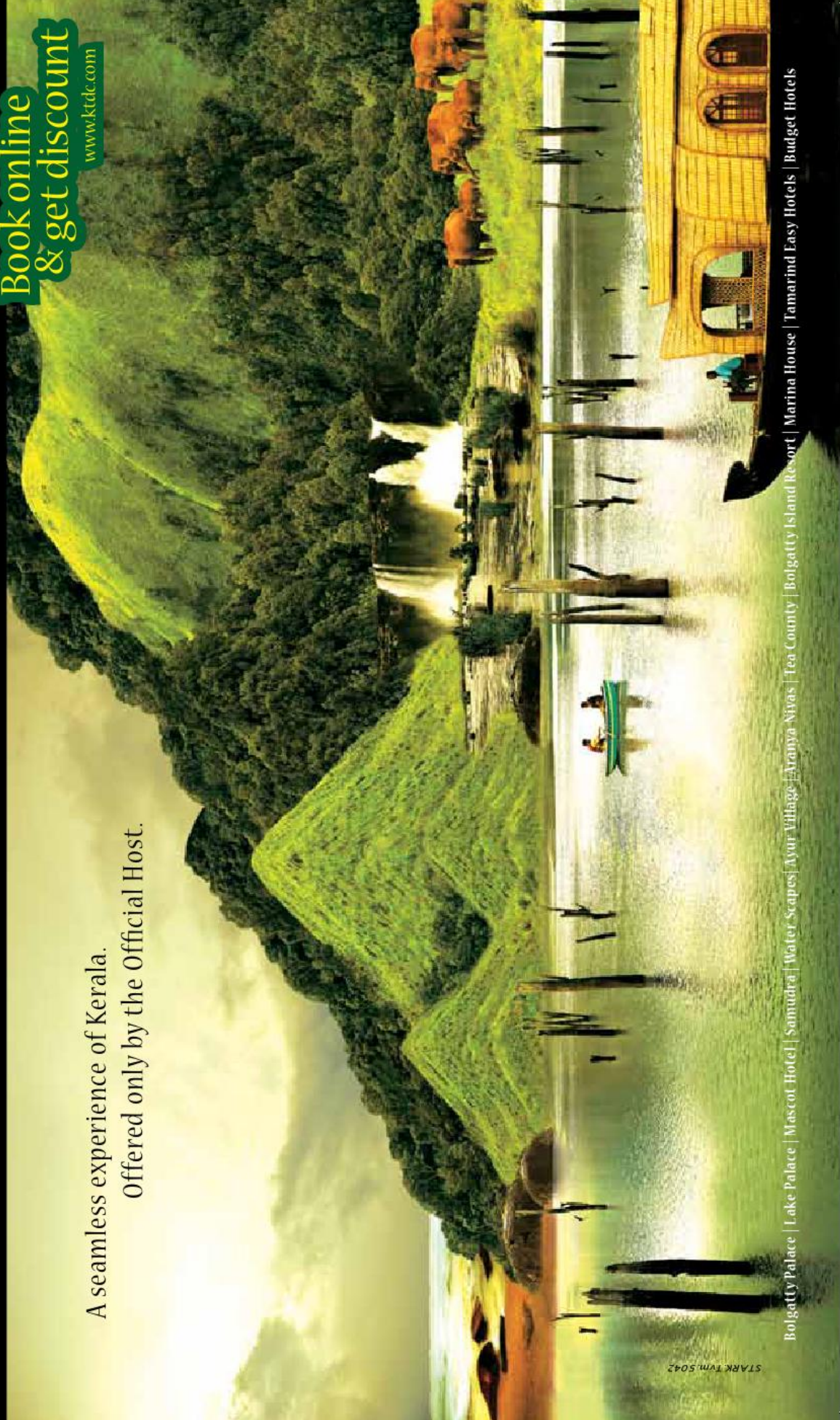
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# For Serefa, it was like prayer. She surrendered completely and was cured.

Serefa closed her eyes as Vijaya massaged the warm golden oil into her back in slow, rhythmic movements. Around her, flowers danced. The smell of the oil and the ethereal fragrance of the incense were soothing.

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Serefa Malamati and her husband John Rowan have been experiencing ayurveda in Kerala regularly for the last seven years. Natives of Greece, they now live in the United Kingdom.

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