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# Editorial

## Emerging Global Hub

If the breathtaking splurge in mainstream media advertising campaigns on Ayurvedic remedies in recent times is any indication, the domestic market for traditional medicine and a host of its contemporary applications, ranging from beauty products and rejuvenation therapies to healing chronic metabolic disorders, is thriving in Kerala. There is a perceptible surge in the health tourism front too. However, some of the most revered practitioners of this ancient branch of Indian medicine and reputed stakeholders in the industry are not that upbeat about this hype and boom.

In the backdrop of the overwhelming response to the recently held Emerging Kerala international meet for investors and the upcoming Global Ayurveda Summit and the Kerala Travel Mart, we at the Ayurveda and Health Tourism thought it fit to take a dispassionate look at the state of affairs vis-à-vis the clarion call to turn Kerala the global hub for Ayurveda.

Enriched by an unparalleled bounty of potent herbs and natural vegetation due to its geographical position and tropical climate, Kerala still remains a pristine sanctuary for Ayurveda. With an unbroken tradition of Sanskrit learning that enables the healers to follow the original classic texts and teachings, the system of Ayurveda here has developed certain characteristics quite different from those observed elsewhere in India. Ayurveda practitioners in Kerala have evolved their own formulations and variants of traditional treatment regimen. The holistic system of medicine is influenced by the Siddha and Marma traditions in southern Kerala, while the kalari therapy plays a major role in the northern region, resulting in the emergence of a unique stream noted for its most efficacious formulations, treatment protocols, therapies and procedures.

We hail the Kerala government initiative for finalising a strategic action plan for making Kerala the global destination for Ayurveda, as proposed by Sam Pitroda, chairman of the National Innovation Council and adviser to the Prime Minister of India on Public Information Infrastructure and Innovation. Pitroda was roped in by Oommen Chandy, Kerala Chief Minister, as the designated mentor for the development agenda of the State. While the strategic vision and the statement of mission strike the right note, the test is in implementing the agenda. Primarily, Kerala government should have a full-fledged department like Ayush, mandated to deal with all the issues relating to Ayurveda with reasonable budgetary allocation.

The Emerging Kerala proposal to set up a Global Ayurveda Village at Ponnudi in Thiruvananthapuram on a public-private participation basis would go a long way in showcasing the exquisite potential of Ayurveda in the international health tourism sector.

The CARE-Keralam cluster of facilities set up by the Kerala Infrastructure Development Corporation (Kinfra) in association with a consortium of Ayurvedic product manufacturers at Koratty in Thrissur district of Kerala is another project that provides the industry state-of-the-art infrastructure for standardisation, documentation, research and quality control. The biggest impediment to Ayurveda's growth and acceptance in the global market has been the lack of credible quality control mechanisms in various areas of operation, such as formulations, treatment protocols, research and development, marketing, raw material supply, cultivation of natural resources and documentation.

Along with all the marketing hype, it is time to think of ensuring quality standards and certifications acceptable in international markets for building a unique Kerala brand in Ayurveda.



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# Healing Tradition of Kerala

B. Krishna Veni

Throughout India or all over the world Ayurveda shares similar theoretical plateau. However, there are a lot of regional variants in its practical approach or treatment procedures.

Historic narratives suggest that an organised, cosmopolitan system of institutional medical care may have evolved in India before any other part of the world. The description of Fa Hsien, sometime during the first decade of the fifth century AD and Charaka's description of how a clinic should be equipped give an insight into the scenario of that times. Ayurveda as a distinct

discipline probably took shape at the time of Buddha and began to be codified in a series of treatises from then onwards.

The term Ayurveda means, literally, the knowledge or science (veda) for longevity (ayus). It is called Ayurveda because it tells us the about vedayuti - which substances, qualities and actions are life enhancing and which are not. It is a system of general medical practice which encompasses both



preventive and prescriptive aspects. It consists of a great deal of excellent practical advice for the man in the street on almost every imaginable aspect of life, including cleaning the teeth, diet, exercise, regimen, morality and so on. It also includes more specified medical teachings on all aspects of diagnosis and therapy aimed at the professional physician. One of the most important clusters of ideas in the Ayurvedic tradition is that which relates to the humours (dosha) body tissues (dhatu), and waste products (mala). The doctrine of three humours (tridosha vidya) teaches that three semi-fluid substances are present in the body and regu-

late its state. The humours are wind (vata), choler (pitta) and phlegm (kapha). These humours interact with seven basic constituents of the body; chyle, blood, flesh, fat, bone, marrow and semen. They also interact with the body's waste products. This tridosha doctrine is somewhat similar to the ancient Greek humoral system of Hippocrates and Galen.

Ayurveda uses mainly animal and vegetable medicines and it teaches a broad range of therapies including diet, enemas, massage, blood letting, leeching, ointments, douches, sweating and surgery. From the end of the first millennium AD, metallic compounds began

to come into medical use, but these remained on the periphery of the Ayurveda pharmacopoeia. In orthodox medical practice opium too was introduced as an effective cure for diarrhea and as an ingredient in aphrodisiac philtres.

Throughout India or all over the world Ayurveda shares similar theoretical plateau. However, there are a lot of regional variants in its practical approach or treatment procedures. So the Kerala tradition has its own unique approaches. It should be noted that the fundamentals of Ayurveda being practised and taught in Kerala are not different from those of the rest of the country, in its essential approach or philosophy. But there are notable differences in certain aspects of Kerala tradition (keralaleeya chikilsa kremam).

The Kerala stream is shown to be very effective in treating neuro and arthritic diseases. In practice, Kerala physicians give special emphasis to the five procedures (Panchakarma: vamanam, virechanam, rekthamokham, nasyam, and vasthi) Sirodhara, pizhichil, navarakizhi, thalapothichil, pachakizhil and podikizhi are some of the procedures that they follow. The preparatory procedures for Panchakarma, are known as poorva kriya. Swedam and snehapanam are some of the preparatory procedures.

Physicians testify that these preparatory procedures themselves become very effective in treatment of certain diseases. No wonder they are inclined to employ these preparatory pro-





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cedures as an independent treatment mechanism.

The geographical peculiarities of the land, body nature of the people here, and the availability of herbs are important factors that determine the unique approach to healing and therapeutic remedies. The Kerala tradition is largely influenced by Vagbhata's *Ashtangahridayam* in comparison to other classical texts. Traditional physicians of Kerala affirm an uninterrupted history of practising the classical panchakarma therapies in all their avowed purity and authentic fidelity, with the enchanting flourish of the innovative preparatory therapies and enhanced by a wide variety of exclusive herbal based formulations overshadowing the use of metal and mineral based drugs.

Certain socio-historical undercurrents too have contributed to the development of typical treatment procedures and unique approaches of Ayurveda in Kerala. There were two main streams: the Brahmin and the Non-Brahmin. It is particularly noted for its origins in non-Brahmin tradition even before the entry of classical Ayurveda

in the early centuries of the Christian era. These two streams subsequently blended so well that it gave a unique strength to the health care tradition of Kerala. A few select Brahmin households, named generally as *Ashtavaidyas*, were entrusted with the responsibility of maintaining the Ayurvedic tradition by practising it as a health care service as well as by teaching its principles in the unique *gurukula* tradition. The traditional practitioners of Ayurveda considered *Ashtangahridaya* as a primary text. Several commentaries and interpretations were written by experts here. More importantly, new texts were written in Kerala both in Malayalam and Sanskrit. *Sahasrayogam*, *Chikilsamanjari*, *Vaidyamanorama* are just a few examples. These and similar other Kerala texts still remain the main sources of very useful information on formulation, medicinal plants and therapies.

Kerala physicians continued to practise and enrich the panchakarma therapy and made a lot of innovations in that area. Even when they became defunct in the rest of the country

due to socio-political reasons, Kerala retained this therapeutic wealth in all its pristine glory. A lot of academic innovations were incorporated and texts like *Vasthipratheepam* were written here on its practical aspects. More significantly, the famous Kerala special therapies were refined by the practitioners here. They are essentially preparatory in nature. *Dhara*, *mukkipizhichil*, *navarakkizhi*, etc are typical examples. As the practice of Ayurveda expanded in popular acceptance in the recent past, these treatment modalities have also become more prevalent.

There are several unique herbal formulations described in Kerala texts. Many of them have now received national level acclaim and they are included in the Ayurvedic Formulary of India. One important aspect of Kerala formulations is that the stress is more on herbal components rather than on metals or minerals. There is also the history of Ayurvedic physicians developing some areas of specialisations like paediatrics, ophthalmology, the *kalari* therapy, etc.





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# Ayurveda In Crisis

The worst part of modern Ayurveda is the undue claims being made by establishments about drugs and medicines developed by them which offer instant cures to certain conditions, through aggressive publicity. Super speciality hospitals which resemble tourist resorts are mushrooming everywhere to capture rich clientele. Such are the efforts to 'modernise' Ayurveda!

S. Jalaja

Ayurveda, one of the most ancient knowledge systems in the world, is facing an unprecedented crisis. This crisis is both external as well as internal. The external factors contributing to this crisis include the rapid advancements in modern medical science, the unbridled growth of technology, the inability of Ayurveda to compete with modern medicine, stringent conditions imposed by foreign countries in the export of Ayurveda preparations, suspicion and fear about toxicity and efficacy of its drugs, and, the most important of all, refusal to recognise it as a valid system by all concerned for all types of fogey reasons. The internal factors include absence of real gurus who used to be the storehouse of knowledge and wisdom, lack of good quality practitioners, poor quality education, virtual lack of quality research, poor quality medicines. Declining biodiversity as well as availabili-

ty of medicinal plants, hijacking Ayurveda for amassing wealth, blind imitation of the western system of medicines, misuse of Ayurveda to clandestinely practise modern medicine, absence of motivation in the youth to opt for a profession in Ayurveda and rejection of traditional systems by a society dazzled by globalisation and liberalisation are today posing serious challenges to the very survival of Ayurveda as a healing system. Will Ayurveda be able to meet these challenges? Can India lead the way for revival of our traditional systems of medicine?

It is believed that Ayurveda has been practised in India from Vedic times onwards. It was patronised by the kings and noblemen for centuries together. Even the advent of Mughals did not pose much of a challenge. The British rule, especially the time after World War I, saw the rapid ascent of western





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medicine. The effectiveness of western medicines, especially against contagious diseases reinforced the stated supremacy of the modern system of medicine over the traditional systems of medicine, including Ayurveda. Even those who had traditionally benefited from Ayurveda and sister systems started worshipping the western system of medicine, treating their own traditional systems with contempt. It is indeed remarkable that Ayurveda, with its innate resilience, survived this onslaught by modern medicine for over hundred years.

What we see today is the increase in the incidence of chronic diseases like diabetes, cancer, hyper tension etc. which can only be regulated, not completely cured, by the modern medical system. Periodic outbreak of hitherto unknown diseases is another area of concern. Ayurveda and

other systems of traditional systems, pushed down to the level of 'alternative systems' by modern societies, ought to have made a comeback and offered a viable option for treatment of life-style/ new diseases based on traditional foods and treatment protocols. But this was not the case. Ayurveda is today dismissed as non-science due to alleged absence of evidence to support its claims. Ayurveda as a knowledge system remains stagnant, without enriching its substance any more through appropriate research studies. Research efforts have mostly been confined to studies equating functional aspects of traditional and modern systems, which are not comparable in the strict sense, considering their different approaches to diagnosis and treatment of diseases. Ayurveda practitioners are surprisingly following the western methods of diagnosis

of diseases. The worst part of modern Ayurveda is the undue claims being made by establishments (includes even reputed ones) about drugs and medicines developed by them which offer instant cures to certain conditions, through aggressive publicity. Super speciality hospitals which resemble tourist resorts are mushrooming everywhere to capture rich clientele. Such are the efforts to 'modernise' Ayurveda!

While in India the traditional systems are treated as alternative or complementary systems, a country like China which also boasts of centuries-old civilisation like India has not discarded its traditional practices. Instead, they have been given equal status and mainstreamed into the modern medical system. We in India look at our own system through the eyes of the western systems of medicine and condemn these



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**Learning of Ayurveda should be simplified for the understanding of the common students, without the trappings of religion or mysticism or astrology, while the classical Ayurveda route could be followed by the more serious learners. This will remove the fear from the mind of students in understanding the system and opting for Ayurveda practice as a viable career option**

systems as quackery. While more and more people, especially those who belong to the low-income strata, are pushed into the vortex of chronic and newer forms of diseases, and the cost of health-care is skyrocketing and our population becomes more and more unmanageable, we have nowhere else to go, except to Ayurveda and sister systems. But the problem is that these systems are not ready to meet the challenges.

The present crisis in Ayurveda needs to be taken care of before it is able to meet the challenge of health care in India. The first action is to recognise it as a system of medicine which in no way is inferior to modern medicine. Ayurveda is a way of life practised over centuries which has contributed to health and well-being of the people. The medicines in Ayurveda are nature-based and can be considered as food. To dismiss Ayurveda therefore on

consideration that it is not evidence-based would appear somewhat ridiculous. The efficacy of the system can be proved by following its own protocols. Secondly, Ayurveda should stop imitating the modern medicine. While there could be use of modern instruments to identify and track progression of the diseases, it does not require a super-speciality hospital to treat the diseases. A decentralised, simple and inexpensive system is the need of the hour. Promoting cultivation of medicinal plants and their use by the population can help preserve the unique knowledge each region of this country has about them. Manufacture of medicines at the local levels, with due certification can remove the fears about the quality of Ayurveda medicines. The concept of maintaining the balance of health in Ayurveda, the tridoshas, their vitiation and correction can contribute largely to pre-

ventive health care. A country like India has to use Ayurveda systematically to get over the problems of coverage, outreach and funds to provide affordable and quality health care to the entire population. Each of the factors contributing to the crisis in Ayurveda needs to be attended to, in order to revive the system.

The National Rural Health Mission (NRHM) was launched with the goals to provide accessible, affordable as well as quality health care to people in the rural areas, especially the vulnerable sections. Mainstreaming of traditional systems of medicine has also been included as an objective. Efforts were also made to co-locate facilities for making available services side by side under the same roof. However, experience has shown that efforts made so far are not enough. Very few states spend even one-tenth of their health budget for promoting traditional systems of medicine.



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Barring a few states, others do not have a separate department for dealing with matters relating to traditional systems of medicine. It is unfortunate that even a state like Kerala where Ayurveda is extensively used, does not have a separate department to promote the system.

Efforts have been made in the past for creating awareness about Ayurveda in foreign countries. Sharing of knowledge is beneficial for the simple reason that larger numbers of people would become interested and involved in its development globally. Secondly, the world over search is on for newer ways of treating chronic diseases. Already existing knowledge should be welcome to save time and efforts. If it can be demonstrated within the country that Ayurveda can address public health concerns, as in Kerala, all artificial barriers put up by other countries would disappear in time and would lead to global acceptance of the system and its wider use for the benefit of humanity as a whole.

Today Knowledge of Ayurveda is used by and large in extracting new plant based drugs by large drug companies. Research in Ayurveda is mostly confined either to this area or in finding out efficacy of Ayurvedic preparations for treatment of specific diseases forgetting the use of Ayurveda procedures in the diagnosis and treatment of diseases. While efforts should be made to protect and preserve the existing knowledge, along with finetuning of classical Ayurveda education, Knowledge of Ayurveda, at least to a limited extent, could be used



in integrated medicine, wherein use of knowledge from different systems are used, without loss of their identity. Learning of Ayurveda should be simplified for the understanding of the common students, without the trappings of religion or mysticism or astrology, while the classical Ayurveda route could be followed by the more serious learners. This will remove the fear from the mind of students in understanding the system and opting for Ayurveda practice as a viable career option.

No government alone will be able to protect, preserve and

propagate Ayurveda. Partnerships with reputed well established organisations and universities need to be pursued in order to encourage further developments. Even now it is not too late to save this ancient system from decay, degeneration and ultimately death itself. All those who love and respect the system should come together to bring about its revival and resurgence on the lines suggested.

**S. Jalaja IAS is former Secretary,**  
Department of AYUSH,  
Ministry of Health & Family Welfare,  
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## Living Life As A Dictum

# Dr. P.K. Warrier: Grandeur of Ayurveda

Anirudhan Melpadom

To him life is nothing but the search through darkness of night to the light of the dawn. Ninety one year old Panniyampilly Krishna Warrier has lead a life true to the dictum, still pursuing a perennial search in his mind and profession. Dr. P.K Warrier is an epitome, a quintessential icon in our socio-cultural life. He is a living legend, a doyen in the mighty realm of Ayurveda in Kerala. His contributions are remarkable and unique; the nation bestowed upon him the prestigious Padmashree award.

Dr P. K Warrier was born on June 5, 1921 in a middle class family at Kottakkal, Malappuram district in Kerala. His father was Kodidalappana Sreedaran Namboothiri and mother Paniam-palli Kunjivarasyar, the sister of Vaidyaratnam P.S. Varier, the founder of Kottakal Arya Vaidya Sala. His elder brother, Madhava Warrier, was also a reputed leading figure at the Arya Vaidya Sala before him. Having completed his schooling at Zamorin's High School, Kozhikode, and Raja's High School, Kottakal, P.K. Warrier did his medical studies at the



Vaidyaratnam PS Varier Ayurveda College, which was then known as Arya Vaidya Padasala.

As a young man, P.K. Warrier was attracted to the socio-political life and aspirations of a budding nation. In 1942 he was drawn to the Indian freedom struggle. After independence, he began to devote himself to his professional career. The







## Vaidyaratnam P.S. Varier's ARYA VAIDYA SALA, KOTTAKKAL Malappuram (Dt), Kerala -676 503

Arya Vaidya Sala (AVS) is a 110 years old Charitable Trust engaged primarily in the practice and propagation of the Indian traditional health care system of Ayurveda. It was established at Kottakkal in 1902 by the illustrious visionary, Vaidyaratnam P.S. Varier. Started essentially as a village clinic, Arya Vaidya Sala has now grown into a multi-unit, multi-disciplinary and multi-crore Organisation with significant presence in clinical service, medicine manufacture, drug distribution, research, education, medicinal plant cultivation and book publication.

There are five Hospital facilities being run by AVS at Kottakkal, Delhi, Kochi and Aluva, where all the classical Panchakarma therapies and the reputed Kerala special therapies are made available to patients under modern hospital set-up. Patients from every part of the world come and stay at these Hospitals to receive palliation from grave conditions of illness. One of them at Kottakkal with 160 beds is a Charitable Hospital where the medicine, therapy, accommodation and food are provided free of cost to deserving patients. Parallel Allopathic treatment is also available here.

AVS operates three GMP accredited drug manufacturing units at Kottakkal, Palghat and Nanjangud. More than 500 classical formulations are manufactured at these units and they are made available to patients across the country through 25 Branch Clinics and more than 2000 authorised Dealers. The unit at Nanjangud in Karnataka is the latest one which is dedicated to the production of a series of new-generation formulations for addressing the aspirations of contemporary practitioners.

As a part of its activities to strengthen the knowledge base of Ayurveda as well as to spread the message of Ayurvedic healing system, AVS is proactively engaged in research and educational efforts. The Centre for Medicinal Plants Research (CMPR), which was inaugurated in 2003 by the then President of India, Dr. APJ Abdul Kalam, is now recognised by the Central Government as a Centre of Excellence. And it is affiliated to the Kannur University as a learning centre. Several collaborative research programmes are undertaken here jointly with ICMR, DBT, AYUSH, etc. Other research activities in progress at AVS pertain to areas of clinical research, process improvement and new drug development. Some of these programmes are taken up in collaboration with national apex bodies like DST, DAE, IIT, MAHE, etc. AVS extends financial support to and joins in the management of VPSV Ayurveda College at Kottakkal which is affiliated to the Kerala University of Health Sciences. The Publications Department of AVS publishes a Quarterly Journal on Ayurveda, apart from bringing out reference manuals and other texts in Malayalam, Hindi, Sanskrit and English. Holding of annual Ayurveda Seminars and other academic events also forms part of activities of AVS directed at propagating the authentic practice of Ayurveda.

AVS also has under its wings the 70 years old PSV Natyasangham which is recognised as a leading Kathakali Centre imparting training as well as staging performances.

AVS is managed and guided by a Board of Trustees. The nationally reputed Physician and Scholar, Dr. P.K. Warriar is the Managing Trustee of AVS for the past almost six decades.



internationally reputed physician and scholar is the Managing Trustee of Kottakkal Arya Vaidya Sala. His contributions to the world-renowned institution as an insightful physician and an administrator par excellence are manifold and the traditional Kerala healing system owes a great deal to this charismatic figure for revitalising some of its most authentic therapies and validating some of its age-old formulations.

His whole life is devoted to the betterment of Ayurveda. He insists on adhering to the values and traditions of Ayurveda, the pristine principles laid down by the sages and sastras. He was in the forefront in modernising the production process of Ayurveda formulations in the region. According to Dr P.K. Warriar, Ayurveda is not just a method of treatment, it has both a physical and metaphysical dimension. To be successful in this vocation, one should have a vision and a sense of mission; because it is truly akin to a spiritual calling. Apart from the mere medical practice of diagnosing diseases of the body and curing them by applying medications, Ayurveda subtly embodies a philosophy of life, enlightenment and eternal teachings. At certain stages of treatment, the practitioner turns a wholesome mentor and guru to the patient in unfolding the intricate nuances of life. He believes that there is a being and becoming. Here the practitioner becomes a sage. Finding a sage in the practitioner's self is not a simple thing. It demands immense *siddhi* and *sadhana*.

Dr. P.K. Warriar does not endorse some of the present-day convergent practices in Ayurveda. He would vouch for a credible principle of traditional practice rather than a commercial packaging and the marketing hype that seem to dominate the scene today. He exhorts the Ayurveda practitioners to strictly follow the terms of authentic traditions while applying cutting-edge technological innovations and extending modern facilities. He is indeed a pioneer who has trail-blazed a glorious path in modern adaptations of hallowed traditions and methodologies of the indigenous medical practices of the land. With sheer acumen and leadership he has not only developed the largest and most trusted Ayurveda institutions in the country, but he has also contributed substantially in highlighting the goodness of traditional therapies to a global following. As a leading physician and researcher he has changed the face of Ayurveda. The Kottakkal Arya Vaidya Sala is today a haven and solace for the luminaries and the common folk. Dr. P.K. Warriar is the guid-

ing spirit behind all its success. He has been closely involved in the entire process from the preparation of medicine to its application side. Hence the unparalleled reputation and goodwill of the Kottakkal brand of medicines and treatment.

Under his leadership, the Vaidyaratnam PS Varier Ayurveda College has established its mark in authentic academic research, empirical procedures of treatment and medicine preparation. He has inspired many organisations and institutions in undertaking modernisation drives giving due consideration to traditional values and authentic practices. He would endorse all sorts of sophisticated scientific advancement as long as the soul and spirit of Ayurveda remains intact.

The infrastructure facilities at Kottakkal Arya Vaidya Sala today also reflect this. He also emphasises the need to carry out active researches to make Ayurveda more accessible to the entire human race. He strongly believes that more research could bring forth solutions to many of the deadly modern-day diseases.

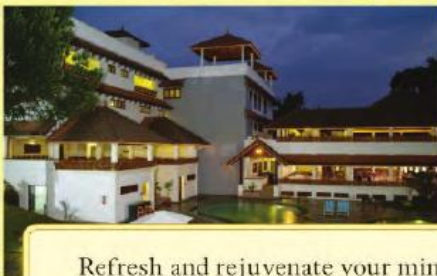
As the chief physician of Kottakkal Arya Vaidya Sala he has been much sought after for special treatment for some of the preeminent people of national and international repute. His vision and approach to healing and therapy are different from that of other practitioners. He is truly an exponent of holistic therapy. While practising and propagating Ayurveda as a scientific system of healthcare, he also acknowledges the validity of other systems and keeps himself up to date with advances in other fields. He also takes special care in making the modern developments of medicinal field reach the common man. Free treatment is provided to deserving poor patients at the Kottakkal Arya Vaidya Sala.

In appreciation of his stupendous contributions to Ayurveda many awards, honorary degrees and national recognitions have been conferred on him, including the honorary doctorate from the Calicut University and the Padma award. His writings on inter- and intra-disciplinary subjects have greatly enriched contemporary medical literature. He has written many papers, monographs and books. Dr. P.K. Warriar's contribution for the resurgence of Ayurveda in Kerala will be cherished and extolled for a long time to come.

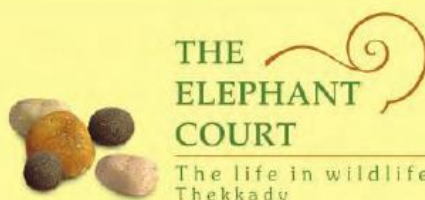




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Focal theme

**'Enriching Public Health Through Ayurveda'**

7-10 December 2012, Bhopal, Madhya Pradesh, India

# Bhopal to Witness World's Largest Gathering on Ayurveda



The Hon'ble Chief Minister of Madhya Pradesh, Shri Shivraj Singh Chouhan, releasing the first announcement of the WAC brochure

First in 2002 at Kochi, Kerala; Second in 2006 at Pune, Maharashtra; Third in 2008 at Jaipur, Rajasthan, and Fourth in 2010 at Bengaluru, Karnataka. Now enter the fifth edition of the World Ayurveda Congress (WAC) and Arogya Expo. Bhopal, the central Indian city and the capital of Madhya Pradesh, is all set to host the fifth edition of WAC this December (7-10 December 2012). The transformation from a run-of-the-mill 'event' to the most credible platform, the face, the voice, and the lobbying force of Ayurveda has been remarkable! Marking a decade of WAC's activities, the fifth edition has all it takes to create a new benchmark as the most powerful forum and a global movement that champions the cause of Ayurveda.

The 5th WAC and Arogya Expo

is jointly organized by the Government of Madhya Pradesh and the World Ayurveda Foundation, an initiative of Vijnana Bharati. The 5th WAC is actively supported by the Department of AYUSH, Ministry of Health and Family Welfare, Government of India.

Enriching Public Health Through Ayurveda

When the all-important issue of 'public health' is gaining attention across the country, the 5th WAC would give the issue a further push and, possibly, a new direction in community and public health care as its focal theme is 'Enriching Public Health through Ayurveda'. It is the belief of the Ayurveda fraternity that this time-tested medical science can play a significant role in enriching public health, both as a 'preventive' medicine and as a 'curative' medicine. It

is also the belief that Ayurvedic medical care can be provided at a cost that is not prohibitive to the poorest of the poor in the country.

At the various plenary and parallel sessions of the 5th WAC, the deliberations would centre around these 'beliefs' and would give tangible and actionable solutions to all concerned with the issue of public health in the country and overseas. Research papers on the theme from various institutions will also be presented for deliberations. In a sense, the Congress would provide a converging stage to well-known researchers, academicians, public health experts, economists, physicians, scientists, and other thought leaders.

In the associated Arogya Expo, the spotlight this year would be on traditional and tribal knowledge on the health-care systems from India's rural and tribal communities, especially from Madhya Pradesh and north-eastern states.

Structure of 5th WAC and Arogya Expo 2012

Academic events (parallel and plenary sessions), associate events, and Arogya Expo comprise the 5th WAC (see figure).

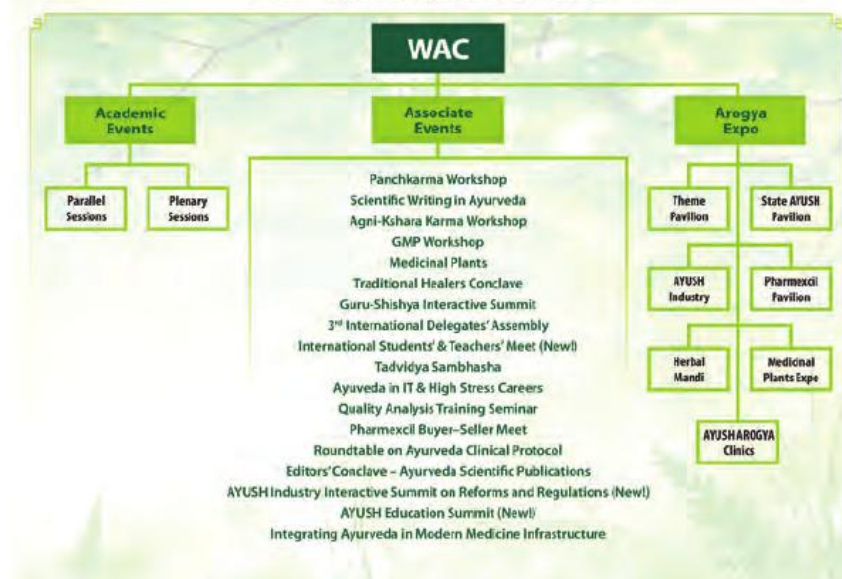
<Insert 5th WAC at a Glance figure. PDF file attached.>

Academic Events

Academic sessions are struc-



## 5<sup>th</sup> WAC at a Glance



tured in such a way that the plenary session will take on the evolution of various concepts and the parallel sessions emerging from the plenary topics. The plenaries will be addressed by eminent scientists, academicians, policy makers, and Ayurveda practitioners (clinicians). Research papers on 42 thematic subjects, which are thoroughly reviewed beforehand by the Scientific Committee through an anonymous process, will be presented and deliberated upon. (Visit <[www.ayurworld.org](http://www.ayurworld.org)> for the complete list of thematic subjects and abstract/paper submission guidelines.)

### Associate Events

The 5th WAC will feature 18 associate events. Three new events are added this year to strengthen the overall theme of the 5th WAC. They are (1) International Students' and Teachers' Meet, (2) AYUSH Industry Interactive Summit on Reforms and Regula-

tions, and (3) AYUSH Education Summit. (Visit <[www.ayurworld.org](http://www.ayurworld.org)> to know the dates of all associate events and reserve your seats well in advance.)

### Arogya Expo

Open to general public, the Arogya Expo is an exercise to generate public awareness on Ayurveda. As in previous editions, the Arogya Expo 2012 anticipates over 300,000 visitors during the course of this event. This year, the Expo will have over 300 stalls showcasing the Ayurvedic industry and products, institutions and various academic courses, practical demonstrations of Yoga and Ayurveda in its pristine form, publications, and so on. Broadly, the Arogya Expo will have (1) a Theme Pavilion, (2) State AYUSH Pavilion, (3) AYUSH Industry, (4) Pharmexcil Pavilion, (5) Herbal Mandi, (6) Medicinal Plants Expo, and (7) AYUSH Arogya Clinics.

How you can associate and participate in this movement

The WAC is for the entire Ayurvedic fraternity comprising policy makers, heads of various institutions, students, research scholars, scientists, business leaders of the Ayurveda industry, friends and practitioners of Ayurveda from various countries, traditional healers from rural and tribal India, and other stakeholders. All that you need to do is to visit the WAC website <[www.ayurworld.org](http://www.ayurworld.org)> and exercise your choice of participation. You can present new knowledge, add to the existing repository of knowledge, and strengthen the debate and deliberations by contributing your thoughts and ideas. The platform is huge and the avenues are many to accommodate all concerned with the growth of Ayurveda in the country and abroad.

### Hurry! Abstract submission deadline approaching fast!

As on 31 August 2012, the organizers received 1200 research abstracts from all over the world for consideration of the Scientific Committee. The number is expected to touch 2000 in the next 15 days. This year, the online submission of abstracts/papers has been automated and the review process made an anonymous process. Due to limited time, all submissions cannot be accommodated in the academic sessions. Only the 'best' will find its way through. Therefore, the organizers request you to submit your abstract as early as possible to enable faster review and further intimation to you in this regard.

Visit: [www.ayurworld.org](http://www.ayurworld.org) for date of submission and guidelines for abstract/paper submission.

### Important e-mail ids to remember

General information: [info@ayurworld.org](mailto:info@ayurworld.org)  
 International Delegates Assembly and  
 International Students' and Teachers' Meet: [ida@ayurworld.org](mailto:ida@ayurworld.org)  
 Abstracts/Paper: [papers@ayurworld.org](mailto:papers@ayurworld.org)  
 Arogya Expo: [arogya@ayurworld.org](mailto:arogya@ayurworld.org)



# Revitalising Indian Medical Heritage



Gomathy Varma

**Leveraging on Ayurveda's holistic principles and classical heritage, I-AIM focuses on research, clinical practice, education and outreach, integrating knowledge systems in a multi-disciplinary framework.**

Projected as a new-age Innovation University, the Institute of Ayurveda and Integrative Medicine (I-AIM), Bangalore, has evolved from the Foundation for Revitalisation of Local Health Traditions (FRLHT) as a unique centre of excellence for integrative health sciences in India. The Institute strives to enhance the quality of healthcare in rural and urban India and globally through creative applications of traditional health sciences.

Leveraging on Ayurveda's holistic principles and classical heritage, I-AIM focuses on research, clinical practice, education and outreach, integrating knowledge systems in a multi-disciplinary framework. Its mission is to demonstrate the contemporary relevance of Indian medical heritage by designing and implementing innovative programmes and strategic initiatives for its wider

use and application for greater impact on health security of rural and urban communities.

By developing an integrated, epistemologically informed interface with the knowledge streams of biomedicine, life sciences, pharmaceuticals, engineering, social sciences, art and culture, the Institute aims at building new paradigms, credible standards, products, processes, technologies and communication strategies.

I-AIM, exquisitely set in an enchanting rustic environs of Jarakabande Kaval, near Yelahanka in Bangalore, Karnataka, has four reputed Schools – School of Health Sciences, School of Trans-disciplinary Studies, School of Educational Innovation, and School of Conservation of Natural Resources – carrying out its mission.

The Integrative Healthcare Cen-



tre, under the School of Health Sciences, is a 100-bed facility providing efficacious, safe and cost-effective healthcare solutions through creative application of traditional health systems integrated with biomedical sciences. While Ayurveda Shashtra with its wholesome theoretical foundation and classical applications remains the centerpiece, Yoga, Siddha, Unani, Physiotherapy and diverse elements of Biomedicine complement the interface as a modern, multi-disciplinary model. The Centres for Local Health Traditions, Public Health and Clinical Research are the other integral divisions of the School of Health Sciences.

The School of Educational Innovation offers innovative educational programmes ranging from UG, PG and Doctoral programmes to E-learning

courses in Indian Medical Heritage. The Centre for Educational Innovation and the Indian Medical Heritage Library are part of this School.

Under the canopy of the School of Trans-disciplinary Studies, mandated to explore the relationship of the basic natural and social sciences with Ayurveda, come the four Centres – one for Pharmacognosy, Pharmaceutics and Pharmacology, the second one for History and Sociology of Indian Medical Heritage, the third one for Theoretical Foundation of Ayurveda and the fourth one for Ayurveda Pharmacy.

The Centre for Conservation of Natural Resources of I-AIM has been spearheading the drive to conserve inter and intra specific diversity of medicinal plants in their natural habitats in the country. It was

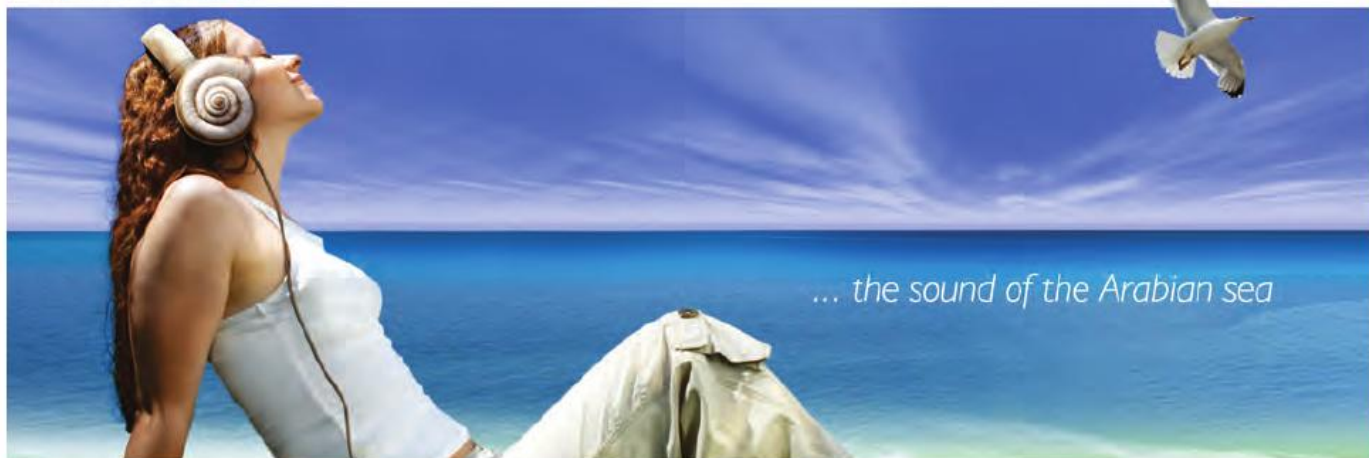


instrumental in creating the Forest Gene Banks of 200-500 hectares each across the country. The Centre for Repository for Medicinal Resources, Centre for Herbal Gardens and Landscaping Services, and the Centre for ISM Infomatics also operate under the School for Conservation of Natural Resources.

I-AIM is engaged in strategic collaborations with acclaimed knowledge institutions in the field of health sciences, social sciences and technology to improve its work on knowledge generation, and with governments, grass-root organisations and industry to enhance social impact.

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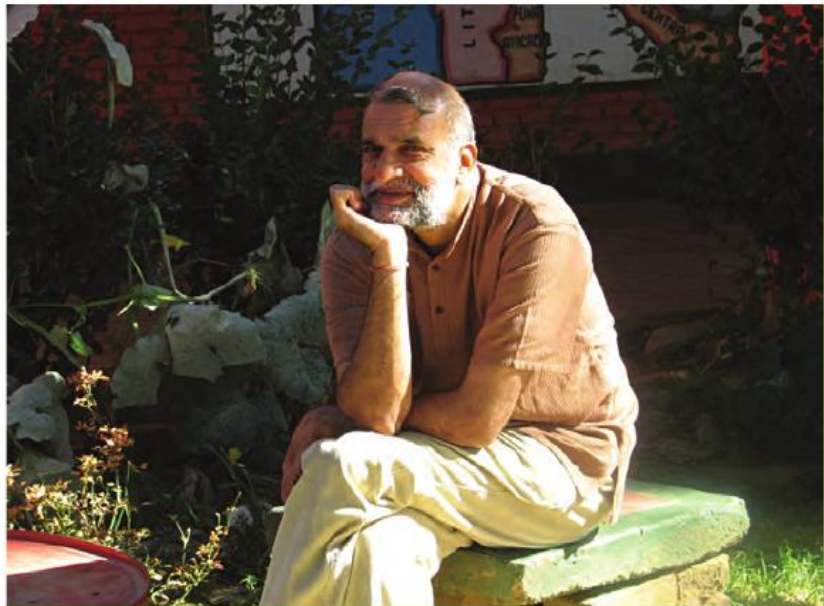


TeamOne



# Redefining Swasthya

In the backdrop of the Global Ayurveda Summit, Emerging Kerala, and the Kerala Travel Mart, the Ayurveda & Health Tourism met Darshan Shankar in Bangalore.



Padma Shri Darshan Shankar

**P**adma Shri Darshan Shankar, Vice Chairman of the Institute of Ayurveda and Integrative Medicine, and the founder Executive Director of the Foundation for Revitalisation of Local Health Traditions, Bangalore, speaks of the profound significance of the word Swasthya in Ayurveda Shastra. Swasthya is “to be in equilibrium with the self at the physiological, sensory and mental levels.”

A human being is considered to be healthy only when the three biological functions, namely tridoshas (vata, pitta, kapha), the dhatus (seven body tissues), the three mala (waste products), panchendriya (five sense organs), manas (mind) and atma (soul) are all in equilibrium.

Darshan Shankar’s perspec-

tives on Swasthya extend to “the cosmic vision of Ayurveda Shastra from avyakt to vyakt states of nature and their interconnectedness.” He formulates wellness programme modules that in substance deal with the role of lifestyle, food, yoga and sound. According to him, specific Swasthya modules should be developed on how to assess individual prakriti types and their practical value for one’s own healthy living; on dhatu sar pariksha to emulate the health of one’s seven body tissues and how to make corrections through one’s diet, herbs, lifestyle and improved metabolism; on assessing one’s own metabolism (agni and mala kriya) and how to correct the same; on the concept and analysis of the state of balance of one’s tridoshas and the role

of panchakarmas in their correction; on chakras, panchakoshas and yoga with demonstration of the unique role of sound therapy, customized for one’s individual needs; and on healthy food recipes. In essence, it would reflect a uniquely Indian model of integrative approach to wellness and healing.

In the backdrop of the Global Ayurveda Summit, Emerging Kerala, and the Kerala Travel Mart, the Ayurveda & Health Tourism met Darshan Shankar in Bangalore. Excerpts from the interview:

*Kerala, with its distinct healing traditions, is positioning itself as the global hub of Ayurveda. How would you evaluate Kerala’s scope and potential in this perspective?*

**Darshan Shankar:** Kerala is indeed the home of Ayurveda; and within India and abroad, people



## Punarnava Centre for Advanced Ayurveda and Research



Chief Minister of Kerala Oommen Chandy opened the Punarnava Centre for Advanced Ayurveda and Research at Sasthri Nagar, Panampally Nagar, Cochin. K V Thomas, Union Minister for Food and Distribution & Public Affairs, was the Chief Guest.

Punarnava group of Ayurveda Hospitals set up as a unique Curative Brand offering Preventive and Curative Health care Solutions, integrating the Traditional Health science – Ayurveda with modern medical technologies to suite the current health-care needs of the society. We keep and practice the sublime disciples of Ayurveda.

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connect Ayurveda with Kerala. However, the total turnover from Ayurveda manufacture, clinical services and hospitals etc is estimated to be Rs 15,000 crores. It is far below the actual potential. China, for instance, is the world leader in traditional medicine in terms of its market reach and practice.

*As you are privy to the high-power Sam Pitroda-Kerala Chief Minister initiative which has identified Ayurveda as a key sector for growth and development in the state, what are the thrust areas that Kerala should focus on while showcasing its preeminence in this unique indigenous system of medicine? What are the specific areas to be nurtured?*

**Darshan Shankar:** The Sam Pitroda-Kerala CM initiative on making Kerala State a global destination for Ayurveda spells out a six-point strategic action plan for promoting Ayurveda in collaboration with expert physicians and IT professionals and institutions; establish-

ing collaboration with reputed clinical research institutions in India and abroad; boosting national and international sales of Kerala Ayurveda products by encouraging Kerala industry to adopt internationally acceptable quality standards; demonstrating in collaboration with corporates in selected districts of the state the world's cheapest solution, a copper vessel or suitably designed copper device, for ensuring microbially pure drinking water; implementing a well-designed mass education programme on Ayurveda, focused on rasayanas for different age groups, home based remedies, pre- and post-natal care and nutrition; and introducing insurance cover for Ayurveda. Visualising and implementing such an ambitious, well chalked out action strategy would definitely go a long way in developing various aspects of Ayurveda in Kerala.

*In the larger philosophical as well*

*as empirical contexts, how would you distinguish Kerala Ayurveda from its other streams in India?*

**Darshan Shankar:** Ayurveda knowledge system has got various levels of expressions. We call them tatva (principles), sashtra (science), and practices (vyavahar). In any good system, all the three must be active. Kerala has the advantage of all three; but it is not the same case in north India.

*You have been an exponent of medical pluralism. On the curative side, how can Ayurveda go mainstream in a truly authentic, comprehensive, complementary, integrated healthcare approach?*

**Darshan Shankar:** The best feature of healthcare system anywhere in the world will be based on a pluralistic scheme. The reason is that no single system has solutions for all our needs. All over the world we will find such a pluralistic approach, adopting a combination of various systems, according to their potential and strength. Internationally, Alopamy is accepted as the world leader in surgery, while Ayurveda has the world's best remedy for chronic diseases like diabetes, neuromuscular disorders etc. Ayurveda is the pre-eminent medical system globally for non-communicable diseases – for prevention, wellness and healing. It teaches you how to be healthy. And it is very rich on the pharmacy side too. In Ayurveda, there are more than two lakhs herbal formulations. In Alopamy, the maximum number of formulation is 4,000. In pharmacology, we are pioneers in producing medications in nano particle size (bhasma).

*Health tourism in Kerala is largely associated with wellness and rejuvenation therapies, marketed under the banner of traditional Ayurveda heal-*







# EMERGING KERALA

## The Transformation



### Mega Projects

- Smart City: Pavilion inaugurated and foundation stone of Head Office laid
- High Speed Rail: Detailed report being prepared by DMRC
- Vizhinjam Port: Retendered
- Kochi Metro: Will take off soon
- Kannur Airport: Global Tender invited for Runway
- Thiruvananthapuram - Kozhikode Mono Rail: Feasibility Study completed
- National Waterway: Kollam - Kottappuram Sector to be commissioned in January







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**Dr. Polly Mathew**  
**CMD**

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ment rooms, clinical treatment facilities, rejuvenation therapies and special treatment packages. Herbal garden with at wide variety of medicinal plants is another attraction of "Somatheeram Hospital and Yoga centre". The centre is located in the lush green surroundings of beautiful beach. The serene atmosphere coupled with the ambience of traditional architecture, the guests and they leave the place as a new person.

Quite naturally a number of recognitions and awards have been bestowed upon the centre and its founders. The State-Tourism-Award for the **"The Best Ayurvedic Centre"** is received by "Somatheeram Ayurvedic Hospital and Yoga Center" for ten times and **"The National Award"** for two times. The Company also holds it's authenticity with Green Leaf certification and have a medicine manufacturing unit with **"Good Manufacturing Procedure"** certificate from the authorities.

The Company is run by Arampankudy family under the leadership of Dr. Polly Mathew Arampankudy, Mrs. Tresa Polly, and Mr. James P. Arampankudy. The Company has its European Marketing Office in Germany.

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**Overseas Promotional Office:**

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Gartzenweg 2, 40789 Monheim am Rhein  
Germany

*The Spirit of Ayurveda*



ing practices. However, commercial exploitation of this genre of alternative therapies has opened a floodgate of fly-by-night operators without any credentials. How can we redeem the situation and implement measures for standardization for such practices?

**Darshan Shankar:** Wellness is a serious business. It is not only massage. Wellness means Swasthya. When you go to a wellness centre you should get swasthya. Our efforts should be focussed on developing the fuller meaning of Swasthya as defined by the Ayurveda Sashtra.

*Systematising, standardising, patenting and branding – these are big challenges for any traditional system of medicine. How can our classical Ayurveda products fare better in the global market?*

**Darshan Shankar:** The standard must be common. The standards of Government of India are no doubt pharmacopoeial, but they fall below international standards. Besides, they are not implemented properly. The Care Kerala initiative in this regard is commendable. Pharmacopoeia standards are essential for quality control and universal acceptance.

*Recent boom in certain Ayurveda brands dealing with lifestyle diseases, sexuality and cosmetic applications has attracted legal action with reference to Magical Remedies Act etc. What measures should the government take to ensure that stakeholders in this industry and service marketing follow certain norms with regard to quality, product testing and such parameters?*

**Darshan Shankar:** We should strengthen the regulatory mechanisms. Kerala should concentrate on classical formulations. It is the best and the most authentic. The government should invest in ensuring



a regulatory mechanism. People have a great deal of respect and credibility for self-regulated manufacturers like Kottakal Arya Vaidya Sala, Oushadhi etc. The strength of Ayurveda is in classical drugs, OTC drugs for simple diseases like cold and common problems.

*What is the scope for Ayurveda reaching out to other Asian countries and the Middle East?*

**Darshan Shankar:** For this political initiative is needed. Countries like Sri Lanka or China have certain drive. They promote traditional medicine in a very concerted, aggressive manner. Government departments like Ayush should look into ways to promote Ayurveda in the whole region and globally.

**What innovative program mes do you propose for conserving natural resources in connection with our various healing traditions?**

**Darshan Shankar:** We should have the right perspective, get our priorities right. In the Government of India budget allocation for the federal Ministry of Health, just three per cent of it goes to Ayush, while 97 per cent goes to Allopathy. The department of Ayush is not given its due. All tax payers' money goes to government institutions, which they seldom make use of. Private entrepreneurs don't get support from the government

bodies. China allocates over 30 per cent of their of budget provisions for traditional Chinese medicine. Their export is 10 times more. Kerala government too spends comparatively very little on Ayurveda, considering its potential value for the state economy. We should have a multi-tiered programme initiative by the government for conservation of green forests, medicinal trees in degraded forests. Encourage farmers to cultivate high-demand species of national medicinal plants. We should establish moisture free storage facilities, low gamma radiation facilities and strengthen the supply chain.

*In a realistic assessment, can our medical education system do justice to the rich heritage of traditional practices?*

**Darshan Shankar:** Ayurveda education is a weak area. At the undergraduate and PG level, there is no research, no seminar or workshop for proper interaction. The time is not well spent. We still follow teaching evaluation methods of the 19th century. The authoritarian way has to be changed. We need to create more autonomous colleges. We have use more technology to improve the standards of the studies.



The subtleties of Ayurvedic 'living' is not about a product or a practice alone. It is the sum total of holistic living which involves the mind, body, soul, society and the environment.



Dr. Padma Venkatasubramanian

## Synergising Energies for Positive Change

In its most sublime level, Ayurveda is hailed as a unique way of life rather than a curative or wellness practice. In this perspective what would be the priority areas that the Institute of Ayurveda and Integrative Medicine focus on in this globalised contemporary society?

We posed the question to Dr. Padma Venkatasubramanian, Director of Institute of Ayurveda and Integrative Medicine (I-AIM), created by the public trust Foundation for Revitalisation of Local Health Traditions (FRLHT), Bangalore, and involved in using trans-disciplinary tools to make India's traditional health knowledge contemporary. An alumna of Queen's College, Cambridge, UK, and a former Research Associate at the University of Cambridge, where she got her doctoral degree for her study

on the biochemical and molecular aspects of *Bacillus subtilis* spore germination, Dr. Padma subsequently returned to India due to her interest in Indian traditional medicines, and she has used her technical training to develop new strategies in trans-disciplinary research vis-à-vis Ayurveda and Modern Science. This is what Dr. Padma Venkatasubramanian had to say:

"The subtleties of Ayurvedic 'living' is not about a product or a practice alone. It is the sum total of holistic living which involves the mind, body, soul, society and the environment. So, it is more about way of living, which basically stems from values such as care and respect for oneself, others and also the Universe.

The current day globalised societies are extremely vulnerable to being shaped by mar-

keting and media in front of which they spend major parts of their days. The last one or two decades have witnessed a boom in the IT and BPO sector that have brought in several societal changes, owing to more affordability at younger ages. Some of these include nuclear families, change in food types and times, long working hours, stressful living etc.

These have also rapidly increased susceptibility to certain life-style and occupation related diseases. Basically it is because of inorganic ways of living. Ayurvedic concepts in living well have great potential for these people.

In the olden days families and homes used to be the teaching and learning environments, where people had quality time to introspect. Nowadays, they-oungsters learn most from the web.





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I-AIM plans to reach out to households, which still have the power of influencing a child in his/her formative years. Especially, if awareness and abilities can be strengthened in the mother who in turn can bring about healthy habits in the family.

The following are some of the focus areas for the next three years at IAIM:

1. Streamline Medicinal Plant Conservation Areas (MPCAs), so that the forestry sector is able to maintain it without our further intervention

2. Mainstream the use of copper pots for storing drinking water in rural households, since just by storing, the harmful pathogens that cause diarrhoea get killed. It is a safe, scientifically tested traditional practice that can be adopted by rural poor for microbially safe drinking water.

3. Focus on the Integrated Healthcare Centre (the 100-bed hospital) to make it a centre of excellence in services, research (integrative for evidence generation) and education. Also create model for rural and urban clinics.

4. Strengthen home health practices.”

*In its mission for revitalising the local health traditions, what are the prime concerns that the Foundation is focusing on today?*

**Dr. Padma Venkatasubramanian:** Financial stability and support for the mission; building manpower capacities, in house and in communities; and constantly striving to strategise and synergise energies to bring positive changes in gap areas in the sector.

*What are the biggest challenges that you face in your strategies and programmes for streamlining social processes for transmission of medical heritage? Can our modern medi-*

*cal education system incorporate the vital aspects of traditional healing therapies?*

**Dr. Padma Venkatasubramanian:** Finding the right kind of people (scientists or vaidyas) with the right skills, mind-sets and attitudes to work on inter and trans-disciplinary aspects is one major challenge. All else will follow. This requires establishing a congenial environment that nurtures and promotes mutual respect, objective curiosity, debate and discussions, open mindedness to options, criticality in thinking and constructive action.

Next, consider strategies for taking research findings from lab to land. The scientists who discover new things in lab are not themselves capa-

ble of taking their findings in a 'user friendly' form to the users.

Thirdly, financial support and buffering ability that will enable innovation and new paradigms. Modern medical education can and should include vital aspects of traditional healing therapies. The National Institutes of Health, USA has launched large initiatives to scientifically explore the benefits of Ayurveda and Yoga. Traditional Chinese Medicine is an essential part of modern medical education in China. It adds value and the patient benefits.

*Which specific areas do you focus on in your attempts to conserve natural resources? Depletion of traditional medicinal plants is a perennial problem. How do we address the issue? The Amruth Vana, medicinal plant garden, is indeed a great model for preservation of rare species of medicinal plants. What incentives can we*





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offer to private investors or public stakeholders in such herbariums?

**Dr. Padma Venkatasubramanian:** We have taken a two-pronged approach at conserving medicinal plants. Amruth Vana kind of initiatives can of course help in ex situ growing of rare plants and will also be useful in education. However, conservation will only happen if it is in situ, in its own milieu. So, we have hectares of forest land across the country declared as medicinal plant conservation areas (MPCAs). There are 108 such sites already established for niche plants which are endemic to the areas and are threatened. We are currently partnering with a young enterprise to develop educational programmes for school and college children for nature trails in our garden.

We are also encouraging institutes and companies to get their campuses landscaped with medicinal plants instead of using ornamental plants. This can create a healthy environment as well as provide material and knowledge for self-help in primary health-care.



## Attaining Supreme Health

Through Ayurveda one can seek the ultimate life goal of reaching the supreme consciousness through the physical fitness, mental alertness and spiritual clarity, which we refer to as dharma, artha, kama and moksha,” says Prof. G.G. Gangadharan, Ayurvedacharya and Medical Director, I-AIM Health Care Centre (I-AIM-FRLHT). “Ayurveda says that unless one’s body is healthy, it cannot house a healthy mind. When the body and mind pool their efforts together to reach to the atman, one attains supreme health. This concept is very subtle, and does not easily appeal to the sense oriented, phenomenal and worldly Westerners.



Dr. G.G. Gangadharan

“Ayurveda is a tool to reach up to this, wherein healthy food, healthy thinking, health promoting medicines and purification kriyas/ karmas are useful. IAIM-IHC promotes this concept to deserving people who approach it.”

Excerpts from an interview with Prof. Gangadharan at I-AIM, Bangalore:

*Among the Indian systems of medicine, Ayurveda has emerged as a more universally accepted stream of ethnic healing tradition. What are the elements that make it more appealing even to the Westerners?*

**Prof. G.G. Gangadharan:** Ayurveda is a time-tested non-temporal science based on universal principles whose starting and end points are unknown – anādi





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chrysalis



and ananta. Even the word Brahma Smrutwa Ayusho Vedam (the originator of the universe viz., Brahma, recollected Ayurveda) referred in Ashtangahridaya throws light on the eternity aspect of Ayurveda. Ayurveda has been prevalent since the time of evolution of life and macrocosm.

Ayurveda pervades time and it is contemporary always. It evolves with the changing times and upcoming insightful practitioners.

The ancient texts are to be construed as pretexts and not as ultimate. Charaka repeatedly exhorts us about the need to learn from contemporary practices and sciences. The copious regional texts and eco specific practices corroborate this truth.

Ayurveda practice varies from place to place and location to location. The concept of desha (treatment and origin of plants) and kaala (time of treatment and collection of plants) are unique features of Ayurveda.

The most important reason for Ayurveda's virility and acceptance at all times by all types of people is its adaptability.

Change is default but manifests only in the 'form' of Ayurveda. The basic principles which are its 'foundational' concepts will remain unchanged as long as the senses are only five, as long as the panchamahabhutas do not make way for a sixth and as long as the sheeta (cold) and ushna (hot) values of the universe remain the same.

That is Ayurveda – ever changing at application (vyavahaara) level and remaining intact at the conceptual (shastra and tattva) level.

*In enhancing the quality of health-care in rural areas, do you think a holistic approach in integrative medical administration can be more effective?*

**Prof. Gangadharan:** The whole world is turning towards



integrative healthcare, but there are many models. In the West, modern biomedicine is in the centre and other complementary and alternative medicine (CAM) is in the periphery. CAM are looked upon as a bunch of applications rather than a medical system.

In India we should have a model which is pivotally based on Ayurveda. Other pathies including Allopathy and modern biomedical tools shall be in the periphery and should be put into use selectively and appropriately.

If this model is developed appropriately, we can develop a very economic, effective and appropriate model of rural healthcare in India.

National Rural Health Mission (NRHM) should adopt this model. The present effort of bringing AYUSH system into NRHM is very superficial. We need to plan comprehensively. A few models to be implemented in select villages as a pilot project to be replicated elsewhere after fine tuning.

*Standardisation and quality maintenance are major factors in marketing classical Ayurveda products and services. Any major breakthrough in this regard?*

**Prof. Gangadharan:** This is a major cause of concern in the days to come. With Ayurveda gaining importance by the day,

the unscrupulous trade is poised to eclipse the Ayurveda pharma industry by pushing substandard and spurious raw materials. Proper identification, proper harvesting, conservation and propagation of the Ayurvedic raw materials have to be accorded utmost priority now.

Standardisation of QC in Ayurveda products should be given utmost priority, not by making it more sophisticated, but by decentralising production and helping more cottage level industry to come up with natural products with short shelf life, say six months to one year. There are many ways of achieving this: Proper drying, proper hygiene, sterilisation and improved packing at zero-bacteria environment itself can make Ayurvedic products safe and effective. The sophisticated dosage forms cause Ayurveda to resort to harmful chemicals.

*Besides wellness and rejuvenation therapies that are flaunted by tourism promoters, what specialities could play a major role in medical tourism in India?*

**Prof. Gangadharan:** Hardcore therapies for chronic metabolic disorders (CMD), obesity, DM, MS joint inflammation, rehabilitation therapy for stroke patients and geriatric care are excellent areas for Ayurveda to showcase its potential. There are no parallels to Ayurveda in treating these conditions successfully. Hundreds of practitioners should be imparted training





and young Ayurveda practitioners should be encouraged to establish small scale rehabilitation centers, and after proper approval they can be promoted by the government through its portals as designated agencies. This will fetch a great respect to Ayurveda tourism and step up revenues – internal and foreign. This tourism will be well received both by the local Ayurveda fraternity and the tourists. This will also increase job opportunities in Ayurveda

related services in particular and the economy in general.

*A sudden and sporadic mushrooming of fanciful remedies from various Ayurveda brands may catch the imagination of the gullible public, but the pharmaceutical sector needs more credentials for sustainable growth. What measures do you suggest for enhancing the quality control mechanism of traditional medicine?*

**Prof. Gangadharan:** Home-made remedies have to be popularised so that reliance on branded medicine is that much

mitigated. As said above, raw material identification, supplies, conservation and propagation have to be monitored. Establishing an effective administrative body for checking unethical practices in ayur-pharma industry and by peer groups can make a difference.

*How can we brand Ayurveda as a unique regional tourism development tool?*

**Prof. Gangadharan:** There is the need to develop Ayurveda on its basic frontiers as stated above. Nevertheless, medical tourism is remunerative and the wellness segment of Ayurveda would do well to brace itself to meet the demands.

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## KTM 2012: Expanding Horizons

**T**he seventh edition of the Kerala Travel Mart, one of the biggest trade shows in South Asia, will be held from September 27 to 30, 2012 at Le Meridien Convention Centre, Cochin, India. Around 1,500 buyers from 50 countries, including India, are expected to take part in the four-day KTM 2012.

The only Mart in the country focusing on a single destination, KTM is the largest gathering of its kind designed, planned and scheduled to facilitate meetings involving buyers, sellers, media, government agencies and others. It brings together the business fraternity and entrepreneurs behind Kerala's unique tourism products and services. With seminars, farm tours and cultural evenings, the biennial event offers participants a first hand experience



of Kerala, what makes it India's tourism superbrand.

The Mart, organised by the tourism trade in Kerala under the banner of Kerala Travel Mart Society, in association with the Government, was launched in 2000. In the 2010 edition, 1,172 buyers from 42 countries participated. The high point of the event is the rare synergy that exists between the private and public players. The seller

profile includes airlines, adventure tour operators, amusement parks, backwater resorts, Eco-tourism operators, wedding and honeymoon holiday operators, while buyer profile includes tour operators, travel agents, event managers, travel writers, among others.

KTM 2012 features B2B sessions, seminars on Buyers' reflections, Sellers In the digital space, and Responsible Tourism. There will be 108 tables, 296 modules and 12 houseboat parking bays. State-of-the-art online facilities have been provided to both the buyers and the sellers for them to interact better. Appointment schedules between buyers and sellers and the booking of stalls have been made available online. The organisers are introducing bar coded badges to all the registered participants.



# Broadening Appeal of Ayurveda



Prof. GG Gangadharan, Medical Director, Institute of Ayurveda and Integrative Medicine, Bangalore; Prof. Abhimanyu Kumar, from National Institute of Ayurveda, Jaipur and Director, All India Institute of Ayurveda, New Delhi; Vaidya Balendu Prakash, Founder Director, VDP Cancer Research Foundation, Dehradun, Uttarakhand; Prof SN Gupta, J S Ayurved College, Nadiad, Gujarat; Dr. Antonio Morandi, Director, AyurvedicPoint, Milan, Italy; and Vaidya Dr. Anand Chaudhary, Department of Rasa Shastra, Banaras Hindu University, UP, India, in discussion at the 14th International Ayurveda Symposium, held recently at the European Academy of Ayurveda, Birstein, Germany.

The International Ayurveda Symposium in Birstein, Germany underscores Ayurveda's widening acceptance in the West. More than 200 doctors, therapists and Ayurveda practitioners came together at the European Academy of Ayurveda in Birstein, Germany for the 14th International Ayurveda Symposium 2012. The annual congress was organised by the European

Academy of Ayurveda, which has been engaged in educating people in traditional Indian medicine for the last 20 years. Over 32 professors, doctors and therapists from universities and institutions across India, Italy, UK, Germany, Austria and Switzerland presented new research findings and therapy protocols at the renowned international medical sciences meet. The focus





of this year's symposium was on oncology, ways towards a healthy metabolism and lifestyle management according to Ayurveda.

The high level and range of lecturers testifying once again that Ayurveda, a medical system which has evolved over thousands of years, is gaining more and more acceptance in the West as well as in the scientific world.

In all Ayurvedic treatments the individual human being is at the centre, not just the symptoms of a disease. This

is why this holistic approach is successful in many disorders which can hardly be treated by Western medicine. A targeted therapy in combination with a change of diet and lifestyle can often lead to an improvement in Burn-out-syndrome or rheumatic diseases. The strength of Ayurveda lies in prevention and in the dissolution of the root causes of disease. In more severe conditions like cancer, the addition of Western medicine is necessary. During the conference many Ayurvedic doctors made a call for closer collabo-

ration with Allopathic doctors – for the good of the patient. Here new ways for integrative medicine can be pursued. The international Ayurveda Symposium is contributing immensely to broaden the acceptance of Ayurveda as complementary medicine by promoting the exchange of scientists from both medical systems. "From a medical-scientific point of view this symposium is the most important event in the field of Ayurveda in Europe," says Prof. Dr. Andreas Michalsen, Professor for Naturopathy at Charité Medical University, Berlin. The Indian embassy in Germany, being convinced that the event will raise the public awareness in Europe on the benefits of Ayurveda, included the 14th International Ayurveda Symposium as a part of the Days of India programme. Days of India aims at strengthening the relationship between the two countries, celebrating 60 years of diplomatic ties. The International Ayurveda Symposium 2013 will take place on September 14 and 15, 2013 at the European Academy of Ayurveda in Birstein.



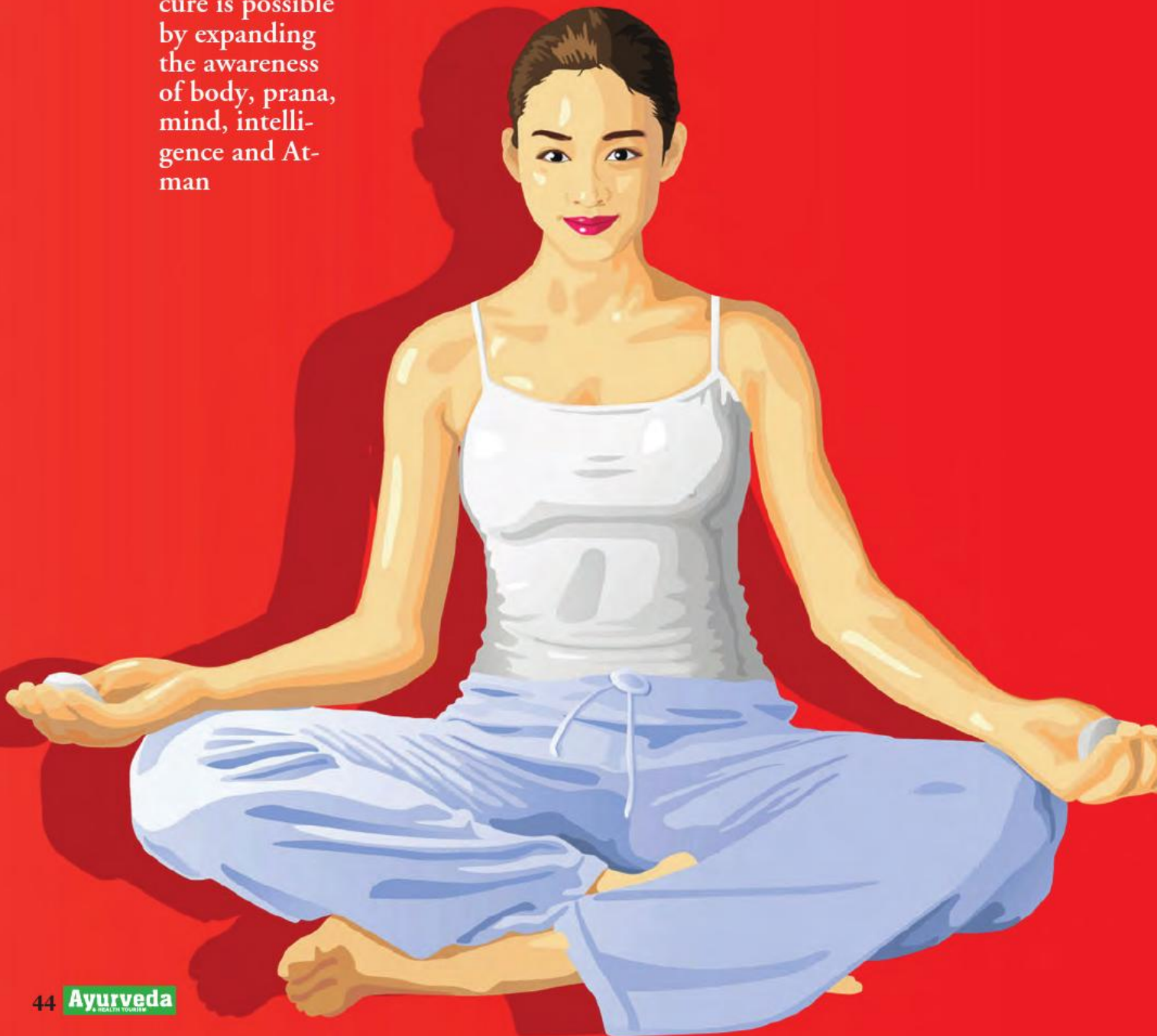
Dr. Madan Thangavelu during a panel discussion with Hans H. Rhyner, specialist in Ayurvedic medicine.



# Yoga

## The Secret of Self Aware Healing

Clinical Yoga aims at promoting innate healing. Both prevention and cure is possible by expanding the awareness of body, prana, mind, intelligence and Atman





Yoga teaches the technique of expansion of awareness. The expansion of awareness is emphasised in dhyana. One need to learn the techniques of expanding the awareness from pointed awareness to linear awareness, from linear awareness to surface awareness, from surface awareness to three-dimensional awareness, from three-dimensional awareness to group awareness and finally from group awareness to all pervasive awareness. As the awareness is expanding, ego reduces and stress disappears. Dhyana, devotional sessions and group activities help to expand the awareness. An expanded mind will seldom embraces any negative emotions like irritability, anxiety, fear, anger, sorrow and depression



Dr. K.V Dilipkumar

World has achieved tremendous growth with the advancement in science. Modern medicine is an offshoot of Modern science. Despite many great innovations made in curing and preventing some dreaded diseases people are not happy with the quality of treatment that is available today. Survey studies conducted in America and England have shown that 80 percent of patients are unsatisfied with the treatment for those complaints presented to their doctors. They say that

though the symptoms subsided with the treatment a feeling of morbidity persists for long. Apart from this, new diseases are emerging and some are re-emerging. Scientists could not find appropriate remedies for many diseases. Hence the need for alternative medical systems.

Clinical Yoga is a widely discussed therapeutic tool in this context. Major difference between Modern medicine and Yoga is that the Modern medicine is a matter based science whereas Yoga is a consciousness based science. To have an in-depth understanding of Yoga and its therapeutic applications one has to transcend beyond the material boundaries.

Our concern for health is largely limited to physical well being. According to Yoga, physique or body is a manifested component of a complex system. It is analogous to a movie shown on screen. While watching a movie we are only aware of the artistes on screen. In fact a movie is a collective effort of

a group of people starting from light boys to the director. In a human being apart from the body there are Prana or energy, mind, intellect and soul existing invisibly. These different components are entangled with each other. They are not compartmentalised components. They are the manifestation of the same principle at different subtleties. They are interrelated. A minute change in any of the component will have a repercussion in others. Hence when we think of health we should have a comprehensive awareness of all. Although in 1945 while the World Health Organisation was formed the definition of health in the Allopathic system included the mental and social aspects of well being, deviating from the earlier stand that health is merely an absence of disease, it is yet to take into account the spiritual component of health.

Studies in neurobiology have unravelled the mysteries of mind-body relation to some extent. It is demonstrated





how a spark of thought in the mind can trigger a series of aftereffects in the body and vice versa. For example, when you encounter a threatening situation the information is passed on to the visual centre through the optic nerve. Then the information is passed to Amygdala, a portion of gray cortex situated in the lower end. Amygdala takes a decision by analysing the emotional memory stored in it and passes the information over to the hypothalamus. Subsequently the Corticotropin-Releasing Hormone (CRH) secreting from hypothalamus gives directions to the pituitary gland for the secretion of Adrenocorticotrophic hormone (ACTH). This hormone causes the secretion of corticosteroid from adrenal cortex stimulate gluconeogenesis (formation of carbohydrate from proteins and some other substances) by the liver. Another set of hormones called Epinephrine and Norepinephrine that are secreted from medulla of the kidney stimulate autonomous nervous system functions. As a result various neurotransmitters are secreted at the synaptic junction of the neurons. These neurotransmitters help to communicate the information to the internal organs like heart, lungs, stomach, kidney and the entire musculature to respond immediately to cope with the situation. In turn the heart starts to palpate, respira-

tion enhances, musculature contracts, sweat generates and so on. Similarly when somebody pricks the body of another person a series of reaction takes place and finally the person becomes angry. Here a bodily sign converts into a mental response. This shows the influence of subtle mind on gross body and vice versa. When these changes are within a normal range it is considered healthy. If the changes go beyond the normal level that state is called disease. Health is a dynamic state. We cannot fix a single digit as an indicator of normal function of an organ. Only a range of value is possible. Every thought of mind and every act of the body causes a slight fluctuation in the normal value.

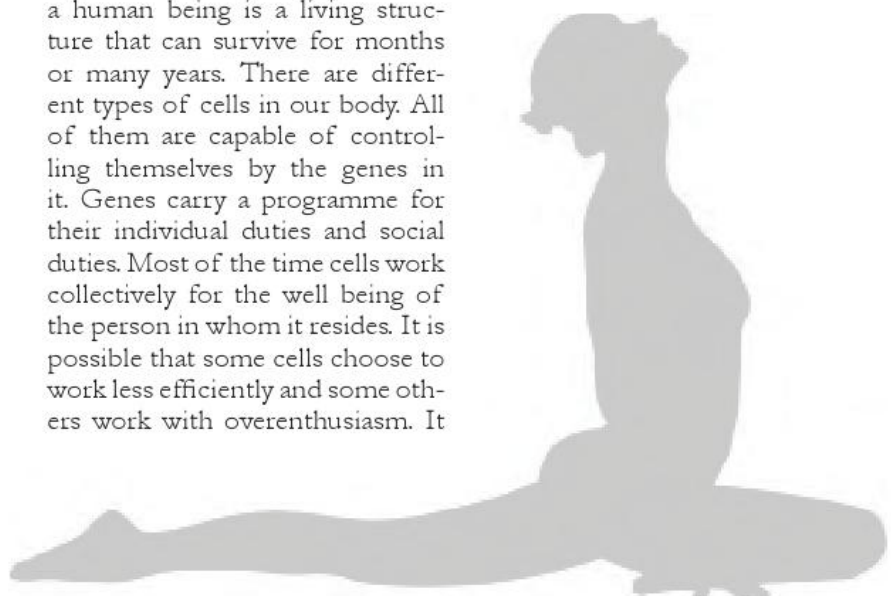
### Unity in diversity

Each of the 100 trillion cells in a human being is a living structure that can survive for months or many years. There are different types of cells in our body. All of them are capable of controlling themselves by the genes in it. Genes carry a programme for their individual duties and social duties. Most of the time cells work collectively for the well being of the person in whom it resides. It is possible that some cells choose to work less efficiently and some others work with overenthusiasm. It

is also possible to have harmony or disharmony between different groups of cells. This can be equated to that of millions of people living in a country and having individual intelligence forms separating groups on the basis of religion, language, geographic region, profession etc. Despite all the diversity a common factor for unity is that they are all citizens of a country. Health is a state of harmonious existence of trillions of cells to serve one human being with a single goal. Disease is a state of disharmony in which the cells are functioning independently and fighting each other.

### Who co-ordinates?

It is interesting to find who is co-ordinating the 100 trillion cells? Psychologists at-





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tribute it to the mind. Neurologists say that brain is the key controller. There are also efforts to identify the co-ordinator in immune system, endocrine system, genes, DNA and RNA. Yoga says the 'I' or the self is the co-ordinator. Hence self is ultimately responsible for health and diseases. So who is this 'I'? Materialists consider body as 'I'. One can say, "This is my right hand;" but he will not say, "I am right hand." Similarly we realise that body is mine; but I am not body. Mind is mine; but I am not mind. Intelligence is mine; but I am not intelligence. Therefore 'I' or SELF is beyond body, mind and intelligence. SELF is also known as Atman or consciousness. Human being is a complex of body, energy, mind and intelligence under the leadership of Atman. Hence a holistic perspective of human being is essential to understand health and disease.

### **Theory of Panchakosa**

Indian philosophers investigated the human being through five levels of subtlety varying from the gross layer, such as the physical layer which they called the annamayakosa, to the subtlest layer of man's true nature of bliss i.e., Anandamayakosa. Atma or Consciousness stays at the level of Anandamayakosa.

### **Anandamayakosa**

Anandamayakosa is the most subtle of all kosas. When Atman exists in this kosa we will have the highest state of health. Anandamayakosa is prone to get afflicted with some factors of ill health. They are the resultant drive of the seed of residual potencies or impression of previous birth (karmaphala). This may be correlated to the present understanding of

genetic transcription. These congenital factors determine our personality, attitude and aptitude. These carried over impressions of previous birth influence the intelligence to come to wrong conclusions on reality. Subsequently mind gets vitiated and attracted to sensual objects for pleasure. This causes the loss of awareness of Atman. Whenever Atman stays at Anandamayakosa and maintains the awareness of other layers, they are in perfect harmony. In the absence of this awareness cells are prone to lose their direction and develop disharmony. Accordingly diseases occur. This is analogous to that of a lower classroom where in the absence of a teacher students are indisciplined. As soon as the teacher enters the classroom everybody turns attentive. At every point of time we are prone to get attacked by disease. For example, cancer cells are occurring in the body very often by mutation or by some other abnormal activation of cellular genes. The abnormal genes are called oncogenes. Also present in all cells are antioncogenes, which suppress the activation of specific oncogenes. Therefore we are in the midst of health and disease. All these can be controlled ultimately by the Atman.

### **Vijnanamayakosa**

Vijnanamaya includes our intellect and also the sense faculties (jnanendriya). This level is the collection of all inherited and acquired knowledge. Knowledge is our understanding and appreciation of the fundamentals of life, real source of joy and happiness, the reality of things outside etc. We undertake a lot of analysis at this level and finally discriminate what is right and what is wrong. Vijnanamayakosa is dealing with the present i.e., here and now. Whenever vijnanamayakosa misunderstands itself as "I", that





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state is called Ego. Ego cannot take an impartial stand because it is always attached to desires and aversion. In an effort to satisfy the Ego mind wanders externally resulting to a lot of negative emotions. This is considered as the seed of diseases.

### Manomayakosa

Mind is the seat of emotions. Thoughts which are attuned to our likes invoke positive feelings, while thoughts pertaining to our dislikes invoke negative emotions. The modern day epidemic of stress is basically a problem at the level of mind.

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### Pranamayakosa

The word 'prana' roughly means energy. We can experience the existence of an

energy-providing layer for all our physical and mental activities. Every bit of physical and mental activities requires energy. Breathing, heartbeats, circulation, digestion, etc can be considered as evidence of the presence of prana. The moment prana leaves the body, all activities come to an end. This physiological system which gives us energy backup is the Pranamayakosa. An imbalance of Pranayama is evident in the form of reversible diseases like asthma, hypertension, epilepsy and migraine. Proper regulation of prana helps to cure many physical ailments.

### Annamayakosa

Annamayakosa is the only directly perceivable component of living being. Whatever we perceive as gross physical body through our sense faculties are part of annamayakosa. All the symptoms of diseases are manifested in the body and become obvious as change of normal structure. Investigations like MRI, X-ray, CT scan, blood bio chemistry, endoscopy, proctoscopy can identify the changes. Fracture, injury, tumour, skin lesions, ulcer and degenerative changes of different tissues are some of the examples of Annamayakosa disorders.

### Management at different kosa

A manifested structural lesions need to be treated either by eliminating through surgical measures, Panchakarma or medicaments. All the conventional medical systems have developed mainly to cure the physical manifestations of disease. Here yoga can play a role of a complementary medicine by promoting innate healing power. Yoga practices like Sithi-likarana vyayama, asana, sookshma vyayama, Sudhikriya and dietary modifications address the imbalance of annamayakosa. All the physically oriented





asana and suddhikriya practices promote the bodily awareness. During the practice of Yogasanas one has to have full awareness of all the changes in the body. That is the one important aspect of Yoga that differentiates it from other exercises. Suddhikriya could remove the impurities accumulated in the channels and expand the awareness of internal organs. Asana practice helps to stretch all the musculature connected to the circulatory channels so as to promote the transportation of nutrients and waste in elementary system, blood vessels, lymphatic system. Asana synchronises the activities of mind and body. Hathayoga is the yoga stream that considers body as prime concern.

### Pranamayakosa

Pranayama is the practice which is meant to tackle the imbalances of Pranamayakosa. Breathing is the visible indicator of all the functions of the body. Pranayama is a process of regulating the breathing through a voluntary practice. Subsequently all the functions in the body are coming under the voluntary control of the practitioner. Thus Pranayama could correct the functional imbalances like haphazard breathing, hypertension, palpitation, tremor, hypersensitive reaction, over activity and auto immune reaction.

### Manomayakosa

Narrowness of the mind is the reason for major

ity of the negative emotions that lead to stress. Dimension of perception of a problem determines mostly its response in the emotional parlance. Hence the ability to expand the awareness and change of attitude are considered as good measures to reduce stress. Yoga teaches the technique of expansion of awareness. The expansion of awareness is emphasised in dhyana. One need to learn the techniques of expanding the awareness from pointed awareness to linear awareness, from linear awareness to surface awareness, from surface awareness to three-dimensional awareness, from three-dimensional awareness to group awareness and finally from group awareness to all pervasive awareness. As the awareness is expanding, ego reduces and stress disappears. Dhyana, devotional sessions and group activities help to expand the awareness. An expanded mind will seldom embraces any negative emotions like irritability, anxiety, fear, anger, sorrow and depression.

### Vijnanamayakosa

Removal of ignorance to unravel the real Self will help eliminate the entire stress. It is crucial to appreciate ourselves that all the materialistic comforts and mundane pleasures are not the ultimate source of happiness. All our efforts to satisfy our ego finally end up with stress and stress induced diseases. The intellectual analysis in a deeper level reveals the

innate source of knowledge. This is the path of jnanayoga. The upanishads deal with this knowledge at great lengths. Spiritual discourses, health awareness, psychotherapy and counselling are some of the useful tools to clear the imbalance of vijnanamayakosa.

### Anandamayakosa

The goal of treatment at anandamayakosa is to attain a state of absolute awareness of the Atman. As long as the Atman maintains the awareness the renunciation of the accumulated fruits of action (karmaphala) of past and present births occurs. The ultimate goal of all the different yoga streams is to train an individual to attain the state of absolute awareness. This state is known as Samadhi. This is considered as the measure of an absolute removal of stress induced diseases. As soon as the person enters into Samadhi he experiences removal of all negative thoughts and feels recharged with positive energy.

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# Global Ayurveda Village



Dr. J. Muraleedharan

Realising the tremendous possibilities of Ayurveda in the present global health scenario, Kerala government has decided to set up a Global Ayurveda Village. Ayurveda has also found a place in Kerala's developmental agenda, chalked out by Sam Pitroda, the veteran mentor to the state government, in his 'Vision 2030.' The proposal is aimed at global acceptance of Ayurveda by the world community at large and to transform Kerala into the world capital of Ayurveda. The proposed project will be designed in such a way that it blends the natural habitats of Kerala with Ayurvedic tradition in a seamless manner. Incorporating modern technological development this branch of medical science can create wonders in the field of health care. Ayurveda will be branded with the support of the government to attract people worldwide.

The project envisages to set up a fully equipped Ayurvedic treatment centre (Centre of Clinical Excellence) to which people from around the world will be attracted. The concept is based on incorporating the amenities of most modern scientific developments with classical Ayurveda. The fields of purview in the project are: Wellness centre, health tourism, tele-health, medicinal plant cultivation, research co-ordination, safety, quality and efficacy studies; and documentation.

A wellness centre specialising

in diabetes, immunity clinic and proctology centre will be established in the village. A tie-up will be made with all the agricultural universities and other related organisations in the country for sharing the most modern techniques in medicinal plant cultivation.

Tele-medicine and health tourism will be promoted to serve people from anywhere in



the world. Video conferencing will help the doctors to examine the patients and support them for treatment.

There is no co-ordination between Ayurveda colleges and universities to share the scientific developments in this sector. As part of documenting the innovations in Ayurvedic sector, software is being developed for co-ordinating research documents from all the colleges and universities.

The state government has allotted Rs five crores to kick start the project and KINFRA is the nodal agency for the project. The Village is expected to be located near the Pon-

mudi area. The Rs 200-crore project in three phases will be completed within four years. As the project is on public-private partnership (PPP) basis, the investors will be given the opportunity for promoting health tourism. Environment-friendly huts and cottages will be constructed to attract more tourists to the Village, which will have specific standards to meet the demands of international tourists. All supporting clinical departments will also come up at the Village. The village will be a one-stop destination for all the available Ayurvedic treatments in the country using all modern scientific developments. There will also be a yoga and fully equipped fitness centre.

A full-fledged educational and training institution will be set up offering basic to research-level activities. KINFRA is hoping to acquire at least 200 acres of land for constructing the Village and 148 acres will be acquired almost immediately in the lower regions of the Western Ghats near Ponmudi. Twelve out of 20 globally reputed companies that responded to the advertisement for preparing the detailed project report (DPR) have been short-listed. The project was featured at Emerging Kerala 2012 in a bid to rope in investors. The Global Ayurveda Village is unique in that it is the first of its kind in Ayurvedic health tourism from the government sector.

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# FOOD COURT



# You are what you digest

Food is divine, says Ayurveda. It's the best friend of your body that helps you live life to the fullest. However, modern food practices talk about how to avoid it. Not a healthy option, argues A P JAYADEVAN, based on the precincts of the ancient Indian medical science. Instead, one should know one's body nature and eat accordingly.

*'Mādhava Nidāna,'*

(first among the lesser triad of Ayurvedic literature), says thus:

*"Anātmavantah pashuvad  
bhunjate yo apramānatah  
Rogāneekshya te moolam  
Ajeerṇam prāpnuvanti hi"*-

"Anybody following an animal instinct in his food habits, not considering the quality, quantity, time and place of the food, will definitely land in a dreadful, disturbed metabolic condition called *ajeerṇa* which is the root cause of many systemic ailments."

The health of the digestive system is the single most important long-term determinant of your health and well-being. Healthy digestion ensures that all the nutrients taken in are assimilated in a healthy manner into your cells. In other words, you are what you digest! One should be very careful in his food habits to nourish the body and sustain its proper functioning. Eating balanced food according to one's constitution is necessary for the proper replenishment of healthy *dhātus*. For this, primarily, one should have a proper understanding of his body nature (*prakṛti*) for which he may need the

assistance of an experienced Ayurveda practitioner.

Ayurveda places great emphasis on prevention of diseases and encourages the maintenance of health through close attention to a balanced and disciplined life, following right thinking, right diet, right lifestyle and right use of herbs. Knowledge of Ayurveda enables one to understand how to create this balance of the body, mind and consciousness according to one's own individual constitution and how

to make lifestyle changes to bring about and maintain this balance.

Food is considered sacred in Ayurveda and its importance should never be belittled, because, it nurtures our complete being - body, soul and the mind.

The three fundamental constructs of human body are: the three doshas, seven *dhātus* and three *malas*. Tridoshas are composed of five *bhootas* with predominance of one or the other in each one. Vata dosha has *ākāśa* and *vāyu*





## Know the Taste

The first interaction of a food item or herb with the body begins with the tongue and the sense of taste, or *rasa*. Ayurveda describes six tastes by which all foods can be generally categorized. **They are:** sweet, sour, salty, bitter, pungent, and astringent. Each of these tastes has a different effect in the body. By understanding the way tastes affect the three doshas, we can choose foods and herbs that will create balance and heal individual constitution.

The first three tastes, sweet, sour, and salty, increase Kapha and decrease Vata, while the last three, bitter, pungent, and astringent, have the opposite effect, increasing Vata and decreasing Kapha. Sweet, bitter, and astringent are most helpful in balancing Pitha.

dominating, Pitha dosha has *agni* dominating and Kapha dosha has jala and prithvi dominating. Vata is the energy of movement, Pitha is the energy of digestion or metabolism and Kapha, the energy of lubrication and structure. All people have the qualities of Vata, Pitha and Kapha, but one is usually primary, one secondary and the third, usually, least prominent. According to Ayurveda, diseases are caused by lack of proper cellular function due to an excess or deficiency of Vata, Pitha or Kapha. Disease can also be caused by the presence of toxins.

Doshas, when they are in equilibrium, facilitates proper functioning of the body, and when they are in a disturbed state, pollute the tissues and, as a result, various functions of the sub-systems are highly disturbed.

The *saptha* (seven) *dhātus* are the seven basic tissue elements that make up the structure of the

## Home Remedies for Indigestion

- Fasting completely for one day helps to normalize imbalanced *agni* and digest *ama*.
- Consuming liquid foods, boiled vegetables or fruit juices for 2- 3 days also improves *agni* and relieves indigestion.
- Avoid the factors (mentioned above) which cause indigestion. spoon of lemon juice, ½ tea spoon ginger juice Mix a ½ tea and little salt in a cup of water and consume thrice daily.
- Drinking ½ glass of warm water once in 2 hours increases *agni* and digests *ama*.
- Cook ½ cup of rice with 4 cups of water with crushed ginger (1") and salt. Powder long pepper (2 or 3) and fry it in a spoon of cow's ghee and add it to gruel. Consume this when it is hot. This is very light to digest and relieves colic pain. Consuming well balanced food which keeps doshas and *agni* in balanced condition always keeps the body healthy and free from diseases. Consuming well balanced food which keeps doshas and *agni* in balanced condition always keeps body healthy and free from diseases.

### Vata

Deficiency	Excess	vitiation
Lethargy, lack of enthusiasm, confused perception	Roughness in voice and skin, dark discolorations, desire for heat, penetrating pain, constipation, insomnia weakness	Swelling, gas, distended abdomen, rumbling sounds in the intestines

### Pitha

Deficiency	Excess	vitiation
Dull complexion, reduced body heat	Burning sensations, longing for coolness; yellowish skin, eyes, feces, urine; poor circulation and appetite	Burning sensations, irritability

### Kapha

Deficiency	Excess	vitiation
Sensation of dryness, feeling of emptiness in stomach, loose joints, thirst and weakness	Whitish complexion, heaviness of limbs, feeling of coldness, drowsiness, phlegm	Slow perception, lethargy, slow digestion, vomiting, mucous coating



human body and include chyle lymph, plasma (*rasa*), haemoglobin in blood (*rakta*), muscle tissue (*māmsa*), fat or adipose tissue (*medas*), bone tissue including cartilage (*asthi*), bone marrow (*majja*), and semen, sperm or ovum (*sukra*).

The malas are the waste products of the body. The principal malas include urine, stool, and sweat. The other waste products are fatty secretions of the intestines or skin, ear-wax, mucus, saliva, beard and body hair, nails, tears, etc. The malas are also known as *doosha* because they have a tendency to cause diseases and disorders under the influence of the imbalanced doshas.

A person's vitality, strength and general health depend upon *agni*, the primordial digestive fire in his body. *Agni* is responsible for the conversion of food into doshas, dhātus and malas. *Agni* helps to digest (catabolic metabolism) and assimilate (anabolic metabolism) the food in the body.

Thirteen types of *Agni* are mentioned in Charaka Samhitha:



*jatharāgni*, five *bhoothāgnis* and seven *dhātuagnis*.

Among them,

*jatharāgni* (agni in the GI tract) is responsible for the primary digestive process and breaking down of food.

Thereafter, food is broken down into the five *mahābhutas* by the five *bhoothāgnis* (mainly in the liver). *bhoothāgnis* convert the five elements present in any of the food we take into the five elements in our body so that the essential constituents of the ingested food are ready for absorption and assimilation.

The seven *dhātvagnis* then as-

similate and ensure renewal or growth of the seven dhātus which constitute the human body. dhātus are constantly being broken down to create energy and the continuous replenishment of dhātus is essential for their balanced state. When food is completely digested in the proper way by all the agnis, the body tissues will be well nourished. It takes approximately 35 days for the food, after it is ingested, to go through all the dhātu levels. *Ojas* is the essence

## The Disease Process

Ayurvedic literature discusses a series of six steps outlined in the disease process. *Samprapti* or pathogenesis is the result of accumulation of doshas:

- Accumulation – accumulation of the *dosha* in its primary site; vata-colon, pitha-small intestine, kapha-stomach. This initial stage occurs usually due to dietary factors and is the starting place for the disease process.
- Aggravation – excitation of the accumulated doshas, whereby the doshas leave their normal site.
- Overflow – original site is full and disperses to a new site where it begins to get worse.
- Relocation – disturbances move to wherever a weak site exists.
- Manifestation – disease becomes apparent; western medicine can identify it by name at this stage.
- Chronic – last stage where complications set in. The disease manifests at other sites simultaneously, leading to a chronic diseased state or the passing away of the person.

## Indigestion- causes

- Improper eating habits
- Eating a lot of fried foods, meat, sweets, heavy foods and overeating
- Eating incompatible food items
- Eating at irregular times
- Eating before the last meal is fully digested
- Eating very quickly or mixing too many foods in one meal
- Consuming too much tea, coffee and alcohol
- Smoking
- Lack of good sleep
- Emotional disturbances (stress, grief, anxiety)
- Taking drugs like antibiotics, painkillers and steroids.
- Suppression of natural urges



## Digestion Process

During the process of digestion each dhatu is supplied, and nourished with, refined nutrition to carry our physiological tasks in the body; what is left over becomes the waste product or mala.

- *Āhārārāsa* is the essence of digested food; the waste becomes faeces and urine.
- *Rasa dhātu* (plasma tissue) is supplied with the nutritive essence of refined, digested food; the mala of rasa is mucus.
- *Rakta* (blood) is obtained from refined rasa; the mala of blood is bile.
- *Māmsa* (muscle tissue) is formed from refined rakta; the mala of *māmsa* is excrement from the eyes, nose and ears.
- *Meda* (adipose tissue) is

formed from refined *māmsa*. The *mala* from the fat tissue is sweat.

- *Asthī* (bone tissue) is formed from refined *meda*, the *mala* is body hair and nails.
- *Majja* (marrow) is formed from the refinement of the bone; the *mala* is tears.
- Refinement of marrow produces *sukra dhātu* or *ārtava dhātu* for offspring. The *mala* is *ojas*.
- Refined *ojas* is the energy reserves of the body and generates no *mala*. It is decreased by: anger, fear, worry, sorrow, overwork, drugs, pollution and unhealthy food.
- *Rasa* and *ojas* form a concentric circle that turns back on itself to nourish the entire body and all the dhātus.

of the seven dhātus and is created when *sukra* is properly formed from the action of all the dhātu agnis.

If there is any malfunction in the process, *ojas* will not receive proper nourishment as the preceding dhātus will obtain the nutrition first.

The most important means of supporting *ojas* is maintaining a holistic lifestyle with proper diet, rest, exercise and meditation. *Ojas* is responsible for physical and mental strength, inner and outer beauty, a powerful immune system and strong aura. And one is then blessed with vitality and longevity.

The channels through which the doshas, dhatus and malas circulate are known as 'srotamsi' or *srotas*. The big channels such as GI tract and the micro channels such as capillaries are altogether called *srotas*.

For the proper functioning of the body, *agni* has to function in a balanced manner. When *agni* is in equilibrium, it is known as *sama agni* (where the three doshas are in equilibrium). Imbalances in the

doshas (basic energies of the body) affect the *sama agni* and it gets vitiated as *vishamāgni*, *mandāgni* and *theekshāgni*.

When vata aggravates, *agni* tends to become *vishama* (variable), and on pitha aggravation, it becomes *theekshā* (sharp) and on kapha aggravation, it becomes *manda* (slow or weak). If *agni* is in the *vishama* state, sometimes it digests the food, sometimes it may be too weak and at other times too strong. Vata-increasing foods and lifestyles lead to this condition. This vitiation of *agni* causes constipation, flatulence, pain in the abdomen and other vata related-problems.

In *theekshā* state, large quantities of food are digested quickly and frequent eating follows. Small meals result in irritation in the digestive tract and it burns the dhātus. Pitha-aggravating food and lifestyle is the cause. The symptoms present are acidity, hunger, thirst, heartburn and loose motions.

Kapha-aggravating food and

lifestyle causes *manda agni*. Here the increased kapha reduces the intensity of *agni*. Digestion is slow and weak in this condition. Sometimes digestion may not take place at all. This results in the production of poor quality dhātus in excess quantity. The feeling of heaviness of the body, swelling of lower eyelids and cloudy white phlegm are a few symptoms.

These vitiated agnis cause the indigestion of food causing *ajeerā*. When *agni* is vitiated into *manda*, *teekshā* or *vishama*, toxins called 'ama' are formed in the body. *Ama* gets accumulated at different levels. At the level of gross digestion, poorly digested food results in a thick slimy material that lines the walls of the bowel. And, if this metabolic waste is not properly eliminated, it accumulates in a putrefied form, as toxins, in the various tissues and organs and channels. Weak tissues or organs have a tendency to accept the *ama*, which, obviously, results in obstructions in *srotas*. This upsets the balance of the doshas, resulting in disease. It is of paramount importance to keep our digestive fire strong throughout our entire life.

Taste, action, and post-digestive effect are known as *rasa*, *virya*, and *vipāka*, respectively, in Ayurveda. Firstly, food is assessed according to its *rasa* (taste), then its action (*veerya*), and, finally, its post-digestive effect, *vipāka*. *Veerya* is of two types: *ushā* and *seetha* (hot and cold). According to the taste, *virya*, direct action, varies. Sweet, bitter, and astringent tastes are cooling. Sour, salty, and pungent tastes cause heat. The post-digestive effect, or how the foods "taste" to the tissues (*vipāka*) during and after assimilation is another area of importance. They are all keys to the understanding of food and herbs. With this knowledge, one can unlock the mysteries of the energetic dynamics of food and be able to make the right choices for oneself.



# FOR A GLOWING FACE



*“Śrothraṁ na thṛpthaṁ  
bahugeethavādyai  
Chakshu na thṛpthaṁ  
bahuroopadrushtyā  
Ghrāṇaṁ na thṛpthaṁ  
bahupushpavāsai  
Jihva na thṛpthā shadbhojanena”*

“Ears are not satisfied after listening to good music and eyes not satisfied even after seeing all the beautiful things. Nose is not satisfied after smelling good things and tongue not satisfied after feeling good tastes. Man’s attempt to improve his beauty never ends....”

Ayurveda’s concept of beauty is founded on a holistic approach. Only when the body and the mind remain healthy does one’s *ojas* (vitality) emanates the force needed to keep the inner

as well as the outer selves radiant. However, Ayurveda offers scores of beauty solutions for all skin types.

According to Ayurveda, the skin has seven layers that are derived from *raktha dhātu* (blood) : *avabhāsini, lohitha, swetha, thāmra, vedini, rohiṇi* and *māṁsadhara*. It elaborates on the diseases that can affect each of these layers and the treatment procedures. The humour (*dosha*) predominant in skin is *Pitha*, specifically *bhrājaka pitha*. Aggravation of doshas can cause skin problems -- *Vāta dosha* can cause cracks on the skin, and pimples/acne may erupt due to *Kapha dosha*.

Acharya Śārngadhara talks about *varṇya lepaṁ*, a paste for improving skin complexion. Applying *mukha lepa* (face pack) is one of the best ways to moisturise and nourish

the skin. The combinations of the ingredients vary depending on the skin condition.

*“Dravyamārdraṁ shilāpishtaṁ  
śushkaṁ vā sadravaṁ thanu.  
Dehe pralepanārdhaṁ thallepa  
ithyuchyathe budhāḥ”*

“Wet medicines are made into a paste, and the dry ones mixed with water or other suitable liquids and made into a paste. This paste which is applied externally is called *lepa*”

The ingredients in face packs can detoxify and supply micro-elements that help in removing wrinkles and softening the skin. They penetrate deep, cleanse the skin and removes dead cells.

*Lepa* should be applied with gentle upward strokes to make its action quick and more effective. Its





## Herbs for good complexion and reducing black marks

Sanskrit name	Botanical name
Sthoola elam	<i>Amomum sabulatum</i>
Kushtam	<i>Sassurea lappa</i>
Jadamamsi	<i>Nardostachys jadamansi</i>
Thwak	<i>Cinnamomum tamala</i>
Jathiphalam	<i>Myristica fragrans</i>
Naaga	<i>Messua nagassarium</i>
Devadaaram	<i>Cedrus deodara</i>
Sookshma elam	<i>Elettaria cardamomum</i>
Priyangu	<i>Callicarpa macrophylla</i>
Hreeveram	<i>Coleus vetiveroides</i>
Shati	<i>Kaempferia galangal</i>
Punnagam	<i>Calophyllum inophyllum</i>
Vyaakhranakra	<i>Ipomoea pes-tigridis</i>
Kumkumam	<i>Crocus sativus</i>

thickness should be one *angula* (approximately the thickness of the person's thumb). It enters the body through *roma koopa* (hair roots) and gets absorbed through *swedovaha srothas* (sweat pores). Oil or ghee should be added to the pastes in 1/4, 1/6 and 1/8 parts for vata, pitta and kapha respectively.

Treatments like *abhyanga* (oil massage) and *udwarthana* (powder massage) are highly effective against premature ageing and help in improving complexion.

### Tips

- A spoonful of lime juice with half teaspoon of honey and a few drops of milk is good for oily skin.
- Apply one teaspoon turmeric powder mixed with sandal





# Kerala:

## Destination of a lifetime



**The magic of the land lies in the fact that almost the entire State is a tourist destination, with the life of the people very much a part of the experience.**

**H**ailed as the destination of a lifetime, Kerala has emerged a major tourism brand in India.

Blanketed in a sea of verdant green and crisscrossed by numerous rivers, this small strip of land on the southwestern coast of India has its unique mix of vibrant attractions – breathtaking natural beauty with dramatic variations in landscape from sun and surf to lush backwaters to misty hills, fascinating history, rich culture, interesting customs, distinct architecture, a traditional system of medicine with wholesome health-care protocols ranging from holistic therapies for healing, rejuvenation and wellness, enchanting art forms, exotic food and educated

populace. The State has boosted its tourism potential with dynamic, innovative marketing and target specific promotion largely undertaken by the Kerala Tourism Development Corporation (KTDC).

Besides the well-defined travel trails – the beaches, backwaters, the hills – and the stereotype highlights – spices, Kathakali, houseboats, the monsoon, coconut trees – concepts like eco-tourism, homestay, farmstay and health tourism have become major features of Kerala tourism. The magic of the land lies in the fact that almost the entire State is a tourist destination, with the life of the people very



much a part of the experience. They seem to have perfected the art of living a traditional yet an absolutely modern life.

For most travellers, Kerala is synonymous with Ayurveda, the ancient system of medicine that has seen an incredible resurgence in recent years. As the therapeutic travel circuit expands attracting more and more foreign and domestic tourists, most of the premier hotels and resorts in Kerala now offer Ayurveda facilities – starting from the simple oil massage, abhyangam, and moving on to intensive treatments like pizhichil, dhara and nava-rakizhi. Despite the trappings of the lure of tourism trade, most of the establishments follow the strict code of conduct and the ground rules laid down in Ayurveda tradition.

Guidelines were formulated and a classification system for Ayurvedic centres, based on their facilities, has come into force. A Green Leaf signifies the best in terms of facilities, authenticity of method and materials employed, and an Olive Leaf denotes the second rung.

Most of the Ayurvedic procedures have been standardised. You go in for a consultation with a doctor, who will check basics like weight, blood pressure and pulse, ask about any specific ailment that need to be addressed and then prescribe the



treatment. A short programme would involve massage and detoxification. The oil massage is followed by a steam bath. The basic rejuvenation therapy calls for abstinence from food that the body does not agree with. Long-term programme is curative, involving therapy sessions, medications and special diets. Monsoon is considered the best time for Ayurvedic treatment.

KTDC is the State's prime destination developer with over 60 properties, ranging from luxury resorts to budget hotels, motels, wayside inns and restaurants, all set in exotic locales like beaches, backwaters, game reserves and heritage sites. KTDC offers the guests an unparalleled experience, the quintessence of Kerala in one uninterrupted voyage, with a

most comprehensive range of services and a bouquet of irresistible packages that help them delve deeply into the rich culture, traditions and diverse attractions of the land.

Bolghatty Palace, the island heritage resort in Cochin, Tea County, the exotic hill resort of Munnar, Lake Palace, the wildlife heritage resort, and Aranyanivas, the jungle lodge, at Thekkady, Thanneermukkom, the Ayurvedic lake resort at Alappuzha, Waterscapes, the ethnic backwater resort at Kumarakom, Hotel Samudra, the exclusive beach resort at Kovalam, and Mascot Hotel, the business hotel in Trivandrum, are KTDC's iconic properties offering a wide range of facilities to the esteemed guests to God's Own Country.

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# Alluring Thai

## Medical and Wellness Treatments

Thailand is recognised by various international agencies as “The Spa Capital of Asia. Thailand offers a wide range of medical tourism products, including wellness spas, medical spas, integrated medicine and anti-ageing products.

The vicissitudes of Thai tourism are that it took a complete transformation within a decade or two, from one of the most nuanced to one of the finest centers of medical tourism. With state-of-the-art hospitals, wellness and medical spas, health resorts, herbal products, wellness and lifestyle shopping and hotel and service apartments, Thailand has become an international destination for medical and wellness treatments.

The country has always been one of the world's tourism destinations due to diverse attractions, such as scenic beauty, delicious food, and above all, the Thai hospitality. Thailand now is now one of the best health and wellness providers with internationally-accredited medical facilities, use of advanced technologies, excellent service and affordability.

Recently, the Tourism Authority of

Thailand (TAT) organized “Medical and Wellness Tourism Trade FAM Trip 2012” to showcase the advances made by the kingdom in the field. Nearly 90 tourism facilitators, health tourism organizations and health insurance companies from 18 countries gathered in Bangkok for the event. It has been the first trade event targeting medical tourism organizations and health insurance companies.

According to Suraphon Sveta-  
reni, Governor of the Tourism Authority of Thailand 18 Thai hospitals have received JCI Accreditation, which is the highest number of any Asian country. In the wellness spa sector, Thailand is recognized by various international agencies as “The Spa Capital of Asia.

Thailand offers a wide range of medical tourism products, includ-





ing wellness spas, medical spas, integrated medicine and anti-aging products. Thai herbal medicines and therapy, as well as an array of Eastern medical knowledge, are also focal points for many international tourism operators.

From the year 2000, 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 income. In 2012, the number of medical tourism visitors is expected to rise to 2.53 million.

These numbers are however questioned due to the lack of proper statistics and reports.

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, experienced and internationally trained physicians, and the famous Thai hospitality.

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. Bumrun-

grad Hospital, it is said, alone treats over 400,000 international patients annually.

Many hospitals provide stay facilities similar to 5-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. You can opt menu served to you in your ward room from McDonalds, Le Bon Pain, Starbucks and other international food chains located within many of the hospital buildings.

Most international Thai hospitals has a large body of international interpreters, communicating with foreigners in their own language, such as Arabic, Bengali, French, German, Japanese, Mandarin, Chinese, Korean, Swedish and Vietnamese. They coordinate 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 specialized assistance for every need of international patients. For instance, hospitals is you prefer will arrange your trip to Thailand, booking your tickets and arranging your journey, including airfare, accommodation in Thailand, tours, airport pick-up and other transportation. Bangkok Hospital even has a registration and information counters in the Suvarnabhumi Airport to greet new patients directly when they enter Thai soil.

Most international Thai hospitals provide a range of shops within the premises, such as flower boutiques, bookstores, health food stores, and baby shops. ATMs are also located







within the hospital walls.

As of today, a total of 34 Thai hospitals and hospital programs have received the Joint Commission International hospital accreditation. Thailand also has its own national hospital accreditation system, called HACC or HA (Hospital Accreditation), which a larger body of Thai medical facilities possess. Since a few years, Bangkok Hospital Bangkok also has the TEMOS certification, only given to medical facilities showing an excellent handling of medical tourists.

Bangkok Hospital, with 13 branches is one of the largest hospital chain in the country. Bangkok is the flagship hospital, renown for its cardiac and oncology departments.

Bumrungrad Hospital is the largest private hospital in South East Asia, providing over 550 beds and 30 specialist centers. It focuses on medical tourism, accommodating over 400,000 international patients per year, about 40% of its total body of patients. In total, visitors from 190 countries have come to Bumrungrad for treatment.

Yanhee Hospital is a one-stop center 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 center, 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.

A harmonious blend of cultural heritage and destination diversity has made Thailand an infinitely attractive wellness and spa destination. Thailand provides an amazingly diverse range of spas, from chic contemporary Thai spas to luxurious hotel spas, lovingly converted traditional teak homes, medical spas, garden style spas.

They follow a revitalizing holistic healing approach and therapeutic techniques with an abundance of herbs. Treatments such as aromatherapy, reflexology, hydrotherapy and traditional Thai massage are provided.

Spas like Divana, TRIA, The Oasis are most famous in Bangkok. Dr. Orawan's Holistic Institute is well accepted as a holistic centre. Show at Siam Niramit is another attraction for every visitor to Bangkok.

Thailand also has treatments to suit everyone, from ancient to the modern, from the traditional to the alternative. Holistic health integrate all aspects of one's life into healthy whole. For instance rather than prescribing a bag of pills a holistic practitioner would meet and discuss the different elements of a person's life, and focus on integrating of lifestyle, diet, fitness and stress management procedures. There are a long array of holistic and anti-aging centers throughout the country.

Thai massage is centuries-old. It is an extraordinary method of aligning the energies of the body. Thai massage combines yoga and acupressure techniques, manipulating the body's internal energy using pressure points and yoga positions. Thai massage is based on the principles that invisible lines of force run through the body. There are 10 lines called sen. The massage is to release blockages that exist along then and allow a free flow of energy throughout the body. There are a number of centers that offer Thai massage.

Thailand is thus a mix of the old and the new. It offers the best of both worlds.





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**TRULY INSPIRING**

The three-day ITB Asia, premier trade show and convention for the Asia Pacific travel industry, takes place at Marina Bay Sands, Singapore, from October 17, 2012. Organised by Messe Berlin (Singapore) Pte Ltd and supported by the Singapore Exhibition & Convention Bureau, the annual B2B trade show's fifth edition features the full range of travel products, services and goods and brings together international exhibitors of all sectors of the travel-value chain, Asia Pacific's leading travel companies and emerging small and medium-sized enterprises would meet here with top international buyers from the MICE, leisure and corporate travel markets. Singapore Tourism Board, Tourism Authority of Thailand, Egypt Tourism, Japan National Tourism Organisation, Korean National Tourism Organisation, German National Tourist Board, Ecuador, Qatar Airways, and Meliá Hotels International are among the top exhibitors. This is a forum for establishing high-quality customer contacts and conducting business.

Networking opportunities are aplenty in the trade show with Web in Travel (WIT) Conference Workshops & seminars (Association Day, ITB Asia Clinics, TTG Travel Agent

Conference) and evening functions. To meet each individual exhibitor's special products and services, the trade show floor represents the full spectrum of global tourism at all levels of the value added chain from destinations to tour operators, booking systems, airlines and rental cars to online reservation systems, youth travel and employment. Segments include carriers, cruises, travel technology, business travel, MICE, training and employment, supply and medical tourism.

The opening keynote is on 'The Global Hospitality Industry Today and Tomorrow. Panel discussions and interactive sessions are scheduled on various issues like, 'Luxury Retailers vs Luxury Hoteliers: Cannibalistic

Competitors or Potential Partners?', Navigating the Cruise Industry Towards Greater Profits, Building a More Collaborative Relationship Between Buyers and Vendors, Practical Applications of Social Media to Increase Profit in Business, Asian Outbound Travel Behaviour, along with Responsible Tourism Clinics on Holistic Property Management and Tourism as a Tool for Conservation, and Travel Expert Conference, Performance Improvement Forum, Corporate Travel Update from China, Asian Cruise Association Travel Agent Training etc. At the ITB Asia 2011, there were 7,511 delegates and representation from 91 countries. 750 exhibitor organisations and 600 top-quality hosted buyers participated.





# The Moonshine in the Garden

Jasmine flowers have enjoyed great importance in the cultural history of both India and China on account of their pleasant fragrance and therapeutic properties.

It enjoys the status of national flower in a number of Asian countries including Pakistan, Indonesia and the Philippines. In Thailand, India and Syria, it is symbol of love and compassion.

There are approximately 200 different species of jasmine native to China, north India and west Asia. The most important among them are Poet's jasmine (*Jasminum officinale* L.) and Royal jasmine (*Jasminum grandiflorum* L.).

Poet's jasmine, also known as white jasmine, is native to the Himalayas in western China. The vine-like plant reaches a height of 10 meters, has ovate leaves

and clusters of fragrant white flowers that bloom in summer and fall.

Royal jasmine, also known as Catalanian or Spanish jasmine, grows in a similar fashion, but has bigger flowers, shorter branches and leaves of a different size. This variety is valued for its fragrance and is the most extensively cultivated.

Jasmine is grown in France, Spain, Italy and several north African and middle eastern countries too. The reported life zone of *Jasminum officinale* is 11 to 27 degrees centigrade. Poet's jasmine is much more cold tolerant than royal jasmine.

The plant can be grown on almost any soil type, with ample water supply and good sunlight. Full production begins after grafting in the second year. The flowers are borne in clusters in summer, and are picked in the early morning since they are the most fragrant at day-break. Those grown in higher altitudes are of a finer quality.

## Jasmine oil

Jasmine essential oil is a highly valued aromatic, known for its effect as a relaxant, anti-depressant and aphrodisiac.

The oil is extracted immediately after the flowers are collected by effleurage or the use of volatile solvents. The process to obtain high-quality oil is delicate and laborious. The benefits of this oil are due to the rich blend of phytochemicals including benzoic acid, benzaldehyde, creosol, eugenol, linalool and gamma terpineol. It is extensively used in the production of perfumes and incense.

Jasmine oil is good for treating dry, irritated and sensitive skin, muscular spasm, sprain, depression, nervous exhaustion and other stress-related conditions. It is non-toxic and does not cause any irritation, but it is not advisable to use the oil during pregnancy.

In Ayurveda, jasmine oil is used for treating excessive thirst, aggravation of Pitha in the head, mental





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# Jasmine

Family: Oleaceae

Species: *Jasminum officinale*

Persian name: Jasmine (gift from God)

Other names: Mālathee or Mallika (Sanskrit), Jāti, Chameli (Hindi), Yasmine

Parts used: flowers, roots and leaves

Dosha effect: lowers Kapha and Pitha;

increases Vāta

Energetics: bitter, astringent/cooling/pungent

Dhatus: plasma, blood, bone, marrow

Indications: emotional disturbance,

headache, fever, sunstroke, conjunctivitis, dermatitis, burning in urethra, bleeding disorders, bacterial or viral infections, cancer of lymph nodes, bone cancer, Hodgkin's disease

Action: it is a mild analgesic, anti-depressant, anti-inflammatory, antiseptic, antispasmodic, aphrodisiac, carminative, expectorant, galactagogue, parturient, sedative, as a tonic for the uterus and has cicatrizing property.



illness, anger, etc. It is *sātvic* in quality, and symbolises love and compassion.

Jasmine flowers have a blood-cooling effect. With its anti-bacterial, anti-viral and anti-tumor action, they can also help in stopping bleeding. They strengthen the lymphatic system and are helpful in treating different kinds of cancer including breast cancer. The oil helps in relieving the effects of sunstroke, and is useful in treating fever.

Jasmine flowers have astringent properties too, which aid in treating inflamed eyes and skin. It can be used as a gargle in case of sore throats and mouth ulcers. The whole flower is used to deal with the problem of worms in the intestine, and to treat jaundice and venereal diseases. The flower buds are used in treating ulcers, vesicles, boils, skin diseases and eye disorders. The leaf extracts act against breast tumor.

In aroma therapy, jasmine flowers are used to calm emotions, and as an aphrodisiac. They are a valuable remedy in cases of depression because they instil a feeling of confidence, optimism and euphoria. They can also revitalise and restore the balance of energy in the body.

In China, one variety of jasmine is used to treat hepatitis, cirrhosis of the liver and dysentery, and the flowers of another variety for conjunctivitis, dysentery, skin ulcers and tumors. The root is used to treat headache, insomnia, dislocated

joints and rheumatism. It can also help when there is cough or difficulty in breathing.

## Jasmine cultivation

Jasmine stems should be planted during the June-November period. Plough the land first to remove weeds, then dig pits of 30-cm depth and fill them with manure. The plants should be kept at least eight feet apart from each other so that they grow into their full size. Fertilizers should be used every spring.

Younger plants should be tied with the stems for support. Tips of the plants should be pinched to stimulate lateral growth and frequent pruning has to be done. If the vine is to be grown as a ground cover, the upward twining stems will need trimming. There is need for watering immediately after planting and also at an interval of seven to ten days. Stem cutting and sowing of seeds are the best methods for propagation of the plant.

- Mild fertilizers are required for best growth
- Temperature should be controlled
- Jasmine needs regular pinching and shaping to control growth
- If not planted at a proper distance, there will be crowding
- Containerised plants should be planted during fall
- Fully developed buds should be picked early in the morning





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A woman is lying down, her body relaxed. A snake is coiled around her right hand, which is resting on her chest. The scene is set in a lush, green, natural environment, possibly a forest or a garden. The lighting is soft and natural, highlighting the textures of the woman's skin, the snake's scales, and the surrounding foliage.

# 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.

This was the last day of the fourteen-day ayurvedic holiday. Fourteen delightful days of rejuvenating regimens, medicated baths and herbal diets. Fourteen days that wiped away a five-year-old backache. Put the confidence back in her stride.

The dance back in her limbs. Youth back into her life. And a smile back on her lips. As Serefa packed her bags she knew that Kerala had become an integral part of her life, where she would return year after year to revitalize her body, mind and soul.

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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