

Vol.6 Issue 1 March 2011

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- You are what you digest
- Debate: Unethical practices
in Ayurveda



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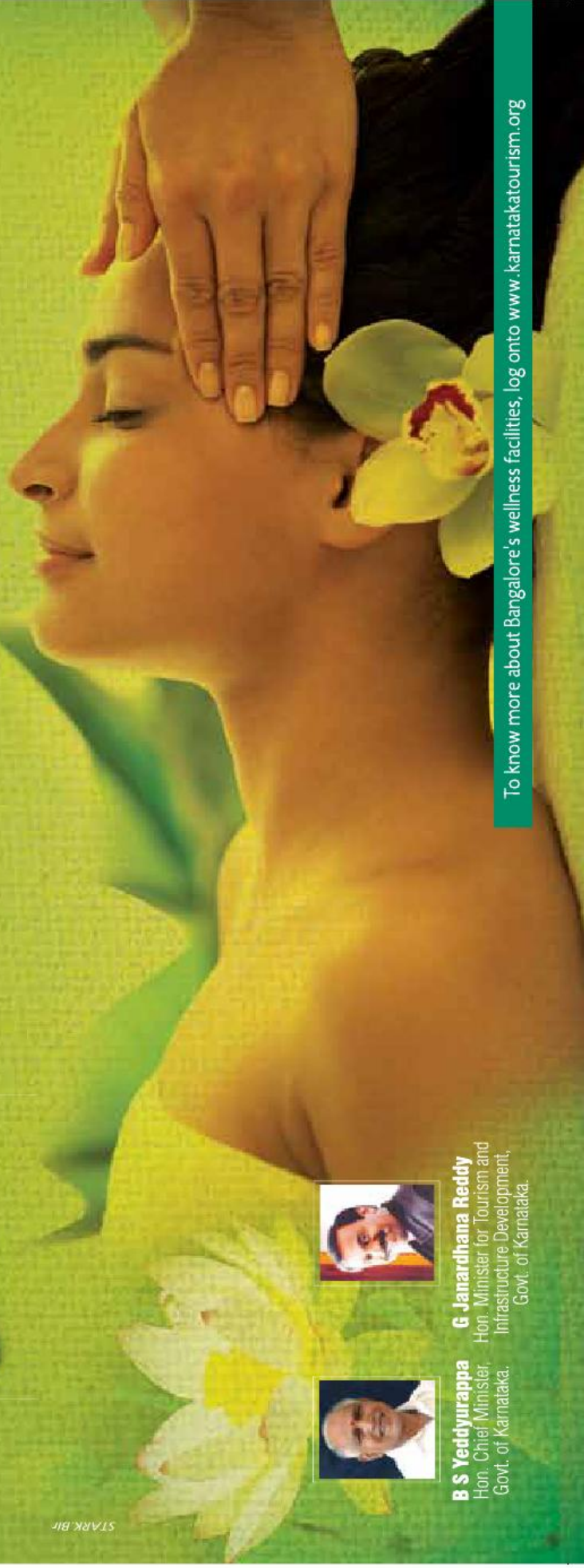
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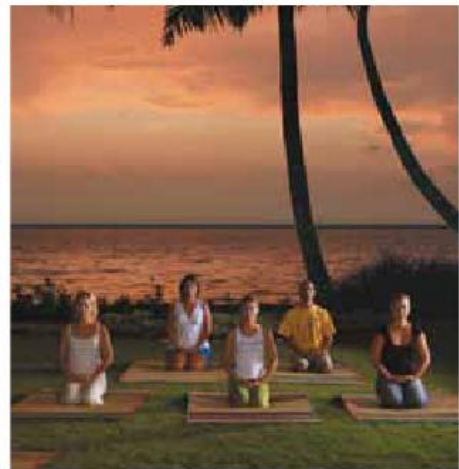
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Serefa Malamati and her husband John Rowan have been experiencing ayurveda in Kerala regularly for the last seven years. Natives of Greece, they now live in the United Kingdom.

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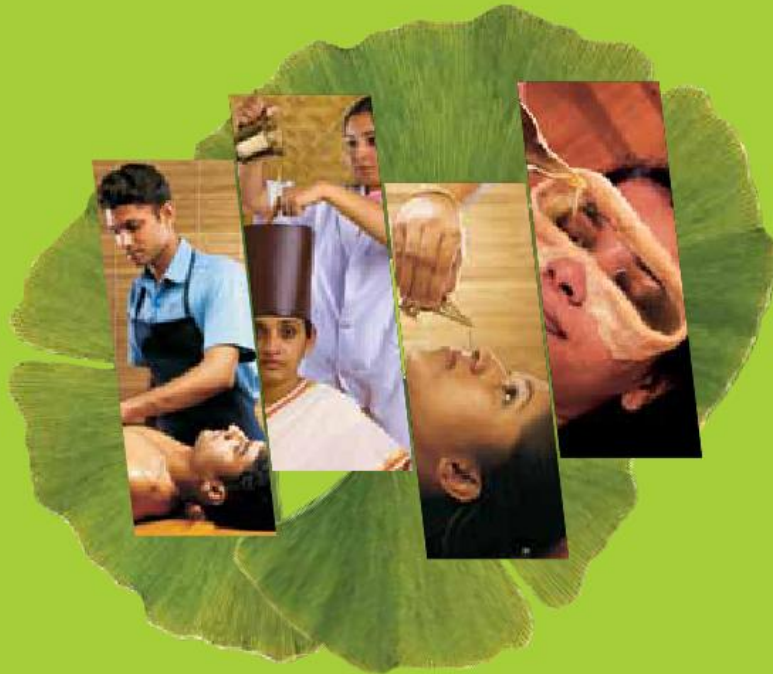
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Mind matters

Exploration of the human mind has been one of the most challenging tasks for doctors of all eras/times. The reasons are pretty obvious. The mind has always defied the concrete and found the abstract appealing. And anyone who tries to track the travails of the mind has to take, naturally, the route of the abstract.

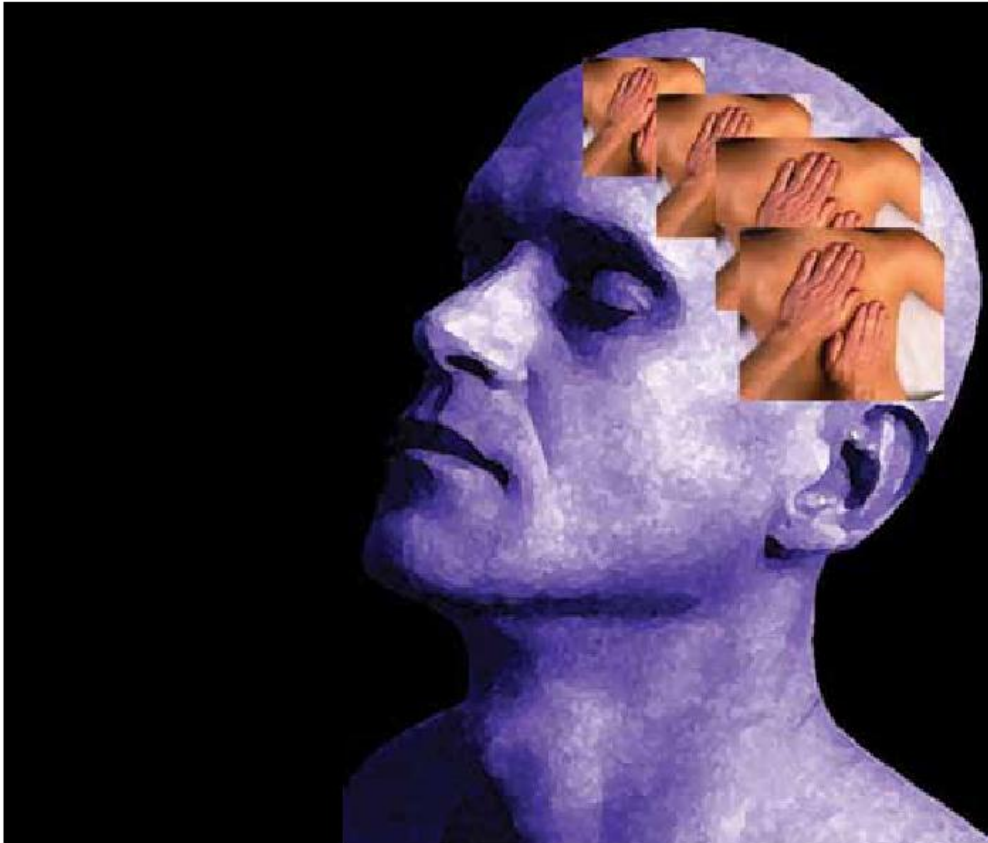
The advantage of Ayurveda in dealing with mental diseases is that the ancient Indian branch of medical science has a strong element of the abstract in its very philosophy. True, it depended on symptoms for diagnosis, and prescribed medicines based on properties of the herbs and minerals. But it also left some space for the unseen hand to work on the body and cure it. The beauty of Ayurveda lies in that it formally acknowledges the role of the factors that are immediately visible. While Yukti vypasrayam (medical management) and Satvaavajayam (psychotherapy) - two important streams in Ayurvedic treatment - follow the generally known principles, the third, Daiva Vyapasrayam (spiritual healing) seeks the help of the spirit for healing mental diseases. Modern medicine never formally acknowledged the role of spirit, but we have heard of practices such as exorcism for long.

The cover story examines the efficacy of Ayurveda in the treatment of mental diseases. Apart from theoretical basis, the package also includes two case studies in which people who suffered from depression and related diseases got real relief and returned to normal life. We hope that more institutions and governments will promote research into the topic so that more people will get relief from their sufferings through Ayurveda.

We are very happy that our campaign against unethical practices in Ayurveda has been received warmly by stake-holders of authentic Ayurveda. Their support emboldens us, and we assure all our readers that we will continue with the campaign. We feel that all those who believe in the power of Ayurveda must join the campaign, especially at a time when the European Union has announced a ban on Ayurvedic products from May this year. We need to prove to them beyond doubt the power of Ayurveda. For this, its purity has to be protected.

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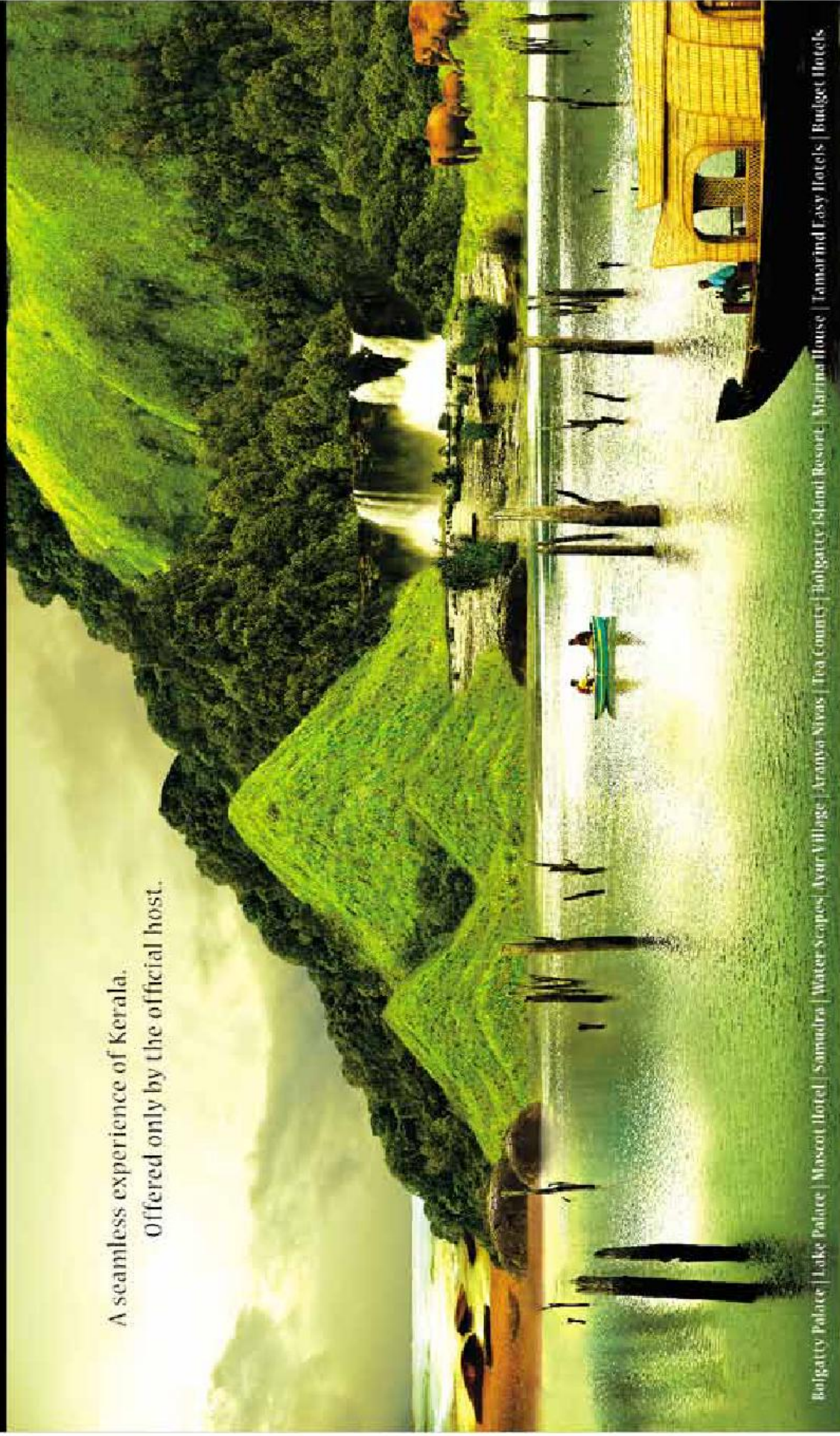


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Leader of the Art of Living Foundation Sri Sri Ravi Shankar and Karnataka Chief Minister Y S Yeddyurappa after lighting the lamp, marking the launch of the Fourth World Ayurveda Congress in Bangalore in the presence of Union Minister of State for Health and Family Welfare S Gandhi Selvan.



P K Sreemati Teacher, Health Minister of Kerala, and SA Ramdas, Minister for Medical Education, Government of Karnataka, inaugurate the Arogya Expo pavilion

For a march together

World Ayurveda Congress calls for joint efforts for the promotion of new cures

The fourth edition of the World Ayurveda Congress, the largest congregation of Ayurveda practitioners, academicians, industry representatives and service providers, highlighted the need for more inter-disciplinary studies as a way to propagate the message of Ayurveda. Such a move will help Ayurveda es-

tablish its credentials on fast-developing communities.

Dr V Prakash, director of the Central Food Technological Research Institute (CFTRI), who spoke at the last session of the biennial event, held in Bangalore from December 9-11, 2010, said a combination of modern science and tra-

ditional knowledge will be able to help mankind better.

"The evaluation of Ayurveda on the basis of Ayurveda is not yet completed," he said. "Science is 180 years old whereas Ayurveda is 220 generations old. Science and Ayurveda, if combined together, can help introduce medicines and methods to improve the health of mankind." Incidentally, the focal theme of the Congress was "Ayurveda for all".

The chief guest at the inaugural function Sri Sri Ravi Shankar regretted that Ayurveda, which was once a part of every household, had now become a dying science. A 3,000-year old science must not be brushed aside, he said. "If we protect Ayurveda, Ayurveda will protect us," he said.

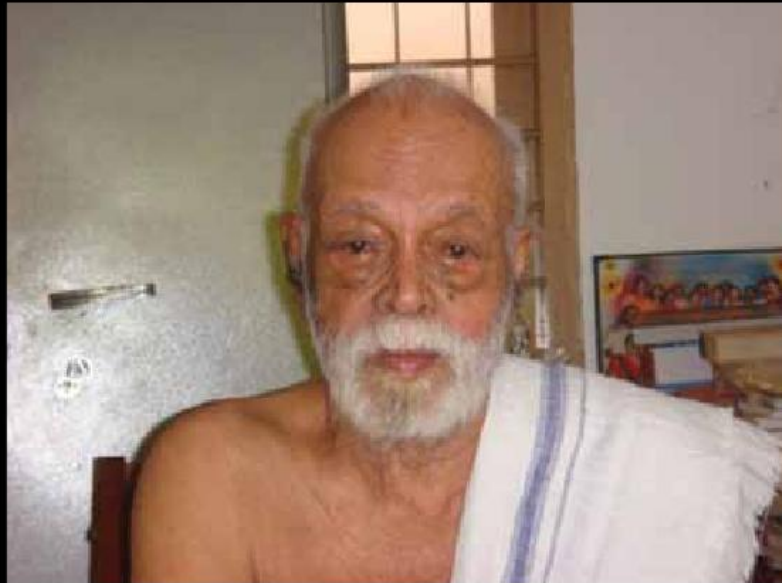
He requested the European delegates not to pass laws which would affect the flow of Ayurveda to the continent. "Thirty percent of Europeans suffer from depression and it would rise to 50 per cent in the coming days. They should not be deprived of Ayurveda," he said.

The event, organised by the Department of AYUSH, government of India, government of Karnataka and Vijnana Bharati, attracted large number of visitors who included students, Ayurvedic practitioners, traditional healers, academics, research scientists, policy makers, industry, cultivators and collectors of medicinal plants, agricultural and forestry experts, and international buyers. More than 4000 delegates, including more than 300 foreigners, attended the event.

As many as 1,270 research and review papers were presented in six plenary and 25 technical sessions during the meet, involving 176 speakers.

The AROGYA expo, held simultaneously, offered opportunities for manufacturers and suppliers of medicines to interact and finalise tie-ups and collaborations.

The beacon light



Vaidyabhooshanam
K Raghavan Thirumulppad
1920-2010

A branch of science attains glory when great human beings appear on its horizon and practise it for the benefit of larger mankind, with little selfish motive. Vaidyabhooshanam K Raghavan Thirumulppad was an Ayurveda practitioner who used his knowledge and skills in this branch of medicine for the betterment of humanity.

An accidental convert to Ayurveda—he became a disciple of Vasudevan Nambeeshan, an Ayurveda vaidya who cured him of TB—Thirumulppad took his profession seriously.

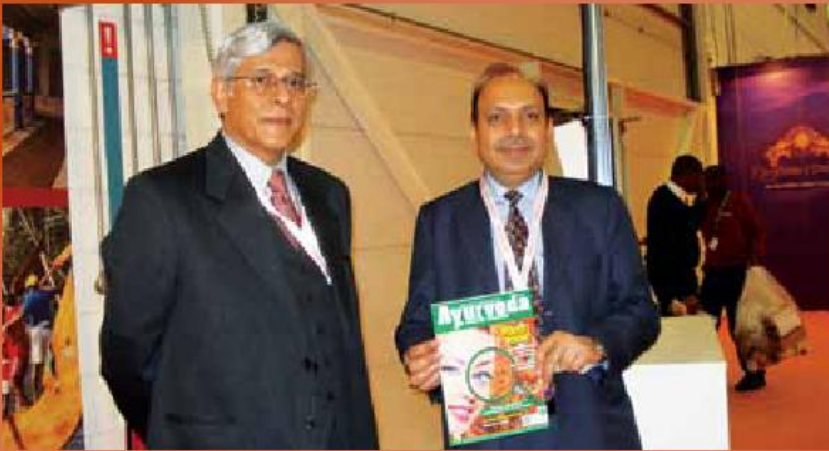
He mastered its theory and practice so well that Ayurveda students find his books the most simple and comprehensive. He not only practised Ayurveda in its pristine form, but also ensured that it remained affordable. He often said, “A physician’s job is to cure a disease with medicines available in his courtyard.” He postulated this noble theory, practised it, and proved to the world that it was worthwhile to do so.

The best way to pay homage to this great physician is to preserve and practise Ayurveda in its pristine form.

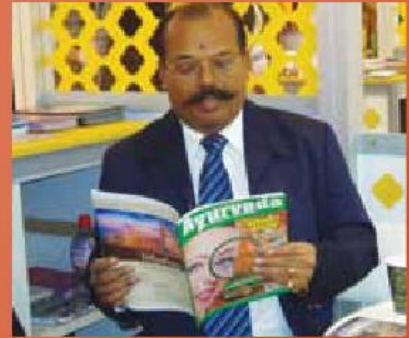
A difficult calling, indeed. We hope that more and more physicians, especially of the younger generation, would find him a great beacon light to follow.

Ayurveda and Health Tourism at WTM

The World Tourism Mart 2010, held in London from November 8 to 10, signalled the re-emergence of the tourism industry from the grip of economic recession. It recorded an impressive 10 per cent increase in visitors. Operators from the world over converged in London in one of the most important tourism events today. The WTM special issue of Ayurveda and Health Tourism was launched at the WTM venue by R H Khwaja, IAS, Secretary, Tourism, Government of India.



Mr Anand Kumar, IAS, Joint Secretary, Department of Tourism, government of India, receives a copy of WTM Special issue of Ayurveda and Health Tourism from Mr R H Khwaja IAS, Secretary, Department of Tourism



Dr A C Mohandoss, IAS, Director of Tourism and MD of Tamil Nadu Tourism Development Corporation Ltd, going through the pages of Ayurveda and Health Tourism at the WTM venue



Incredible India stall



Mr Bhim Dhungel, Minister for Tourism, Govt of Sikkim, reads 'Ayurveda and Health Tourism' WTM issue at the venue



R H Khwaja, Secretary and (right) Mr Anand Kumar, joint secretary, Ministry of Tourism, speak at India Evening.

First Ayurveda Hospital

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Honourable Minister of State, (MIHFW) Shri S Gandhiselvan in the presence of Secretary Department of AYUSH, Mrs S Jalaja and Dr. Girdhar J Gyani, Secretary General, QCI gave away the accreditation certificate to Mr. Rajiv Vasudevan, CEO, AyurVAID Hospital at a function organized by the Department of AYUSH on October 26, 2010

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Dr. Shubhangee Satam
M.D (Ayurveda) has around 12 years of Herbal industry experience in addition to her clinical experience for around 16 years. She travels extensively to USA and Europe to conduct lectures / workshops and private consultations in Ayurveda and Yoga field. In addition to this she also holds a degree of Law (LLB) and a Yoga instructor Certificate.

Ayurveda has made inroads into Europe and the US, but much needs to be done towards making it more mainstream

The world is turning towards India, be it for Yoga, spirituality or vegetarianism. The wonderful science of Ayurveda, too, is gaining popularity in the West; its status widely varying in terms of trade, education and practice. Legally, it is not recognised as a medical system in these countries.

Ayurveda in Europe

An interest in Ayurveda is seen mainly in Germany, The Netherlands, France, Italy, Hungary and the UK. Many people in Europe appreciate its holistic approach and the benefits of this science. Ayurveda is seen more as an aid for lifestyle management and less for disease treatment. The interest is seen in the form of education, use of herbal products and for wellness in the form of massage.

The seed of interest in Ayurveda was sown in Europe through Transcendental Meditation promoted by the Maharishi Ayurveda Organisation, founded by Mahesh Yogi. This interest has been growing and the currently, there are several institutes or academies, particularly in Germany where various types of the courses, from weekend to month-long ones, are conducted.

Some of the names worth mentioning here would be European Academy of Ayurveda, Birstein and SEVA Academy, Munich, which sees quite a good attendance. Ayurvedic cooking, pulse examination and massage courses are the preferred courses. People trained in these institutes call themselves Ayurvedic Therapeut.

In Germany, there is a group of health practitioners called as "heil praktikers" who can practice in the same way as an allopathic doctor. Many of the heil praktikers have been practicing Ayurveda for several years. It is interesting to know that the leech therapy, which is one of the main procedures of Panchakarma, is legally done by these heil praktikers.

Interestingly, it is not only heil praktikers, but even general medicine doctors from Germany and Austria are attracted towards Ayurveda and have incorporated it into their main field of practice. Some of these doctors also run Ayurveda centers in the authentic manner.

Stringent rules and regulations affect the availability and marketing of Ayurvedic products in Europe. Legally, the products are available or sold as "food supple-

ment” and not as “medicine”, unlike in India. As food supplement, the text on the label does not allow for any medicinal claims. Thus, many of the commonly used herbs in India cannot be used in Europe on the pretext that these herbs have medicinal properties and hence cannot be considered as food supplement.

Another hurdle for exporting the products is the strict adherence to the heavy metal limits according to the European laws. None of the metals used in Ayurvedic system can be used in Europe. Herbal teas and massage oils to pacify each dosha are abundantly seen in the health stores/supermarkets, but the oral products are not much seen in the retail market. These are more freely available with practicing doctors.

An increasing interest has spurred several associations in Europe to promote authentic Ayurveda, such as the European Ayurveda Association, Germany (EUAA), The British Association of Accredited Ayurvedic Practitioners, UK (BAAP), Ayurveda Producers’ and Traders’ Association, Europe (APTA) and the only association of medical doctors, European Ayurveda Medical Association, Austria (EURAMA).

Ayurveda is gaining momentum in the UK, thanks perhaps to the increasing Indian population. The Manipal

Ayurvedic University of Europe was started offering full-time three-year courses, but unfortunately did not continue for long. Currently, there are courses offered for BSc (Complementary Health Science), Ayurveda and MSc Ayurvedic Medicine at Middlesex University, UK. One can find several Ayurveda centers in the UK with a “modified version” of Panchkarma, where most of the allied procedures such as Shirodhara, Abhyanga, Swedan, etc, barring the main procedures of Vamana (induced vomiting), Virechana (induced purgation) and Basti (medicated enema) are conducted.

In the UK, an Ayurvedic doctor is not allowed to diagnose or modify the prescription made by an allopathic doctor. The Ayurvedic products are used in the form of food supplements, which were comparatively less difficult to introduce in the last few years. But according to the New Directive which was announced in 2004, to be effective from April 2011, these products would have to be registered as THMP (Traditional Herbal Medicinal Product) con-

trolled by Medicines and Healthcare Products Regulatory Agency, which would mean spending a huge amount of money and time for the introduction of the product, which in a way is impossible for mid-size Ayurvedic companies from India. This, in turn, would mean more hurdles in finding the right Ayurvedic product.

Similar status is seen in Belgium, The Netherlands, Italy and France. In Belgium, many of the Ayurvedic products can be registered and sold legally as food supplements. The laws are less stringent in the Netherlands as compared to other European countries. The most positive news comes from Hungary. Here, through the Hungarian Ayurveda Medical Foundation (HAMF), since 1997, Ayurveda is recognised as an official healthcare system as naturopathy and is considered as a part of the National Public Health Programme of Hungary.

Ayurveda in the US

As in Europe, there is a growing interest in the

Interestingly, even general medicine doctors from Germany and Austria are attracted towards Ayurveda and have incorporated it into their main field of practice. Some of these doctors also run Ayurveda centers in the authentic manner.

US, too. Earlier, Ayurveda and other systems of medicine, other than allopathy, were addressed as “alternative medicine”, but now the term “Complementary and Alternative Medicine” (CAM) is used, which explains the systems in a broader aspect.

Ayurvedic medicine is largely unknown in many areas of the US. It is considered as one of the components of CAM, where traditional Chinese medicine is more known and acceptable as compared to the other alternative systems. Though it is true that there is not much awareness of Ayurveda in many parts of the US, especially in the east, it is very popular in the western part. Currently, there are a few colleges or institutes which provide training in Ayurveda at various levels, such as the Ayurvedic Institute, NM; Institute for Natural Medicine and Prevention, Iowa; American Institute of Vedic Studies, and the California College of Ayurveda (CCA).

These colleges/institutes provide training in Ayurveda, but the quality, duration and the syllabus vary to a large extent. Pulse therapy, Ay-

urvedic cooking and constitution analysis are some of the topics of interest among the students. CCA, founded around 15 years ago, is still in operation and offers full time State-approved training programs. Several books written on various topics of Ayurveda by Indian and western doctors are easily available. Some of the more prominent practitioners are Dr. Robert Svoboda, who completed the BAMS course from India, and also Dr. David Frawley and Dr. Scott Gerson who have been closely associated with Ayurveda and learnt the science from India.

Compared to Ayurveda, Yoga gained an easier entry with the west being fascinated by it, with diverse practices, such as Iyengar Yoga and Vishnudevanand Yoga and not to forget the new modified Yoga in the form of "Power Yoga". The popularity of Yoga simultaneously produced an interest in meditation, Indian cuisine and vegetarianism. And now, people associated with Yoga are also becoming aware of the link between Ayurveda and Yoga.

Two bright disciples of the Maharishi Ayurveda Organization, who have played a big role in the promotion of Ayurveda in the US, directly or indirectly are Dr. Deepak Chopra, who through his writing and lectures on spirituality, has sown the seed of interest for Ayurveda. Also notable is the contribution of Sri Sri Ravi Shankar, the founder of the Art Of Living Foundation, who through his philosophy and Indian music, have contributed to the promotion of Ayurveda.

Several herbs are exported from India, such as guggul, ashwagandha, shatavari, gokshur and brahmi. In fact, ashwagandha, due to its similarity with ginseng, is commonly referred as "Indian ginseng".

With an increasing awareness, even some of the local herbal companies have incorporated these in their main portfolio.

As in Europe, metals are strictly banned in the US. To be on the safer side, the heavy metal analysis report needs to be in place from the manufacturer's side. A few years ago, a big wave of negative publicity, due to the presence of heavy metals in the Ayurvedic products sold in the US, which actually were meant for the Indian market and were not legally exported, hampered the clean image of Ayurveda.

These products, similar to Europe, cannot be sold under the medicine category. In the US, it goes as a "dietary supplement" with no medicinal

claims, along with the compulsion of putting nutritional facts on the label. There are certain importers, who get the bulk from India and pack the products in the US, so it can be labeled as "Made in USA", and the quality is not questioned.

The need for promotion and control of the whole system prompted the establishment of several associations. The National Ayurvedic Medical Association (NAMA), established in 2004, was started to maintain educational standards. Also noteworthy are the Association of Ayurvedic Professionals of North America and the California Association of Ayurvedic Medicine (CAAM).

There are no formal regulations or licensing in any of the states in practicing Ayurveda, which means that no Ayurvedic degree is recognised in the US. But a Bill has been passed in five states (California, Minnesota, Idaho, Oklahoma and Rhode Island) to allow the practice of alternative medicine, which includes Ayurveda. Currently, Iowa and New Mexico are working on passing the Bill.

What is the future for Ayurveda in the West?

It can be clearly seen that lots can be done to pro-

Since 1997, Ayurveda is recognised as an official healthcare system as naturopathy in Hungary the Hungarian Ayurveda Medical Foundation (HAMF), and is considered as a part of the National Public Health Programme of Hungary.

mote Ayurveda in a better way, so that more and more people can benefit from this holistic science. For this, the teaching of Ayurveda needs to be controlled and proper standards have to be laid down.

The Department of AYUSH is in the process of coordinating with MHRA to solve the difficulties in the trade of Ayurvedic products in Europe. Undertaking collaborative research work on herbs, Ayurvedic literature and its documentation can be a big step in uplifting Ayurveda to the next level in the West.

Steps to incorporate Ayurvedic science under the Medical Insurance Scheme would definitely boost its acceptance and popularity. Ayurveda can offer a solution in lots of areas, such as obesity, anxiety, depression, which are prevalent in the west and where conventional medicine has limitations. If considerable steps are taken to facilitate the availability of Ayurvedic products in the west and to promote Ayurveda as an authentic medical science, rather than a "fanciful massage experience", Ayurveda can surely see the success and we can lead a better, healthier and a longer life.

Spate of OTC products

Ayurveda is prescribed with each patient's body type in mind and cannot work as a mass cure



Dr. P. Mohanan Warriar,

Deputy Chief Physician & Deputy Superintendent, Ayurvedic Hospital & Research Centre, Arya Vaidya Sala, Kottakkal.

“Medicines made with rare herbs from Himalayas—medicines for nervous weakness, sexual problems and many more... come forward and grab now... don't be shy... may not be available tomorrow”.

The sight of men selling medicines with these tempting claims was common on our streets a few years back. But nowadays this job is taken over by some medicine manufacturers through catchy advertisements in health magazines and on television. Old street vendors could influence only a few people around them. But these new vendors can mesmerise the world through print and visual media, and the Internet. Wide publicity is given with exaggerated claims on the efficacy of certain medicines that can be purchased without doctor's prescription as OTC (over-the-counter) products.

Weight issues, complexion and sexual problems are a few main areas where these advertisements are concentrated. Medicines are sold as

Ayurvedic medicines prescribed in Ayurvedic texts. Of course, several treatments are described for these diseases in Ayurvedic texts. That treatment includes purification procedures like panchakarma, external therapy and internal medicines which can be done according to the dosha, prakruti and so on of each person.

Weight issues (athisthoulya) can be treated with external massage with herbal powders—Udwarthana, massaging upwards with pressure, and with internal medicines. Along with that weight-gaining food (snigdha and brumhana) must also to be

Any medicine claiming inflated magical effect is against the sashtra and against medical ethics. If a medicine is sold with bogus claims that it is from authentic text, it should be considered an offence.

restricted. So, any single medicine mentioned in this context claiming inflated magical effect is against the sashtra and against medical ethics. If a medicine is sold with bogus claims that it is from authentic text, it should be considered an offence. This will malign Ayurveda.

Saindhava (rock salt) is said to be the main ingredient in a few of the oils available for external application to reduce weight. Saindhava has many medicinal properties. One quality is when consumed excessively results water retention in body and when applied externally helps to reduce oedema. Saindhava is also good to melt kapha (phlegm), not fat (medas). Usually obesity is not due to excess kapha

or excess water accumulation in the body. It is one of the metabolic diseases mainly due to erroneous lifestyle. Excess food and less physical work is the main reason for being overweight.

Excess calorie, which is not used by the body, is converted into fat and deposited in different parts of body. Hence, obesity is a lifestyle disease and lifestyle modification is very essential to cut down fat in the body. Along with that internal medicine and external therapy are also to be continued done on the basis of dosha and prakruthi of each person. This holistic approach is the basis

of Ayurvedic treatment for obesity. Newly propagated theories of single drug treatment for everybody for obesity will not comply with the tenets of Ayurveda. In the same way, many OTC products are projected as Ayurvedic medicine with a magical cure for several diseases. This will spread a wrong notion in the society against the holistic approach of Ayurveda.

Quacks are as ancient as medical science. The Susrutha clearly says that they should be given the death sentence. But in this age of democracy, only through awareness can society be saved from the snare of greedy quacks.

Email:

drmohanwarrior@gmail.com



Started in 1997, Somatheeram has brought together the best of authentic Ayurveda and modern management practices. No wonder, seekers of the ancient Indian healthcare system from all over the world have identified Somatheeram as their destination of choice. The prestigious recognitions, which included the ten 'the Best Ayurvedic Centre in Kerala' awards of the Government of Kerala, and the Green Leaf Certificate from the State Tourism Department, are a restatement of the quality standards Somatheeram offers.

What sets Somatheeram apart from others is the unmatched system it has put in place. It includes:

- German-Indian management
- More than 50 different Ayurvedic treatments, 17 doctors and 80 therapists
- Intensively knowledgeable and exhaustively trained Ayurveda team
- Personal service and consultations throughout the stay
- Competent representatives in Europe

Ambience

Somatheeram nestles in a tropical garden of about five hectares. You spend your stay in the heart of Nature, amidst palms, mango trees and other tropical vegetation. Over 200 different Ayurvedic herbs, some of them rare, thrive in the garden.

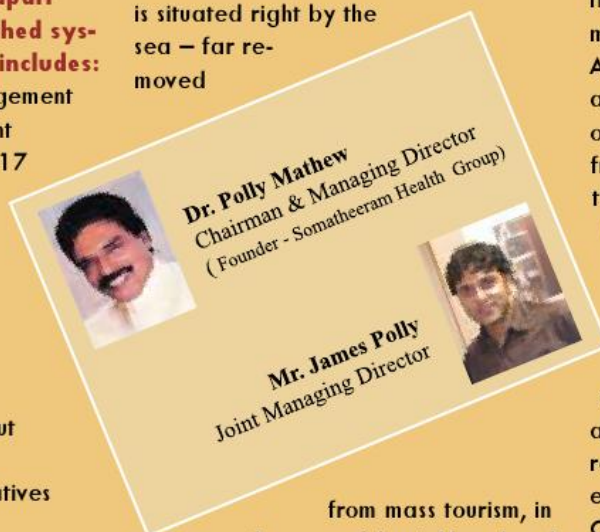
The terraced layout gives you a splendid view of the seemingly endless Malabar Coast and direct access to the sea. Narrow footpaths take you past sculptures and plants down to the white sands of the beach.

Early risers have the opportunity to witness Indian culture at first hand – for instance, by accompanying fishermen from the neighbouring village as they haul in their nets.

A unique ambience, memorable impressions and experiences coupled with superlative Ayurvedic treatment will make your stay in Somatheeram a holiday to savour.

Location & Climate

Somatheeram is situated on the picturesque Malabar Coast in the southern Indian State of Kerala. The location is just 30 minutes or 21 kilometres from Trivandrum (Thiruvananthapuram) International Airport. The resort itself is situated right by the sea – far removed



from mass tourism, in the peaceful neighbourhood of the village of Chowara.

The building style is traditional Indian, while the standard of furnishings and hygiene is decidedly European. All the rooms are appointed with a shower, toilet, fans, mosquito nets, a kettle and telephone. Depending on the exact position of the accommodation, the beach is merely 1 to 5 minutes away.

Rooms

The Kerala houses were the traditional homes of southern India's aristocracy in former times. The houses are up to 300 years old and were rebuilt after elaborate restoration. Sidhartha is a villa with a spacious

living room and bedroom. As a deluxe suite with its own terrace, it affords an unparalleled panoramic view of the sea. Its special attraction is a bathroom beneath the open sky.

Cottages

These bungalows built of natural stone or brick in the typical southern Indian style are mainly designed as double rooms. Each consists of a bedroom and bathroom. The Special/Sea-view bungalows are more spacious, detached and offer a view of the sea from the interior or from the terrace.

Cuisine

Integral to each course of Ayurvedic treatment is the appropriate diet. Somatheeram doctors compile a personal Ayurvedic diet plan for each guest – in accordance with his/her personal Dosha or constitution. Various types of fruit, freshly pressed juices, exotic spices – all these promise a varied and tasty nutritional regime.

Ayurvedic Cuisine & Non-Ayurvedic Cuisine

An ayurvedic meal based on the tridoshas (vatha, pitha and kapha) in a balanced proportion and in every respect wholesome. Roughly 600 different ayurvedic dishes are available here. Other than there is a choice of about 200 variety dishes i.e. typically south Indian, European, Chinese or others – the foods are always fresh prepared on order which are good for health and in taste.

RESTAURANT

The restaurant displays typical Indian architecture and affords a magnificent view of the sea. A meeting place for guests, it is also the venue for a huge range of cultural events.

Yoga

Whether you are a beginner or an advanced practitioner, the extensive experience of our four yoga teachers is sure to deepen your knowledge and skills.



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When the mind matters

Ayurveda has comprehensive assessment of the mind. And hence ways to bring a deranged one back to normal

A P Jayadevan

What's mind? No matter.

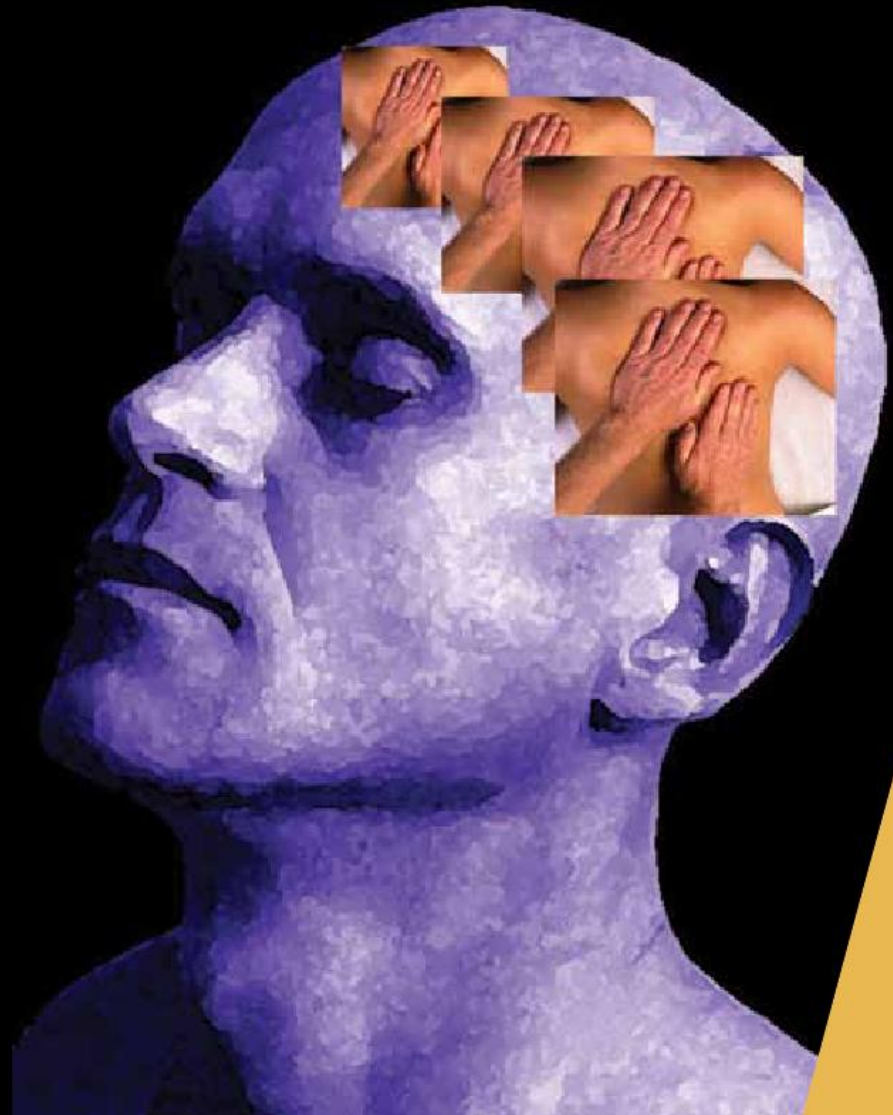
What's matter? Never mind

Is mind something that never matters? Is it an abstract concept that defies definition and human understanding? Is it that human beings have little say about its health? Is it, in fact, a riddle?

While modern medicine is yet to find definite answers to many of these questions, Ayurveda has for long had a comprehensive assessment of the entity called mind, its construction, constitution, duties and roles, and the factors that affect its health. And hence the ways to bring it back to normal, should it undergo a derangement.

Psychiatry in Ayurveda

Modern medicine does not recognise non-medical treatment for psychiatric problems, even though people in many cultures resort to exorcism and similar practices for mental diseases. However, Ayurveda has two distinct and formal methods for treating psychiatric disorders: the science (*Ayurvediya manas roga vijnana*) and demonology or the science and knowledge of evil spirits (*bhutavidya*).



The first part deals with clinical conditions where the disease and its treatment are based on fundamental principles of Ayurveda such as the tridosha, pancamahabhuta, and triguna theories. The diseases such as psychosis (*unmada*) and others are well characterised in Ayurvedic medicinal science.

In demonology, the disease and its treatment are based on paranormal factors like the doctrine of deeds (*karma*), planets (*graham*), evil spirits (*bhuta*), and others. The latter appears to be based more on astrology than on psychiatry.

According to Ayurveda, mind is the soul's bridge between senses (*indriyas*) and sense objects (*indriyarthas*). It has two roles: direction of senses (*indriyabhigraha*) and self-control (*Svasya Nigraha*).

Acharya Charaka explained mind has two basic qualities: atomic dimension (*anutvam*) and singularity (*ekatvam*). And hence, Ayurveda insists, the mind can feel only one sense at a time: we can't perceive the sensations relating to colour, touch, taste, smell and sound simultaneously.

Broadly, the fundamental functions of mind are: thinking (*chinta*), contemplation (*vichara*), imagination (*uha*), concentration (*dhyana*) and determination (*samkalpa*).

Avoidance of these fundamental functions in hyper (*ati*), hypo (*hee-na*), or perverted (*nithya*) manners ensures mental health.

The theory of Trigunas (*three qualities*) of Samkhya school forms the basis of personality development. Acharya Kashyapa opines that there are three types of psychomorphism: satva (*enlightening*), rajas (*dynamic*) and tamas (*inertia*). They are considered qualities of the mind. Satva is all about goodness: happiness, purity, lightness, love and joy. Rajas contributes to pain and tamas causes delusion in various forms.

These properties are also called mental (*manasa*) doshas in the same way as Vata, Pitha, and Kapha are called bodily doshas and all kinds of physical diseases are attributed to them. In consideration of the trigunas, Ayurveda postulates the idea that there can be three broad categories of mental personalities (*prakritis*): satvika prakriti, rajasa prakriti, and tamasa prakriti.

These categories are further divided on the basis of finer considerations into 16 mental (*manasa*) personalities or mental traits. These 16 personality traits are characterised with unique features that may also predispose specific mental diseases simulating 16 personality factors of

modern psychology.

The entire concept of the mind (*manas*) is psychological. Its neurophysiological attributes have not been described vividly in Ayurveda. However, the text Bhela Samhita states that the mind (*manas*) is located in the skull (*sirastalvantargatam manah*). There are also references describing heart (*hrdaya*) as the seat of consciousness (*cetana*). Ayurvedic texts consider mental health a state of sensorial mental, intellectual, and spiritual well-being. Mental ill-health is the result of unwholesome interaction between the individual and his environment. This interaction operates through three fundamental factors: time rhythm (*kala*), intellect (*buddhi*), and sensorial inputs (*indriyarthas*).

Sage Charaka says bodily doshas (*Tridoshas*) also contribute to mental diseases and thus suggests that there are three origins for them: those produced by imbalance in bodily doshas (*Tridoshas*), those produced by mental doshas (*Trigunas*) and those produced by a combination of the two. Among them, bodily doshas can cause five types of insanity:

Vata-born, Pitha-born, Kapha-born, that born from a combination of all three doshas and that which is accidental.

The treatment

*Karuna ardra manah suddham
sarva jwara vinashanam*

(Kind and pure mind destroys all diseases) (Astanga Hridaya, chikitsa sthana)

According to Ayurveda, 'life' is a Somato-psycho-spiritual entity. Most of the diseases develop as a result of the combined action of these psycho and somatic factors. Thus all issues of health and disease warrant a comprehensive and holistic approach. An Ayurvedic psychiatrist selects a combination

from the major types of therapies prescribed in Ayurvedic classics. They are:

1. Psychiatric measures (Satvaavajaya chikitsa)

Satvaavajaya, or bringing the mind under control, has a major role in the treatment of all diseases. It is the therapeutics for mental or emotional stresses and disturbances. Through this therapy the patient is taught to restrain the mind from unwholesome objects. A physician should help his patient by regulating his thought process, replacing negative ideas, proper channelising

of presumptions and proper advices. According to Charaka, a physician should help the patient to develop six types of jnanas (awareness): *Atma jnana*- (who I am, what is beneficial to me)

Desa jnana - (society in which one live, his responsibility towards it)

Kula jnana - (Family and his relationships and responsibilities)

Kala jnana - (Awareness of season and seasonal regimen)

Bala jnana - (awareness of his strength)

Shakti jnana - (awareness of his capacity).

Proper awareness of these jnanas brings balance, the gateway to health, in one's life.

2. Spiritual therapy

(Daiva Vyapasraya chikitsa)

This therapy involves the use of chanting of mantras, sacred herbs (oushadhi), precious stones (mani), propitiatory rites (mangala), vows (niyama), repentance (prayaschitta), fasting (upavasa) and pilgrimage.

3. Adravya Bhoota chikitsa (psychic therapies)

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

4. Yukti Vyapasraya chikitsa (medical management)

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

5. Rasayana (replenishment of basic body constituents)

The word 'rasa' means the primary liquid tissue which nourishes all the tissues in the body, and 'ayana' means its circulation.

Rasayana means the purification of all seven tissues from rasa to sukra (semen). Rasayana treatment rejuvenates the whole body. It

contributes to the integrity of all the dhatus (basic body tissues) and thus increases longevity.

6. Achara Rasayana (ethical life)

The term Achara rasayana refers to certain regimen one should follow in his/her daily life. It promotes 'the health of the healthy people' (swasthasya swasthya rakshanam.) Achara rasayana coupled with yoga can bestow one with complete tranquility.

An ethical code of conduct is advised to the patient. Charaka samhitha lists the processes of achara rasayana as follows: Speaking truth, following non-violence, keeping peace of mind, chanting of mantras, practising meditation, learning, keeping personal hygiene etc.

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Suppress depression

Proper medication combined with a changed lifestyle can relieve one from depression



Dr K V Sriharsha

"I've been feeling so low for weeks that I just can't seem to do anything....It's hard for me to get out of bed even though I wake up early every morning...I just lie there feeling everything is pointless...I don't feel like eating...I can't concentrate on anything...I just want this to end...I don't care how."

Words of Jayathilak K, 35, who is suffering from depression. The software engineer from Bangalore cannot explain what bothers him. He cannot find a reason for the mess. Depression or not, all that he knows is he wants this to end.

Depression is a state of low mood and aversion to activity that can affect a person's thoughts, behavior, feelings and physical well-being. Depressed people may feel sad, anxious, empty, hopeless, helpless, worthless, guilty, irritable, or restless. They may lose interest in activities that once were pleasurable, experience loss of appetite or overeating, or problems in concentrating, remembering details or making decisions; and may contem-

plate or attempt suicide. Insomnia, excessive sleeping, fatigue, loss of energy, or aches, pains or digestive problems that are resistant to treatment may also be present.

When a person is full of negative emotions, it becomes difficult to focus on any other issue. That person may become lethargic and lose interest in what is going on around them. Such a state may occur when a person fails in an examination, loses a job, gets jilted by a lover, gets divorced, loses some dear one, etc. Some people are able to get over their emotions quickly. But in some others, depressions may last for several days, weeks or even months.

A number of psychiatric syndromes feature depressed mood as a main symptom. Mood disorders are a group of disorders considered to be primary disturbances of mood. Within them, major depressive disorder (MDD), commonly called major depression, or clinical depression, is a condition where a person has at least two weeks of depressed mood or a loss of interest or pleasure in nearly all activities. Dysthymia is a state of chronic depressed mood, the symptoms of which do not meet the severity of a major depressive episode. Peo-



Ashwagandha
(*Withania somnifera*)



Cardamom
(*Elettaria cardamomum*)



Jatamansi
(*Nardostachys jatamansi*)

ple suffering bipolar disorder may also experience major depressive episodes. Outside the mood disorders, dysthymia is also commonly a feature of borderline personality disorder. Adjustment disorder with depressed mood is a mood disturbance appearing as a psychological response to an identifiable event or stressor, in which the resulting emotional or behavioral symptoms are significant but do not meet the criteria for a major depressive episode.

Causes: Depression is associated with changes in substances in the brain (neurotransmitters) that help nerve cells communicate, such as serotonin, dopamine and nor epinephrine. The levels of these neurotransmitters can be influenced by, among other things, physical illnesses, genetics, hormonal changes, medications, aging, brain injuries, seasonal/light cycle changes, and social circumstances. A 2010 review suggests that the genes which control the body clock may contribute to depression.

The Ayurveda view

In Ayurveda the mind is regarded as an amorphous entity rather than a precise instrument like the body. When we speak of heart, we think of feelings and emotions, our ability to respond with our fundamental being.

The brain is the vehicle for the mind and mirrors its operation, but the mind is not limited to the physical apparatus of the brain.

Ayurveda is deeply concerned with the concept of true balance. This balance entails not only a correct functioning of systems and organs, psyche and spirit but also a balanced and creative relationship with our fellow creatures or nature as a whole.

In Ayurveda, depression is known as Chittavasada. From the standpoint of Ayurveda there are two main causes of depression.

An imbalance in the three do-

shas viz. Vata, Pitha, and Kapha.

A lack of awareness of one's deeper, inner Self.

Ayurvedic texts elaborate on right behavior, right thinking, right action and right response, right eating and right lifestyle.

Mostly, depression is a Kapha imbalance that is the culmination of Vata and then Pitha going out of balance. Initially the brain's electrochemistry has an erratic overreaction (Vata imbalance), which triggers a loss of enzymatic activity in the metabolism (Pitha imbalance). Kapha responds by trying to glue everything down, bringing about heaviness, darkness, and stagnation that the mind-body interprets as the negative message of hopelessness and depression. In other words, because of specific etiological factors, Vata from the colon, Pitha from the intestine, or Kapha from the stomach enters the general circulation and lodges in the nervous system, interferes with normal functioning of the mind and nervous system, and causes depression.

Sometimes depression is a Pitha disorder. Allergies and the breakdown in metabolic processes they lead to can also disturb brain chemistry. This can cause dramatic mood swings, with depression as one of the consequences. Vata imbalance also can cause depression. The treatment is based on the mind-body constitution of the person and which dosha is in imbalance.

Depression needs to be looked after and treated as soon as it is identified. In some people, depression may be very dangerous as they could resort to endangering their own and other people's lives.

The current drug-based medicine is developing special designer medications to treat these conditions, though such powerful drugs are also problematical and involve many side effects. Ayurveda can provide a good alternative in this regard. Classical Yoga is a means of working on the mind or calming

the mind. Internal calmness is the basic need for relief from suffering. Ayurveda's psychological therapy aims at increasing satva, the enlightening quality of mind.

Focus of treatment:

The focus of the treatment of depression includes:

- Addressing the symptoms.
- Addressing the patient's family environment and social issues that may play a role in depression.
- Enabling the depressed person to understand what brought about the depression and what changes are necessary to resolve symptoms and prevent a relapse.

A psychological counseling helps the physician understand the root cause of the depression. Then he can take the formulated steps to cure the problem. Counseling is done to increase the satva guna of the mind.

Useful herbs in the treatment of depression

Ashwagandha (*Withania somnifera*): Ashwagandha has the requisite properties to remove negative thoughts from the mind. The aphrodisiac properties of ashwagandha also help improve the mind and removing depression.

Brahmi (*Bacopa monnieri*): Brahmi is prescribed before a yogic session. The reason is that brahmi helps to relax the mind and bring it to a comfortable state. Brahmi is very popularly available in the form of oils which have cooling and soothing effects on the mind. Regular use of such oils can prevent the person from feeling depressed.

Cardamom (*Elattaria cardamomum*): Cardamom has a very pleasing odor which can soothe the nerves. When a person is depressed, a tea made by putting cardamom in it can have almost miraculous effects.

Guggulu (*Commiphora*

wightii): Guggulu has become the focus of attention recently due to the presence of special chemicals in it called guggulsterones. These chemicals improve the nervous coordination and hence are beneficial in the treatment of depression. Guggulu is more effective in depression caused due to seasonal affective disorder.

Jatamansi (*Nardostachys jatamansi*): Jatamansi brings a calming effect on the mind. By channelising the energies of the mind in the right direction, jatamansi can remove the depressive thoughts.

Turmeric (*Curcuma longa*): Turmeric is effective in treating depression that is caused by the change of seasons, i.e. seasonal affective disorder.

Dietary regimen for Depression-

For people with depression a heavy food is not advised. The person must not eat to the full capacity. Hot, spicy and pungent tastes must be avoided as these will aggravate the senses further. Fluids and fresh vegetables (in salads) must become an important part of every meal. The person can have cool sherbets like rose sherbet in the middle of the day, especially in the afternoons and when the eve-

ning. Tea and coffee may be taken occasionally to stimulate the brain. Most people with depression lose their appetite and desire to eat. For such people, food must not be forced, or it could lead to vomiting. When such a disinterest in food occurs, fruits can be consumed. A diet rich in fruits is beneficial in the treatment of depression.

Home medications

A good head massage with a cooling oil like Brahmi Taila.

Improve the daily regimen. Begin a day with yoga and meditation. Listen to good soothing music. Spend some time enjoying the beauty of nature.

Focus the mind in other activities and hobbies in order to keep the thoughts causing depression away.

Try eating an apple with milk and honey. This helps to improve the mood. Simple lemon juice (the extract of one lemon in a glass of water with sugar) is also good. It releases stress-removing hormones and brings the mind at ease.

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Home,

A physician remembers her patient's family reunion after successful treatment

He was a patient whom Dr M P Parvathee Devi would not forget easily. He reinforced her belief that given the full co-operation of the patient, the family and perseverance of a physician, a mentally deranged person can be brought back to normal.

"Rahim's brother-in-law came to meet me three years ago," said Dr

ing from severe depression." Loss of appetite, sleeplessness, liking for solitude and lack of personal hygiene were the main symptoms.

Rahim was born in a rich family and had three sisters. A timid boy, Rahim became more introvert after his father's early demise. His relatives exploited this weakness: they used his property freely and even collected and sold crops from his land. But he was never bold enough to say no to them. Even his mother did not support him. Rahim just watched his life being flown away.

A marriage, which many people advocated as a cure for his lethargy, too, did not work. His family members ill-treated his wife also. She went back home after two years with their son, unable to suffer more. These incidents made Rahim feel that he had no well-wishers in this world. He turned his face to solitude.

"The man who brought him hear, and his wife (Rahim's sister), were very fond of him, and tried to help him," said Dr Devi. "They met various doctors. But somehow nothing made him better. Surpris-

Devi.
"He wanted cure for Rahim who was suffer-

"As a doctor, I will say that a touch, or a word with compassion helps more than any medicine. One should think of all possible ways that may help while trying to cure a person with a less balanced mind."

sweet home



ingly 20 years passed without much change in his condition. As a last resort, they decided to seek help from Ayurveda and brought him here.”

The doctor found out that all symptoms of Kaphajonmada (mental problem due to Kapha imbalance) were present in his case. Snehapana (intake of medicated oil) is the main procedure in the treatment, but in his condition, it was not advisable to start it. He remained silent, did not eat his food properly, disliked bathing, and was disappointed and uncooperative.

So Dr Devi decided to start the treatment with ‘thala pothichil’ (applying a paste of Indian gooseberry thickly on the head and leaving it there for an hour, before washing it off). “Normally this treatment is advised in paithika (of Pitha vitiation) cases,” said the doctor. “However, I decided to start with this in order to make him sleep well, eat well, bathing regularly and co-operative.” The treatment continued for two weeks. Once it was over, he showed some improvement: he started eating and sleeping well and bathed. But continued to remain silent.

Once there was some improvement in his condition, the doctor started snehapanam. It started with a small quantity and increased it as days passed by. This treatment is intended for loosening (utklesha of doshas) the vitiated doshas. It was followed by the administration of Panchagavyaghrutha for 6 days starting with 50ml. He was given light diet and was made to take rest. “I spent some time with him everyday, trying to make him talk,” said the doctor. “But he was very hesitant. He was always in his own world of fear, doubt and suffering.”

The next step was Swedana (sudation). Nadi swe-dana, on the back side of the body, was done on the 21st day. Sudation relieves the doshas and ama (toxins) from their localities; emesis and purgation expels them from the body.

The next day vamana (emesis), an important treatment usually given in kaphajonmada cases, was

done. The medicine was a mixture of madanaphala (Catunaregum spinosa), vacha (Acorus calamus) and yashtimadhu (liquorice) added with honey and rock salt. Milk was given to the patient before and after administering the medicine.

Surprisingly, the day after vama, Rahim started talking, and became more pleasant. Till that day he had kept his mouth shut on most occasions, and answered questions rarely. Besides medicines and treatments, his stay in the hospital, away from his home, which was hell for him, might have helped him a lot. "With my experience as a doctor, I will say that a touch, or a word with compassion helps more than any medicine," says Dr Devi. "One should think of all possible ways that may help while trying to cure a person with a less balanced mind."

Rahim's wife was still alone, and was ready to live with him

again, if he was cured. Her only condition was that they should have an independent life, and not with his family. The doctor invited her, who had not even met Rahim for the last twenty years, to the hospital as his by-stander. "Their meeting, filled with complex emotions, was a very special moment in my career, which I can never forget," says Dr Devi. "Rahim became so surprised and happy, but was too shy to speak directly to her. Her presence had given him more confidence and I could read his improvement daily."

After Vamana, the purification procedures, virechana (purgation), and vasthi(enema) were done. The enema was for eight days and the procedure is known as yoga vasthi. In this treatment, Thaila vasthi and Kashaya vasthi are given alternatively. With these purificatory procedures, he became more healthy and active.

The last procedure was nasya (nasal administration of medicines) for seven days. It was done with a mixture of Acorus calamus (vayambu), Coscinium fenestratum (daruharidra) and asafoetida. It was intended for making him more attentive and active. And the results were all positive. Besides the treatments, the doctor counseled the patient and all his family members.

Rahim's grown up son was working abroad, and on hearing the happy news about his parents re-union, he came back home. His visit to the hospital was the final treatment to Rahim. He became confident enough to run his family independently. After 45 days of treatment, a totally changed Rahim returned home.

"And now he lives happily with his 'new' family," the doctor concluded.

(Names changed on request)

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STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT NEWS PAPER FORM IV

AYURVEDA & HEALTH TOURISM

(See Rule 8 of the Registration of Newspapers (Central) Rules, 1956)

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I, Benny Thomas, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Kochi
28.02. 2011

Benny Thomas
Publisher

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Going to the roots

Understanding the root cause is key to solving mental diseases. A physician remembers how he helped a smart young girl get back to life after a mental illness.

When Tina, a 24-year old girl working as an office assistant in Kochi walked into my clinic, I had little idea about the brewing trouble in her mind. Her life was almost spoiled; no one from the family had a clue as to what led to her present state. Least did they suspect that one among themselves was the root cause to it.

Hailing from a village near Kochi, Tina was staying in a hostel after she got the job in Kochi four years back. Good looking, smart, and sincere at workplace, Tina was a good friend to her colleagues. Her manager was very much satisfied with her performance.

However, two months into the job, and she started changing. She became short tempered, and sometimes much irritable, too. Quarrels with co-workers and arguments with the manager be-





Dr. Tom P. Paul BAMS,
PGDCP (Modern Psychology)
Chief physician Payyappilly
Manovikas Kendra,
Mallussery, Kochi

Tina wanted to
defame her father,
but she didn't live
with the boy she
married. She found
a job at Cochin and
moved to a hostel. But
she can't wipe off all
those haunting
memories and just
within three months
she lost her balance.

came too frequent. She also started behaving strangely, and sometimes rudely, with her room-mates in the hostel where she was staying. One day, while cleaning the room, one of her roommates asked Tina to move her bags. Suddenly she became much angry and hit her friend, after which she got fainted.

Tina gradually developed insomnia and restlessness and she liked to be left alone. She was showing morbid anxiety and anger. Her parents, after intimidated by her friends, took her to a psychiatrist who prescribed some anti-depressants and minor tranquilisers. Tina took the medicine for five days and stopped doing so, complaining of its sedative effect.

With no improvement in her behaviour, one of his uncles chose to intervene and brought her to my clinic.

It was difficult to figure out what had happened to her and I had communicated several times with each of her family members to understand the root cause of her problem. And that interaction unveiled a strange story.

Tina is from a middle class family. Her father, presently retired, was engaged in share trading for last 15 years in the Gulf. Her mother, a house wife, was around 50 years old. Besides Tina, they had two younger daughters also.

From patient's uncle, I understood that her mother was a paranoiac. She was always suspicious about her husband and gradually developed a negative attitude towards him. But the children were not aware of this matter. Years after, when he went abroad, the mother started gossiping against him. She told the children that he was living with another lady abroad. She also responded badly to his phone calls. Tina, the eldest, believed what all her mother talked about her father.

Tina's mother was a very religious person. She started consulting astrologers and priests to 'save' her

husband from the 'other' woman. She started spending a lot of money in this way. With things going bad at home, Tina's father returned to India. On arrival, he realized that he was not welcome and that the children, especially, Tina, hate him. She did not even talk to him, though he did not understand the reasons for the strange behaviour.

It was too much for the man with a solid reputation in society to suffer the estrangement. Under stress, he also started quarrelling at home and one day hit his wife. He also beat Tina several times. Hurt, Tina decided that she will spoil her father's image.

She found a strange way. She found a boy who was unemployed, uneducated and very poor. He was a distant relative of her mother. She started loving him and later forced him to marry her. They married at the local Registrar's Office. And this news spread over that area. After the marriage she came back to her home without her husband. Her frustrated father reacted in a violent manner. He grabbed her by the hair and hit her head on the wall several times. She became unconscious and hospitalised for three days.

The incident sharpened Tina's feelings against her father. Though she wanted to defame her father, she did not live with the boy whom she married. She found a job at Kochi and moved to a hostel. But she could not wipe off all those haunting memories. Though she acted as a normal girl in the beginning, she could not continue for long. She lost her balance. It was then that her uncle took her to me.

I had several counseling sessions with her and got a clear picture about her and her family. I could convince her agitated father that it was her mother's paranoia that made all the problems. When he realised that his wife had a disease (paranoia), he became friendly to all members of his family. Finally he agreed to co operate with

me to cure Tina and her mother.

I found out that the family of Tina's mother had a history of mental illness. So, with my advice Tina's mother took medicines from a modern psychiatrist, who was a consultant in our hospital.

According to Ayurveda, treatments mainly come under three heads: Yukti vyapasraya (medical management), Daiva vyapasraya (spiritual management) and Satvavajaya (psycho therapy). I am following all these methods and if required, ready to seek help from other schools also. An integrated approach is the need of the time.

Tina's treatment

According to Ayurveda, her problem was 'aadhiyonmada' (Agitated depression or Atypical depression). Kapha and Pitta dosha aggravation caused the problem. Her Chief complaints were:

- Aggressiveness to friends.
- Fainting after aggression.
- hatred for her father.
- Quarrelling with room-mates on silly matters.
- Crying spells, depressed mood
- Restlessness and anxiety
- Over-eating

- Longing for loneliness.
- Insomnia.

The treatment plan aimed at increasing mental clarity of the patient and pacifying the dosha aggravation. Besides medical management, cleansing processes also were prescribed. Spiritual management also was a part of the treatments.

Main medicines that were given for 15 days were: Barahmi Drakshadi Kashayam. 7 A.M., 6 P.M. 15 Ml + 60 Ml. hot cooked water.

Tagara capsule 1 - 1 - 1

Sathavari capsule 1 - 1 - 1

Aswagandarishtam

30 Ml. 1 - 0 - 1 (after food)

Manomithram Tab.

0 - 0 - 2 with Arishtam

Mahath Panchagavya gritham

15 Ml. (night)

Takradhara was done for seven days.

The body purification procedures started with sudation (swe-dana). After sudation, purgation (virechana) using avipathi choornam was done. Then marsha nasyam (application of medicated oil through nostrills) with anu thaila was given for seven days. All these treatments were intended to balance the Doshas.

As part of spiritual management, chanting and repentance was prescribed as it is particularly effective for people with a religious bend.

Yogatherapy

Yogatherapy also was a part of Tina's treatment. It included meditation, pranayama and postures. Postures prescribed were wind releasing pose, cobra pose, bow pose and yoga nidra. "These practices were intended to develop self-confidence and mental clarity in the patient. Within 15 days, she became so calm. The positive changes in her parents also helped in this regard.

Having seen Tina walking to normalcy, I talked to the boy whom Tina had married. I also advised Tina's father to agree to conduct her marriage, as a big function now. It all worked, and the boy and her parents agreed.

While attending the function, I felt I am at my own daughter's marriage.

(Names changed on request)

The writer is a physician specialising in Ayurvedic psychiatry, works with Payyappilly Manovikas Kendra, Mallusseri



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The pathway to harmony

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

Present age is of astonishing scientific advancements in almost every aspect of human life. Human mind, the faculty with lightening speed and sharpness, is behind all such advancements. Ironically, the same mind sometimes takes the role of a destroyer of all happiness in life. This happens when one fails to understand that the inability to control the mind is the most threatening problem to

one's existence.

Lord Krishna says in Bhagavad Gita:

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

*(Atmaiva hi atmano bandhuh
atmaiva ripuratmanah)*

Life is beautiful, for those who have a peaceful mind. But if you are stressed, things are different. Stress is subjective. What is stressful to

one person might be stimulating to another. The difference is in perception or one's inner conditioning.

Much of the stress people feel today results from the feeling of being disconnected or powerless. The greater pressures of balancing work and family responsibilities can easily overwhelm anyone. Yoga's emphasis on inner focus helps one connect with and develop an inner strength. Yoga helps you slow



Yoga helps you slow down to appreciate and create a balance among all aspects of your being — physical, emotional, mental and spiritual.

down to appreciate and create a balance among all aspects of your being — physical, emotional, mental and spiritual. Yoga conditions your mental “muscles” along with your physical muscles to help you prevail under pressure and to respond more gracefully and effectively. At the same time, yoga helps eliminate and soothe the damaging effects of stress. Yoga practice does not consume much time. A few minutes a day can go a long way.

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

A man lacking this inner connectivity can be easily carried away by any emotion. His responses to various situations may not be normal or peaceful. This again makes things worse. Facets of stress and strain increases body's toxin level and it literally cause freezing of muscles! Could you ever notice faces with tightened muscles, youth with shrunken eyes? Did anyone tell you about your frozen shoulders? It is a fact, but due to lack of awareness, no one knows that he/she is always walking with muscles tightened due to tension (even in sleeping!). Each episode of anxiety deposits something harmful to you in your body as well as mind.

So, the first and most important thing is to be aware about what is happening in your body and mind. Yoga helps you to be aware; to be in the present. Each posture is a key to the alchemy of balancing. Conscious stretching and breathing slows down the system, and you will gradually become relaxed. All

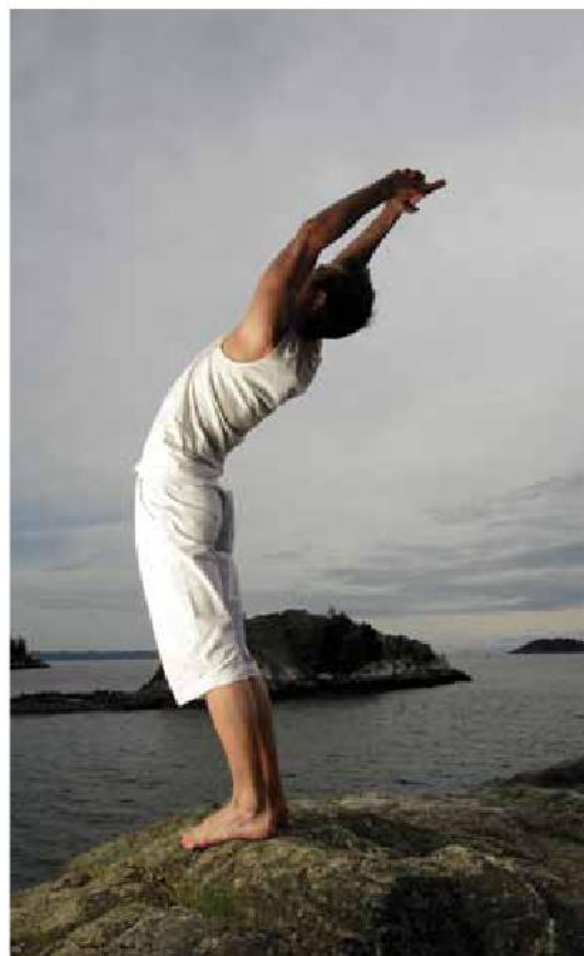
the internal organs will start working rhythmically and harmoniously. In such a stage, one achieves more focus and that enables one to manage any situation with perfect balance.

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

A perfect yoga pose bestows the practitioner with the full awareness of his body. With regular practice, Yoga helps one to achieve balance in all his bodily functions and he learns to control them. It opens his mind to the higher realms of consciousness. And the ultimate aim of yoga is enlightenment (samadhi), where all the modifications and fluctuations in this body mind complex gets arrested.

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

A basic yoga program starts with



loosening exercises, chest opening programmes, flexibility enhancement and simple breathing sessions. At this level one can achieve more awareness about his body and can attain more relaxation.

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

With regular practice, Yoga helps one to achieve balance in all bodily functions. It also helps one learn how to control them.

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An array of services

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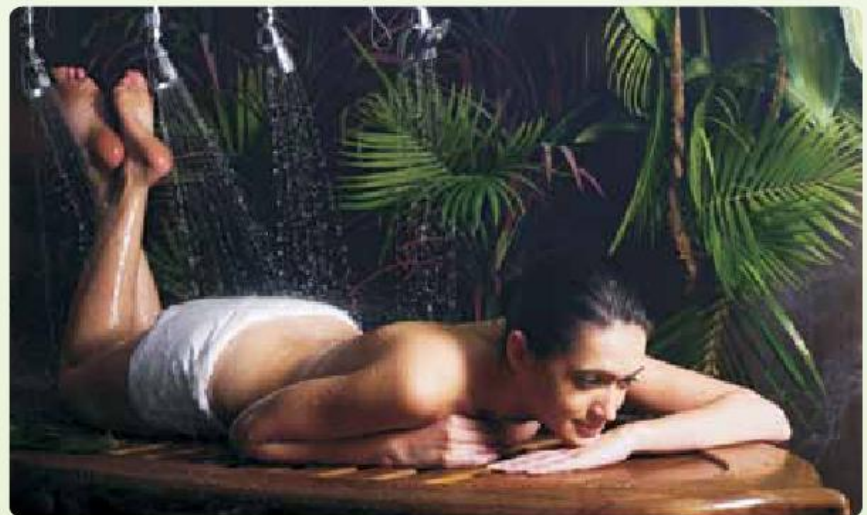
the muscles relaxed with reduced mental stress and induces sleep.

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- ★ Physio, Sports & Rehab Centre of Leo Juventa is the first of its kind in South Asia with a well equipped Gymnasium and Aqua gym. It is headed by Dr. Clement Krupaker, the recipient of NATIONAL AWARD and who has over three decades of experience in the fields of Physical medicine and rehabilitation.
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UK brings herbalists under regulation

In a move that will boost the prospects of Ayurveda and other alternatives branches of medicine, the British government has decided to statutorily regulate herbal medicine practitioners under the existing Health Professions Council.

Statutory regulation will ensure the continued supply of herbal medicines to practitioners in compliance with new EU regulations. It will also help them deliver high quality herbal treatment in conjunction with other health care professionals. The legislation will support safe and professional practice so that the thousands of patients who consult herbalists can be assured about the standards of training and practice of the practitioners they consult.

The measure will help practitioners of Ayurveda who are facing a ban under a new European Union law, scheduled to come into effect in May.

Amarjeet S Bhamra, saveherbalmedicine.com campaign founder, said, "We congratulate the government on taking this long-awaited decision. By doing so it has acted to protect our human rights and freedom of choice. Although there is still a lot of work to be done, this is the first concrete step in the right direction."



Dr S Godagama receives the Ayurved Ratan Award from David Tredinneck MP. Lord Hanky and Amarjeet S Bhamra of www.saveherbalmedicine.com are also seen. (Below) The audience.

Ayurveda at UK House of Lords

Sponsored by Indian Health Sciences Consortium, the national campaign www.saveherbalmedicine.com under the aegis of Lord King hosted the prestigious awards ceremony at the House of Lords on November 15, 2010.

The outstanding recognition and services to the advancement of global Indian health sciences were presented before a packed audience of over a hundred guests representing their professional organisations from the UK herbal/CAM medicine sector strongly supported by the parliamentarians Lord King, Lord Dholakia, Lord Hankey, Lord Colwyn, David Tredinneck MP for Bosworth and long-standing supporter of integrative medicine as well as Keith Vaz MP, Paul Uppal MP and John McDonnell MP.

Dhathri opens speciality hospital

The Dhathri group has opened Dhathri Ayurveda Kendra, a speciality Ayurveda hospital inn Kochi. "Ayurveda should explore the tremendous possibilities in the field of sports medicine and sports-related injuries," she said after inaugurating the hospital premises. The 60 bedded hospital has a wide range of treatments for arthritis, psoriasis, joint disorders, neck and spine problems, rheumatic problems (MARMA) and hair and skin treatments. It has also started treatments for sports related injuries and eye related ailments, under the supervision of specialised doctors.

"Our aim is to develop the hospital into a world class health care center," said Dr S. Sajikumar, Chief Physician and MD, Dhathri Ayurveda Kendra.



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FRUIT

Jackfruit

Don't resist the temptation

The jackfruit is full of goodness and the tree, too, has innumerable uses

Its gum like sticky sap, thick rind, disagreeable odour or even thorny skin cannot seem to protect its delicious orange bulbs from being eaten. Jackfruit, the largest edible fruit of the world, is rich in energy, dietary fiber, minerals and vitamins. This energy rich fruit contains no saturated fats or cholesterol, making it one of the healthy fruit to savor!

Jack fruits outer surface is covered with blunt thorn like projections which become soft in ripened fruit. The interior consists of orange-yellow colored edible bulbs. Each bulb consists of sweet flavored sheaths that enclose a smooth, oval, light-brown color seed.

There are two main varieties. In one, the fruits have small, fibrous, soft and very sweet carpels. The other variety is crisp and almost crunchy though not quite as sweet. Amongst a number of varieties of Jackfruit, the honey-jack is considered to be the sweetest and the best.

Jackfruit is eaten as a vegetable when not ripe and as a fruit when mature. It is eaten raw (grated, cut into pieces, in fruit salads and ice creams) or cooked (as purée and jam). It is made into juice, frozen, dried or made into flour. Boiled or fried jackfruit is cooked with vegetables, in chutneys or added to curries. It can be preserved with sugar or salt. The skin is cooked into jelly or candied, and pectin is extracted from it.

The seeds, often boiled, are used as vegetables or eaten roasted. They are canned in brine or tomato sauce, sometimes in combina-

Scientific classification

Kingdom:	Plantae
Division:	Magnoliophyta
Class:	Magnoliopsida
Order:	Rosales
Family:	Moraceae
Tribe:	Artocarpeae
Genus:	Artocarpus
Species:	<i>A. heterophyllus</i>
Binomial name:	<i>Artocarpus heterophyllus</i> Lam.
Common Names:	Jackfruit, Jakfruit, Jaca, Nangka.
Sanskrit Names:	Skanda phala, Amashaya phala, Kantaki phala.

tion with other vegetables. They are dried and milled into flour. In India, this flour is used to make chapatis and papadums.

Jackfruit tree

It is an evergreen tree and grows to a large size: as high as 30 meters. It does best in tropical humid and rainy regions, and can rarely survive cold and frosty conditions. When the tree is 35-40 years, the wood can be used for furniture, with its beautiful dark golden or orange colour wood.

Jackfruit tree is believed to be indigenous to the south western rain forests of India. It is widely cultivated in the tropical regions of the Indian subcontinent, Thailand, Malaysia, Indonesia and Brazil for its fruit, seeds and wood. Jackfruit is also found in East Africa, and it is the national fruit of Bangladesh.

The tree has a canopy of dark green leaves, which grow in close clusters. The fruits hang from the branches, from the trunk and even on the roots of older trees. The growth of the tree depends upon the type of the soil; it grows high and spreads well in sandy soil. In rocky areas, it remains short and thick. The rough bark is grey-brown in color.

In villages, the gum from this tree is used to repair small holes in pots! In Kerala, the jackfruit tree supports the black pepper vine, which is a climber.

During the season, each tree bears as many as 250 large fruits, supposed to be the largest tree-borne fruit in the world. The fruit varies widely in size, weighing from 3-30 kg and has an oblong or a round shape measuring 10-60 cm in length, 25-75 cm in diameter. The unripe fruits are green in color. When it ripens, it might turn to light brown color and gives a pungent smell.

Making music with wood

The wood of the tree is used to

make musical instruments. In Indonesia, it forms part of the gamelan and in the Philippines; its soft wood is made into the hull of a kutiyapi, a type of Philippine boat lute. It is also used to make the body of the Indian string instrument veena and the drums mridangam and ganjira, the golden yellow-coloured timber with good grains is used for building furniture and house construction in India. The ornate plank called "avani palaka" made of this wood is used as the priest's seat during Hindu ceremonies in Kerala.

Health benefits of jack fruit

According to Ayurveda, jackfruit is guru, snigdha and has astringent (kashaya) and sweet (madhura) tastes (rasa). Its potency is cold (seeta). Ripe jackfruit is considered to be cool, delicious, satisfying, and nutritious. Sweet jackfruits pacifies the excessive formation of pitta and vata in the body, but provoke kapha.

Jack fruit tree has various usages in Ayurveda:

- Its root extract is used to treat fever and diarrhea.
- The root is a remedy for skin diseases and asthma.
- The bark is used as a poultice.
- The wood has a sedative property.
- The starch from the seeds is used to relieve biliousness.
- The roasted seeds are said to be an aphrodisiac.

The burnt residue of jackfruit leaves mixed with burnt corn and coconut shells is used to heal ulcers.

The fruit contains simple sugars like fructose and sucrose, which is energising and revitalises the body instantly. It is rich in dietary fiber, which makes it a good laxative. The fiber content helps to protect the colon mucous membrane by decreasing exposure time and as well as binding to cancer causing chemicals in the colon.

Fresh jackfruit is an excellent

Nutritional Information

	jackfruit	seeds
water	72%	
protein	1.5 g	19 g
fat	0.3 g	1 g
carbohydrates	24 g	74 g
fiber	1 g	4 g
calories	98	383
per 3.5 oz/100 g		

Jackfruit - Excellent source: potassium. Dried seeds contain: B-complex vitamins, calcium, potassium, magnesium, phosphorus, iron and sulfur.

source of vitamin-A, which is essential for vision, and has powerful antioxidant properties. Vitamin A helps maintain integrity of mucus membranes and skin. It boosts immunity and protects from lung and oral cavity cancers.

It is also rich in antioxidant flavonoids like β -carotene and lutein. These antioxidants are found to be protective against colon, prostate, breast, endometrial, lung, and pancreatic cancers.

It is the rare fruit rich in B-complex group of vitamins, with rich amounts of vitamin B-6 (pyridoxine), niacin, riboflavin and folic acid.

Jackfruit is also a good source of antioxidant vitamin-C, which helps develop resistance against infectious agents and scavenge harmful free radicals.

The fresh fruit is a good source of potassium, magnesium, manganese and iron. Potassium is an important component of cell and body fluids that helps controlling heart rate and blood pressure.

The dried seeds too are rich in B-complex vitamins, calcium, potassium, magnesium, phosphorus, iron and sulfur.

So, next time you see a ripe jack fruit, take a bite.



The sage tree

Banyan has deeply influenced the Indian culture.

Banyan is the National tree of India. From time immemorial, it was considered sacred an integral part of Indian culture. Vedic literature, epics and classical poetry depicts the banyan tree as representing peace, sacredness and devotion.

In a mystical statement, Lord Krishna in Bhagavad Gita says: "there is a banyan tree, which has its roots upward and its branches down, and the Vedic hymns are its leaves. One who knows this tree is the knower of the Vedas." (BG 15.1) Elsewhere in the Bhagavad Gita, Krishna says:

Of all trees I am the banyan tree, (Bg 15.1)

All the sages are depicted contemplating under the banyan, surrounded by disciples. Buddha is believed to have attained enlightenment while meditating under a banyan tree. And then onwards, the tree is also called as 'Bodhi' tree.

Banyan often refers specifically to the Indian Banyan or *Ficus benghalensis*, though the term has been generalised to include all figs that share a unique life cycle. The tree was named 'banyan' by early travelers in India who observed that the shade of the tree was frequented by

banias or Indian merchants.

The Portuguese used the word to refer specifically to Hindu merchants who usually conducted their business under the vast shelter of the tree. The tree provided a shaded place for a village meeting or for merchants to sell their goods. The Portuguese passed the name 'bania' to others. Eventually 'banyan' became the name of the tree itself!

The tree

Banyan is native to India and Pakistan and is found up to an altitude of 1200 m in the western part of the Indian peninsula, but now it grows

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"As the wide-spreading nayagrodha tree is compressed in a small seed, so at the time of dissolution, the whole universe is comprehended in Thee as its germ; as the nayagrodha germinates from the seed, and becomes just a shoot and then raises into loftiness, so the created world proceeds from Thee and expands into magnitude."- **Vishnu Purana.**

widely throughout tropical Asia.

Wonderful huge trunk-like roots, spreading out from extensive branches, are the specialty of banyan. A banyan starts its life as an epiphyte. It is really wonderful to see its seeds germinating from the cracks and crevices on a host tree, or even on structures like buildings and bridges!

Banyan tree has medium, leathery and glossy green leaves with a special shape. Like most of the fig-trees, leaf bud is covered by two large scales. As the leaf develops the scales fall. Young leaves have an attractive reddish tinge. Banyans have unique fruit structures and are dependent on fig wasps for reproduction.

Fruits called figs are about 1.8cm in diameter, orange-red turning scarlet when ripe. The fig is not a fruit, but it is some sort of pouch or a fleshy receptacle which contains hundreds of flowers. The fig ripens between February and May, when they become bright red and are very popular with birds, bats, squirrels, certain insects and monkeys. The seeds of banyans are

dispersed by fruit-eating birds. The seeds germinate and send down roots towards the ground, and may envelop part of the host tree or building structure with their roots. It is why they are called 'strangler fig.'

Older banyan trees are characterised by their aerial prop roots that grow into thick woody trunks which, with age, can become indistinguishable from the main trunk. This huge tree towers over its neighbors and has the widest reaching roots of all known trees, easily covering several acres. It sends off new shoots from its roots, so that one tree is really a tangle of branches, roots, and trunks. The banyan tree regenerates and lives for an incredible length of time--thus it is thought of as the immortal tree.

Regardless of its origin, the tree needs lots of space, and the soil must be deep enough to let the roots grow down a long way. It is a large tree of about 20 m height with a well-developed crown. It can grow in a wide variety of soils and prefers deep sandy loam with a lot of moisture. It tolerates short spells of drought better than other evergreen species.

The banyan saplings are extensively used for creating Bonsai, due to the complex structure of the roots and extensive branching. Taiwan's oldest living bonsai is a 240-year-old banyan

Do you know?

The first banyan tree in the U.S. was planted by Thomas Alva Edison in Fort Myers, Florida. It was given to Edison by Harvey Firestone after Firestone visited India in 1925 and was planted in the Edison and Ford Winter Estates. The tree, originally only 4ft tall, now covers 400ft. Kolkata's Botanical Garden is home to the world's largest banyan tree, the Great Banyan. This "forest" is all one tree, approximately 250 years old. India's second largest banyan is at the Theosophical Society in Chennai.

yan housed in Tainan!

The wood and bark of the banyan tree are suitable for making paper, and the roots are often used to make ropes to secure wood bundles. Nepalese women crush the root of the banyan tree with a paste to create a hair and skin conditioner. The banyan tree is also used to produce shellac, which is widely used as an adhesive and surface-finisher in the industrial world.

Medicinal uses

The Banyan tree has several medicinal properties. Its leaf, bark, seeds and fig are used for the variety of disorders like diarrhea, diabetes, polyuria and some other urine disorders.

Ayurveda recommends the use of a concoction made with its astringent milky sap to arrest miscarriages. Therefore, the tree is associated with healing, protection, sensitivity, reliability and generosity.

The sap treats external skin inflammations and bruising. The bark and seeds are used as a tonic to cool the body, as well as to treat patients with diabetes. The roots and sap are used to treat skin ulcers, dysentery, and toothaches. Twigs of the banyan tree are sold as toothpicks in India and Pakistan to promote dental health.

Scientific classification

Kingdom: Plantae
Division: Magnoliophyta
Class: Magnoliopsida
Order: Urticales
Family: Moraceae
Genus: Ficus
Subgenus: (Urostigma)
Species: F. benghalensis
Other names: Asvattha, Nyagrodha, Vat (sanskrit)

BEAUTY ZONE



The natural way



Are you using chemicals or artificial materials for your beauty needs? You may get instant results, but you will have to compromise on your health. Try some herbal beauty tips, instead.

Head lice?

Worried of headlice? Here is a simple solution. Take a handful of sacred basil leaves and a handful of phyllanthus leaves. Mix with some rice gruel water and crush to make a herbal shampoo.

Apply it on head like any other

shampoo. Regular use of this shampoo will remove lice.

Another solution for headlice is here. Take some fenugreek, vetiver and camphor. Soak the fenugreek in water overnight. Grind it into a paste. In ten litres of water, add a handful khas-khas and put to boil.

Once it is cooled, add a pinch of camphor.

Apply the fenugreek paste on the head and leave on for some time. Wash off with the water which is boiled with poppy seed (khas – khas). And see the result for yourself!

Let your face shine!

A glowing face will boost your confidence sky up. Here are three simple, natural ways to keep your face charming!

Get some turmeric, tree turmeric, liquorice, Indian valerian and red sandalwood.

Take equal measures of all ingredients and grind to a fine powder. (You can store the powder in an airtight container and use as and when required).

Take a bit of the powder and boil it in milk, make a paste and let it cool. Wash the face well. Apply the paste gently on the face. When it becomes completely dry, wash off with cold water. Do this twice in a week.

2. An effective beauty solution with jasmine and rose water! Collect some jasmine buds. Grind it with rose water to a paste.

Apply this paste at night just before you go to bed and leave it there the whole night. Wash off with water in the morning. Within some weeks you'll feel the difference!

3. Take equal measures of sandalwood, bark of the lodhri and turmeric. Grind to a paste with little water.

Apply the paste on the face. When it is completely dry, wash it off with water. You can do this twice in a week.

Scars and blemishes on the face

Some of you may be worried about the scars and blemishes on your skin. A simple and effective solution is here.

All that you need for this are a piece of red sandalwood and some honey. Red sandalwood is a very effective scar remover. Even deep scars left by chicken pox can be removed with red sandalwood. It also improves the complexion of the skin. Though it is available in the form of powder, it is better to buy



a piece of the wood and rub it on stone (with rough surface) to make a paste.

Pour a bit of honey on to a clean, rough surface like a piece of granite, a cement top or on to a stone that is commonly used for making herbal ointments. Now rub the piece of wood on the surface. Keep pouring the honey little by little as the wood is rubbed. Mix to get a paste.

Apply the paste on the face. After half an hour wash off with lukewarm water. Repeat this everyday. Within some weeks, you will get the marks removed.

Dark circles under the eyes

Here are some of the easiest tips to remove dark circles under the eyes.

The ingredients you need are red sandalwood, sandalwood and rose water.

Take 100 grams each of red sandalwood and sandalwood. Make a powder of both and mix together. Make a paste with a bit of the mixed powder and an adequate quantity of rosewater. Apply the paste on the dark circles under eyes. Wash off when it becomes

dry. You will see a noticeable difference in two weeks. Continue the treatment till the dark circles disappear completely.

2. Using rosewater you can have a cost effective beauty formula for dark circles under the eyes. Buy product of high quality only.

Put some pure rosewater drops into your eyes or wash the face with it. There are many causes for the dark circles. These include lack of sleep, strain on the eyes due to continuous reading or sitting in front of the computer etc. In such cases the eyes may be protected by the dripping rosewater in them or washing the whole face with it regularly.

3. With some pure honey you can have magical cure of dark circles. Apply a thin layer of honey on the dark area. After one hour, wash off



with cold water. repeat it for a week.

Acne

Some effective remedies for acne are given here.

1. Neem and turmeric are very good antidotes to acne. Take some neem leaves and a bit of turmeric. Grind them together to get a thick paste.

Apply the paste on the affected area and wash off after half an hour. If this treatment is carried out every day for at least one week, the acne should disappear.

2. Native herbs can give best results against acne. Take equal measures of green gram, turmeric and neem leaves. Grind them together to get a paste.

Apply as a face-pack. Wash the face with lukewarm water when the pack starts to dry. Now wipe off the water with a fine handkerchief, preferably made of cotton. Finally, apply a thin layer of coconut oil on the face. Apply in alternate days.

Cracked lips

1. Cracked lips are a common discomfort during the cold season. Many artificial lip balms are available in the market which may negatively affect the natural colour and smoothness of lips.

The best natural medicine for cracked lips is pure butter obtained from cow's milk. When the lips are cracked, apply butter over the lips a few times during the day. This is ideal for children also since



even if the butter goes into the mouth, it is harmless.

2. Liquorice and honey together work well against cracked lips :

Crush a bit of liquorice well and add some honey and grind to a thick paste. Application of this paste over lips will relieve the problems during the cold season.

Red Lips - Naturally?

Yes, it is possible.

Now a days, the use of artificial colours to redden the lips is widely prevalent. However, at least some of them are known to be harmful. Arecanut can be used as a natural alternative. Take a tender arecanut, crush it well and then apply it on the lips. If this continued for a minimum of 14 days, it will help to redden the lips.

For lustrous complexion

There are a lot of natural ways to attain a lustrous complexion.

1. Collect some raw gooseberry and pure honey. Crush the raw gooseberries; sprinkle a little water on that. Make an ounce of raw gooseberry extract by straining it through a clean cloth.

This juice obtained by straining the crushed gooseberries is not to for applying on the body. Mix a tea-

spoon of honey with the gooseberry extract and have the mixture before breakfast. The breakfast should be eaten only an hour after taking the mixture. If possible, continue for long. This medication will make the skin lustrous. It adds some health to your hair also!

2. Almond oil and green gram powder can add beauty to your skin. It is simple but effective!

Buy almond oil of good quality. Massage your body with this oil. After two hours, wash off with fine green gram powder. Do this once a week. See your skin's shining gets improved!

Unwanted hair growth

Many people face this problem. Now try some herbs instead of those harmful chemicals. Well, please don't expect result in the next moment. It will work, but could take time.

The ingredients you need are turmeric and green gram powder.

Scrape off the skin of a piece of raw turmeric. Grind the skinned piece to a paste adding just enough water.

Apply the thick turmeric paste on the areas with unwanted hair. After an hour, wash off with green gram powder and soap bark. If the hair growth is excessive, it is best to remove the hair before the applica-



tion of the paste.

Cracked heels

1. It kills the beauty of your feet and is sometimes painful, too! With neem leaves and raw turmeric, you can heal your heels.

Make a paste of equal measures of neem leaves and raw turmeric. An hour before going to bed, scrape your wet feet with a good scraper to clean the affected area and remove as much of the hard skin as possible. Now apply the paste. Wash off after one hour, then enjoy a good sleep. Regular application of this mix will remove cracks from your heels.

Another effective herbal mix against cracked heels can be prepared by neem leaves, raw turmeric and curd.

Take equal measures of neem leaves and raw turmeric, grind them to make a paste and mix with curd.

Clean the feet by rubbing

against a hard surface or with a scraper. Apply the paste on the affected area. Wash off after one hour. Within weeks, you can walk with

confidence!



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Grey hair? Believe in Indian gooseberry!

It is the best way for preventing grey hair. proper application of gooseberry and shoe flower can work wonders to your hair!

Take 10 gooseberries. Remove the seeds, and grind the fleshy part. Add roughly the same quantity of shoe flower and grind again to make the herbal paste. Apply the paste on the hair and scalp. Leave on for half an hour and then rinse off. Repeat this regularly -two or three times a week - for a few months. Your hair will be strengthened and gradually, gray hair will disappear.

Take care of your nails

Henna leaves and turmeric can protect you nail well.

Take a handful of henna leaves, add two pieces of raw turmeric and grind both together to a paste.

Apply the paste on the fingers covering the nails. Wash off after half an hour. This treatment helps in beautifying the nails.

Herb of Grace

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



Brahmi is widely reputed to improve memory and alertness, and to lessen or prevent damage to brain cells. Brahmi is the most important nervine herb used in Ayurvedic medicine. According to Ayurveda, it is bitter, pungent, heating, emetic, laxative and sweet in post digestive action.

Acharya Sushruta described this

herb as useful in 'Raktapitta' or bleeding diathesis, beneficial to heart, useful in skin disorders, urinary disorders, fever, asthma, bronchitis and dyspepsia. He also mentions brahmi's memory enhancing effects and properties of rejuvenation.

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

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

Kingdom: Plantae

Family: Scrophulariaceae

Genus: Bacopa

Species: B.monnieri

Other names: Brahmi, Thyme leaved graticula, Water hyssop, Bacopa, Babies tear, Nirbrahmi, Indian pennywort

Brahmi is a perennial, creeping herb, which commonly grows in marshy areas in India, Nepal, Srilanka, China, Taiwan and Vietnam. It is also found in Florida, Hawaii and southern states of the US. It grows up to a height of 2-3 feet, with numerous branches that are 10-35 cms long. It has oval shaped leaves formed in pairs along the stems. Its five-petalled flowers are small, tubular and white-purple in colour.

Its stem is soft, succulent and hairy. The fruit is oval shaped and sharp at the apex. Its ability to grow in water makes it a popular aquarium plant. The herb can be found at elevations from sea level to altitudes of 4,400 feet, and is easily cultivated if adequate water is available. The flowers and fruit appear in summer and the entire plant is used medicinally.

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

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

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

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

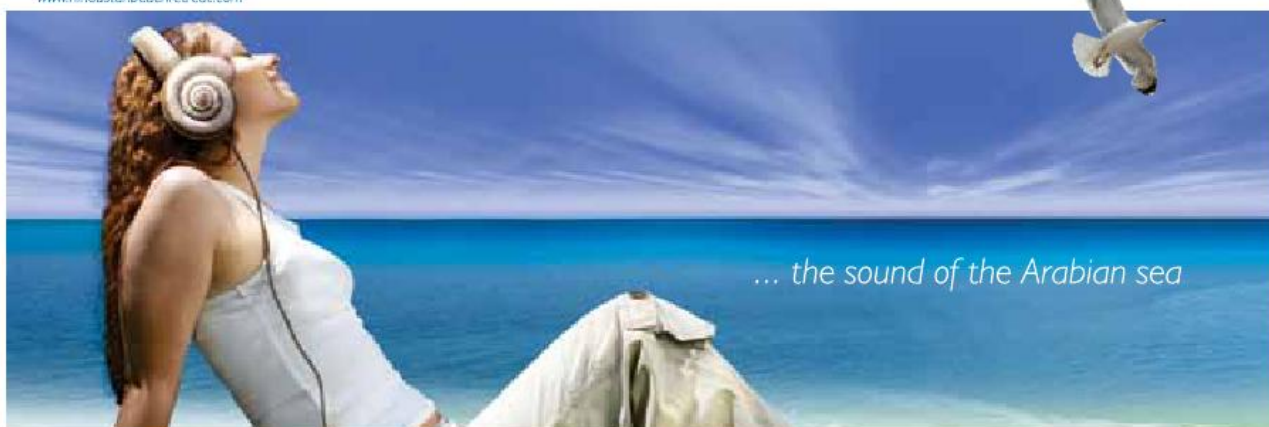
Compounds responsible for the pharmacological effects of brahmi include the alkaloids Brahmine and herpestine, the saponins d-manitol and hersaponin, sterols, acid A, and monnierin. Other active constituents have since been identified, including betulinic acid, stigmastanol, beta-sitosterol, as well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

Benefits of using Brahmi:

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

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TeamOne

British docs seek Ayurveda lessons

Focus on lifestyle disorders, autoimmune diseases, developmental delay in children



As part of the Continuing Ayurveda Awareness Program (CAAP), an initiative undertaken by Punarnava Ayurveda Hospital, Kochi, a team of 24 doctors from the various Universities of Great Britain attended a one day seminar on Ayurveda at Punarnava hospital

campus. They interacted with the medical practitioners at Punarnava, regarding the scope of Ayurveda treatment and medications in the effective cure of lifestyle disorders, degenerative autoimmune diseases and developmental delay in children.

The team of doctors went through the different cases documented at the Punarnava Ayurveda Hospital.

Dr A M Anvar, chairman, Punarnava Ayurveda Hospital, said “a precise blend of Ayurveda and other interdisciplinary sciences along with modern medicaments and therapeutics can work wonders in the management of cerebral palsy, attention deficit hyper active disorders in children, autism and other types of developmental delay in children.”


Dr Jaseela Anvar, Dr Vidhya Dinesh, Dr Ajay John Gray and Dr Arundhati KS from Punarnava addressed the team from Britain. “This interest of doctors in various clinical specialties towards CAAP shows the demand that the Ayurveda treatments have raised worldwide,” team leader Harry Field said.

Meet on spinal disorders

Vaidyaratnam Oushadhasala, prominent Ayurveda chain, organized a doctor's conference on 'management of spinal disorders' in Kochi on January 30, 2011. Vaidyakalanidhi Dr. C K Ramachandran, who is also a well-known cardiologist, delivered the key-note address. Union Food Minister K V Thomas inaugurated the seminar. Dr. Sudheesh Karunakaran, Dr M R Vasudevan Nambodiry, Dr L Mahadevan and Dr M Namitha presented papers at the seminar.



Union Food Minister K V Thomas inaugurates the seminar on 'management of spinal disorders' in Kochi.

- 
- A wooden shelf with a warm, orange-brown finish. On the left side of the shelf, a parchment scroll is pinned with two silver thumbtacks. The scroll is partially unrolled, showing two bullet points in a cursive font. To the right of the scroll, there is a grid of 12 food icons arranged in 3 rows and 4 columns. The icons are dark brown and include a variety of fruits and vegetables such as apples, bananas, grapes, and leafy greens.
- *Some water matter*
 - *You are
what you digest*

FOOD COURT

Some water matter

Water is extremely important to all living beings. Ayurveda considers water as the most important among all liquids. The ancient sages of Ayurveda had elaborated up on types of water, its qualities and the best sources to get drinking water.

In ancient India, freshly collected rainwater was considered as most healthy. Fresh rain water was considered as rejuvenating(rasayana), strengthening(balya), life giving(jivaneeya) and enhancing intellect(medhya). It is said to be pacifying all the three doshas! Unfortunately in present day's pollution filled atmosphere, we can't even think of harvesting pure rain water!

Ayurveda suggests the water from fast-flowing glacial rivers as the best substitute to rain water. It is said to be rejuvenative as well as alleviating tridoshas. The water from rivers and streams are of lesser quality. It causes aggravation of all doshas, congestion, circulatory problems and infections.

The water from underground springs is called as 'hridya' and said to be alleviating kapha and promoting digestion. Water from lakes relieves excess Pitta, where as water from ponds aggravates Vata. Water from artesian wells stimulates digestion, pacifies Kapha and aggravates Pitta.

Water collected in a crystal vessel which is exposed to the rays of the sun all day, and then exposed to the rays of the moon all night, is said to be rasa-yana ('rejuvenative'), balya ('strength-promoting'), medhya ('intellect-promoting'), and alleviates all three doshas.

People who are weak in digestion (agnimandya) should not drink plenty of water all on a sudden before or in-between or after food. It is better to drink lesser quantities on a frequent basis. In summer, a lot of water must be consumed in greater quantities compared to other seasons.

The consumption of water before eating weakens digestive function, promotes weight loss and aggravates va-ta. Consuming water after meals promotes congestion, weight gain and aggravates kapha. It is better to drink small amounts



Verify the purity of honey



of water after each mouthful food. This enhances digestive function and helps balancing doshas.

Cold water relieves the effects of aggravated Pitta and poison, inhibits digestion, and is useful for intoxication, exhaustion, fainting, fatigue, vertigo, thirst, heat and sunstroke. Cold water is contraindicated in constipation, flatulence, throat diseases, nascent fevers, rhinitis, upper respiratory tract infections, coughs, hiccoughs, chest pain, urinary tract disorders, cataracts, anorexia, anaemia, poor circulation and tumours. Cold water is not taken after snehapana(intake of medicated oil).

Warm water stimulates digestive function, soothes throat irritations, cleanses the urinary tract, relieves hiccoughs and dispels intestinal fermentation. It is particularly suitable for both Vata and Kapha related problems. Water that has been boiled to three quarters of its original volume is stated to alleviate Vata ; that which has been boiled to one half its original volume alleviates pitta; and water that has been boiled to one quarter of its original volume is constipative and alleviates kapha.

Hot water is contraindicated in physical and mental exhaustion, convulsions, bronchial asthma, hunger and haemorrhage. Boiled water that has been cooled is best for both kaphaja and paittika conditions, but if left overnight will aggravate all three doshas.

Honey, in various labels, is available in market today; all claim to be pure and unadulterated. But the fact is, several of these will be fake, impure ones. Unfortunately, it is incredibly difficult to tell pure bee's honey from those that claim to be. Here are a few simple tests you can run to verify the purity of honey.

- Take a glass of water and pour one tablespoon of honey in it. Gently shake the glass, do not stir. If the honey gets fully dissolved in water, it is impure. On the other hand, if it stays as a mass, it is pure honey.
- Pour half a glass of honey into half a glass of methylated spirit. Stir. Pure honey will simply settle at the bottom without

dissolving. Impure honey will dissolve, turning the methylated spirit milky.

- Dip a cotton wick into the honey and shake off the excess. Light a candle and hold the soaked end of the wick in the flame. If the cotton wick burns, it indicates that the honey is pure. If it does not burn, it means that the honey contains water, which prevents burning. If the honey contains just a small amount of water, it may still burn but you will hear a crackling sound.
- Pour a few drops of the honey onto a blotting paper. Pure honey will not be absorbed into the paper. Alternatively, if you don't have blotting paper, pour a bit of honey on a piece of white cloth and then wash it. If the honey is pure, it will leave no stain on the cloth.



You are what you DIGEST



Diana Bayless,
Ayurvedic Wellness Counselor,
Los Angeles, CA

Think about this for a minute. The food you put into your body does one of two things, right? It becomes waste in the form of feces, urine, or sweat; or it becomes a part of your body, transformed into your very organs and being. Therefore, we aren't what we eat... we are what we digest. This is a basic understanding in Ayurveda.

Everything in the world is made of the five universal elements (ether/space, air, fire, water, earth). Our food is also comprised of these five elements. You and every one of your cells are comprised of these five elements. And as we consume various combinations of these five elements, in every single form, from fried chicken to oranges, these elements break down in our body and assimilate into our being, becoming and nourishing our organs and physical body, and what doesn't assimilate, ideally, becomes waste and passes on through.

The problem is not all of that unhealthy fried chicken gets assimilated or passed. What didn't nourish or naturally eliminate became, in essence, a toxin to your body. That toxic buildup clogs our arteries, our pores, and our mind. In Ayurvedic terms, it

has become ama, a sticky substance that provides no use to our bodies but, literally, sticks around, eventually poisons our bodies, and can create real problems.

A quick way to rid yourself of this unwanted, unneeded gunk is to skip a meal such as breakfast the day following a heavy dinner the night before, and drink very warm to hot water (with a squeeze of lemon) throughout the day. Don't overdo it—you shouldn't fast entirely for more than a day—but it will help your body digest what still needs to be digested, and the hot water will help melt and process some of that ama, making it pass through your system with your other waste products.

And this all goes for your thoughts and emotions, too. On a subtle level too, what you are not able to digest, such as feeling like you can't let go or being creatively blocked, well, it becomes ama, too. It is the mental version of the sticky white physical ama, and it comes complete with the potential to get you mentally clogged. Be sure to regularly practice meditation and pranayama—proper breathing techniques—to keep your mental and emotional self both balanced and peaceful.



And, take a look at your tongue, especially in the morning. If you see a white coating, it's the clear sign you've got

some further digesting to do and some possible ama. This is pretty common if you had

a big portion of food or didn't give yourself enough time to digest dinner before you went to bed. Your tongue will tell you that your digestive system needs to still process that last meal before you load more food into it.

Wait until your tongue clears of this whiteness and your tummy is rumbling before you eat your next meal. And when you eat next, make it a meal full of prana (life force), foods produced directly from the earth, such as vegetables, rice, grains or fruit.

Eat

slowly, savoring every small

bite, and chew your food well before swallowing. Our teeth and saliva are the very first stage of digestion, meant to start the breakdown process of food, though many of us hungrily and busily gulp down our meals. Instead, we should put our intention into what nourishes us, taste and chew our food, bless and quietly consume our meals. We should feel satisfied and healthful after a meal, not

full and groggy because of it.

Keep these things in mind the next time you are about to have lunch or dinner. Take a moment to sit still while you eat, with no television or chatter, allowing all the prana from the food, as well as your environment and state of mind, fulfill you. Digest the great nourishment of this food, and keep the ama at bay.

Happy digesting!

Be Careful!

Undigested food toxin is known as 'ama' in Ayurveda. Presence of ama in the body causes many diseases. Thus, with the help of a good physician, one should follow a special ama-reducing diet appropriate for his/her body constitution (prakriti) and health. The following chart will help you to know about the presence of ama in your body.

With ama	Without ama
Circulatory congestion, feeling of coldness	Normal circulation
Loss of strength	Normal strength
Lethargy and lassitude after eating	Energized and revitalized after eating
Poor appetite	Good appetite
Indigestion	Good digestion
Constipation	At least two bowel movements daily
Sinking stools with mucus congestion	Normal stools
Increased urination	Normal urination
Recurring headache	No headache
Thick tongue coating	Clear or thin white coating
Orbital edema, eyes appear dull, poor vision	Eyes bright, shining, good vision
Health affected by climate changes	Health unaffected by climate changes

Acidity/Heartburn

Eating spicy, sour, salty or fermented foods, drinking alcohol, smoking, and various medications are the main causes of heartburn.

Remedies

Avoid the foods described above, and include more whole grains, vegetables and mild spices such as cumin, coriander, mint, basil and cardamom in your diet.

Pomegranate juice can help pacify the condition. It is better to avoid orange juice, which may aggravate the problem.

Moderately increase water intake.

Mix ginger powder, black pepper and cardamom powder 1 table spoon each in 1 table spoon honey. Take ¼ table spoon of this mix with ¼ cup of milk.

Athlete's foot

(TineaPedis)

The main symptoms are: Scaling, flaking, and itching of affected areas. The problem can spread to other areas of the body, including the groin. It is mainly caused by Fungus; while walking in public places such as showers or bathhouses bare footedly.

Remedies

Keep your area clean and keep hygiene.

Soak feet in salt water for several minutes and wipe clean.

Apply turmeric powder or a paste of turmeric mixed with a few drops of oil or ghee.

Cover the area with gauze.

Wear cotton socks.

Avoid spicy foods, junk food and soda.

Bad breath

Lack of proper brushing, foods with garlic or strong spices and usage of alcohol are some causes for bad breath. Stomach problems also



may cause it.

Remedies

Always brush your teeth after eating.

Rinse your mouth at least five times to remove small food particles harboring strong odors.

Squeeze one lemon into a glass of warm water and use it to gargle and rinse the mouth.

Chew a small piece of lemon peel, which is strong enough to remove the bacterias.

Chew a few fennel, cardamom or clove seeds.

Scrape your tongue regularly.

This is the most important habit for any oral hygiene routine.

Gum diseases:

Rinse your mouth with equal parts of sesame oil and water a few times daily.

Eat a handful of sesame seeds for strengthening the gums.

Constipation?

Constipation is a common life-style related problem.

For sure, it can spoil your whole day at work place!

Get ready for remedial measures if you notice the following signs and symptoms!

No bowel movement at least once a day, gas formation, drowsiness, pain in the abdomen, heaviness in stomach, mucus coated tongue, headache, loss of appetite, nausea, vertigo and palpitation.

Do you know the reasons behind this problem? Well, according to Ayurveda, the aggravation of vata, the controller of all movements in our body, causes constipation.

Improper eating habits including eating food which is difficult to digest (such as meat) and not eating enough fibrous foods like vegetables and salads lead to constipation. Eat according to your digestive capacity. Think twice next time you order your

favourite dish!

Suppressing the urge to defecate also leads to constipation in the long run. Similarly exerting oneself to defecate when there is no urge is also harmful.

Absence of exercise results in inaction of rib muscles and this can also lead to constipation. Irregular sleeping habits or emotional disturbances (stress, grief, fear or worry) are other causes for the obstruction of the passage of stool, accumulation of toxins in the colon or excessive stimula-

tion of the nervous system.

Smoking, consuming too much tea and coffee, intake of prescription or some drugs can also cause constipation!

Remedy?

So simple. Take 5-6 dry grapes, preferably black. Soak them in a glass of water and keep it overnight. Next day first thing in the morning after performing your brushing etc. eat the swollen grapes and also drink the grape soaked water. Do this for a week and constipation will be a thing

of the past!

Take care!

Easily digestible food should be taken. Also take plenty of fruits, vegetables and salads. Whole grain bread and cereals will certainly help in lightening the digestive pressure. Regular physical exercise is important for maintaining proper bowel movement. (Come out of the blanket just 30 minutes earlier in the morning to do some jogging or better, Yoga!)



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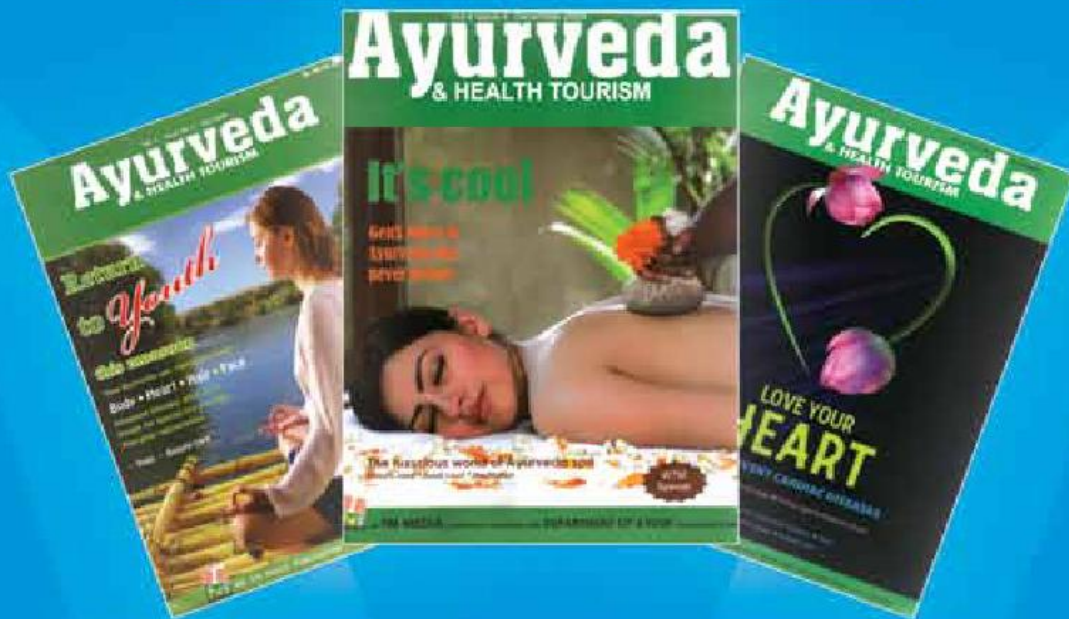


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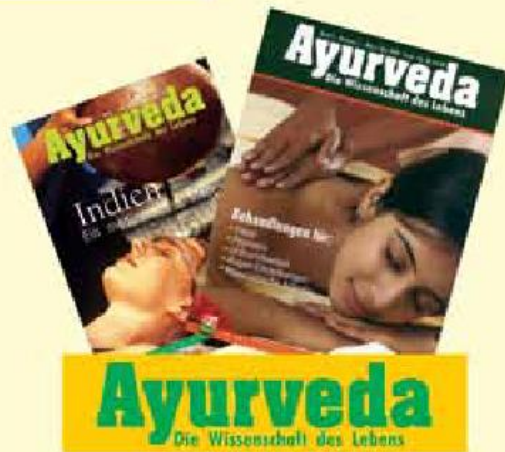


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Abhyangam: An oil massage given for 45 minutes a day for 14 days; highly effective against obesity loss of skin luster, sleeplessness and fatigue

Agni: It is the form of fire and heat that is the basis of the digestive system; force residing within the body responsible for digestion; the transformation of one substance into another; metabolism. Agni is contained within pitha.

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

Ālochaka pitha : Subdosha of pitha. Digests light/visual impressions. On higher level, related to perception. Resides in eyes (pupils)

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

Āmāsaya : Stomach

Amla: Sour

Anna : Food

Annavaha srota: The channel that carries food; originates in the stomach; the first half of the digestive channel (from the mouth to the end of the small intestine)

aruci : Anorexia

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

Asthi : Bone

Atisāra : Diarrhea

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

Balya: Herbs which increase strength and are tonifying

Bhrājaka pitha : Subdosha of pitha. Digests touch, temperature, pressure, pain. Resides in skin

Bhoota : Element, "that which manifests as matter"

Bhoota agnis : The elemental agnis; there are five, one for each element

(akashagni, vayuagni, tejagni, jalāgni, and prithviagni)

Bodhaka kapha: Subdosha of kapha. Moistens mouth; saliva. Protects mouth from heat of food and roughness of food and chewing. Responsible for aesthetic taste. Located in mouth.

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

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

Dhātu : Tissue (structural units of human body)

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

Dinacharya : Daily routine prescribed for maintaining health

Grishma: The summer season

Hemanta: The winter season

Jatharāgni: The digestive fire; the most important of all the agnis

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

Kashāyam: Astringent taste or decoction

Kayāgni : Bodily fire; the digestive fire; the most important of all the agnis. Also called jatharagni

Kitta: The remains of food in the large intestine.

Kledaka kapha : Subdosha of kapha. Protects lining of stomach against acids. Located in stomach.

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

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

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