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& HEALTH TOURISM

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A different ballgame

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Select the right food

Prevent premature greying



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Strike when hot

That Ayurveda is a holistic branch of medicine goes without saying. However, only a few know that its classics, which form the basis of the treatment regime, and medicinal formulations encompass comprehensive knowledge about the human body. They had laid such strong foundations for Ayurveda as a branch of study that it foresaw every possible requirement of humanity.

Sports medicine is not a speciality mentioned in Ayurveda classics. However, Ayurveda physicians have been successfully attending to sports injuries for centuries, thanks, mainly, to their comprehensive knowledge about the human body. Today, with sports becoming an inseparable part of human life, yurveda successfully addresses the requirements of sportspersons. Ayurveda has proved efficacious in three critical areas: treatment of injuries, toning the body to avoid easy fall to injuries, and enhancing stamina and performance.

Imaginative Ayurveda physicians take a holistic scan of the sportsperson and suggest a treatment that suits him best. Despite its success in treating difficult cases, the sports medicine branch of Ayurveda has not got its due. True, some imaginative physicians and traditional vaidyas have made big contributions to the branch. With the world increasingly looking to Ayurveda as an effective branch of alternative medicine, it is time all stakeholders—practitioners, academics, researchers, government and pharma companies—came forward and strengthened this branch of India's ancient health science. A combined approach, enlisting inputs from Ayurveda, yoga and physical exercises, should bring in a revolution in the treatment of sports injuries.

Ayurveda and Health Tourism is very happy to join hands with the Department of AYUSH in bringing the message of Ayurveda to the Commonwealth Games, one of the largest congregations of sportspersons. Our earnest hope is that it will broadcast the message that

Ayurveda has a definite role to play in the sports field. It will bring relief to a lot of people, who want to catch up with the faster, higher, and stronger and pole vault to their ambitions.

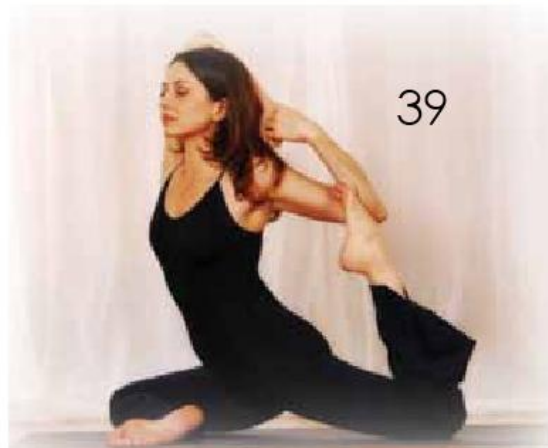


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TRIM YOUR TRUNK

Did you know weight loss through crash dieting programs causes imbalance in your metabolic system? It could lead to doubling of your weight after normal diet is resumed.

According to Ayurveda, overeating, lack of exercise and excessive sleep during daytime result in accumulation of *Medas* (adipose tissue), clogging of body channels and disruption of *Agni* (digestive fire) to other systems. This increases appetite, resulting in obesity.

At Ayurvedagram, nature plays wonders with your mind, body and soul; with authentic Ayurvedic therapies set amidst tranquil green environs and heritage ambiance.

External Therapy- *Udwarthanam*,

Synchronized massage with medicated oils and herbal steam bath helps lose excess fat, corrects metabolism, cleanses body channels and tones the skin.

Internal Therapy- A blend of classical and proprietary medicines of Kerala Ayurveda helps improve metabolism.

Excercise- Walking around the gardens of Ayurvedagram twice daily helps rejuvenate the system & reduce the fat.

Yoga and Pranayama- Yogasanas help balance metabolism. Pranayama techniques such as *Kapalbhaty* and *Bhastrika* helps pump oxygen to the system which in turn stimulates burning of fat.



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Diet- A planned diet program is vital for weight reduction and also to prevent further accumulation of fat. At Ayurvedagram, breakfast, lunch and dinner provides the required calories.



A record of 12kg reduction in body weight was achieved in 15 days



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Global meet's plan to propagate Ayurveda



Participants at the Interactive Meeting with International delegates for Global Propagation of Ayurveda organised by Department of AYUSH in Delhi. (Below) Ms Meenakshi Negi, Director; Dr S K Sharma, Advisor; Ms S Jalaja, Secretary; Swashpawan Singh, Honorary Advisor, Department of AYUSH, and Dr Ramesh Babu Devella, Director-General, CCRA at the session.

The second Interactive Meeting with International delegates for Global Propagation of Ayurveda, held in Delhi on May 3 and 4, has formulated an action plan for the propagation of Ayurveda. The working groups on five areas—education, research & clinical care, legislation, regulation & international policy initiatives, pharmaceuticals and promotion & propagation of Ayurveda—formed during the Interactive Meeting last year presented the future plan of action at the plenary session of the meet, organised by the Department of AYUSH. As many as 46 foreign delegates from 20 countries including Germany, Hungary, United States, Korea, Nepal and The Netherlands attended the meeting. Representatives from the Indian Ayurvedic pharmaceutical industry also participated in the meet.

AYUSH pursues EU law

The Department of AYUSH held a detailed discussion with Secretary (Commerce) on 10th May on issues concerning the Traditional Herbal Medicinal Products Directive (THMPD) issued by the European Commission. THMPD mandates that all herbal medicinal products are required to obtain an authorisation to market within the EU. Those products marketed before this legislation came into force can continue to market their product until 30 April 2011. It was agreed that the Commerce Department would pursue the issue on bilateral basis with the European Commission. The Department has taken the initiative to register two products on a pilot basis.

Homoepathy against Japanese Encephalitis

The Central Council for Research in Homoeopathy (CCRH), in a collaborative project with School of Tropical Medicine, Kolkata, has published an article on Homoeopathic medicine Belladonna against treatment of Japanese Encephalitis virus in American Journal of Infectious Diseases, USA.

Ayurveda pharma courses

The Department of AYUSH has prepared the syllabus and detailed curriculum for D. Pharma and B. Pharma courses in Ayurveda. The curriculum for B. Pharma Ayurved contains Ayurveda subjects as well as contemporary pharmacy subjects along with training for all the 4 years of the course.

President lauds AYUSH

President of India Smt Pratibha Devisinh Patil has appreciated the various activities taken up by the Department of AYUSH. The President made the comments after watching a brief presentation on the activities of the Department. The presentation was made as desired by her.

100 yoga centres

The Department of AYUSH has decided to set up 100 District Yoga Wellness Centres for promotion of Yoga. Yoga centres will be started under School Health Programme also in 313 schools. The centres would start functioning soon.

Telemedicine centres

A telemedicine centre for Ayurveda is set up at the Patna Govt. Ayurvedic College covering four centres in the district of Nalanda.

Similarly a tele-homoeopathic medicine unit has been set up in Tripura in collaboration with Infrastructure Leasing and Financial Services (IL&FS) and the National Institute of Homoeopathy (NIH), Kolkata. The centres have already started attracting enthusiastic support from the public.

AROGYA in Chennai

An AROGYA exhibition was held in Chennai from May 27 to 30 in collaboration with the Government of Tamil Nadu & ITPO. Union Minister of State for Health & Family Welfare S Gandhi Selvan, inaugurated the event. Finance and Health Ministers of Tamil Nadu were also present on the occasion.

We play the lead role.... and the script is 5000 years old...

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Rs 20 crore grant for Panchakarma institute

The Department of AYUSH has given its in-principle approval for a Rs 20-crore project to expand the National Research Institute for Panchakarma (NRIP) at Cheruthuruthy in Kerala. The project involves construction of a six-storey building on the banks of the Bharatapuzha river and most modern infrastructural facilities for clinical research in Panchakarma. At present about 500 patients come for consultation at the out-patient department a day and there was 100 per cent occupancy in the 65-bedded hospital.

The NRIP's main objectives are to standardise different Panchakarma procedures and validate its effect on different neurological and musculoskeletal disorders and provide general and specialised treatment for out-patients and in-patients. The institute comes under the Central Council for Research in Ayurveda and Siddha.

Ayurveda spas gear up for CWG

With Delhi hosting the 19th Commonwealth Games, most spas in the capital are preparing Ayurvedic massage packages for players and tourists. "People across the world are big fans of Ayurveda. It is an ancient Indian system of preventive healthcare. It is a medical science which teaches us how

to be healthy and lead a long and fruitful life," said one spa manager. According to the business development manager of a leading chain of hotels, "Ayurvedic treatments are the USP of Indian tourism and it will serve as one of the main attractions during the Commonwealth Games," he said. "Foreign tourists love spas and massages and are exposed to different treatments available in their countries. But the Ayurvedic massage is an Indian treatment which they may not be getting there."

Ayurveda cluster to come up in Pune

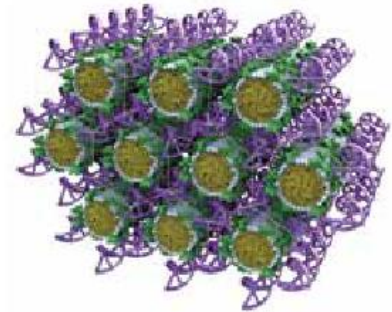
An Ayurveda cluster and common facility centre with world-class raw material standardisation and processing centres, quality control laboratories, research centres, manufacturing centres for entrepreneurship and skill development will come up in Pune. The Rs 16 crore-centre, being built by Maharashtra Ayurveda Centre, will benefit Ayurveda drug manufacturers, traders, medicinal plant farmers, distributors, Ayurveda practitioners, researchers and students. The MAC consists of around 35 organisations and the project is expected to commence by 2011. The department of AYUSH has granted a subsidy of Rs 10 crore to the project.

Ayurveda docs can perform surgery: HC

The Madras High Court has said registered practitioners in Siddha, Ayurveda, homeopathy and Unani are eligible to practise surgery, obstetrics and gynaecology, anaesthesiology, ENT, ophthalmology, etc. Justice F M Ibrahim Kalifulla took note of a June 29 circular of the government, which, citing section 17(3) B of the Indian Medicine Central Council Act 1970, said institutionally qualified practitioners

of Siddha, Ayurveda, Unani and homeopathy are eligible to practice the respective system with modern scientific medicine "including surgery and obstetrics and gynaecology, anaesthesiology, ENT, etc. based on the training and teaching."

Bhasma, oldest nano material



All of us have heard about Bhasmas. And most of us have heard about nanotechnology, the new branch of science which is expected to revolutionise life on the planet with new inventions. What is common between the ancient Ayurvedic formulation and the new branch of modern science?

There is a lot, says Prof AK Tyagi, head of solid state chemistry section at Bhabha Atomic Research Centre (BARC), Mumbai. The bhasmas used in Ayurveda for treatment of various diseases is the oldest form of nanotechnology, he says. "We are preparing to use it again for various purposes," Tyagi said, attending a seminar in Pune University.

Tyagi said the nano particles are 10 million times smaller than a hair and due to its small size, the basic characteristics also get changed. Due to change in electrical, thermal, magnetic, optical, chemical and biological characteristics, the particles can be used for various products. Use of nanotechnology has already been started in food technology and medical technology, he pointed out.

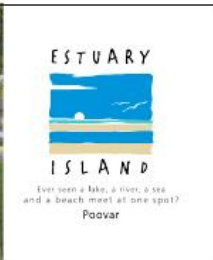


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vaidyasala
the ayurveda centre



Diabetic neuropathy

Fighting a dreadful disease

Diabetic neuropathy can lead to loss of sensation, and amputation of limbs. Early detection and Ayurveda treatment with strict dietary regime can help a patient return to normal life.



Dr K Murali is the son of Vaidya Bhooshanam Raghavan Thirumulpadu, the legendary Ayurveda acharya. Following in his father's footsteps, Dr Murali graduated from Vaidyaratnam Ayurveda College, Thrissur with first rank and started exploring the untrodden pastures of Ayurveda. Dr Murali has been teaching for the past 21 years in different Ayurveda colleges in Kerala. At present he is professor (Kayachikitsa) at Govt. Ayurveda College, Tripunithura.

Dr. T V Smitha Res. Scholar,
Dept. of Panchakarma assisted
Dr. Murali

A fifty-six-year old woman, from Irumbanam, Cochin, was admitted to Govt. Ayurveda Hospital, Tripunithura, on June 14 this year. She had been suffering from diabetes for the last ten years. And, she was regularly taking allopathic medicines. Her complaints: For the last 9 months she had been having aching pain in the right leg and she had pain over right shoulder. For the last two months she experienced numbness in the feet and 'pin and needle sensation' in the right hand. In addition, she had been having a burning sensation in both the feet for the last two months. While she was walking, she felt as if she was walking on cotton/wool.

Allopathic medicines gave her some relief. But, due to her strenuous daily chores, she couldn't get total relief. Subsequently, problems like burning sensation in the feet, shoulder pain, etc increased and she decided to take recourse to Ayurveda and went to the Government Ayurveda Hospital, Tripunithura, and got admitted.

"She reported to me on 15 June", said Dr Murali, Professor in the Kayachikitsa Department of Govt. Ayurveda College, Tripunithura. She had been suffering for the last ten years from diabetic neuropathy.

Dr Murali explained the disease thus:

Diabetic neuropathy (*Mehaja-vata-vyadhi*) is not fatal, directly, like diabetic cardiopathy or diabetic nephropathy. But it also can become dangerous in many ways. For example, this disease can impair one's protective mechanism and that results in loss of sensation or perverted sensation. For example, one may not sense the burning touch of fire, or the penetration of a needle. Thus, Diabetic neuropathy can lead to foot ulcer, and, because of the increased blood sugar level, this ulcer can get infected soon, and, may result in diabetic gangrene. This may lead to amputation of some part or the whole leg.

In autonomic neuropathy, it affects the autonomic nervous system, which may affect involuntary functions like heart function. The patient won't sense, or may misunderstand, the signs of an attack, which leads to silent heart attack.

Like that, the patients may lose hypoglycemic awareness. Normally, diabetics are well aware of the signs of low blood sugar like fatigue, tremor or a state of confusion. This can lead to a condition known as hypoglycemic coma.

Thus in most cases, diabetic neuropathy becomes fatal indirectly. It affects distal parts of the limbs like fingers or toes (leading to sensory loss in those parts). It manifests as numbness, burning sensation (*daha*) and/or loss of sensation and, at some times, hyper sensation-when touch with even a cotton piece will cause pain. Cramps are another symptom.

There are two stages:

In stage 1, there are no symptoms present. But in this stage, a physician can recognize the problem through proper diagnosis. This is sub-clinical stage. In stage 2, all the symptoms like numbness are directly detectable. Diagnosis is mainly based on signs and symptoms and the history of diabetics.

In diabetic neuropathy, diagnosis is mainly based on signs and symptoms and the history of diabetics. For research purposes, nerve conduction studies are made.

According to Ayurveda, diabetes mellitus (*prameha*) is the wasting away of one of the basic structural units (*dhatu*) of human body leading to (*dhatukshaya*). Due to *dhatukshaya*, Vata gets aggravated, and it is the Vata imbalances cause various diseases.

'sarvajatvat maha marma samsrayat anushangathah

Subahoopadravatvaacha prameho daruno gadah'

: All the doshas and dhatus become vitiated, vital points (*marmas*) like bladder (*vasti*), heart, etc. are affected, and it is a long-lasting, chronic problem (*anushanga*). It is considered the foremost disease among chronic diseases (*prameho anushangeenam*). And there may be the accompaniment of several sub-diseases (*subahoopadravatvaacha*), with the main disease, and that essentially would disturb the main treatment protocol. Because of these characteristics, this disease is called 'dreadful (*daruna*)'. By its very nature, *prameha* is *daruna* due to various sub-problems like diabetic foot and diabetic retinopathy which may

accompany the main problem.

Diseases can be classified as *mridu*, *madhyama* and *darunam* according to its intensity, Or, the same disease is classified into 3, according to its action or level of intensity

The main complications of *Prameha* are really caused by Vata *vyadhi* (Vata is defined as *va gati gandhanayoh*)

Touch is the basic function of Vata. Here, in this case, that itself is getting affected. The sensation of touch (*sparsa*) is lost or perverted.

As the disease is accompanied by various sub-problems, treatment becomes difficult; one has to treat the main disease as well as the sub-diseases. Sometimes, some medication may aggravate one or the other problem present. So the physicians should take utmost care.

Primarily, one has to control the root cause (*moolavyadhi*) --- *prameham*--- and then the sub-problems (*upadrava*). The cause of *upadrava* is the root disease (*moolavyadhi*), here, *prameha*.

With that, the Vaidya (*physician*) has to treat the *dhatu kshaya* also. Because, it is the basic bodily change leading to several maladies.

I started the treatment (16 June) with Sundheebaladi Chooram (10g) as basic medicine. And started doing *udvarthanam* with *Triphala Chooram* (10gms) at bed time. Along with that, *Gandharva Hasthadi Kashayam* (90ml) also was given.

On the second day, I have started giving *Nisakathakadi Kashayam* (90ml) also. *Sundheebaladi* and the *Nisakathakadi* were the basic medicines I gave. She was still continuing her allopathic medicines and the blood sugar level was high. On the 8th day, we started giving *Vaiswanara Chooram* (10g) to increase her digestive power.

After 10 days (on 26th), there was no improvement in the condition. So I checked the blood sugar level and found that it had further increased. I decided to postpone *Pinyakathailam*, --- the main medicine planned for the problem--- by seeing the increase in

blood sugar and started giving *Narayasa Chooram* (5g). And made all the dietary regimen (*Pathya*) very strict. *Kanji* was the main food given. The same medications continued and, on July 1, the blood sugar level returned to normal.

From 4th onwards, I stopped *Gandharva Hasthadi Kashaya* and *Vaiswanara Chooram*. And, from July 8 onwards, we were giving only *Triphala* (10g) and *Nisakathakadi Kashayam*, and this continued up to 11th July.

And, on 11th, we started *Samana snehapana* with *Pinyaka Thailam* which is effective against *Prameha*. The medicine will be started with a minimum dosage on the first day and gradually the dosage will be increased up to a certain quantity, where it will take six hours for it to digest. Here, it was started with 15 ml and, on the 6th day, it was 80 ml, and that was the maximum dosage prescribed in this case. Then the same dosage (80ml) continued for 10 days (up to 26th July). On 27th, the dosage of *Pinyaka Thailam* (15ml) was minimised and, from 28th July onwards, it continued with the minimum dosage (10ml), up to 31st July. *Nisakathakadi* and *Triphala* were given throughout the treatment.

Then, *Jambeera Pinda Swedam* (a *kizhi* with main content as lemon pieces) was started on 3rd August for seven days. And, the other treatments continued up to 18th August, and, on 19th, she left the hospital.

She returned a happy lady, highly relieved. The numbness felt in the feet was reduced. When she came to the hospital, she had complained that all the problems worsened at night; that also was reduced to a large extent. 'Walking on cotton' complaint also ebbed away. And, there was tremendous relief regarding muscle weakness, stumbling, etc. Her aching pain got relieved completely. And, other symptoms like indigestion, constipation, dizziness, fainting, depression and anorexia, all, vanished with the treatment which lasted for around two months.



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Dr. Polly Mathew
Chairman & Managing Director
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Mr. James Polly
Joint Managing Director



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When it rains ...

Dr Shaji Varghese



Ayurveda advocates following a lifestyle in accordance with the rules of the nature. There is a balance between the body and the nature from which it receives elements that sustains life. So when the nature undergoes change, the lifestyle also must change so that the balance is maintained. Making such changes will help the body keep retain its health.

According to Ayurveda, perfect health (*swāsthya*) springs from total harmony between man's inner nature (including *doshas*) and outside Nature. When this harmony is upset, diseases set in. So, to maintain health, one should have a perfect understanding of both the natures. In other words, one should lead one's life in consonance with his inner constitution and seasonal peculiarities.

Changes in nature, for example seasonal changes, affect body constitution. It is recommended that one's eating habits should depend primarily on one's *dosha*, and then only on season. There are six seasons in a year. Depending upon the country and geographical location, seasonal experiences may vary.

The six seasons commonly referred to are:

Śīśira (Extreme Winter, January–February–March), *Vāsantha* (Spring, March–April–May), *Greeshma* (Summer, May–June–

July), *Varsha* (Rainy season, July–August–September), *Śarath* (Autumn, September, October, November) and *Hemantha* (Early winter, November–December–January).

Śīśira, *Vāsantha* and *Greeshma* form *Utharāyana*, the period when sun is seen traversing to north of the equator. *Utharāyana* is also known as *ādānakāla*, period of extraction, as it takes away human strength day by day. During this time, the *theekshṇa*, *ushṇa* and *rooksha* (sharp, hot & dry) properties of the sun and earth increase, which ultimately weaken the *soumya* (gentle) properties of the earth.

Varsha (rainy season), *Śarath* (autumn) and *Hemantha* (early winter) form '*Dakṣiṇāyana*,' the period when sun is seen traversing to the south of equator. It is also called *Visargakāla* (period of discharge), as it gives back vitality and strength. In other words, body gains strength during this period. Ayurveda classics suggest that

the more **natural**
the more **powerful**



authentic **ayurvedic treatment & medicines.**



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Semester	Season	Month	Properties of the season
Adan (Northern Solstice)	Sisira (late winter)	Mid January to Mid March	Vata-Decreased Pitha-Normal Kapha-Excited
	Vasantha (spring)	Mid March to mid May	Vata- Normal Pitha- Excited Kapha- increased
	Grishma (Summer)	Mid May to mid July	Vata- Normal Pitha- increased Kapha-Decreased
Visarga (Southern Solstice)	Varsha (RainySeason)	Mid July to mid September	Vata- Excited Pitha- Decreased Kapha- Normal
	Sarath (Autumn)	Mid September to mid November	Vata-Increased Pitha-Normal Kapha-Normal
	Hemantha (Winter)	Mid November to mid January	Vata-Excited Pitha-Normal Kapha-Excited

during *Dakshināyana* the moon (*soma*) gains strength due to the predominance of *soumya bhāva* (gentleness), while the properties of the sun (*āgneya*, fiery) weaken. The cold clouds of rain and the winds of the period cool the fiery earth and this causes *snigdha* (unctuous) property to gain strength. The body has maximum strength during *Hemantha* and *Śīsira*, moderate strength during *Vasantha* and *Śarath* and minimal strength during *Varsha* and *Greeshma*.

Varsha rithu (rainy season)

The weak digestive power of *ādānakāla* (period of extraction) is further weakened by doshas in *Varsha rithu*. As dark clouds filled with water suffuse the sky, the cold wind blows with water droplets, causing the vapours rising from the earth to generate *amlavipāka* (acidic conditions). The turbid water and weak digestive fire are responsible for vitiating doshas. In this season, when the doshas vitate reciprocally, it is advisable to adopt regimens that do not vitate doshas and those that increase digestion.

*Yogadapi visam tiksnam
Uttamam bhesajam bhavet
Bhesajam vapi duryuktam
Tiksnam sampadhyate visam | |
(CS/Su/11)*

By proper chemical combination and administering proper dose, a poison even can become a good medicine, while a good drug by improper combination (chemical incompatibility) and application can be venomous and seriously harmful.

Depending upon each day's weather one has to adjust diet and lifestyle. Avoid cold drinks, day sleep, dew, river water, exercise, sun and intercourse. On cool, windy and rainy days, sour, salty and fatty foods are advisable as they pacify Vata. One should take old barley, wheat and *Śāli* rice (*Oryza sativum Linn*), along with the meat of arid animals and vegetable soup to maintain normal power of digestion. Moreover, it is advised to drink *mādhvika* or *arishta* (cellared alcoholic beverages) and pure rainwater or water – boiled and cooled, mixed with a little honey. *Masthu* (whey) mixed with *souvarchala* (Sochal salt) or *panchakola* powder, and boiled water are recommended in this season.

It is advisable to apply herbal body scrubs, have Ayurvedic massages, and wear garlands during the season. One should wear light and clean apparel and should reside in a house devoid of humidity. *Panchakarma* or purification therapies are suggested during this season as well.





Go back to nature. And health

Ayurveda says the root cause of all ailments is spiritual emptiness and mental and physical imbalance. Treatments at Sopanam Multispecialty Ayurvedic Centre, offered by the renowned Arya Vaidya Pharmacy, Coimbatore, seek to take the body and soul to its original self. Sopanam Multispecialty Ayurvedic Centre, set up in verdant and green Kerala village, has a salubrious and congenial ambience for fast healing.

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Understanding the day

Seasonal changes in lifestyle have a daily component too.

The word '*dinacharya*' stands for daily routine for a healthy life. It is the fine tuning of your body-mind complex in order to maintain a harmony with time, space and the Nature. The word '*dina*' means a day and '*dinacharya*' is the way to maintain balance in everything one does in a day.

The art of '*dinacharya*' is well explained in Ayurveda's basic scriptures. They include timings for daily routines, food, dress and behavior. They in fact offer the elaborate means short to 'wellness'.

According to Ayurveda, the basic constructs of human body are the five elements (*bhootas*), three humors (*doshas*) and seven basic tissues (*dhatus*). Innumerable combinations of the five elements in various proportions are possible. While the basic constructs are the same, each creature has some special characteristics as its own.

For a living being, 'survival' means the art and science of adaptability, the ability for making intelligent adjustments to cope with surroundings. A sound understanding of qualities (*gunas*) that are characteristic to one helps make appropriate choices and adjustments.

A plant needs water, sunlight, and some nutrients to live. It can't survive an excess or the opposite in any of these basic requirements. The same is the case for all. And that is the significance of *dinacharya* and *ritucharya* (seasonal regimen) elaborated in Ayurvedic texts.

Ayurveda suggests that there is rhythmic variation in the predominance of doshas during the course of a day, i.e. in 24 hours. Starting

from the period of sunrise, four hours each, are - Kapha, Pitha and Vata predominant after which the cycle repeats itself for the next twelve hours.

If sunrise is at 6.00 am on a particular day, then 6 am to 10 am is Kapha period, 10 am to 2 pm is Pitha period and 2 pm to 6 am is Vata period. The cycle repeats itself in the night.

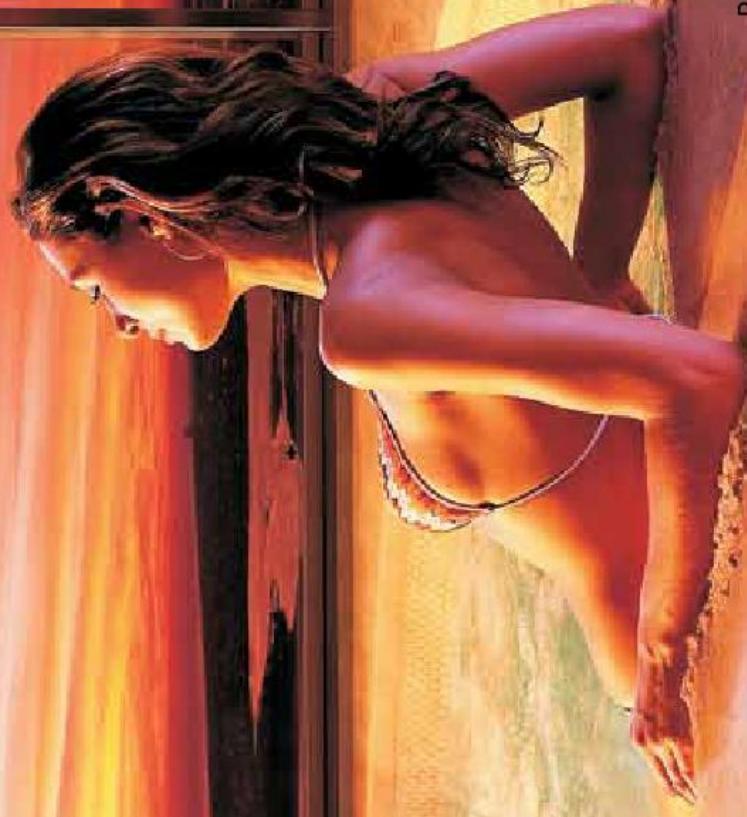
That is one of the reasons why it is advisable to get up daily at the period immediately preceding sunrise, or *brāhma muhurtham*. This is the period of Vata, which controls natural urges. The Pitha period is the time when the digestive power is strong and hence the advice to take the major meal of the day. The

A sound understanding of qualities (*gunas*) that are characteristic to one helps make appropriate choices and adjustments.

Kapha period is the time of the day to perform various daily regimens, such as the use of eye ointments and nasal drops meant to control Kapha.



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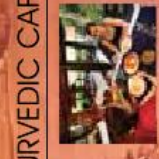
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Mr Nasir Aslam Wani, Minister for Tourism, Government of Jammu & Kashmir, launches *Ayurveda International*, the bilingual journal on Ayurveda, in Dubai on May 4 by handing over the first copy to Mr Cherian Philip, Chairman, Kerala Tourism Development Corporation. Seen in the photo are (from left): Mr K A Aboobacker, medical tourism consultant; Benny Thomas, Editor and Publisher, *Ayurveda International*; Farooq A. Shah, Director Tourism, Kashmir; Mr. Nawang Riezin Tora, Minister of State for Tourism, Government of Jammu and Kashmir; Mr E M Najeeb, Managing Director, Air Travel Enterprises; Dr A M Anwar, Chairman and Managing Director, Punarnava Ayurveda Hospital and Mr N K Muhammad, Managing Director, Kadavu Resorts.

Now, Ayurveda in Arabic too

J&K Minister launches Arabic edition of *Ayurveda International*

The demand for authentic information on Ayurveda keeps increasing with the world turning to the ancient Indian medical science as a reliable and authentic source of holistic treatment. And one of the fast emerging markets for Ayurveda is the Middle East nations as evidenced by the increasing number of people from the Arab countries seeking Ayurvedic treatment in hospitals in India.

FM Media Technologies, publishers of *Ayurveda* and *Health Tourism*, has brought out an Arab edition of the the popular journal on Ayurveda.

Ayurveda International was launched on May 4, 2010 at a simple but elegant function during the Arabic Travel Market.

Mr Nasir Aslam Wani, Minister for Tourism, Government of Jammu & Kashmir, launched the issue by handing over the first copy to Mr Cherian Philip, Chairman, Kerala

Tourism Development Corporation.

Mr Nawang Riezin Tora, Minister of State for Tourism, Government of Jammu and Kashmir; Mr. E M Najeeb, Managing Director, Air Travel Enterprises, Dr A M Anwar, Chairman and Managing Director, Punarnava Ayurveda Hospital and Mr N K Muhammad, Managing Director, Kadavu Resorts, attended the function.

The bilingual magazine, copies of which were distributed at the Arab Travel Market along with *Ayurveda* and *Health Tourism*, dealt with the basics of Ayurveda apart from detailed coverage on obesity and its cures suggested in Ayurveda.

The magazine has already two editions: English and German. FM Media Publications is planning to launch editions in more world languages in its effort to reach the message of Ayurveda across needy people, Benny Thomas, Managing Director, said.

ATM showcases tourism potential

17th Arab Travel Market signals industry recovery



The 17th edition of the Arabian Travel Market, held at Dubai International Convention and Exhibition Centre from May 4 to 7, 2010 helped boost the confidence of the travel industry which is recovering from the economic slowdown. The increased interest in the show was evident from the higher number of participants in the show: As many as 22,063 visitors including more than 2000 buyers and more than 11,000 travel trade professionals and close 8000 exhibiting professionals attended the show. It also confirmed its position as the

leading travel exhibition for the Middle East region.

“We are extremely pleased with the results from this year’s event. Feedback from exhibitors highlighted the excellent quality of the audience and an increase in business opportunities. Our visitors were equally impressed with the exhibition content,” said Mark Walsh, Group Exhibition Director. “ATM offers unparalleled opportunities for you to promote your destination to the industry’s top-tier professionals.”

The next edition of ATM will be held from May 2 to 5, 2011.

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An Ayurveda

Suffered an injury while at the peak of a sporting career? You don't have to lose heart. Ayurveda has got very effective remedies that can either be used principally or as a supportive therapy to fight injuries sportspersons sustain. Moreover, its formulations, coupled with advisories on daily and seasonal regimen, can keep them fighting fit.



Cover package compiled by

A P Jayadevan

With inputs from

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gameplan

Mayookha Johnny was the usual self leaving the stadium on August 6, 2010. That she had just smashed a national record in triple jump, set eight years ago, made no difference to her. She knelt down and kissed the turf before leaving.

But for those who watched the ace jumper whom India expects to return with a medal in the Commonwealth Games, it was a declaration of the commitment and hardwork of an athlete. And a reaffirmation in the power of Ayurveda.

“I am now looking forward to the Commonwealth Games and I think if I can improve my performance I can win a medal,” said Mayookha.

Well, she may. But her performance assumes significance considering that she has returned to the jumping pit more than two years after suffering a devastating injury (see story on page 26), thanks to Ayurveda.

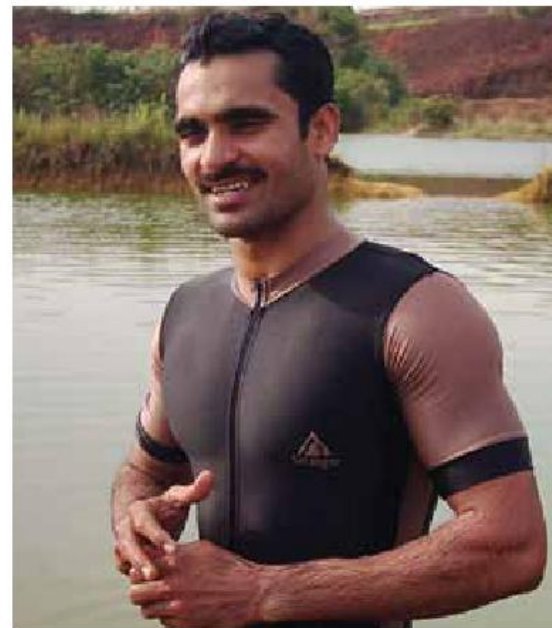
Mayookha, Sanjay Kumar Rai, a National Champion, Olympian,

and Asian Champion in long jump and triple jump; Kishor Kumar E K, former Indian volley ball team member...they all belong to a group that benefitted from Ayurveda treatment after sustaining injuries on the field.

In Ayurvedic doctrines, there are no direct references to a speciality called sports medicine; nor does Ayurveda have readymade management plans for sports-related ailments. But Ayurveda, through its holistic approach to health problems, contributes a great deal to sports medicine.

Sports medicine is not merely a medicine and treatment method for sportspersons; it is a comprehensive treatment modality like Ayurveda itself: it is a lifestyle, so it has better link with Ayurveda than any other system of medicine.

It requires a lot of close observation and correct perception of the implied meaning of the ancient words of wisdom to appreciate the scope of Ayurveda in sports medicine, says Dr Suresh Kumar of Thriveni Hospital, Thiruvananthapuram. “Hence a blind critique can easily shut the doors on any exploration on the topic concluding that ‘Ayurveda has nothing to do with sports medicine’. But when we observe with the open mind of a curious scientist,



Sanjay Kumar Rai, Olympian and Asian champion in long jump and triple jump. He suffered an ankle injury that put a serious question mark on his sports career. Ayurveda brought him back to limelight

Ayurveda treatment regime
Management of injuries
Rehabilitation
Active mobilisation
Passive mobilisaion
Achievement of ROM
Strengthening



AyurJump

An ace Indian athlete who sustained an ankle injury returned to the long jump pit after a year and broke a national record.



The MRI report showed Grade II/ III tear of deltoid complex, marrow oedema within medial malleolus and medial portion of talus.



Dr Arshad P, who treated Mayookha and helped her return to the world of athletics.

Mayookha Johny, 22, had been a national champion in triple jump in 2007 and 2008. At the 2008 competition, she sustained a grade two tear in her ankle ligament. When conventional treatments failed, she turned to Ayurveda. After successful treatment under Dr Arshad P, who runs DA-ISMAN, an Ayurveda clinic dedicated to treating sports injuries in Kozhikode, Mayookha returned to the jumping pit this year.

“Before coming to us, she was under the care of orthopedic surgeons,” Dr Arshad said. She had her leg in plaster for three weeks. She could walk after the treatment, but the problem returned with pain and swelling. Her consultation with traditional marma vaidyas also did not work. She consulted several orthopedic surgeons before turning to Ayurveda.

“I advised a three-week treatment as an inpatient,” Dr Arshad said. On examination, he found tenderness on the joint line. There was swelling with pain on right ankle, especially on anterolateral and posterior part of ankle. There was pain on inferior lateral part of right lower leg. Range of motion of the ankle was restricted. The MRI report showed Grade II/ III tear of deltoid complex, marrow oedema within medial malleolus and medial portion of talus.

Dr Arshad started the treatment with Gulgulu thikthakam Ghrita

(10ml at night), jod aram tablets with ginger juice (daily two tabs) and Omc capsule (daily 3 before food with butter milk). A mixture of Musthadi marma kashaya, Amrutharishta, Punarnavasava and abhayarishta (25 ml daily 3 times) was also given. At night, Gandha Taila with milk was given.

Dr Arshad also started administering Dhanyamla dhara (for 7 days) on lower leg. A Thailadhara was performed on the ankle.

After the first course of seven days, swelling slightly reduced. The doctor monitored ankle movement and range of motion on a daily basis and assessed the rehabilitation programme. He also checked biomechanical correction for ankle deformity and evaluated patellar movement.

Once the doctor was convinced that the athlete was making steady progress, he started a specialised conditioning programme for rehabilitation. It involved Theraband exercise for eversion, inversion, pronation. He also suggested exercises for lower leg. She was advised to go for quadriceps, hamstring, calf and ITB stretching. In the second week, strength training on gradual resistance load to lower leg was started. She also started upper body strengthening and fitness exercise.

From second week onwards, she also started PNF training, wedge board exercise to stretch heel cord and wobble board exercises. In the last phase of rehabilitation, she was given heel drop training. In the last 10 days, she was given UST modalities. Cellulite deep heat modalities and muscle stimulators were given for strengthening the joint.

Mayookha made tremendous progress during the course of the treatment. And today, she is back to the field, and made her return memorable with a national record. Her success is not just that of an athlete. It also reflects the power of Ayurveda as a holistic branch of medicine.



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The prevalence of various spine related ailments of varying intensity, seriously disabling work and life performance, has led Nagarjuna Ayurvedic Group to develop the concept of NAGARJUNA AYURVEDIC SPINE CLINIC, modelling a set of unique treatment protocols. While using modern diagnostic tools, the conventional Ayurvedic know-how connected with the management of spine disorders is also being suitably enriched with different speciality techniques in spine treatment. This includes manipulation and traction techniques from the 'Marma' and 'Kalari' treatments, which are a part of Kerala's martial arts system. The rehabilitation techniques of 'Yoga' along with suitable 'Yogasanas' are used during the convalescence stage, thereby helping to reduce the chances of relapse.

To know more, please visit: www.backpainayurveda.com



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Prepare for the big event

Ayurveda has also mentioned certain rituals that a person who is about to go for a combat should undergo from a fortnight prior. They include staying alone in a lonely place. The person will be allowed to interact only with his trainer and not even his nearest relatives. He will be fed with a specially prescribed diet.

These could be introduced for sports person before any major event to naturally boost his performance.

Also, these are a host of rejuvenative treatment modalities which a sports person could undergo during his off season, which can prepare him to efficiently handle the physical and mental stress involved in competitive sports.

Ayurveda has very simple herbal formulations that can hasten the process of recuperation after a surgery, rehabilitation of an injured muscle, bone, performance levels. A lot of systematic and sincere research needs to be done to explore the scope of Ayurveda in the field of sports medicine.

Ayurveda incorporates several principles that can be effectively used for improving the sports medicine as practiced today. Detailed studies using modern principles of investigation should be initiated as a combined project between the practitioners of different systems of medicine so as to bring out the benefit or otherwise of these tenets enunciated in Ayurveda.

we find enormous possibilities. It makes us appreciate a very significant contribution that Ayurveda can make to improve the effectiveness of sports medicine as a whole. If a systematic and dedicated research happens in this direction, Ayurveda could revolutionise and contribute a great deal to the sports medicine.”

Injuries in sports are increasing with the popularisation of sports of all types. The most common injuries are 1. injuries to ligaments 2. injuries to tendon and 3. injuries to muscle. Ayurveda has got very effective remedies that can either be used principally or as a supportive therapy in numerous problems faced by sportspersons.

Sprains and muscle pulls are the most common problems afflicting an athlete. For these, Ayurveda has very effective treatments. With proper oil application and local massage one can regain health easily within a short period. Ayurveda uses no steroids, and hence, no side-effects.

Ayurveda can be used in conjunction with modern medicine to make a person stronger and less vulnerable to disease and/or to rebuild the body after being treated with drugs or surgery.

In the case of bone fracture also, Ayurvedic treatments are highly effective.

Ayurvedic sports medicine system—a combination of time-tested ancient treatment modalities and modern sports physiotherapy and exercises—has high acceptability and efficacy vis-a-vis sports injury and rehabilitation.

Fractures

For fractures, special bandages with effective medicines like marmagulika can be administered. Every third day the lepanam of the marmagulika is suggested in this regard.

The difference in Ayurvedic treatment is that it heals the fracture and, at the same time, strengthens all other supporting systems in the

Ayurvedic treatment
heals the fracture
and, at the same
time, strengthens
all other supporting
systems in the body.
The patient need not
wait for post-treat-
ment procedures like
physiotherapy.

body. The treatment is for the total body-mind complex. The patient need not wait for post-treatment procedures like physiotherapy. The limitation of Ayurveda here is that it doesn't have pain killers as in modern medicine.

In treatment, Ayurveda cooperates with modern sports physiotherapy, rehabilitation protocols like proprioception, plyometrics, skill training, circuit training, resistance training, theraband exercises, isolated muscle stretching, eccentric and concentric exercise, isometrics, open and closed kinetic chain exercises, medicine ball training, core stabilisation, multi gym weight training and nutritional logs.

“Many of the injured athletes were not responding to modern treatment and finally they recovered through Ayurvedic combination therapy,” says Dr Arshad P of DAISMAN Ayurveda Centre.

Some of the subjects like biomechanics, kinesiology, exercise physiology and sports physiothera-

py may be new to Ayurveda but they play a key role in sports medicine. Many of the injuries affecting the shoulder may be due to the loss of muscle strength or weakness of the lower compartment like trunk, back and lower leg muscles, many of the injuries in the knee may be due to foot abnormalities due to chronic inversion ankle sprain or flat foot. A sports medicine doctor has to evaluate before treatment and correct the abnormalities so as to get a better and permanent result. Many a time the injury may recur after repeated episodes of treatment and training. Here a sports medicine doctor has to carefully examine his physical and nutritional parameters.

Victim Culprit methodology:

For example in tennis elbow weakness of the extensor muscles of fore arm may be the culprit. The victim may be lateral epicondylitis, or culprit may be weakness of the shoulder muscles or weakness of the lower leg (calf and hamstring, Quads). Sometimes pain on the knee will be the victim; culprit may be ITB (Tight ilio tibial band) or weak VMO (vastus medialis obliques) muscles or structural abnormality of retinaculum of patella or even gluteus muscle or calf muscles. So this fact has great significance in modern sports medicine.

How to treat

Ayurveda physicians say the thorough examination of the patient and an understanding of the injury is key to resolving the problem. And in sports injuries, this examination has to be done with utmost care. It is possible that a simple diagnostic examination of the knee may sometime become dangerous and will worsen the problem. If it is partial tear of ACL sometimes tests like anterior drawer test and lachmans, it may affect the knee adversely and may close the chance for the conservative treatment.

And the sports medicine physi-

cian must know about the training methodology of each sports and games like circuit training, plyometrics, technical terms like take off, power leg, hop, drip etc. Athletes always express their problems with the above mentioned terminology and doctor must be well aware of it.

Rehabilitation

Sports traumatologists sometimes may treat or cure illnesses by conservative methods or surgically, but the real game starts after the treatment. Once an athlete or player gets injured, he has to be rehabilitated and conditioned to make him physically and mentally fit to compete for the next mega event. Here comes the real test for sports medicine. And, it is at this stage that Ayurveda plays a crucial role.

Ayurveda treatment incorporates early rehabilitation also. The patients are often given isometrics and assisted resisted exercises, passive and active stretching and strengthening programme. The treatment should also incorporate modalities for the maintenance of physical fitness.

Trauma care

The muscular, soft tissue and osteological peculiarities of individual sports event is listed and managed as per Ayurvedic know how incorporating modern medicine data and investigation methods. For example, in rifle shooting, shoulder joint care is important while in sprint items, knee, ankle etc are significant. It is important to incorporate the marma consideration in the management of individual sports events. The impact from sports is to be redefined as per Ayurvedic principles, as the usage of are different from normal subjects.

Do's and Don'ts

“Before starting the treatment, the doctor has to ask for the history

of sports injury,” says Dr Arshad. “From the history itself we will get the exact idea of each injury and mechanism of injury and what is the real etiology of the injury and its severity.” For example an ACL injury for a footballer may arise either because of valgus stress or due to varus stress. The physician must understand that a valgus stress on knee always makes MCL injury and often ACL with medial meniscal tear. Likewise a shoulder pain in a volley ball player has to be examined to see if it is a rotator cuff tear or weakness of subscapularis, or supraspinatus tendinitis or may be culprit seated in serratus anterior.

Kalari marma chikitsa

Marmas are vital points in the body. An injury to any of these marmas may cause severe pain, swelling, disability and even death. Many of the marma points have great importance in the treatment of sports injuries, like acupressure points in Chinese medicine. In olden days Kalari marma practitioners were involved in treatment and preparation for martial arts training. They even treated major injuries to nerves and bones by traditional kalari chikitsa. Unfortunately, these were not documented properly and many of these kinds of treatments vanished from this world after their time.

Kalari chikitsa has a great role in the management of various acute injuries like back pain, neck pain, muscle spasm and joint and bone injuries. These are simple techniques but need a lot of experience and knowledge about the bones and nerves (anatomy and biomechanics). Some of the severe acute back pains will get instant result, that also with simple manipulation techniques.

While treating an endurance athlete, doctors take care of his prakrithi, dosha, dooshya, kalam, etc. As per the type of event and the activity, treatment modality will also vary.



National Accreditation Board for Hospitals
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Dr Arshad says the research and studies conducted at DAISMAN has proved that Ayurvedic medicines have potent action in acute and chronic injuries. Use of external application and internal medication found to be improving the healing of injuries and prevent oedema and stiffness, muscle wasting compared to modern treatment. Early mobilisation and proprioception is the great advantage of Ayurvedic combination therapy compared to modern treatment play key role in rehabilitation in sports.

For an athlete

Practise makes man perfect. If one has to perform he has to undergo rigorous practices.

A concept that is quite unique to Ayurveda is the concept of daily and seasonal regimen mentioned very elaborately to promote a healthy living. This regimen is quite

exhaustive, giving very fine details like:

- When a person should get up in the morning.
- The necessary activities to be done in a day.
- The amount of exercise he should perform.
- The type of food he should consume in a particular season.
- Seasonal purificatory therapies to be performed to detoxify the body periodically.

Ayurvedic recipe

Three primary factors that influence athletic performance are genetic endowment, state of training and nutrition. Even though good diet cannot guarantee success, poor diet can certainly undermine training. Ayurveda

gives comprehensive description of food substances that can increase muscle mass and physical prowess. Food should be taken according to eight factors such as nature of food, processing of food, combination, quantity, place, time, dietetic rules, constitution, and combination. Sarvagraha and parigraha are two nomenclatures used for total quantity of food and quantity of individual items of food respectively. The list of wholesome items in food would be red Sali rice among cereals, green gram among pulses, rock salt among salts, Jeevanti among herbs, meat of deer among animal meats, meat of quail among birds, meat of Iguana among the animals living in holes, Rohita among fish, Amalaka (fruits) barley, water, cows milk among milk, ghee among clarified animal fats, sesame oil among vegetable oils and honey are prescribed.

The challenges faced by a modern sports person are not just musculo-skeletal but it also include physical, physiological psychological social, economical, environmental stresses. Ayurveda aims at the preventive, promotive, curative corrective and rehabilitative aspects of a sportsman.

The approach in Ayurveda is holistic, where in it combines treatment modalities with Yoga, Pranayama etc to have a profound impact on not just the physical problems but the much more important psyche of the sportsperson. It can effectively work towards stress relieving and in developing concentration.

Ayurveda has mentioned certain management protocol for a person who has been debilitated due to a disease, these could be used effectively used in sportspersons who are recuperating from an injury and could do well to hasten recovery.

Bio-steroids

One of the most exciting prospects that needs immediate exploration is the drugs (of pure herbal origin) mentioned in classics for enhancing the physical prowess of a person. There were apparently widely used in ancient times by warriors to enhance their performance during war and from getting tired easily. Among the 50 Mahakashaya Brimhaneeya dasaimani (muscle builder), Jeevaneeya Dasaimani (vitaliser) Balakara Dasaimani (promotes strength) and Sramahara dasaimani (promotes cheer) drugs are said to have components that can enhance the performance level. These drugs are non-steroidal and probably act by increasing the secretion of the biological hormones and enzymes. Here it is significant to note that research in the field of micro-biology has revealed a group of naturally occurring substances in many plants classified as biological-steroids that have actions very similar to steroids sans their dangerous side-effects.



Prevention is better than cure

Following Ayurveda principles can help sportspersons keep their body toned and flexible



For a sportsperson, unlike any other professional, an injury means a barrier on his road to success. Sometimes a full stop to the career! So it is of paramount importance to prevent injuries.

Ayurveda prescribes seasonal regime, daily routine, balancing and cleansing therapies, oil massages etc. as basic preventive measures for all. Daily routine includes proper diet according to one's basic humor, ethical living and other instructions regarding all other day to day activities like waking up walking, bathing, sleeping etc.

A proper lifestyle based on one's own basic constitution is the

first step towards health, adaptability and immunity. Moreover, a good and righteous lifestyle makes one mentally healthy.

In addition, Ayurveda prescribes Yoga and meditation for tranquility of body and mind. Stories abound about legendary athletes, blessed with enormous strength and speed, whose career has been cut short just because of lack of mental and emotional control.

In the physical area, as a preventive measure, Ayurveda aims at enhancing one's flexibility and strength which leads to better adaptability. And for this there are treatments like Abhyanga, Nasya,

Panchakarma and medicated ingestions like Chyavanaprasa, Brahma Rasayana and Aswagandhadi lehya.

Ayurveda classic Ashtanga hrdaya says that physical exercises can bring lightness of the body, ability to do hard work, keen digestion, depletion of excess fat and stable and distinct physique. It, however, warns about the results of excess exercises such as thirst, emaciation, severe *dyspnoea* (difficult or excess breathing), bleeding, exhaustion, feeling of debility, cough, fever, and vomiting. And the text reminds that those who do excess physical exercises will perish 'like a lion after vanquishing an elephant'. This advice is of much value to the contemporary sportsperson.

Most sports injuries that become fatal to sporting careers are fracture of bones and damage to muscular tissues due to sprain. While very little can be done to protect against the fractures which are mostly accidental, muscular tissues can be attended to by Ayurvedic treatments so that they become more resistant to damages.

Muscular tissues in the body of a sportsperson undergo severe stretching while practicing or participating in sporting events. They



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Foot massage

In foot massage, dosha-appropriate oils are used to rub feet, ankles and lower calves. While doing so, care must be made to focus on the vital points, rubbing in a circular motion. It is also important to massage the full length of the foot, including the toes.

Foot massage helps prevent hardness, stiffness, roughness, tiredness and insensitivity to touch, increases foot strength, prevents cracks in the foot and blood clots, improves eye sight, promotes sleep.

could slowly develop fatigue; lose flexibility and become susceptible to damage.

Ayurveda has several means to keep the body tissues lubricated, and hence keep it flexible. One such means is oleation. Oleation involves both intake of oil or ghee and external application. *Abhyantara Snehana* means to take oils internally. For this, Ayurveda recommends medicated oils with herbal decoctions. The best herbs are generally bitter, as they help remove excess toxic oils from the *dhatu*s. The external application is mainly *abhyanga* (oil massage and bath).

Oil massage

Machines need oiling and greasing, and so does the human body. Especially if it undergoes strenuous activities, which may result in fatigue. Ashtanga hridaya says oleation, if practiced daily, wards off old age, exertion and aggravation of Vata. It also nourishes the body.

Abhyangamacharet nityam

Sa jara srama vatah

Given Ayurveda's description

of *Abhyanga*, oil massage and bath, it is a godsend for a sportsperson as it slows down ageing, helps overcome fatigue, restores Vata's all-important function of enabling bodily movements, tones up and strengthens muscles. It also nourishes the body and promotes sturdiness. Ashtanga hridaya prescribes a full body massage with medicated oils (*abhyanga*) every day after exercises.

Abhyanga is part of oleation (*snehana*) in Ayurveda. There are two types of oleation: external and internal. In the former, the body is massaged with oils while in the latter, one takes oil or ghee internally.

How to do it:

One may use the following oils according to the constitution of the body: Vata (sesame oil), Pitha (coconut oil) and Kapha (mustard oil). Sesame oil, which is warm, sweet and astringent, is mostly used for oleation as it easily penetrates *dhatu*s and nourishes the skin. Research has shown that it reduces cholesterol, calms Vata and lubricates *dhatu*s.

Procedure:

Massage first away from the heart and then towards the heart. Vary the pressure of the massage depending on the part of the body and its relationship to the vital (*marma*) points.

Massage the head. Dip fingertips in warm oil and begin to massage the scalp. Use comfortable medium pressure. Massage the entire body with the palms as well as the fingertips. It is important to massage the head, neck and shoulders also. Apply oil gently to the face and both the front and back of the neck.

Massage the external ear.

Apply a small amount of oil to the entire body and massage remaining areas.

Massage the arms, forearms, palms and fingers.

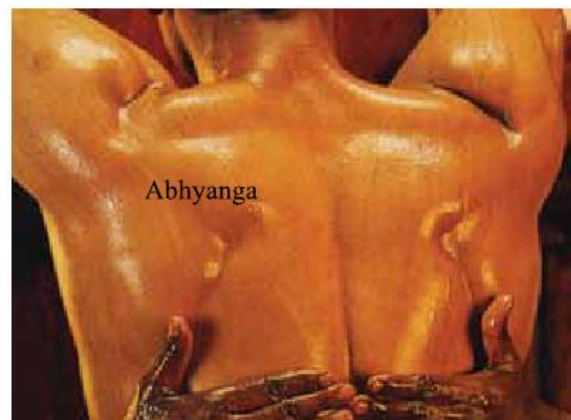
Massage the chest and abdomen. Use a very gentle circular motion, moving clockwise over the bowel area.

Massage the back (best with a partner). To massage the spine, the person must lie on his stomach with the back exposed from the sacrum to the top of the neck.

Massage either side of the sacrum vigorously and then move upward along both sides of the vertebral column. Use both thumbs to apply pressure evenly beginning at the tip of the sacral area up to both sides of the sacrum and further up on either side of the spine.

Use firm but comfortable pressure. Total self massage of the spine and back is not possible and may require a partner to do properly.

Massage the legs. Like the arms, move back and forth over the long bones and in circles over the joints.

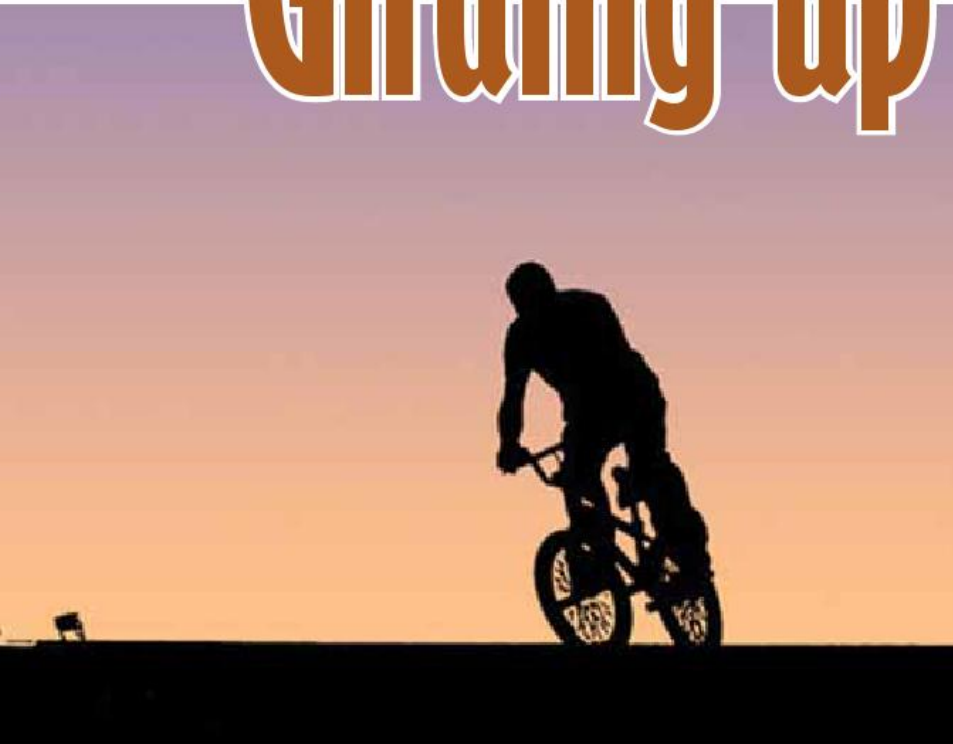




COVER STORY

Stamina

Girding up for it



Ayurveda can ensure a sportsperson's fitness components are at the optimum level at any time.

Ayurveda has specific means for ensuring optimum levels for all the four fitness components: endurance, flexibility, speed and strength.

Life, nowadays, is a rat race, they say. And more so, in the world of sports. Every event brings a new champion, and every meet rewrites the previous record. The platform moves at such a speed that one has to run fast to be seen moving.

If one were to emerge successful in such a world, one has to keep one's body fitness at its peak. And Ayurveda, with its holistic approach, has specific prescriptions for ensuring optimum levels for all the four fitness components: endurance, flexibility, speed and strength. They are highly individualistic, as Ayurveda sees each person as having a unique body constitution based on the tridoshas (Vata, Pitha and Kapha).

Ayurveda classics suggest that

a physician can optimise the fitness components of an individual through suggesting a right menu of three tools: food (*āhāra*), medicine (*oushadha*) and exercises (*vyāyāma*). To achieve this, Ayurveda considers the individual's age, sex, gender, dosha and the individual state of each of the fitness components.

Age: It is suggested that the ideal age period to concentrate on physical fitness is 16-20. In this period, most body components are at their peak level. A physician decides on the right food, medicine and exercise in such a way that the growth is complete.

Gender: The body constitution of man and woman varies, and hence



Amala

Ayurvedic Hospital & Research Centre

Amala Ayurvedic Hospital and Research Centre (ISO 9001:2008 certified), a charitable institution founded by Carmelite Fathers (CMI) functioning as a unit of Amala Institute of Medical Sciences since 1983. Amala Ayurvedic Hospital and Research Centre is a reputed institution born by the foresight of our founder Director Padmabhooshan Rev. Fr. Gabriel CMI. Amala realized the potentials of Ayurveda, the ancient Indian system of medicine which led to the establishment of Amala Ayurvedic Hospital in February 1982. Now this benevolent institute is running under the guidance of Rev. Fr. Dr. Paul Achandy CMI (Director) & Rev. Fr. Deljo Puthoor CMI (Associate Director). It is well equipped to fulfill the aims and objectives of Ayurveda.

The Ayurvedic unit consists of

- General Hospital
- Research Centre
- Ayurvedic Medicine Manufacturing Unit
- Ayurveda Bhavans
- Herbal Garden & Fr. Gabriel Herbarium
- Govt. certified Ayurvedic Paramedical Courses

Amala Ayurvedic Hospital has a bed-strength of over 150. In Amala treatment is given for all general diseases including rheumatic disorders, psoriasis, hemiplegia, paraplegia, facial paraly-

sis, rheumatoid arthritis, osteo arthritis, sciatica, cervical spondylosis, etc. All Panchakarma therapies- Vamanam, Virechanam, Vasthi, Nasyam, Rakthamoksham are done here following the tradition & purity of Ayurveda under the supervision of well-qualified and experienced physicians.

Courses Offered

Ayurveda Hospital has now started one year Government certified Paramedical courses in Ayurveda including Ayurveda Pharmacy, Ayurveda Nursing and Ayurveda Therapy affiliated with Directorate of Ayurvedic Medical Education (DAME).

- We are giving One Month Foreigners training programme.

Manufacturing Unit

Amala Ayurveda is having its own GMP (Good Manufacturing Practices) certified manufacturing unit where all the medicines including Asavas, Arishtas, Kashayas, Gulikas, Vatis etc are preparing under strict quality policies.

The Campus

- Super – speciality hospital with MRI, CT CR and DR
- Medical college
- Ayurvedic Hospital & Research centre
- Cancer Hospital & Research Centre with Cobalt and Linear Accelerator
- Homeopathic Hospital & Research Centre



- Nursing School & College
- Teaching Hospital

Herbal Garden & Fr. Gabriel Herbarium

Amala has an inimitable herbal garden with around 1000 species of medicinal plants and its cultivation and Fr. Gabriel herbarium in Amala which now boasts of well over 500 herbarium sheets.

Research Centre

The Ayurvedic department conducted the preliminary studies in the research of Cancer and AIDS.

Research & Clinical Staff

- Padmasree Dr. K. Rajagopalan, DAM, MBBS, FAIM, Research Director
- Dr. M. Kesavan, MSAM, Chief Physician
- Sr. Dr. Austin, CSC MD(Ay), Consultant Physician
- Dr. C.I. Jolly, PhD, Research Advisor
- Dr. Thejus Thomas, BAMS, Pharmacy Superintendent
- Dr. Nimisha Solomen, BAMS, RMO & Liaison officer
- Dr. Dileep Sankar, BAMS, Junior Doctor cum tutor
- Dr. Alice C.V, BAMS, Junior Doctor cum tutor
- Dr. Radhya Meri, BAMS, Junior Doctor

Location

The hospital is easily accessible from all over the world through air, rail and road. The Cochin International Airport at Nedumbassery is just 60 km to the south while Calicut International Airport is 95 km to the north.

Trichur Railway station is at a distance of 8 km. The hospital is connected by road to all the major cities of Kerala.

The stay

There is a wide choice of well furnished accommodation to choose free: Deluxe suites, Suites, Ayurveda Bhavans and ordinary rooms. The exclusive restaurant Haritha offers a menu that basically follows Ayurvedic principles.

The world outside

Amala is located at easy distances from some of the most beautiful and popular tourist destinations in Kerala, such as the famous Athirappally and Vaazhachal waterfalls, Punnathur Kotta Elephant Sanctuary (the world's largest elephant park), the Chavakkad and Cherai beaches, Chettuva Backwaters, Palayoor St Thomas Church (India's oldest church), Azhikode Mar Thoma Church and the world famous Guruvayur Temple. Turn your stay into an unforgettable tourist experience by making trips once a week to these spots.

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- internet browsing facility
- sight-seeing arrangements
- Free stay for one bystander

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Deluxe suite	<ul style="list-style-type: none"> • Living area • Double bedded room with attached bathroom • Dressing area • Balcony • Dining area • Common kitchen in each floor
Suite	<ul style="list-style-type: none"> • Double bedded room with attached bathroom • Dressing area • Balcony • Common kitchen in each floor
Deluxe-Ayurveda Bhavan (Four rooms in each bhavan)	<ul style="list-style-type: none"> • Well furnished Double bedded room with attached bathroom • Dressing room • Common sit-out, • Common dining room, • Common kitchen <p style="text-align: right;">} In each Bhavan</p>
Ayurveda Bhavan (Four rooms in each bhavan)	<ul style="list-style-type: none"> • Double bedded room with attached bathroom • Dressing room • Common sit-out, • Common dining room, • Common kitchen <p style="text-align: right;">} In each Bhavan</p>
Ordinary Room	<ul style="list-style-type: none"> • Single room with attached Bath room • Balcony



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Ayurvedic treatment not only deals with physical benefits; it also ensures mental health. Especially, treatments like 'sirodhaara' are really brain-refreshing.

the approach to attain optimum levels also vary.

Doshas: According to Ayurveda, a person having Vata-Pitha constitution is fit to become an athlete. Vata promotes action and Pitha activates metabolism. Energy is required to create movement so that fluids and nutrients get to the cells, enabling the body to function. Energy is also required to metabolise the nutrients in the cells, and is called for to lubricate and maintain the structure of the cell. Vata is the energy of movement and Pitha is the energy of digestion or metabolism. Proper digestion and absorption of food is a must for health. The dominance of Vata and Pitha provides one with speed and determination. A man of Kapha also can be a good athlete through regular practice, but the slow Kapha may affect his performance.

According to Ayurveda, Vata plays a predominant role in physical activities and hence it is of utmost importance for a sportsperson to see to it that it is not disturbed.

Excess exercise and tension play havoc with the body, aggravates Vata, results in the loss of vigour and affects the performance of a sportsperson. Aggravated Vata also disturbs metabolism, which results in the improper nourishment of the body cells, leading to under-performance.

Oil massage (*abhyanga*) is one of the main processes that can keep Vata in check. Treatment processes

such as *panchakarma* can also ensure a proper balance of the doshas.

Fitness components: Ayurveda has the means to measure the level of the fitness components in each person. If a person is found to be weak in one, it can be corrected through the right mix of food, medicine and exercise.

Food: A physician can assess the body condition of a sportsperson and determine what needs to be done to enhance his strength and decide on a suitable diet.

An athlete should eat high-calorie food. It should be rich in fibre also. High-protein food gives him more energy, but without proper metabolism absorption of energy is not possible. For that, one should eat fibrous food also. Sprouted green gram is a good source of protein.

Ayurveda is not against non-vegetarian food as some surmise. Basic texts like Charaka Samhitha have given a detailed classification of the meats of different animals according to their various qualities. One should eat meat considering the season and one's constitution.

The main point regarding food is that we must look more for quality than taste. An athlete should not eat re-cooked food, especially fried things. This may increase toxicity in the body. Considering the season is also important; for example, one should not consume curd during winter. For winter, light and spicy food is suggested. But in summer, minimum spicy food is prescribed. One may eat heavy food during that season.

Medicine: Medicines enhance strength and immunity. Through *abhyanga*, application of oils such as *Dhanwantharam*, one's muscles get toned and they become highly flexible. Ayurveda offers *rasayanas* like *Aswagandha*, *ghrutas* like *Amrutha Prasa*, and *lehyas* like

Chyavana Prasa for developing stamina. These medicines can optimise the health and immunity of a person. And massages with medicines like *Dhanwantharam* and *Balaswagandhadi* are highly refreshing and energizing.

Here is an important point to note: if an athlete does a massage everyday in the evening, after his practices, it will produce amazing results in his next day's performance. A light *swedam* after the massage can make wonderful results. Daily massages should be added to the routine of an athlete.

Ayurvedic treatment not only deals with physical benefits; it also ensures mental health. Especially, treatments like '*sirodhara*' are really brain-refreshing. Ayurveda proposes a daily routine for everyone, depending upon his body constitution and the season.

Ayurveda prescribes *dinacharya* and *ritucharya* (daily and seasonal routines) to all types of people. Which type of food should be consumed, which oil should be used, all such information is given in those ancient verses.

Ayurveda underlines the maintenance of health through close attention to a balanced and disciplined life including right thinking, right diet, right lifestyle and right use of herbs. Knowledge of Ayurveda enables one to understand how to have this balance of the body, mind and consciousness, according to one's individual constitution.

If a sportsperson is trained under Ayurvedic prescriptions, his body and mind will function in tandem with each other, with each component working to its full potential. Unlike artificial performance enhancers, Ayurveda sources its energy from a harmonious relation between body, mind and Nature around a person. It also ensures that he works with a detached and calm mind which is critical for success on the field. And off the field, too.



COVER STORY

Yoga

Sound mind, strong body

A healthy body is the seat of a healthy mind, they say. Yoga ensures the opposite is also true: a calm, composed mind can make the body function efficiently. It is a godsend for those who want their bodies to perform at their peak, says A P JAYADEVAN



Yoga means union—between the body, mind and spirit. It aims at the integration of personality at the levels of physique, emotions, and spirit. Yoga and physical education are complementary disciplines. Physical education is defined as “an integral part of the educational process which enhances and harmonises the physical, intellectual, social and emotional aspects of an individual’s personality, chiefly through directed physical activity.” Yoga has much to contribute in the area of physical education and sports.

The last 100 years has witnessed rapid strides in modern science which touched almost all areas of life. Highly accurate and sophisticated methods for measuring and recording certain physiological processes, such as breath rhythm, heart rate and neuro-electrical activity, are available now.

The physiological effects of yogic techniques are being appraised nowadays using these methods. These studies chiefly relate to respiratory, circulatory, muscular-articular and, to a lesser extent, endocrine and nervous systems.

All such investigations could provide a deeper understanding of physiological, bio-chemical, neurological and psychological effects of yoga on the human system. It is the need of the hour to utilise all this knowledge to boost our ‘fitness’ for life.

The need for physical fitness need not be over-emphasised. A sound body is the seat of a sound mind. So, how to achieve a sound body and mind simultaneously?

According to modern concepts, the main parameters of fitness are: strength, endurance, flexibility and speed. Through regular yoga practice one can achieve all these fitness components.

According to modern concepts, the main parameters of fitness are: strength, endurance, flexibility and speed. Through regular yoga practice one can achieve all these fitness components. The additional benefit of yoga is that one can achieve emotional stability and confidence, which helps one to cope with any challenging situation.

The means for Yoga practice are: yogic postures (*āsanas*), breathing practices (*prāṇāyāma*), meditation and other special practices like *mu-dras*, *bandhas* and *kriyas*.

Yogic Postures (Asanas)

Āsanas have been evolved over the centuries with a view to giving exercise to each and every muscle, gland



The additional benefit of yoga is that one can achieve emotional stability and confidence, which helps one to cope with any challenging situation.

and nerve in the body. These special patterns of postures establish proper rhythm in the neuro-muscular tonic impulses and improve the general tone of the muscles. By regular practice, one develops agility, balance, endurance and great vitality. *Āsanas* are not just physical exercises. They are bio-physio-psychological postures.

Each posture helps stretch some muscles, imparts a good massage to some internal organs, a refreshing twist to some areas, energiser to some vital points, an extra refinement to respiration, a filling feeling to the heart and transports plenty of nutrients to each cell. And to top it all, yoga causes no exhaustion of the body.

Breathing exercises (Pranayama)

The term *Prāṇa* indicates life force. *Prāṇa* is the energy source of all functions in our body. The primary expression of *prāṇa* in our body is the breathing cycle. And, through *prāṇāyāma* (extension/control of breath), one regulates the pranic flow through the subtle channels to make it proper and regular. Proper pranic flow in the body means proper functioning of all internal organs. This practice encourages slow and deep breathing which slows the heart rate, regulates its rhythm and oxygenates the blood. This induces a feeling of calmness which leads to mental stability and confidence.

Bandhas and mudras

Bandha means bondage, and this is practised by contracting and

controlling certain organs or parts of the body. *Mudra* is a seal, an energy lock, or a closed circuit; in this context, a hand position or a gesture. With these practices, one tries to consciously control certain semi-voluntary and involuntary muscles in the body. The autonomic nervous system is influenced by this and the internal organs get toned up.

Kriyas

Kriyas are some deep cleansing processes and are six in number. These practices balance all the *do-shas* and they bring control over the autonomic nervous system.

Fitness Factors

Yogasanas are mild, static types of exercises. As yoga sutras indicate: '*Āsana* is a pose where comfort and steadiness are blended perfectly.' They provide stable and compact foundations for remarkable improvement in stamina.

Cardiovascular system (heart and arteries) - *Āsanas* are isometric, which means they rely on holding muscle tension for a short period of time. This improves cardiovascular fitness and circulation. Studies show that regular yoga practice helps to normalise blood pressure.

Digestive system - Improved blood circulation and the massaging effect of surrounding muscles speed up sluggish digestion.

Musculo-skeletal - Joints are moved over their full range of motion, which increases mobility and eases pressure. The gentle stretching releases muscle tension and increases flexibility. Long-term benefits include reduced back pain and improved posture.

Nervous system - Improved blood circulation, easing of muscle tension and the act of focusing the mind on the breath—all combine to soothe the nervous system. Long-term benefits include reduced stress and anxiety levels, and increased

feelings of calm and wellbeing.

General postures develop flexibility, balance, strength, and endurance. Flexibility is generally developed for all major articulations, but the most important area for flexibility is the hip. Balance helps to build up strength, control, and concentration. There are postures for balance on almost any body part that can be used for this purpose, including both feet, one foot, knees, buttocks, shoulders, elbows, forearms, hands, and head. Balance postures are most often combined with forward bends, back bends, or with *padmāsana* (the lotus" posture).

Endurance is developed by regular, slow and steady practice. Rather than muscular development, *asanas* always give importance to the health of the inner vital organs. They contribute much to the flexibility and strength of the spine.

Modern techniques and Yoga

A lot of athletes have tremendous stamina, but, in most cases, their minds don't have the same strength. Even simple problems can make them lose their balance, which may then lead to a full aggressive response. For such people, yoga offers relief and yogic practices release tensions from the body.

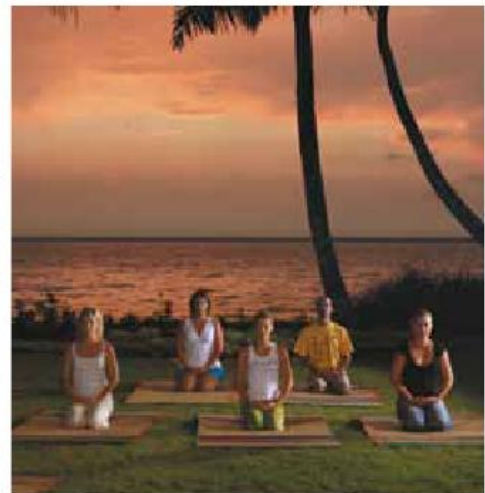
Yoga prevents and cures sports injuries

Vigorous physical activities leave muscles susceptible to pulls and strains. More intensive practices need more stretch and more are the chances of injury. Slow stretching procedures of yoga can prevent and cure these types of injuries. Yoga always tones up the muscles. Athletes engaged in running events need to do maximum stretching practices because their hamstrings and calf muscles are always vulnerable to injuries due to vigorous activity. And, with regular yoga practice, one can maintain one's stamina and vitality throughout one's life.

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ITB Asia in Singapore from Oct 20



ITB Asia, the biggest trade show of the tourism industry in Asia ITB Asia, is all set to open on October 20. The three-day B2B trade show and convention held in Singapore, the Asian edition of the famed ITB Berlin, is now in its third year.

The event will offer a meeting place for international exhibitors of all sectors of the travel-value chain, Asia Pacific's leading companies and emerging small and medium-sized enterprises with top buyers from the MICE (Meetings, Incentives, Conventions and Exhibitions), leisure and corporate travel markets.

ITB Asia features the full range of travel products, services and goods. It also functions as a knowledge platform for the industry along with the concurrently held ITB Asia Convention and partner events.

ITB Asia is a B2B trade show and convention for the travel industry; it is designed to become the primary event for the Asia Pacific travel industry, much like its parent event, the ITB Berlin itself.

ITB is the premier meeting place for the travel trade industry and a forum for establishing high-quality customer contacts and conducting business.

"ITB Asia is unique compared to other travel shows because we present such a diversity of global travel products to Asian buyers," says Nino Gruettke, Executive Director of ITB Asia. "There's no other show in Asia where travel buyers convene so easily to find out about the new products and travel experiences available in wonderfully diverse destinations."

About 650 exhibiting organisations will attend the meet in which around 21,000 buyer-seller meetings are expected to take place.

Yoga floors visitors at World Expo



Yoga performers from India, led by with CCRYN Director Dr B T Chidananda Murthy, give a demonstration of asanas at the World Expo, Shanghai.

Yoga demonstration by a team of performers, led by Dr B T Chidananda Murthy, director, Central Council for Yoga and Naturopathy, captured the imagination of the Chinese and visitors from across the globe who thronged the World Expo, Shanghai. More than 2000 people attended each of the eight daily shows at the venue of the World Expo, Shanghai. It is estimated that more than 5 lakh people attended the demonstration classes which lasted for a month.

"The demonstration has evoked a lot of enthusiasm among the Chinese on Yoga," Dr Chidanada Murthy said. "We get a lot of communication demanding a regular training programme in yoga to be conducted in China." The trainers performed simple to advance asanas to the waiting crowds, with the interpreter explaining each posture in the Chinese.

Meet on Ayurvedic psychotherapy

More than 30 experts from India and Europe attended the 12th International Ayurveda Symposium, held at Birstein, Germany on September 19 and 19. The meet, organised by Rosenberg European Academy for Ayurveda, focused on latest trends and developments in the key areas of Ayurvedic Phytotherapy and Psychotherapy. Dr Ramesh Babu, Director-General, Central Council for Research in Ayurveda (CCRA), inaugurated the symposium. The conference also had scientific presentation, practical workshops and panel discussions.

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A shade of health

Dr S Sreelakshmi

All parts of *Pongamia pinnata* have medicinal values. They are an essential ingredient in many formulations to treat skin diseases, fistula and diabetes.

There are few other trees, except perhaps neem, that Ayurveda depends on in its fight against diseases than Indian beech tree (*Pongamia pinnata*).

A tree which is often planted on the road sidewalks for shade, Indian beech is medicine from root to leaf. It is an essential ingredient in several formulations to treat a variety of diseases such as psoriasis, gastro diseases, rheumatism and related diseases and blood disorders. They are even used as tooth-brush.

The medicinal tree finds mention in both *Charaka Samhita* and *Susrutha sam-*

Indian beech's medicinal properties are mentioned in Ayurveda as well as Indian classical texts. It is mentioned in *Charaka Samhita*, *Susrutha Samhita* as well as in *Rig Veda* and *Atharva Veda*.

hita, the Ayurveda classics. While the former classifies it as antipruritic, the latter describes it as an effective drug used against worms, skin diseases, d i a -





Pharmacological properties as per Ayurveda

*Karanjah katu theekshnoshno veeryoshno yoni rogahrut,
Kushtodavartha gulmarsho vruṇa krimi kaphapaha.
Tat pathram kapha vatharshakrimishodhaharam param.
Bhedanam Katukam pakeveeryoshanam pithalam laghu.
tatphalam kapha vathaghnam medarsha krimikushātjit*

Rasa: Thikta, Katu, Kashāya.

Guṇa: Laghu, Thikshṇa.

Vīrya: Ushṇa

Vipāka: Katu

Karma; Kapha vāta hara, Shodha hara,

Bhedana

betes and problems related to the head. No wonder the use and reference of Indian beech dates back to the Vedic period: Rig Veda and Adharva Veda mention about this valuable tree.

This medium-sized tree—which grows to a height of 18 metres and 1.5 metres in girth—grows easily in any tropical climate and is generally seen near hilly areas, mainly near water resources. It sheds leaves once or twice a year, after which new golden yellow leaves cover the tree like a crown. Fragrant, lilac or white-tinged with pink or violet flowers appear in the axils of the leaves in May-June. Fruits are pod-disc shaped with a single seed inside.

Chemical constituents

The seed contains 27 per cent bitter-tasting volatile oil which contains chemical constituents such as karanmjīn, pongamin and glabrin. These principles are useful in the formulations to treat skin diseases. Pongapin, isolongocarpin and ovalitnone are some of the other constituents.

The bark of Indian beech has bitter alkaloids and chemicals which act against skin diseases.

Medicinal effects

From its root to its bark, leaves, seed and oil, every part of Indian beech has a therapeutic quality. Based on its pharmacological properties, Indian beech guards the body against many diseases such as skin diseases—eczema, scabies, lepro-

sy—and for ulcers, tumours, piles, enlargement of spleen, vaginal and urinary discharges.

The tree is rich in flavonoids and related compounds. These include simple flavones, furanoflavonoids, chromenoflavones, chromenochalcones, coumarones, flavone glucosides, sterols, triterpenes and a modified phenylalanine dipeptide.

Formulation: Used in a paste form or as juices, decoction and oil.

Treatments: Skin diseases. Applying a paste its seed is very effective in treating skin ulcers. In case of chronic skin ulcers, paste of the leaves is used. It is a main ingredient of medicated oils mainly used for chronic ulcers. Is very effective for allergic skin diseases like urticaria. Juice of its roots are also used to treat infected wounds. The seed oil is used in cutaneous affections, herpes and scabies.

Another formulation for skin diseases is a decoction obtained by mixing the leaf of Indian beech, root of *chithraka* and *saindhava* with buttermilk. It can be given internally.

Orthopedic conditions: Medicated oils with Indian beech seeds are used to treat orthopedic conditions known as *Marmābhighāta*. Medicated coconut oil with its bark is used to heal external injuries like sprain and fractures.

Arthritis: Apply seed oil. Take a bath in water boiled with Indian beech leaf.

Digestive disorders: Take Indian beech leaves in the form of juice, salad or chutney.

Blood purification: Decoctions and alcoholic preparations called *arishtas* and *asavas* contain-

Indian beech guards the body against many diseases such as eczema, scabies, leprosy ulcers, tumours, piles, enlargement of spleen, vaginal and urinary discharges.

ing Indian beech help purify blood.

Fistula: Juice of the root is used for closing fistulous sores and cleaning foul ulcers.

Diabetes: Its flowers are used in many formulations for treatment of diabetic

Cough: The powder of the seeds is used in medicines for whooping and irritating coughs of children.

Modern studies have proved that the leaves of *Pongamia pinnata* possess marked antinociceptive as well as antipyretic activities and thus scientifically validated its use in the treatment of pain and pyretic disorders.

In earlier times, Indian beech sticks were used as toothbrush as it satisfies the three tastes that are ideal for cleaning teeth—pungent, bitter and astringent.

Method of cultivation

Indian beech is a non-fussy tree and grows in any tropical climate/region. It requires no particular care, only sufficient sunlight. Seeds and twigs are used for reproduction. An Indian beech in your backyard will give you relief from diseases apart from shade that protects you from scorching sunlight.

The writer is an Ayurveda Doctor presently practising abroad. She can be contacted at ssrelakshmi@gmail.com

Latin Name: *Pongamia pinnata*

Family : FABACEA

Names in other languages

Hindi : Dithouri

English : Indian Beech

Malayalam : Ungu

4th WAC Main Events

- Pre-Congress workshops
7-8 December 2010
International Forestry Congress on Endangered Medicinal Trees
- 8-9 December, 2010
AROGYA Expo
- 9-13 December, 2010
2nd Assembly of the International Forum for Ayurveda: International cooperation meet
- 9-10 December, 2010
The Congress
- 10-13 December, 2010
Buyer-seller meet
- 11-13 December, 2010

Mark Your Calendar!



Ayurveda Congress to showcase tribal systems

The biggest expo on Ayurveda to focus on enhancing image, trade

The fourth edition of the World Ayurveda Congress (WAC), to be held on Palace Grounds, Bengaluru, from December 9 to 13, 2010, is expected to provide a boost to the growing global popularity of Ayurveda and associated fields.

With nearly half a million visitors and about 5000 delegates expected to be in attendance this year, the Congress brings together diverse stakeholders of Ayurveda on to a common platform. In the associated expo, Arogya 2010, the spotlight will be on traditional and tribal knowledge in health-care systems from India's rural and tribal communities, with special focus on north-eastern States. The meet would also highlight the emerging status of Ayurveda as a panacea for lifestyle-related and chronic diseases.

A biennial event, held with the support of the Department of AYUSH, the Ayurveda Congress is being organised in the backdrop of the European Union legislation seeking to bar the entry of Ayurveda to the continent forever.

The WAC will seek to form an advocacy group "to offer robust scientific support to the idea of Ayurveda," according to WAC officials. "The WAC will offer a credible platform to unite all concerned parties to disseminate authentic, unbiased, comprehensive information to national and global audiences," they said.

"Over eight years and through three Congresses, the WAC has emerged as a global forum for all stakeholders to not only network with each other but also engage in intellectual exchange to strengthen the Ayurveda sector, reaffirm their sense of purpose and think about the future direction," the officials said. "It showcases advances in relevant fields, orients students and facilitates interaction between professionals and consumers, thus boosting Ayurveda commerce."

According to the 2007 annual report of the Department of AYUSH, the foreign trade of AYUSH products increased by 48 per cent after the first WAC, held in Kochi in 2001. There has been continu-

ous growth in AYUSH exports thereafter, showing 74 per cent growth in volume in 2007 as compared to that in 2002. More than 86 per cent of trade related to AYUSH is contributed by Ayurveda.

The WAC has set itself goals for the future (2009-14) which include.


- To facilitate acceptance and recognition for Ayurveda as a complete health system adoptable in all countries.
- To create appropriate platforms for 'scientific basing' of Ayurveda along with suitable infrastructure to popularize the outcomes
- To make Ayurveda an integral part of health-care management
- Within the larger objectives, the specific key achievables identified are as follows.
- To create interest groups in 30 countries including those in the European Union, Association of South-East Asian Nations, the United Arab Emirates, and North America
- To formulate international peer-review panels in basic and medical sciences for credible guidance and validation of research
- To initiate the creation of a network of medical institutions, laboratories, and universities across the world for aiding joint research and creating a database of management efficacy of Ayurveda.

Associated events

- Arogya Expo
- IFA Meet
- Buyer-Seller Meet
- Forestry Congress
- Pre - Congress Work shops
- Students' Interaction Forum
- Traditional Healers Meet
- Meet of Gurus and Shishyas
- Satellite Seminars

For more details and registration, please contact:

WAC Secretariat, ZCKK Premises, OPD Entrance, NIMHANS, Wilson Garden, Bengaluru - 560 029, Karnataka, India. Tel: +91-80-2656 2555 E-mail info@ayurworld.org www.ayurworld.org



If you ever wanted to feel
the essence of India
in its quietude,

Explore Orissa

It is said that visitors to Orissa find it hard to believe that India could hide such a wonderful secret so well. With a history of more than 3000 years, a geography that combines pristine beaches, rolling mountains, mesmerizing highlands, plateaus and plains, a wildlife that is unique and unparalleled, a culture carved on stone and artforms that took classical and folk versions, Orissa is essentially India in its myriad hues.

You are welcome to experience them all.



WILDLIFE * NATURAL WONDERS * TEMPLES AND FESTIVALS * HANDICRAFTS



Scenic, Serene, Sublime



Wildlife

The weak hearted will not have it easy here. Imagine running away from a white tiger or a black panther through thick undergrowth, the hissing of snakes and other reptiles prodding you to remain alert. Or a herd of wild elephants observing your eye movements and crocodiles inviting you with fake tears into their territory. Fast forward to unending treks through rocky terrain, walking without supports through waterfalls and jungle rivers as you aim to reach safe ground.

If this sounds like a perfect picture for the pumped up adventurer in you, wake up and witness this amazing adrenaline ride called Orissa.

Blessed with a forest cover of 47,033 sq. kms (33 per cent of its area) and 4.1 per cent of its total area dedicated to the wildlife protection through 18 wildlife sanctuaries, the State has taken great care to maintain its natural vegetation and wildlife even as it marches along the paths of modernisation.

The Major Wildlife Sanctuaries in the State include Bhitarkanika, Chandaka, Chilika, Simlipal, Tikarpada, Gahirmatha and Nandan Kanan. The Simlipal Tiger Reserve hosts tigers, elephants, and other wildlife. The Bhitarkanika Wildlife Sanctuary has been protecting estuarine crocodiles since 1975. The Nandan Kanan Zoological Park in the capital is famous for its white tiger and black panthers. There are also facilities for a joy ride in the toy train to observe the wildlife closely. Tigers, leopards, elephants, bears, sambar, black buck and wolves are seen frequently in the dense forests and hilly parts of the State.

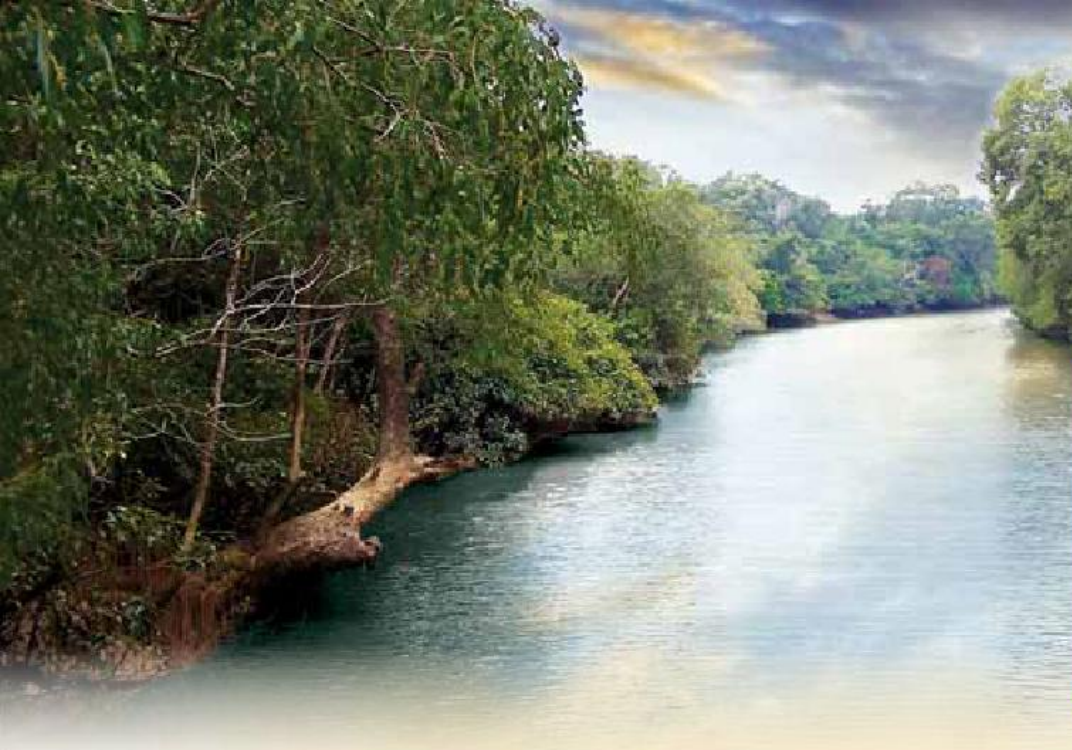
Orissa, the Indian reply to the African safari, remains a test to distinguish the men from the boys. So strap your boots, sling your binoculars and discover the Orissa safari. The spirit of adventure beckons you to its homeland.



TOP ATTRACTIONS

Sri Jagannath Temple-Puri, Sun Temple-Konark, Lingaraj Temple-Bhubaneswar; Chilika Lake, Simlipal National Park, Bhitarkanika, Satkosia Gorge, Ethnic villages, beaches, hot springs and Nandan Kanan Zoo.

Natural wonders



FACTFILE

From budget hotels to five star chains, Orissa offers a range of accommodation for travellers. Hotels and restaurants serve traditional Indian, local, Chinese and continental cuisine. Sea food is a popular specialty, especially in the coastal areas. Not to forget sweets which have a special place on the platter.

Or if you prefer the sanguine face of Mother Nature to the wild one, then you have it all here: rivers, lakes, beaches, mountains and valleys.

Welcome to Chilika lake, Asia's largest brackish water lagoon. It is home to 160 species of birds and is the largest wintering ground for migratory birds in India. Explore the lake in a boat made available for tourists, and you could come across Irrawady dolphins near the Satpada Island. Chilika is a system in itself and offers livelihood for more than hundred thousand families!

Or head for the wild. The river Mahanadi gushes through the Eastern Ghats, strangled by densely forested mountains, to form the Satkosia Gorge. An Eco Tourism Complex stands on the sand dunes in the river in the middle of the gorge. The complex accommodates tourists in well-furnished tents and offers cruises through the gorge. The place, rich in wildlife, is ideal for guided trekking.

The Gharial Research and Conservation Unit situated at Tikarpada, is another attraction. The Hirakud Dam on Mahanadi has facilities for aqua sports. A water sports complex has come up at Jagatpur on the outskirts of Cuttack also.

The Gahirmatha (Marine) Wildlife sanctuary is the nesting place of Olive Ridley Sea Turtles. Bhitarkanika park, approachable only by boat with prior permission, provides guided trekking and cruising facilities and modest accommodation.

Orissa has some relatively unexplored beaches. The sea plays hide and seek at Chandipur beach - receding and advancing upto 5 kms daily - in line with the tides. The jetty at the pristine Gopalpur tells tales of a glorious past when trade flourished. The fine white sands of the Puri beach stand mute witness to both the sunrise and the sunset. It is doubtless the most bustling beach in the State with pilgrims taking a long holy dip here.

The adventurous visitors may head for Taptapani and Mahendragiri hills which are being developed for trekking and mountaineering.



Temples and festivals



If you want to feel authentic Indian heritage, head for Orissa. Its temples, festivals, dance and music will recreate India through the ages for you.

Orissa, with a documented history stretching back to 2000 BC, is dotted with ancient monuments ranging from the ruins of Sisupalgarh to the magnificent Lingaraj and Jagannath temples, and from the Konark Sun temple to the exquisitely carved Mukteswar. The sculpture and superb carvings on the temples at Bhubaneswar, Puri and Konark — the Golden Triangle of Orissa — are the finest examples of Orissa's glorious past.

The Jagannath temple at Puri, one of the four holy cities of Hinduism, was built by Kings Choda Gangadeva and Ananga Bhimadeva in 12 century AD. At present, the world-famous annual chariot festival (rath yatra) is celebrated in June every year. A World Heritage Site, the Sun temple at Konark is known for its architectural marvel as well as the annual dance festival which takes place in December. Bhubaneswar is home to more than a thousand magnificent temples. Among them is the famous Lingaraja temple which was completed in 10th century AD.

The State is dotted with hundreds of Buddhist sites. The stone carvings (stupas), monasteries and excavated images at several places including Dhauli, Lalitgiri, Ratnagiri, Udayagiri, Langudi hill, Jajpur, Khiching and Boudh showcase the Buddhist heritage of Orissa. The archaeological remains at Dhauli and Jaugada in Ganjam district in the form of major rock edicts dating back to 1st century B.C are the earliest Buddhist monuments. The Diamond triangle of Lalitgiri, Udaygiri and Ratnagiri are the treasure houses for Buddhist tourists. Recent excavations have exposed wondrous creations in stone and brick.

Orissa is home to Odissi, the oldest Indian classical dance form with an unbroken tradition of 2,000 years. The dance form is set mostly to Gita Govindam, the poetic expressions of the love between Lord Krishna and his consort Radha, by 12th century Oriya poet Jayadeva. Orissa is also known for its great folk tradition and dance forms such as Ghumura dance and Gotipua dance.

For music lovers, Orissa offers a variety that includes tribal music, folk music, light music, light-classical music and classical music.

FACTFILE

Best time to visit: October to March.

Clothing: Light cotton in summer, light woollen in winter.

TOURISM FESTIVALS

Konark Festival at Konark (December 1-5)

Folk dance festival at Sambalpur (January 4-6)

Tribal Festival-Parab at Koraput (January 29-31).

Handicrafts

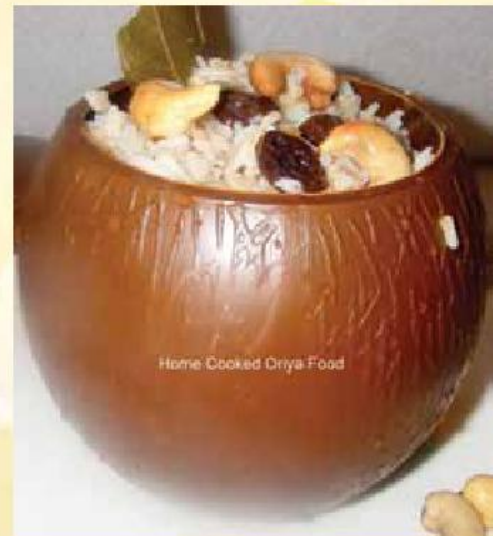


During her recorded history of over 3000 years, Orissa has witnessed incessant human endeavour in the field of art, craft, sculpture and temple building activities. It is the locus of traditions, customs and ethnic and tribal groups that can be traced back to the stone ages. The early history of Orissan art and architecture starts in 261 B.C., from the period of King Ashoka. His monuments are marked as the beginning of Oriya art and architecture. This period gave birth to a treasure trove of handicrafts and artistic achievements. Skilful artists and craftsmen of Orissa still maintain their native art by continuously processing it to adapt to a changing taste. Dating back to the Kalinga School, Puri has conserved a marvellous heritage of carving. Craftsmen at Puri use soft soapstone and hard kochila to carve temple sculptures. The craftsmen of Khandapara in Puri are proficient at carving plates, bowls, flowerpots and other decorative articles from a creamy white wood.

The alluring arts and crafts of Orissa provide an array of articles which a tourist can hardly ignore. The silk fabrics of Orissa are as diverse as they are beautiful both in design and colour. The skills of artists in traditional Orissan arts and crafts like weaving of Ikat, Bomkai and Sambalpuri sari have been passed on to successive generations.

The most distinctive feature of Orissa's handloom sector is the tie-and-dye design which hardly has any parallel anywhere in the country.

The appliqué works of Pipili provide a range of articles - from bags, parasols and even garden umbrella and skirts and tops which a tourist will always cherish to carry back home. Besides Puri, appliqué work is also practised in Chitki, Barpali, and a couple of other places. The Patta Chitras of Puri and the silver filigree work of Cuttack are perfect items as souvenirs. Silver filigree work of Cuttack in particular provides a range of items varying from home decoratives to body decoratives providing pleasure to every eye. The ancient art of palm leaf writing still survives in Oriyan houses.



Home Cooked Oriya Food

For more information on Orissa tourism, please contact:

The Director, Department of Tourism, Government of Orissa, Paryatan Bhawan, Lewis Road, Bhubaneswar-751014

Tel: + 91 674 2432177, Fax: +91 674 2430887

E-mail: ortour@orissatourism.gov.in, www.orissatourism.gov.in





SHIN SHIVA AYURVEDIC RESORT for effective treatment for chronic diseases

Shin Shiva is an Ayurvedic resort that embodies the very best of what the Indian system of medicine has to offer. Located at Chowara, close to the famed Kovalam beach and about 30 kilometers from Thiruvananthapuram airport, Shin Shiva is the epitome of peace and tranquility. The resort has all the facilities to make your stay relaxed, comfortable and rejuvenating. With every room overlooking the shimmering waters of the Arabian Sea, and nestled among lush green palms, Shin Shiva offers you a chance to unwind and have a holiday of a life-time, while simultaneously rejuvenating your body and mind through effective, efficient Ayurvedic treatments.

Shin Shiva is unique for its wooden bungalows and special Kerala-type independent bungalows with thatched roofs. All

bungalows have wooden walls and marvelous wooden furniture to add to the deluxe facilities. While even the deluxe rooms have affordable rates, the resort also has economy class room.

Ayurveda

Shin Shiva concentrates on genuine, authentic and high standard Ayurveda and Panchakarma treatments under the guidance of Dr V Franklin, the pioneer in combining Ayurveda and health tourism in Kerala. The resort offers all types of Ayurveda and Panchakarma therapies. It has readied specialised treatment rooms that match international standards in quality and hygiene.

Treatments

Guided by Dr V Franklin, a veteran Ayurvedic practitioner, and assisted by qualified doctors

and masseurs, Shin Shiva offers effective treatments for a whole host of ailments including arthritis, osteoarthritis, paralysis, rheumatism, joint stiffness, spondylosis, sports injuries, muscular atrophy, degeneration of bones, bronchial asthma, eosinophilia, nervous disorders, stress related ailments, mental tension, loss of appetite, sluggishness, insomnia, headaches, migraine, mental disorders, obesity, psoriasis, gastric complaints, uro-genital diseases, infertility, immune deficiency, hemiplegia, brain diseases, spleen problems, toxicity and skin diseases.

Apart from disease-specific treatments, Shin Shiva also provides therapeutic packages for general rejuvenation, longevity, beauty care and slimming, and conducts yoga and meditation sessions as well.



Shinshiva Ayurvedic Resort, Chowara P.O, Thiruvananthapuram - 695 501, Kerala, India.


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Authentic Ayurveda in awe-inspiring environs

FOOD COURT

An illustration of two glasses of drinks. The left glass contains a dark liquid with a green straw and a lime slice. The right glass contains an orange liquid with a red straw, a cherry, and a lemon slice. A bunch of red grapes is in the foreground. A scroll with text is in the center, and a quill pen is on the right.

"Therefore, sustenance of living beings is dependent on food. There is nothing other than food that supports the life of living beings. There is no medicine that is comparable to food. It is possible to free a man of ailments solely through diet. On the contrary, one cannot free a man of ailments even through medication if diet is ignored. It is therefore rightly said by physicians that food is the greatest medicine."

*- Kasyapasamhita – khilasthanam
(IV.4-6)*



FOOD COURT

Balanced diet



You are what you digest

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

'Mādhava Nidāna,'

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

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

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

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

assistance of an experienced Ayurveda practitioner.

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

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

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

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

The Doshas

Vata is composed of ether and air elements. Vata is responsible for movement in the body and mind. Balanced Vata produces flexibility and a balanced mind. Imbalance in Vata causes fear, anxiety and nervousness.

Pitha is composed of fire and water. Pitha functions are associated with the digestive processes, metabolic activity and body temperature. Balanced Pitha produces intelligence and leadership. Out of balance, it expresses itself as anger, hatred and jealousy.

Kapha is composed of earth and water. Kapha corresponds to the building up of body tissues and stored substances. Kapha lubricates, moistens and maintains immunity. Balanced Kapha is love and forgiveness. Out of balance, Kapha is associated with attachment, greed and congestion.

- Vata is located in the large intestine.
- Pitta is located in the small intestine.
- Kapha is located in the stomach.

Know the Taste

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

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

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

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

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

Home Remedies for Indigestion

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

Vata

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

Pitha

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

Kapha

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



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

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

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

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



jatharāgni, five *bhoothāgnis* and seven *dhātuagnis*. Among them, *jatharāgni* (agni in the GI tract) is responsible for the primary digestive process and breaking down of food.

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

The seven *dhātvaagnis* then as-

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

The Disease Process

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

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

Indigestion- causes

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

Digestion Process

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

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

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

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

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

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

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

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

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

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

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

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

Kapha-aggravating food and

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

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

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



FRUITS

Guava

The Super fruit



Dubbed poor man's apple, guava is one of the richest sources of dietary fibre. It strengthens and tones up the digestive system and even disinfects it. It can improve the texture of skin and help avoid skin problems.

Guava
(*Psidium guajava*)

Family: Myrtaceae

Genus: *Psidium*

Species: *guajava*

Common names:

Guava, goiaba, djambu, perala, kuawa, abas, jambu batu, pichi, enandi

Parts Used: Fruit, leaf, bark

The European adventurers, traders and missionaries from the Amazon basin introduced the guava fruits to the Asia-Pacific tropical regions and Africa, centuries ago. Though considered minor in terms of commercial world trade, guava is widely grown in the tropics, enriching the diet of hundreds of millions of people in those regions. No wonder, now it is known as the poor man's apple of the tropics!

It is one of the most popular, nutritionally rich fruit with unique flavor, taste, and health promoting qualities. Due to these qualities it is often called as the "super fruit". Guavas actually thrive in both humid and dry climates and can tolerate brief periods of cold spells, but can survive only a few degrees of frost. Adaptability makes it a favorite commercial crop in some tropical areas. Several species are

grown commercially but Apple Guava (*P.guajava*) and its cultivars are the most common.

The guava fruits are eaten fresh and made into drinks, ice cream, and preserves. The tree is easily identified by its distinctive thin, smooth, copper-colored bark that flakes off, showing a greenish layer beneath. The fruit contains numerous seeds that can produce a mature fruit-bearing plant within four years.

The fruit

Guava fruits, usually 4 to 12 cm long, are round or oval depending on the species. It is quite similar in shape to pear and has a rind that is green in color. The rind may be rough, often with a bitter taste, or soft and sweet. Varying between species, the thickness of the skin may change, and it is usually green before maturity, but becomes yellow, maroon, or green

A single common guava fruit contains about four times the amount of Vitamin C than an orange.

when ripe. The fruits generally have a pronounced and typical fragrance, similar to lemon rind but less sharp. Guava pulp may be sweet or sour, off-white to deep pink. Again, the seeds in the central pulp may vary in number and hardness, depending on the species. With us, many mammals and birds relish the fruit and disperse the seeds in their droppings and the spread of guavas owes much to this fact.

Nutritional value

Having an extensive, low calorie profile of essential nutrients, a single common guava fruit contains about four times the amount of Vitamin C than an orange. They are rich in dietary fiber, Vitamins- A, C and folic acid. They contain dietary minerals, potassium, copper and manganese as well. The nutrient content varies across guava cultivars. Guavas contain both carotenoids and polyphenols, the major classes of anti-oxidant pigments. Green apple guavas are less rich

in pigment anti-oxidants. (See the table)

The leaves and bark of the guava tree have a long history of medicinal uses that are still employed today. It has been associated with healing of wounds, when applied externally. Guava has general haemostatic properties and can be used for treating bleeding nose, gums and minor internal hemorrhaging. Its traditional use for diarrhea, gastroenteritis and other digestive complaints has been validated in numerous clinical studies. Guava is one of the richest sources of dietary fiber and thus, is good for those suffering from constipation. Guava strengthens and tones up the digestive system and even disinfects the same. It has been documented with pronounced antibacterial, anti amoebic and antispasmodic activity. Guavas can improve the texture of skin and help avoid skin problems. For this, you can either eat it raw or you can wash your skin with a decoction of its tender fruits and leaves. Juice of

raw and immature guavas or decoction of guava-leaves is known to bring relief in cough and cold. The presence of complex carbohydrates and dietary fibers in guava makes it effective in lowering cholesterol and blood sugar levels. Toxicity studies with rats and mice, as well as controlled human studies show both the leaf and fruit to be safe and without side effects.

Common Guava, per 165 g of individual fruit portion	
Calories	112
Moisture	133 g
Dietary Fiber	8.9 g
Protein	4.2 g
Fat	1.6 g
Ash	2.3 g
Carbohydrates	23.6 g
Calcium	30 mg
Phosphorus	66 mg
Iron	0.4 mg
Carotene (Vitamin A)	1030 IU
Ascorbic acid (Vitamin C)	377 mg
Thiamin (Vitamin B1)	0.1 mg
Riboflavin (Vitamin B2)	0.1 mg
Niacin (Vitamin B3)	1.8 mg



Fruit could tell us how humans migrated worldwide

Some people collect stamps or coins. Leslie Roger Landrum, herbarium curator for Arizona State University's School of Life Sciences, collects fruit, guavas, to be specific. His ASU lab looks like a grocery store. There are cans, boxes and jars from all over the world, with colorful labels describing guava in almost every form imaginable, including guava paste (which is eaten with cheese), guava jelly and preserves, and even guava soup, baby food and jawbreakers.

"It's an important economic plant all over the world," Landrum says. The guava is "a little kind of weedy tree, a tree that likes disturbance. It likes to grow along roads and in pastures. Animals eat the fruit and spread the seeds around. It probably grew along frequently disturbed river banks at one time," he says.

But why should anyone care about the guava, aside from its nutritional and medicinal properties? Tracing the tree's origins and dispersal "might tell us something about how people migrated around the world," he says. "There is human interest." In addition to eating guavas, Landrum has been writing about them for many years.

(Courtesy: ASU news release)

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Beauty zone

- * See through your skin
- * A peep into the grey area
- * The skin tonic






See through your skin

A skin-friendly diet, an efficient digestion-absorption-elimination cycle and some suitable herbs can help your skin look clear, radiant, healthy and youthful.

Dr. Jolly C.I. & Dr. Sarala Samuel

Regular Stress, be it mental, emotional or physical, produces a chain reaction that ends in drying out of the skin and shrinking of micro-channels which carry nutritive fluid to it. This results in wrinkles and stress lines.

How does your skin look? Dry? Soft? Oily? It has more to it than meets the eye. One's skin speaks volumes about one's inner health. And so, it is a great tool for an Ayurveda physician to assess the health of a patient. In Ayurveda, skin quality is termed '*varṇam*', the other two main parameters the physician employs being *agni* (digestive power) and '*balam*' (strength).

Skin is our largest organ. Its main function is to protect the body and regulate body temperature.

Skin problems reflect a stressed lifestyle, poor diet and lack of rest, *prima facie*. Skin mirrors our emotional state and hormone balance.

In Ayurveda, primarily, the skin is classified on the basis of the constitution of one's body as Vata-predom-

inant, Pitha predominant and Kapha-predominant. One can make use of the following methods of assessment to classify the skin into different types:

Vata skin:

People with this type of skin are born with Vata predominance (air and ether elements). Vata skin is dry, thin, fine-toned, delicate and cool to touch. Vata skin tends to develop wrinkles earlier. Skin care is done by using medicated oils, warm oil massage and gentle moisturisers. For such people, it is good to drink a lot of lukewarm water every day.

Pitha skin:

These people are Pitha (fire)-dominant and their skin is fair, soft, warm and has medium thickness. Complex-



ion tends towards fine and they have a lot of freckles or moles. Such people should avoid spicy and deep-fried foods. They have to eat a lot of juicy fruits and also have to stay away from synthetic cosmetics.

Kapha skin:

People with Kapha skin are earth-predominant and so have strong water element. Kapha skin is thick, soft, oily and dark. It tends to develop wrinkles much later in life than Vata or Pitha types. For those with such skin, it is ideal to eat bitter, astringent and pungent foods and avoid sweet and fried foods. They should do detoxification on a regular basis.

According to Ayurveda, for a clear and beautiful skin, you should keep your inner body totally free of toxins. Your skin reflects what is going on inside. Acne, pimples, eruptions, patches and swells on the skin are often related to inappropriate diet. Accumulation of dietary toxins is called 'ama' in Ayurveda. Following a skin-friendly diet, by making sure that your digestion-absorption-elimination cycle is efficient and, with that, skin-friendly herbs help your skin look clear, radiant, healthy and youthful.

Ayurveda emphasizes the need



Do's:

- Take plenty of water as it helps in retaining fluid content of the body.
- Consume fresh and raw vegetables like carrot, radish, beetroot and turnip at least once a week.
- Wash your face at least 4-5 times a day to remove dirt accumulated on the face.

Ayurveda suggests freeing the body and mind of toxins to have a clear skin. Regular and complete bowel evacuation is the key to achieve this. A mild laxative like Triphala is ideal. It also acts as a good complexion toner.

for regular and complete bowel evacuation. To achieve this, a mild laxative like *triphala* is ideal. Besides being a laxative, it acts as a good complexion toner also. Stress, be it mental, emotional or physical, produces a chain reaction that ends in drying out of the skin and shrinking of micro-channels which carry nutritive fluid to it. This results in wrinkles and stress lines. Drinking plenty of water throughout the day flushes out the impurities from the body. It also keeps the skin hydrated and preserves its elasticity.

Charaka has mentioned a group of 10 drugs, which promote complexion. They are known as '*Varnya dravya*'. They are: *Chandan* (Sandalwood), *Tunga*, *Padmaka*, *Ushira* (Cuseus grass) *Madhuka*, *Manjishta* (Indian Madder), *Sariba*, *Payasa*, *Shita* and *Lata*. While Ayurveda mentions *Aragwadha* (Indian Laburnum) as best for local applications, *Khadira* is best as oral medicine for all skin diseases. For external application, *Shirish*,

Nāgakesara, *Lodhra*, *Tejpatra*, *Ambu*, *Abhaya* and *Chandan* can be used. *Kanaka thaila*, *Kumkumādi thaila* and *Varnya lepa* are effective Ayurvedic formulations for skin care.

Home remedies:

- Application of white or red sandalwood paste on the face prevents early wrinkle marks on the skin.
- Application of '*multani mitti*' (fuller's earth) on the face mixed with rose water leaves the skin glowing.
- Rose water mixed with glycerin makes the skin fresh and glowing.
- *Besan* mixed with milk or buttermilk tones up the skin.
- Application of a paste of fresh coriander leaves also enhances skin complexion.
- Juice from the crushed leaves of fresh cabbage helps in developing and generating new skin cells.
- Applying a paste of wheat, saffron and honey in the ratio 1:1/4:1/2 on the skin reduces wrinkles.
- Applying Aloe vera gel mixed with a pinch of turmeric helps in reducing the wrinkles to a great extent. This is suitable for dry skintypes.

To stay young is everyone's desire. Consistent skin care is important in maintaining youthful-looking skin. Skin is the clue to one's constitution. In today's eat-and-run world, Ayurveda suggests some natural ways to keep the skin radiant, glowing and beautiful.

The writers are with Kerala Ayurveda Ltd, Aluva, Kerala.

Don'ts:

- Avoid using harsh soaps, as they are harmful to facial skin.
- Avoid eating highly oily and spicy food.
- Never scratch or tweeze the pimples on your face.





A peep into the grey area

Premature greying unnerves many. True, hereditary factors play a big role in the early appearance of silver lines on the heads but changes in lifestyle also contribute to it. Ayurveda has effective solutions for slowing down the greying process.

Healthy, black hair is the symbol of beauty and a totally healthy condition of body and mind. Poets and story writers describe the beauty of raven tress. Ayurveda attaches great importance to the maintenance of healthy black hair throughout one's life. Cases of premature greying are increasing nowadays and everybody is scratching his head over this.



Dr M S Naushad

What causes premature greying? Premature greying occurs due to the gradual reduction in the production of melanin in the hair bulb. Inadequate nutrition (deficiency of Vitamin B, iron, copper and iodine in daily diet), hereditary factors, unhealthy scalp, scalp that is not hygienically maintained and use of harsh shampoo, soap and other hair styling methods using hot water

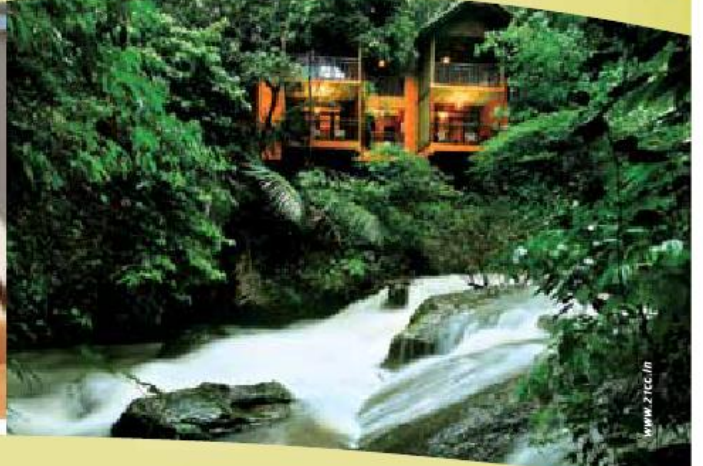
or hot air, emotional disturbances, anger, over physical exertion, etc., smoking and certain medical conditions such as thyroid disorders and anaemia may slow down the production of melanin. Severe illness too can stop or affect the production of melanin. However, scientists have not been able to fully explain the exact causes of this change in colour of the hair.

Ayurveda says that hair colour changes due to the vitiation of pitha dosha. Regular and heavy intake of food items with high quantity of salt, sourness and alkali vitiates pitha dosha and causes premature greying.

Prolonged and a high degree of grief, tiredness and anger make the body hot and that hotness reaches the head and finally causes greying of hair. The Sanskrit term *palitham*

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is used in Ayurveda to explain greying of hair. Premature greying is *akāla palitham*. There are many remedies in Ayurveda to cure premature greying. *Nasya karma* (administration of medicines through nostrils) is one of the major treatment protocols. There are various drug formulations described for *nasya* treatment. The well-known formulation called *añuthailam*, *neelyādi thailam*, processed oil with *jeevaneeya gaṇam*, Neem oil (oil of *Azadirachta indica*) etc. are used for *nasyam*. The use of *sodhana karma* of *panchakarma* treatment procedure has prime importance in the remedies mentioned for premature greying. *Nasya karma* and external application of oils after *sodhana karma* will give more effect.

Another procedure is the use of *rasaayana* drugs after *sodhana karma*. *Nārsimha Rasāyanam* is one among the major *rasāyana* formulations mentioned in various classical texts. *Bhringarāja* (*Eclipta alba*), *Khadira* (*Acacia catechu*) and iron are the main ingredients used in this formulation. *Chyavanaprāsam* and *Brahma Rasāyanam* with Indian gooseberry as a major ingredient are a few other *rasaayana* drugs used against premature greying by an Ayurvedic physician. Also, various oil preparations are used for external application on the head. *Neelibhringādi Thailam*, *Kayyunnyaadi Thailam* and *Prapoundar-eekaadi Thailam* are examples of a few widely used oils for external application. *Neeli* (*Indigofera tinctoria*)

toria), *Bhringarāja* (*Eclipta alba*) and Indian gooseberry are mainly used in these types of oil formulation.

If one follows Ayurvedic health care protocols like ideal food habits, minimal anxiety and use of *Rasāyana* drugs, one can prevent premature greying, and delay the normal greying in old age. It is not easy to totally avoid greying of hair with any simple remedies, especially when it occurs hereditarily in families.

Home remedies:

- A mixture of *Lohachoorṇam*, *Bhringarāja* (*Eclipta alba*), *Thriphala* (*Terminalia chebula*, *Emblica officinalis* and *Terminalia bellirica*) and black mud kept in sugarcane juice for one month can be used for external application.
- A combination of *Āmalaki* (*Emblica officinalis*), *Thilam* (Seed of *Sesamum indicum*), *Padmakinchalkam* (stamen of lotus) and *Yashteemadhu* (*Glycyrrhiza glabra*) are mixed with honey and used for external application.

Bhringaraja (Kayyunyam - Eclipta alba)

This erect plant is found throughout India and it has the property to blacken and strengthen hair. It is also useful in reducing inflammation, increasing sexual power, and curing jaundice and other liver dis-



Indigofera tinctoria

orders. Whole plant is used in different formulations.

Rasa – *Katu*, *Thiktha*

Guṇa – *Rooksham*, *Laghu*

Veerya – *Ushṇa*

Vipāka – *Katu*

It is used in formulations like *Kayyunnyādi Thailam*, *Naarasimha Rasāyanam*, *Bhringarāja Thailam* and *Bhringarājāsavam*.

Neeli (Neelayamari - Indigofera tinctoria)

This plant is found throughout India, especially on the outskirts of forests, as a weed, along roadsides, and in wastelands. Its leaf, root or the whole plant is used as medicine. It has the property to strengthen and blacken hair.

Rasa – *Thiktha*, *Katu*

Guṇa – *Laghu*, *Rooksha*, *Sāra*

Veerya – *Ushṇa*

Vipāka – *Katu*

It is the main ingredient in *Neelibhringādi Thailam*.

The writer is Deputy Manager (R&D),
Nagarjuna Ayurvedic Group.

The Central Council for Yoga & Naturopathy

(Under Dept of AYUSH, Ministry of Health & F.W., Govt. of India)



Clinical and literary research

100% Grant-in-aid is given to Yoga & Naturopathy Institutes for conducting research.

Financial assistance is provided for translation, publication of ancient Yoga texts and other useful standard literature based on modern scientific research.

Grant-in-aid for TCPC and PCC

More than 140 Yoga & Naturopathy hospitals all over India including remotest areas, tribal areas and North Eastern Regions are given financial assistance under Treatment-cum-Propagation Centre (30 Bed Hospital – Rs.9 lakh p.a.) and Patient Care Centre (20 & 10 Bed Hospitals – Rs.6 lakh & Rs.3 lakh p.a., respectively).

Financial assistance is provided to Yoga & Naturopathy institutions for conducting workshop/conference/seminar.

Central Research Institute (CRI)

Free land has been taken over from the Governments of Karnataka, Haryana and Manipur for 100 Beds Research Hospital and construction is under progress. Active negotiations are going on with the government of Tamil Nadu, Bihar, Jharkhand and Assam for similar projects.

Promotion of research, education

Fellowship is given to the students pursuing Ph.D. in the field of Yoga & Naturopathy. At present, 10 scholars are being granted Rs 6000 per month for 3 years.

The Council has introduced a 2-year Paramedical Diploma in Naturopathy & Yoga Therapy (DNYT) along with 6 months training. The yearly financial assistance for the course is Rs 5 Lakh. The Council proposes introduction of the course in 30 institutions.

The Council has introduced scholarships to the BNYS (Bachelor of Naturopathy and Yogic Sciences) students. The monthly scholarship of Rs 5000 will be given to the 110 students from the first year for pursuing the course outside their States.

Publications

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Brought out CDs on Naturopathy & Yoga Therapy in Hindi, English and Tamil.

Brought out 12 research monographs.

Prepared more than 30 brochures, leaflets and booklets in Hindi and English for free distribution.

Publishes Yogic Prakritik Jeevan, quarterly magazine, in English and Hindi.

Other Achievements

The Council has organised several all-India level seminars/workshops on Yoga & Naturopathy.

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BEAUTY ZONE

Neem

The skin tonic

Ayurveda considers Neem as twacha rasāyana or nourisher of the skin. Apart from direct applications, various neem formulations, taken inside, help the body remain healthy.

*Nimbasthiktaḥ katuh pāke laghuḥ
sheeto agnivātakṛt |
grāhi hṛdyo jayetpittakaphamehajwara-
krimeen ||*

“**N**eem is bitter in taste, light to digest and has cooling properties. It increases *agni* (the power of digestion) and vata dosha. As an astringent, it helps to reduce intestinal motility in diarrhoea. It is *hṛidyā* (cardiac tonic). It increases vata and normalises vitiated pitha and kapha. It also controls meha or increased frequency of urination. It is beneficial in the treatment of diabetes, fever and infections”.

Neem, known for its sharp, bitter taste, is used for various purposes like cleansing the skin, removing odour, against acne, psoriasis and eczema and to treat common hair problems like dandruff. Almost every part of the tree is bitter and has medicinal use, so much so that the bitterness of the tree is proverbial and it is believed that the more bitter the neem is, the better its quality.

Common Name: Neem

Botanical name: *Azadirachta indica*

Latin name: *Melia azaderach*

English name: Margosa tree

Sanskrit: Nimbah

Hindi: Neem

Indian names: Neem, nim, Indian lilac, nimmi, limbo, limda

Neem powder, neem oil and neem pills are the most common forms of neem on the market.

Neem has been identified by WHO/ UNEP1989 as an environmentally 'powerful' natural pesticide, and is considered to be one of the most promising trees of the 21st century. 'Neem: A Tree for Solving Global Problems', a book the National Research Council (United States) has published, says: "Probably, no other plant yields as many strange and varied products or has as many exploitable by-products as the neem...this tree, for the 21st century may usher in a new era in pest control, provide millions with inexpensive medicines, cut down the rate of human population growth and perhaps even reduce erosion, deforestation and the excessive temperatures of an overheated globe." There is no other tree that has been under such intense scientific scrutiny the world over in the last two decades as neem.

Neem is a tropical evergreen tree with wide adaptability. It grows well in semi-arid conditions and thrives even in the poorest soil with minimum rainfall. It may grow up to 50 feet and has a great lifespan of 150 to 300 years. It has white, small flowers having a jasmine-like sweet smell. Generally, it begins bearing fruits at three to five

years of age. The green fruit with white kernels turns yellow on ripening. The pinnate leaves have a very bitter taste and a special smell.

Neem is regarded as '*twacha rasāyana*' in Ayurvedic literature --- a herb that is an excellent tonic for the skin! According to Ayurveda, vitiated kapha and pitha cause skin diseases. Neem pacifies this kapha and pitha and thus helps to cure skin ailments. It draws out excess oil and smoothes out blemishes and so it is wonderful for persons with kapha skin. It helps pitha-related inflammation by its cooling nature. It is so soothing for dry, irritated skin, when combined with aloe vera or rose water. Neem also helps to maintain healthy nails. Regular use of neem oil can help restore damaged cuticles or brittle or yellowed nails. Taking neem internally also helps keep skin, hair and nails healthy.

Traditional uses

In India, it is known as the 'divine tree', 'village pharmacy' and 'nature's drug store'. All its parts, including leaves, seeds, bark, fruit, flower, twig, root and kernel are used for preparing many different medicines. Traditionally, neem twigs are chewed to clean one's teeth. A decoction prepared from neem roots is ingested to relieve fever. Neem gum was used as a bulking agent. It was also used for preparing a special food for diabetics. Neem seed oil, aqueous extracts of neem leaf, neem leaf powder, the smoke from burning dried neem leaves, and neem leaf pastes have been used for the prevention and treatment of fungal conditions in India.

It is one of the main ingredients in every blood purification formula used in Ayurveda. Neem was used almost in all kinds of skin problems including leprosy. It was used to eliminate intestine worms and ulcer. Patients suffering from chicken pox were advised to sleep on neem leaves. Neem oil was applied externally on the hair, scalp, and skin against parasites and as an insect repellent. It was also massaged into arthritic joints, after being slightly warmed, to relieve pain and inflammation. Regular

Neem Tips

- For acne, apply crushed fresh leaves of neem.
- In itching, application of neem oil helps.
- Boil water with a lot of neem leaves and use this for bathing. This will reduce body itch.
- Massaging neem oil on scalp removes head lice and prevents dandruff.
- Mix dry neem powder, shikakai, and amla in water and apply this as a pack on head and keep that for 45 minutes, and then wash off. This prevents hair loss and dandruff.
- For athlete's foot, use the freshly prepared paste of turmeric, neem and sesame seeds.
- Fumigating the house with dried neem leaves helps to keep mosquitoes away.
- By putting dried neem leaves in storage bottles, you can keep insects away throughout the year!

Chemical Compounds in Neem

Clinical studies have proved that neem contains certain compounds which are highly helpful in preventing diseases.

Nimbin: anti-inflammatory, anti-pyretic, anti-histamine, anti-fungal

Nimbidin: anti-bacterial, anti-ulcer, analgesic, anti-arrhythmic, anti-fungal

Ninbidol: anti-tubercular, anti-protozoan, anti-pyretic

Gedunin: vasodilator, anti-malarial, anti-fungal

Sodium nimbinat: diuretic, spermicide, anti-arthritis

Quercetin: anti-protozoal

Salannin: insect repellent

Azadirachtin: insect repellent, anti-feedant, anti-hormonal





PHYSICAL COMPOSITION OF FRESH NEEM LEAVES



Water 59.4%
 Protein 7.1%
 Fat 1.0%
 Fibre 6.2%
 Carbohydrates 22.9%
 Minerals 3.4%
 Calorific value 1290
 Kcal/Kg

VALUES PER 100g:
 Calcium 510 Mg
 Phosphorous 800 Mg
 Iron 17 Mg

Thiamine 0.04 Mg
 Niacin 1.40 Mg
 VitaminC 218 Mg
 Carotene 1 998 Mg
 Glutamic acid 73.30 Mg
 Tyrosine 31.50 Mg
 Aspartic acid 15.50 Mg
 Alanine 6.40 Mg
 Proline 4.00 Mg
 Glutamine 1.00 Mg
 (Source: Neem Founda-
 tion, 1997P).

eating of neem leaves was considered the best way to develop immunity. It was also used as a protective agent against nature's pests, both as an insect repellent and insecticide that is both safe and harmless to humans.

As a pesticide

Modern researches proved that neem is highly effective for pest control. Its leaves, fruits and seeds are effectively used as a deterrent to many pests. Neem does not kill the pests but it alters the feeding or life cycle of the insect until it is no longer able to live or reproduce. Though it takes time, if the pest attack is severe, neem works as the best preventive treatment for the soil and plants. It acts as a protective layer on the plant. And no harmful residues remain in the soil. With a growing demand for natural pest control materials, the use of neem products is becoming popular worldwide.

Other uses

Neem oil, extracted from the seeds, has medicinal and insecticidal properties. It is used in cosmetics, medicines, etc. Neem seed cake, the residue after oil extraction, is a very good fertiliser. It not only enriches the soil with organic matter, but also lowers nitrogen loss. Neem tree increases the fertility and water holding capacity of the soil as it has a unique property of calcium mining which neutralizes acidic soils. The tree has been successfully employed for reforestation of dry localities.

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The golden gum

Guggulu formulations are Vata and Kapha pacifying and Pitha aggravating. They work on nervous, circulatory, respiratory and digestive systems.

Guggul has been a key component in many Ayurvedic medicines. Grown very common across India, especially in the North, Guggul is at present facing scarcity, thanks to its depleting cultivation and increasing demand. The widening demand-supply gap has forced the World Conservation Union (IUCN) to include it in its 'Red Data List' of endangered species.

Guggul, found from North Africa to central Asia, prefers arid and semi-arid climates and is tolerant of poor soil. It does not grow very tall; it reaches a maximum height of 4 meter with a thin bark. It has thorny branches and simple or trifoliate leaves. It has flowers with four small petals, red in colour, sometimes vary up to pink. It is gyno-

dioecious, with some plants bearing bi-sexual and male flowers, and others with female flowers.

The part used is gum resin and these plants typically begin yielding resin after 5 years and a healthy tree begins yielding 250-500 grams of resin in one season, and within five years it rises upto 1600gm per plant. For cultivation stem cuttings from matured plants at natural habits are collected and pretreated. These cuttings are planted in plastic bags containing soil and manure in the ratio 1:3 and then transferred to green shade house. Plant may grow from seeds, but it is a slow process.

The freshly collected gum resin is pale yellow, brown or dull green in color; aged resin is dark brown in color.

The resinous sap produced by guggul is known as gum guggul and it is the most important resin used in Ayurveda. Ayurvedic texts give ample reference to guggul and its medicinal properties. Susruta Samhita describes the use of guggul for a variety of conditions like rheumatism, obesity and atherosclerosis. Charaka Samhita states that "Guggul is the best among herbs that are used for obesity and Vata disorders" (*sutra sthānam, Ch 25*).

Guggulu is the principal



Guggulu resin is produced more during autumn and it is stronger in potency during this season and it is the best time for resin collection.

Freshly collected Guggulu has a weight increasing (*brumhana* effect) and the old resin (at least one year) has a weight reducing (*atilekhana*) quality.

Before administering, it should be purified well and given along with other herbs.

Guggulu administered excessively to individuals with pitha constitution may cause skin irritation and other blood related disorders. Normally it is not used during pregnancy.

ingredient in medicines such as *navaka guggulu, Vātāri guggulu, Kāishora guggulu* and *Yogarāja guggulu*, which are traditionally used, respectively for excess fat deposition, body pain, skin disorders and neurological and musculoskeletal problems.

Guggul has pungent, bitter, astringent, and sweet tastes; its qualities are viscous, light, penetrating, and drying. It is hot in potency and has post-digestive effect. It is vata and kapha pacifying and pitha aggravating. Guggul helps increase white blood cell count, reduces cholesterol, increases appetite, clears the lungs and regulates menstruation. It can be applied externally as a paste, as well as a gargle for ulcerated conditions of the mouth and throat. It acts as a catalyst for tissue generation, particularly nerve tissue. It reduces fat, toxins, tumors and necrotic tissue. And it is the best medicine for arthritic conditions.

Guggul

Botanical name: *Commifora mukul*

Other common names: Indian Bdellium Tree, Gum Guggul

Ayurvedic names: Guggul, Guggal, Guggulu

Part used: Gum resin

Scientific Classification:

Kingdom: Plantae

Order: Sapindales

Family: Burseraceae

Genus: *Commiphora*

Species: *C. wightii*

Binomial name: *Commiphora wightii*

Synonyms: *Commiphora Mukul*



Ayurveda

& HEALTH TOURISM



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Publications

- * Several original and rare Ayurveda/Siddha books retrieved from Palm leaves manuscripts and published.
- * Approximately 150 Books/Monographs have been published alongwith 8 volumes of Database on Medicinal Plants used in Ayurveda & Siddha.
- * Three Journals namely "Journal of Research in Ayurveda and Siddha (JRAS)", "Journal of Drug Research in Ayurveda & Siddha (JDRAS)" and "Journal of Indian Medical Heritage (JIMH)".

Projects of National Importance

- * Feasibility of Introducing Indian Systems of Medicine (Ayurveda & Siddha) in the National Reproductive and Child Health (RCH) Programme at the Primary Health Care (PHC) Level: ICMR – CCRAS collaboration in Himachal Pradesh, Bihar and Orissa.
- * Execution of Reproductive and Child Health (RCH) Programme initiated in Himachal Pradesh
- * Validation of Clinical Safety of Ayurvedic and Siddha Herbomineral Drugs.
- * Multicentric clinical trials of Ayush-QOL-2C in Cancer patient are initiated in three Cancer Research Centers - AIIMS, New Delhi; St. John's Cancer Hospital, Bangalore & Bhagwan Mahavir Cancer Hospital, Jaipur.
- * Multicentric clinical trials of AYUSH Manas for I.H. (Mental Retardation) initiated in NIMHANS, Bangalore, RML Hospital, Delhi and BHU, Varanasi.
- * Reverse Pharmacology of selected classical Ayurveda and Siddha Drugs for Anaemia.
- * Golden Triangle Partnership (GTP) Project.
- * Ayurvedic Pharmacopoeia Committee (APC) & Siddha Pharmacopoeia Committee (SPC).
- * Extra Mural Research (EMR) Projects on Ayurveda/Siddha and related topics.

National Campaigns on:

- Role of Ksharasutra in Ano-rectal disorders
- Ayurveda & Siddha for Geriatrics Health Care
- Anaemia Control through Ayurveda & Siddha
- Mother & Child Health through Ayurveda & Siddha
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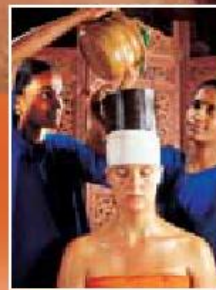
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Glossary



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

Agni: It is the 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

Annavaḥa 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

Ashtāṅga 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.

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

Churṇa (choorna) : Powdered herb; usually a

powdered formula of herbs

Dhātu : Tissue (structural units of human body)

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

Dinacharya : Daily routine prescribed for maintaining health

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.

Medas dhātu : One of the seven "dhātus" or tissues; consists of fat (composed primarily of water). Lubricates tissues of body through oiliness.

Nādi: *Nādis* are subtle nerve channels; an energetic template of the nerves through which *prāna* (subtle energies) flow. These channels permeate the entire subtle body. The mind is the sum total of all the *nādis*. Classical yogic texts state that there are 72,000 *nādis*. *Nādi* bears different meanings in different texts; it is commonly translated to mean nerve, but can also mean subtle channels or channels in general. Other terms used synonymously with *nadi* include *dhamini*, *sira* and *srota*.

Nasyam : Nasal drops; clears nasal passages and sinuses. Alleviates all the doshas from the neck up, maximizes absorption of *prāna*, treats diseases of the head, sinuses and nasal passages.

Ojas : The subtle immune system; the essence that gives the tissues and the mind strength and endurance; the force that keeps the tissues healthy.

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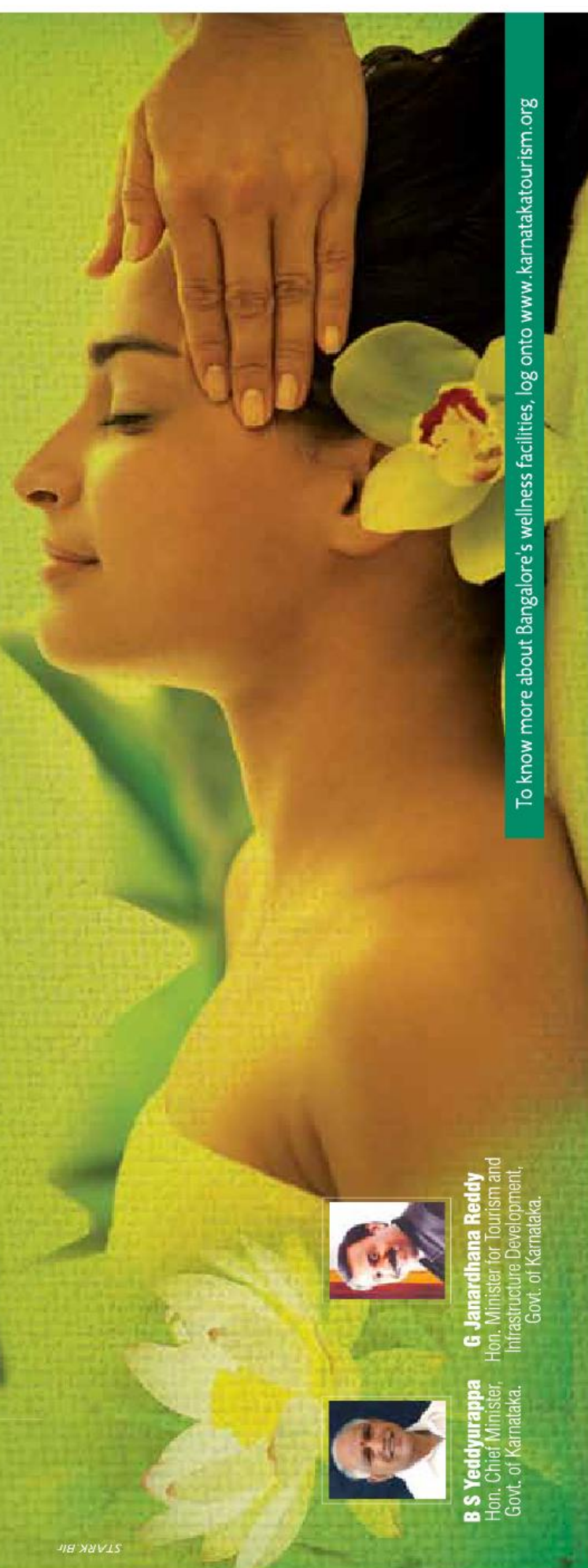
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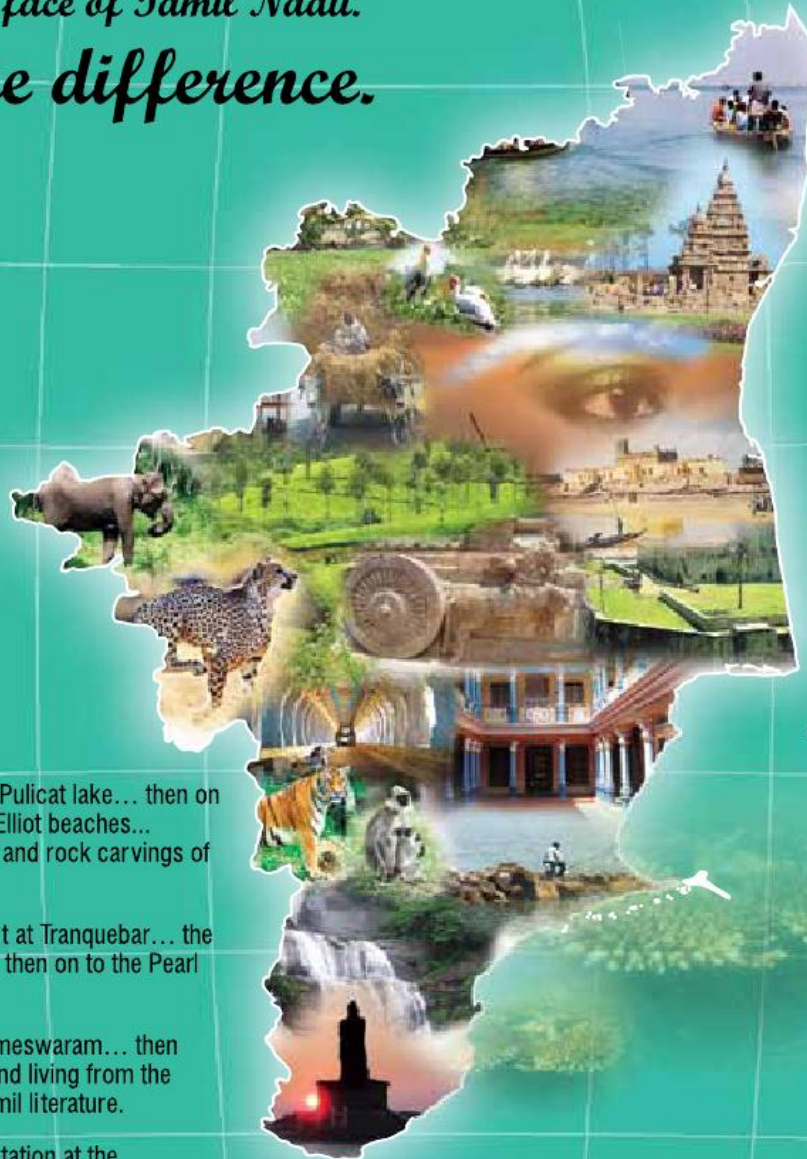
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