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Ayurveda
& HEALTH TOURISM

COVER STORY

Respiratory Diseases and Ayurveda

Vajeekarana The Science of Aphrodisiacs

Yoga
Pranayama

REIKI
Universal Life Force

Food court

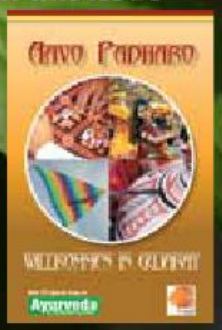
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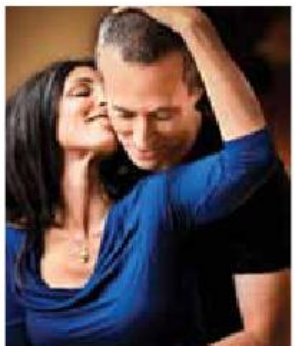
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Back to nature, back to balance

Ayurveda, India's gift to humanity is the most ancient healthcare system, which has been in vogue in India since Vedic era. What makes Ayurveda very special is the fact that it is still alive, after all these centuries, it is still in practice, exactly as how it was some 5000 years ago.

It is the only medical science which advises its followers to treat each and every existence with full respect and a feeling of equality, in order to keep diseases at bay. Ayurveda is holistic, all inclusive in its very nature. It considers nature and living beings as nothing but mutually fulfilling parts of a whole existence.

According to Ayurveda, changes in nature, both internal and external, have direct influence on one's body-mind complex. Hence Ayurvedic classics propagate a lifestyle harmonious with nature, which can always keep us healthy. Keep balance and moderation in everything, that is the simple remedy for all our problems, says Ayurveda.

We live in a different world, where people are forced to change their lifestyle from what their parents had. It includes the quality and variety of food they eat, the share of physical and mental exercises they perform and the stress levels they endure.

Everyone is running short of time and hence it is quite difficult today to escape from foods laden with chemical pesticides and preservatives. And for a no-time man, it is almost impossible to keep a healthy routine.

Imbalance in life causes imbalance in body which, in turn, causes a number of diseases which are now termed as lifestyle diseases! In fact, the body is revolting against the new trend of people: 'less physical activity and wrong diet'.

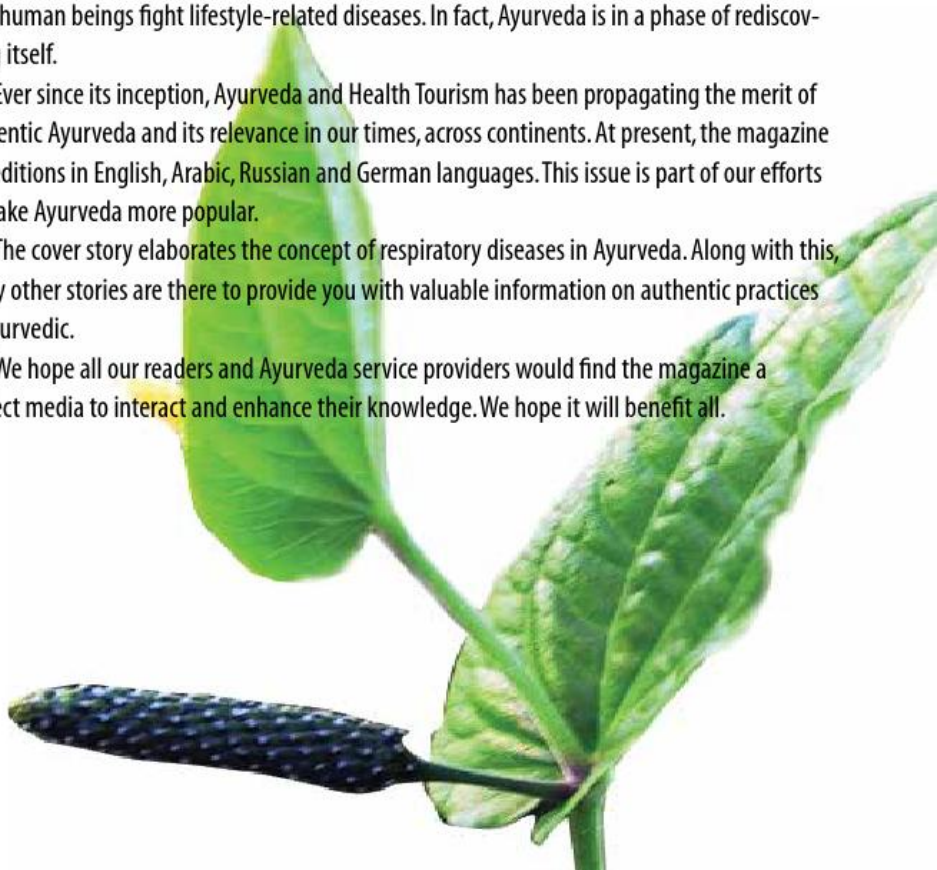
Studies show that the incidence of lifestyle diseases is increasing rapidly in our society. Ayurveda has a big role to play in bringing the body back to its original. It has concrete suggestions on medicines and lifestyle changes that can help the body regain its properties.

Today, people are well aware of Ayurveda's efficacy to cure chronic diseases as well as to help human beings fight lifestyle-related diseases. In fact, Ayurveda is in a phase of rediscovering itself.

Ever since its inception, Ayurveda and Health Tourism has been propagating the merit of authentic Ayurveda and its relevance in our times, across continents. At present, the magazine has editions in English, Arabic, Russian and German languages. This issue is part of our efforts to make Ayurveda more popular.

The cover story elaborates the concept of respiratory diseases in Ayurveda. Along with this, many other stories are there to provide you with valuable information on authentic practices of Ayurvedic.

We hope all our readers and Ayurveda service providers would find the magazine a perfect media to interact and enhance their knowledge. We hope it will benefit all.



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BHU Notifies Ayurveda Vachaspati [MD (Ay)] / Ayurveda Dhanwantari [MS (Ay)] Course 2013 Admission

Faculty of Ayurveda, Institute of Medical Science (IMS), Banaras Hindu University, Varanasi, Uttar Pradesh, has invited applications from eligible candidates for admission into three-year Ayurveda Vachaspati [MD (Ay)] / Ayurveda Dhanwantari [MS (Ay)] courses, to be offered in the upcoming academic session 2013-14. Admissions will be made on the basis of candidates' performance in the entrance test, to be conducted by the University department.

Date of Exam

The entrance test is scheduled to be held on June 26, 2013.

Test Centers

Institute of Medical Sciences, Banaras Hindu University, Varanasi- 221005, Uttar Pradesh

How to Apply

Interested candidates are required to apply online by filling in the online application form to be made available on University's official website: http://www.bhu.ac.in/, from February 25, 2013 onwards. The entrance test fee is Rs 1600 (for General and OBC candidates) and Rs 1000 (for ST / ST candidates), which should be paid as per the given norms. The last date of submitting online application form is April 1, 2013 (till 11:59 pm). However, in the case of candidates who are foreign nationals, the last date of submitting application form is July 16, 2013. For more information regarding eligibility criteria, fee payment, admission application procedure, candidates are advised to visit the University's abovementioned official website.

Date of Issue of Application Form

Online applications will be issued form February 25, 2013

Last Date of Submitting Application Form

Last date of submission of online application forms- April 1, 2013 (by 11:59 pm)

Last date for receipt of completed application form (for Foreign Nationals only) - July 16, 2013

Contact address:

Banaras Hindu University

Varanasi - 221 005, Uttar Pradesh

Phone: +91-542-2368938, 2368558

webmaster@bhu.ac.in

http://www.bhu.ac.in/

Ayush Scholarship Schemes for Foreign Students

Government of India through the Indian Council for Cultural Relations (ICCR)has been offering scholarships to foreign students to pursue Ayurveda, Unani, Siddha and Homoeopathy courses in India since 2005. The resurgence of AYUSH at international level has resulted in growing demand from foreign students to study in Indian Institutions.

Keeping this in view, the Department of AYUSH had proposed to support foreign nationals under its international fellowship programme for undertaking AYUSH courses at premier institutions in India. Initially, the total number of scholarships for AYUSH courses was 30.Later on, another 20 scholarships were added under the International Cooperation Scheme. The Department also introduced 20 scholarships to students of Malaysia.

Scholarships are provided for the following courses:

(a) Under Graduate courses

(1) Bachelor of Ayurvedic Medicine and Surgery (BAMS): 5 ½ year degree course including one year mandatory clinical training

(2) Bachelor of Siddha Medicine and Surgery (BSMS): 5 ½ year degree course including one year mandatory clinical training

(3) Bachelor of Unani Medicine and Surgery (BUMS): 5 ½ year degree course including one year mandatory clinical training

(4) Bachelor of Homoeopathic Medicines and Surgery (BAMS): 5 ½ year degree course including one year mandatory clinical training

(b) Post Graduate Courses

(1) M.D. Ayurveda: 3 year course. Eligibility: BAMS degree recognized by CCIM.

(2) MD Siddha: 3 year course. Eligibility: BSMS degree recognized by CCIM.

(3) MD Unani: 3 year course. Eligibility: BUMS degree recognized by CCIM.

(4) MD Homoeopathy: 3 year course.Eligibility: BHMS degree recognized by CCH.

(c) Ph.D. Courses

(1) Ph.D in Ayurveda: 3 years course. Eligibility: MD (Ayurveda) degree recognized by CCIM.

Procedure for application

ICCR sends the offer letter for scholarships to Indian Missions abroad. Offer of scholarships are advertised by the Indian Missions in countries where the scholarships are offered. Application forms for scholarships are available with the Indian missions. Interested students are required to submit six complete sets of applications forms at the Missions. BN/HB

(Release ID :92324)

Confederation for Ayurvedic Renaissance - Keralam Limited (CARe-KERALAM Ltd.)

CARe-KERALAM Ltd. is a joint venture of Ayurvedic Entrepreneurs and the Kerala Industrial Infrastructure Development Corporation (KINFRA) of the Government of Kerala. This Ayurveda cluster has excellent laboratories for analytical testing, process validation, and toxicological studies using animals. A raw material centre, production unit for packaging and division of clinical trials are the other facilities available. This project is supported by the AYUSH Department of Government of India. Recently the Govt. of India has recognized CARe-KERALAM Ltd as one of the eight Innovative Clusters in the country assigning special tasks to perform and now we are TePP outreach centre of Department of Science and Industrial Research (DISR).

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Web site: www.carekeralam.com

Two-day Training Course on Quality Control in Ayurveda

A two-day training course of various quality control measures need to be adopted in Ayurveda industry was held on 25 and 26 February, at CARe Keralam Ltd, Koratty. Organized jointly by Care Keralam Ltd and Cluster Innovation Centre (CIC), the course was inaugurated by Managing Director Sri Karimpuzha Raman. Dr. K.C. Chacko, Administrator welcomed the gathering. Simson Jose of CIC explained the audience about various aspects of the course.

Dr. D. Suresh Kumar, Head (Research and Develpoment) and Tito P. Thomas (Business Development wing) explained the need for quality assurance in Ayurveda. CARe Keralam scientists Mariya Paul, Manjima Prabhakaran, Radha and Jessy Sebastian took classes on quality parameters, microbiological aspects, detection of heavy metals and estimation of pesticide residues. Thirty persons from the Ayurveda industry of southern India took part in this training program.





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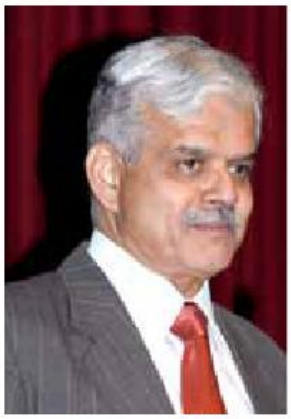
The Kerala University of Health Sciences, situated at Thrissur, was established by the 'Kerala University of Health Sciences Act 2010', for ensuring proper and systematic instruction, teaching, training and research in Modern Medicine, Homoeopathy and Indian Systems of Medicine including Ayurveda, Siddha, Yoga, Naturopathy, Unani and other allied sciences and also to have uniformity in the various academic programs in medical and allied subjects in the State of Kerala.

The University is mandated to affiliate all Colleges and Institutions in Kerala, imparting professional education in health care. So far 239 professional colleges have been affiliated to the University out of which 16 are of Ayurvedic studies.

Prof. K Mohandas started his career in1976 , in Sreechithra medical Centre Thiruvananthapuram as head of the Dept. of Anesthesia. In 1984, he became a professor and in 1992, the Dean and department head. He was promoted as the director of the centre in 1994 and continued to serve in that position for the last 15 years. After his retirement from this position, he was appointed as the Vice Chancellor of Kerala University of Health Sciences, Thrissur.

KERALA UNIVERSITY OF HEALTH SCIENCES

Science: One and for all



Professor K. Mohandas, Vice Chancellor, Kerala University of Health Sciences

Professor K. Mohandas, Vice Chancellor, Kerala University of Health Sciences in an exclusive interview with Ayurveda and Health Tourism shares his views on education, research and the current scenario of Ayurvedic education.

Q. Kindly comment on the current scenario of health care education in Kerala

Kerala was always been in the forefront of healthcare education and development. In fact, Kerala model of healthcare and our health statistics are comparable to that in the developed countries. But when it comes to research, we are nowhere in the picture. Hence research is one of the most important thrust area of focus of this university. Improvement in research activities, providing adequate support and facilities for research works are of prime importance.

Q. What are the current activities

in this area?

Currently, by and large, research activities are nil or less and workshops are being conducted to improve the situation. Regulations are being formed to enhance the overall quality of the whole process. Proper presentation and publication of all dissertations will be made compulsory.

We plan that within next five years, plenty of research publications should come out from all colleges in Kerala. And if we can sustain the movement at least for 10years, it can bring remarkable change in the current trend.

Q. What are the new initiatives and their challenges?

As defined by WHO, health is not an absence of disease, it is the overall health of the total body mind complex. Compared to all other disciplines, Ayurveda stands closer to this definition.

We identify the social determinants of health care (WHO), and it is a fact that they have to be modified according to Kerala's conditions. In order to make it possible, we are going to have a tie up with KILA(Kerala Institute of Local Administration) soon. At KILA a number of Local self government people gets help and training and we can utilize this to implement our projects.

Normally Universities are reluctant to go across borders and interact with each other. But we already have signed a MOU with The National University of Advanced Legal Studies (NUALS), Kochi.

First of all we will start collaborative research programs , seminars and at a certain point in time we hope, can start joined research programs. Such joined programs are there in many of the US universities. It will take time to develop proper terms and conditions, as legal studies and medical studies are being controlled by separate bodies. But we had many discussions already. We can conduct courses in medicine for law students and the law university can design courses for our medical students.

Maharashtra University of Health sciences also is interested to have a tie up with us for conducting practical training programs in Ayurveda , since Kerala keeps the tradition authentic. An MOU signing is not far away.

Q. Is there any possibilities of signing such MOU's or bringing up special projects with established Ayurveda institutions like Kottakkal Arya Vaidya Sala?

We need to think on it. However, possibilities are there, but a little initiative should be taken from the other side also. I am very clear in that, we have our doors opened for all positive initiatives.

Q. What is your dream project?

Bringing all relevant schools of medicine under single roof . The good aspects from all schools of medicines - Ayurveda, homeopathy and allopathy etc. should be taken together to develop a combined common protocol which will essentially be more effective, which could be practiced anywhere in the world.

For example, if we take diabetes, allopathy 's knowledge base and diagnostic effectiveness may be limited, and when comes to management, there are problems. But there are many effective treatments and management protocols in Ayurveda in the management of diabetes, and same may be the case of homeopathy.

Youngsters should take initiatives to such innovative, open programs, Allopathic doctors should admit that we have limitations and should say we are open for ideas from the other schools. Like this, with a joined effort, for each disease we may develop combined protocols, and it could be used by anybody,

How would you implement this?

This will be part of our School of interdisciplinary studies . One part of it will be a combined work with health science and any other science. For example we would like to incorporate studies in chemistry, physics, music etc in our curriculum.

Second part is the integration of various disciplines. Our Dean Dr. Praveen Lal is also very much interested in these projects. At present we have minimal facilities however, with that we can start the programs.

All studies in this area should be conducted carefully. While developing common protocols, we need recognition from world community. State of the art chemical trials should be conducted in each case.

Q. What you think on the current scenario of Ayurveda, especially in Kerala.

I am very unhappy to hear somebody calls Ayurveda as an alternative medicine, it is definitely a mainline medicine. Or in other words, all medicines can be called as alternative medicine. Ayurveda has its own scientific database, significance and effectiveness.

I think, the blind commercialization in the field of medical tourism is somewhat defaming Ayurveda. Some players in the field are having unethical practices, and all such practices should be restricted. There are a lot of OTC products mushrooming day by day.

To a large extend, this doesn't happen in allopathic field, for they have strong regulatory authorities, like Medical council. Regulatory bodies in the field of Ayurveda should ensure that only proper, authentic practices are happening in the field.

Q. Is kerala really successful in exploiting the big brand Kerala's Ayurveda?

I Don' think so. Regulatory authorities are about to apply norms strictly, and if it happens, I don't know how long this Kerala brand will exist. They are about to highlight Ayurveda of India. Ayurveda is a unique health science. I want to tell all younger ones, whatever you do, do it carefully, kindly do not defame this great heritage.

Professionalizing Ayurveda in Europe

Ayurveda in the Faculty of Medicine, University of Duisburg-Essen and the Akademische Fachgesellschaft Indische Medizin

INDIAN Systems of Medicine, particularly Ayurveda and Yoga are becoming increasingly accepted by the medical community in Europe, especially in Germany. The once popular image in Europe of Ayurveda as a 'wellness, spa, and massage system' is rapidly being replaced by one that reflects more correctly the depth and richness of Ayurvedic Wisdom and a finer and deeper appreciation of the Nature of Man – the harmonious integration of body, mind and soul, and his complex relationship with his environment. A further indication of this new and positive trend is the increasing amount of clinical research in several departments of medicine in universities in Europe. Another reason for this trend towards traditional systems of medicine, perhaps, is due to some of Modern Medicine's limitations and weaknesses.

Outstanding treatment possibilities for several diseases have been developed over the last many decades through technological advancements in modern medicine. However, the limitations in diagnostic methods and the alarming number of side-effects of modern medicine pose serious questions before the common man. For instance, adverse reactions to prescription



Prof.Dr. Gustav J. Dobos, Professor of Internal Medicine and Chair of Complementary and Integrative Medicine, Dr Syal Kumar, HP, MD (Ayurveda) with thheir colleague.



Ariel view of Kliniken Essen-Mitte

drugs continues to be a problem and has been reported to be the fourth leading cause of death in the U.S.A. (Lazarou, J. et al. 1998; JAMA 279:1200-1205).

'Back to Nature' for perfect health and wellness is the latest trend here in the Western world. For maintaining and improving health, many people here prefer natural methods and that is an increasing desire among the people in the Western World. CAMbrella, a pan-European research network for complementary and alternative medicine (CAM) established under the Seventh Framework Programme (FP7) in January 2010 is one such initiative in Europe (http://www.cambrella.eu/home.php). Surveys from this and other efforts show that 80% of the German population has used traditional medicine as a form of complementary medicine. Both doctors and patients, show an increasing interest in natural cure according to these studies. It is also the reason for the increased demand for Ayurveda.

Researchers, doctors, scholars, students, patients, health practitioners and policy makers are beginning to realize the effect and the immense health benefits of Ayurveda and are accepting it as a formal and major medical system. Details of two Ayurveda-initiatives from Essen in Germany, provided below is a sample of the kind of Ayurveda-related activities in Germany. Similar initiatives are now taking root in many other locations across Germany and also in other countries in Europe.

The Department of Internal and Integrative Medicine, Faculty of Medicine, University of Duisburg-Essen:

The Department of Complementary and Integrative Medicine was established in 1999 as the first specialty for internal and integrative medicine at the teaching hospital, Kliniken Essen-Mitte as a model institution in the state of North Rhine-Westphalia, Germany. The aim of establishing the institute was to scientifically study and evaluate different traditional complementary medical methods, as well as to integrate the study results in clinical practice so as to maximize benefits to public health care.

In October, 2004, the first "Chair for Complementary and Integrative Medicine" in Germany was established at the university of Duisburg-Essen. Dr. Gustav J. Dobos M.D., Professor of Internal Medicine, was appointed Head of the Department. The Department focuses on scientific research of therapeutic methods in traditional European, Chinese, and Indian medicine and in Mind/Body Medicine. Parallel to developing clinical skills and expertise, the Chair is also responsible for developing excellence in teaching and supervising doctoral theses for medical students. As part of the research activity, the Chair cooperates with universities in Guangzhou, Shanghai, and Hong Kong, China, and at the Benson-Henry Institute for Mind/Body Medicine at Harvard Medical School, Boston, U.S.A.

Today, in Kliniken Essen-Mitte's inpatient and outpatient center, European/Western Medicine, Traditional Chinese Medicine and Traditional Indian Medicine procedures are available for patients for several conditions. German, Chinese, and Indian physicians work in tandem to assure an effective integrative approach to


Inside the Kliniken Essen-Mitte

treatment and recovery.

In 2008, a scientific clinical study on lower back pain ("Wirkungen einer ayurvedischen Massagetherapie bei chronischen unspezifischen Rückenschmerzen – eine randomisierte kontrollierte Studie") was conducted with a view to incorporate Traditional Indian Medicine-Ayurveda. The study was sponsored by the Deichmann Foundation and was granted ethical approval by the University. Noting the patients' positive response to the treatment, the Chair decided to integrate Ayurveda in both its in- and out-patient departments. The team of Ayurvedic professionals is headed by Dr. Syal Kumar MD (Ayurveda), under the successful supervision of Dr. Thomas Rumpp. Together with a team of trained therapists this group now constitutes the Department of Indian Medicine-Ayurveda at the University.

Patients are treated according to the concepts of classical Ayurveda, with authentic Panchakarma therapies. A variety of diseases, for example musculo-skeletal, gastrointestinal, neurological, skin, psychosomatic, etc., are now being treated with a very high rate of success.

Apart from clinical activity, an 18-month university-approved course in Ayurvedic Medicine for Western Medicine physicians is also being conducted by the Chair. Dr. Syal Kumar and other Ayurvedic doctors from India deliver lectures and practical courses to students so that they are able to learn the science directly from its roots. The course highlights classical Ayurvedic principles and the pharmacological and clinical aspects of Ayurvedic Medicine, the knowledge of which may be can surely an added advantage to German medical doctors in their daily medical practice. An academic tie-up has been established with Parassinikadavu Ayurveda Medical College, Kannur District, Kerala. Students who have completed the basic course can also opt to attend the College for Advanced Clinical Study at the University of Duisburg-Essen. Details of the course in German are available from the website: www.ausbildungayurveda.de

The Akademische Fachgesellschaft Indische Medizin:

These previous success stories resulted in the formation of an organization dedicated to promote Ayurveda in Germany: "Akademische Fachgesellschaft Indische Medizin" (Academic Medical Society of Indian Medicine). This was founded by the students and doctors of the departments of integrative medicine. The association mainly aims to establish state of the art quality and standards of Ayurveda in Europe, in all its facets viz. education, practice, treatments, and research. The main aims and areas of focus are given below.

1. Education: Providing information for medical practitioners about Ayurveda education in India and Germany. This aims to help define the standards for educational centers that teach Ayurveda in Germany and establish regulations to achieve

and maintain these standards as well. Well qualified instructors would conduct the training and education.

2. Practice and treatments: As the popularity of Ayurveda in Germany increases, centers which offer Ayurvedic treatments are mushrooming all over the country. This situation clearly indicates the importance of providing proper guidelines to establish high standards in practice and treatments. Developing such guidelines and making it available for practitioners and the public is one of the activities of the Foundation.

3. Research: Conducting clinical studies and promoting essential research for understanding and establishing the efficacy of Ayurveda are the main focal points. This will help to popularize this medical system in Europe and this will also help establish proper recognition to Ayurveda by health insurance systems. We collaborate with universities and hospitals interested in assisting and conducting research works.

Plans for the future: The organization is planning to conduct exchange programs with parallel organizations in India and with Indian universities as well. The exchange program will include seminars, workshops, research studies and clinical discussions. We believe that these efforts altogether help us to achieve the aims of the organization – to instill high quality in Ayurvedic practice in Europe; to establish Ayurveda as a science of healthcare, with a deep and rich rationale and a great tradition dates back to time immemorial; to increase proper awareness on Ayurveda among doctors, medical students, researchers, and the public.

Publication and Media

This department has been working successfully since last five years. Reports and features about us were being published in several medical journals and magazines. This attracted more media towards the hospital to learn more about our activities which essentially increased our popularity. Below are some of the important articles published in various journals and other media.

Medical journals and magazines

- Einblick in die Traditionelle Indische Medizin – Teil 3, Indische Gewürze: Kulinarischer Genuss und therapeutischer Nutzen Syal Kumar, Thomas Rampp; Die Naturheilkunde 2 /2013, 32-35 (German)

-Einblick in die Traditionelle Indische Medizin – Teil 2, Indische Gewürze: Kulinarischer Genuss und therapeutischer Nutzen Syal Kumar, Thomas Rampp; Die Naturheilkunde 1/2013, 34-37 (German)

-Einblick in die Traditionelle Indische Medizin – Teil 1, Indische Gewürze: Kulinarischer Genuss und therapeutischer Nutzen Syal Kumar, Thomas Rampp; Die Naturheilkunde 6/2012, 31-38 (German)

- Aspekte der traditionellen indischen Medizin (Ayurveda) in der Urologie, J. Mani, S. Kumar, G.J. Dobos, A. Haferkamp, Urologe 2012, 51:1663–1673 (German)

- Clinical Significance of Leech Therapy in Indian Medicine, Journal of Evidence-Based Complementary & Alternative Medicine, Syal Kumar, Gustav J. Dobos, Thomas Rampp, November 2012 (English)

- Ayurveda – mehr als nur Wellness, Behandlungsmöglichkeiten der Traditionellen Indischen Medizin (TIM) bei Muskel- und Gelenkerkrankungen.Das Jahrtausende alte Wissen des Ayurveda ist immer noch zeitgemäß, Syal Kumar; Comed, Dezember 2010 (German)

Magazine and newspaper coverage:
"Gesünder leben mit Ayurveda" pulsschlag, Ausgaben 01 2012
"Das Wissen vom Leben" Revier Manager, Ausgabe 01.2012
"Die Heilkraft Indiens" Informer Magazin, Juni 2010
"Helfen, die Balance wieder zu finden" Stadtspiegel Fit und gesund, April 2010
"Die Kraft der Kräuter und Öle" WAZ, April 2010
"Traditionelle Indische Medizin - ein altbewährtes Heilsystem" Natur und Medizin, März 2010



Dr Syal Kumar, HP, MD (Ayurveda)

"Ayurveda – ein altbewährtes Medizinsystem" Rhein Ruhr Magazin, März 2010
Television
Pulsschlag TV, März 2012
Guten Abend RTL, RTL Mai 2009
Lokalzeit Rhein-Ruhr, WDR, Dezember 2009
Our details
www.ayurveda-klinik.info
www.kliniken-essen-mitte.de/tim
www.indische-medizin.de

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www.ausbildungayurveda.de
www.indische-medizin.de
www.uni-due.de/naturheilkunde

Gujarat Ayurved University

Gujarat has been the home of Ayurveda for centuries. The Gujarat Ayurveda University in Jamnagar, one of the best spots in India to learn Ayurveda, is the only statutory university exclusively devoted to Ayurvedic studies and research. Prof. M Chandola writes:

JAMNAGAR, the main seat of princely state of Nawanagar was well known as a seat of oriental studies. It has a long list of renowned Ayurvedic physicians like Zandu Bhattji and Rasa Vaidya Bavabhai Achalji. The rulers of this state have patronised Ayurveda since very early days. During the regime of Jam Saheb Digvijay Singhji in 1940's and onwards Dr P.M. Mehta was court physician (trained in western medicine). He was a great learner and visionary. Dr. Mehta impressed upon the king and the queen of Jamnagar to establish a center for Ayurvedic Studies. Hence, Shri Gulabkunwarba Ayurvedic Society was established in 1940. In 1944 a palacious building was constructed with generous contribution of the King of Nawanagar (Jamnagar) and some other persons at the cost of Rs.60, 00,000/- and the building was named as "Dhanwantari Mandir". Under the banner of Shri Gulabkunverba Ayurvedic Society renowned and enthusiastic physician of Ayurveda were gathered and they materialized the gigantic job of the translation of 'Charak Samhita' in three languages i.e. English, Hindi & Gujarati which was published by the society in six volumes.

On July 1st 1946 in Jamnagar a college for Ayurvedic Studies was established and named as Shri Gulabkunverba Ayurveda Mahavidyalaya by Shree Gulabkunverba Ayurvedic Society.

After independence in 1947 Govt. of India started to work for revival of Ayurveda and few committees were appointed and they recommended the establishment of one advance Institution of Ayurveda. By that time Jamnagar had got infrastructure and name as seat of Ayurvedic learning. In 1952 Govt. of India started "Central Institute for Research in Indigenous System of Medicine (CIRISM).

Gujarat Ayurved University was established in 1967 by an act passed by Gujarat State legislative Assembly in 1965. It is the first statutory University of its Kind both at national and international level - exclusively devoted to Ayurvedic studies and Research. This University is administratively linked to Ministry of Health and Family Welfare both at State and Centre-indicating its special status.

This university regulates the education in Ayurveda, Ayurvedic Pharmacy, Yoga & Naturopathy etc. in Gujarat state. The university has a full-fledged undergraduate section offering BAMS degree; Postgraduate section offering PG and PhD studies

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Dhanvantari Mandir Building

in Ayurveda, Pharmacy and Medicinal Plant sciences; Pharmacy College offering diploma and degree in pharmaceutical sciences; and Yoga institute offering postgraduate diploma and degrees in Yoga & Naturopathy within the campus and many affiliated colleges all over the state. It is the first Ayurveda University in the country.

Shree Gulabkunverba Ayurveda Mahavidyalaya

Besides the routine teaching, training and the clinical activities being carried out by the fore stated 14 departments of the college. Various other projects, centers and activities, boosting the civic sense in a student, are also being carried out by the college. Institute for Postgraduate Teaching & Research in Ayurveda [IPGT&RA]

It is the oldest and premier research institute of Ayurveda in India, offers Post Graduate and Doctoral research and education in Ayurveda, Ayurvedic Pharmacy and Medicinal Plants. CIRISM by Govt. of India in 1952 at first and later PG education was started in 1956. In the year 1967 it was merged with Gujarat Ayurved University and till date more than 1335 Post Graduates and 128 Ph.D. degrees have been awarded through this Institute. The work force developed by this Institute forms the backbone of Ayurvedic Teaching, Research and Administration in India and abroad. It has been a Collaborative Center of WHO for Ayurveda since 1977, and students from Sri Lanka, Nepal, Bangladesh, Maldives, and Mauritius are studying in P.G. & Ph.D. courses.

There are 10 teaching departments with facilities of teaching in 12 specialties for Post Graduate (M.D. (Ayu) / M.S. (Ayu) Ph.D. (Ayu.)) levels. Institute also conducts M. Pharma (Ayu.) and M.Sc. (Medicinal Plants in Ayurveda) courses under Self Finance Course (SFC) Cell. Besides these; the Institute also conducting short term courses like Three Months Introductory Course in Ayurveda for Foreigners; Four Months Training Programme in Panchakarma etc. at regular intervals.

The thrust areas of research are Madhumeha (Diabetes), Tamaka Swasa (Bronchial Asthma), Sthaulya (Obesity), Jara (Old age disorders & Pre mature ageing), Buddhi Mandya (Mental Retardation) Cerebral Palcy etc.Institute is providing health care services through 04 satellite O.P.D.s clinics at Old Age Home, Jamnagar Jail and Sasoi Botanical Garden (25 Km away from Jamnagar City). IPGT & RA is the first institute in India, which provides weekly OPD health-care facility to all the three defense services viz. INS, Valsura; Air Force Station, Jamnagar and Army centre, Jamnagar. Taking lead from Chief Minister's Vision of Swasth Gujarat



under Niramaya Gram Yojna, Gujarat Ayurved University adopted Konja Village for surveying health status of the villagers and to provide them basic health facilities by conducting OPD at regular interval on every Thursday under Rural Health Programme. To take care of Mal-nutrition in school going children. University has prepared biscuits by mixing Ayurvedic Jeevaniya and Rasayana medicinal herbs as food supplement to distribute amongst the children in the school to make student physically and mentally healthy. I.P.G.T. & R.A. Hospital.started OPD on each Sunday for the benefit of ailing society.

Implementation of RUDRA software in the hospitals, Central library with huge collection of rare manuscripts, Digitization of manuscripts, PubMed enlisted Quarterly Peer Reviewed International Journal of Ayurveda – 'AYU', e-learning programme for sensitization of modern medical professionals, Pharmacovigilance Programme for Ayurveda, Siddha and Unani Drugs are the few assets of the Institute. Institute is publishing many monographs and project reports on researches conducted in the institute.

PG centre in Ayurveda having independent Modern research laboratories (Pharmacology, Pharmaceutical Chemistry, Pharmacognosy, Biochemistry, Pathology, etc.); having the unique Trigarbha Kuti; it is first educational institute to start E-Learning Program in Ayurveda, initiate digitalization of rare manuscripts etc. The institute has a well equipped 200 bed Ayurveda Hospital with fully furnished general and eye operation theatres, diagnostic facilities like X-ray, Sonography, Biochemistry and Pathology laboratories, Panchakarma treatment facilities etc. There are 9 teaching departments and Kaumarabhritya is one among them. Kaumarabhritya department has an indoor unit with separate Panchakarma procedure unit, OPD and Vaccination unit in the institute.

The institute has been designated as National Pharmacovigilance Resource Centre (NPRC) for ASU Drugs. Institute for Post Graduate Teaching & REsearch in Ayurveda, Gujarat Ayurved University, Jamnagar is declared as the National Pharmaco-vigilance Institute has a multi portal IT room with broadband facility for the use of the students and staff. Institute also manages three hostels for the lodging requirements of scholars. A guest house with 25 rooms of different categories is also being maintained by the institute within the campus.

International Center for Ayurvedic Studies

To promote the teaching and learning in Ayurveda in foreign countries an International Center for Ayurvedic Studies was established in 1999 . This center coordinate the admission for BAMS course in English medium for students from abroad on self finance basis. The Gujarat Ayurved University has signed MoU with a number of National and International Institutions engaged in promoting and propagating the cause of Ayurveda in India and abroad.

Self Finance institutes:

University has established two self finance institutes: 1) Institute for Ayurvedic Pharmaceutical Sciences (IAPS) which offers D.Pharm (Ayu), B.Pharm (Ayu) and M.Pharm (Ayu) courses; 2) Maharishi Patanjali Institute of Yoga & Naturopathy Education and Research, which offers P.G.Diploma in Yoga & Naturopathy, Diploma in Yoga & Naturopathy ,Certificate Course in Yoga.

Prof.H.M.Chandola MD(Ay.)PhD
Professor & Head- Kayachikitsa and Ex. Dean, Executive Editor -AYU, I.P.G.T. & R.A., Gujarat Ayurved University, Jamnagar -361 008
Gujarat (India)

One banana a day



Banana is one of the most common fruits. India is the leading banana producer in Asia where banana grows in various sizes and colors.

As food

In south India, it is almost part of a staple diet; it is also considered a snack. It is among the solid food items given to infants. The ripe banana is utilized in several ways. It is simply peeled and eaten, or sliced and used in fruit salads, sandwiches, custards and gelatins. It is mashed and used in ice-creams, bread, muffins and cream pies.

Ripe bananas are often sliced lengthwise, baked or broiled, and served (perhaps with a garnish of brown sugar or chopped peanuts) as an accompaniment to ham and other meat. Ripe bananas may be thinly sliced and cooked with lemon juice and sugar to make jam or sauce, stirring frequently for nearly 30 minutes until the mixture jells.

Eat at least one banana a day. They are said to contain all the 8 amino acids the human body cannot produce on its own.

Keep bananas on a fruit dish in the living room at room temperature. If you want the bananas to ripen faster, place them in the sun. Never store bananas in the refrigerator like in the case of other tropical fruits, tomatoes and bell peppers. If the temperature is below 8 degrees Celsius, the fruit will decay from the inside. They will not ripen, but turn black if kept in a refrigerator.

Medicinal use

According to Ayurveda, banana is sweet, astringent and cooling. Its post-digestive effect is sour. It is smooth, heavy and acts as a laxative if taken in excess. It increases pitta and kapha, and decreases vata.

In India, banana juice is extracted from the corm and used as a home remedy for jaundice, sometimes with the addition of honey, and for kidney stones.

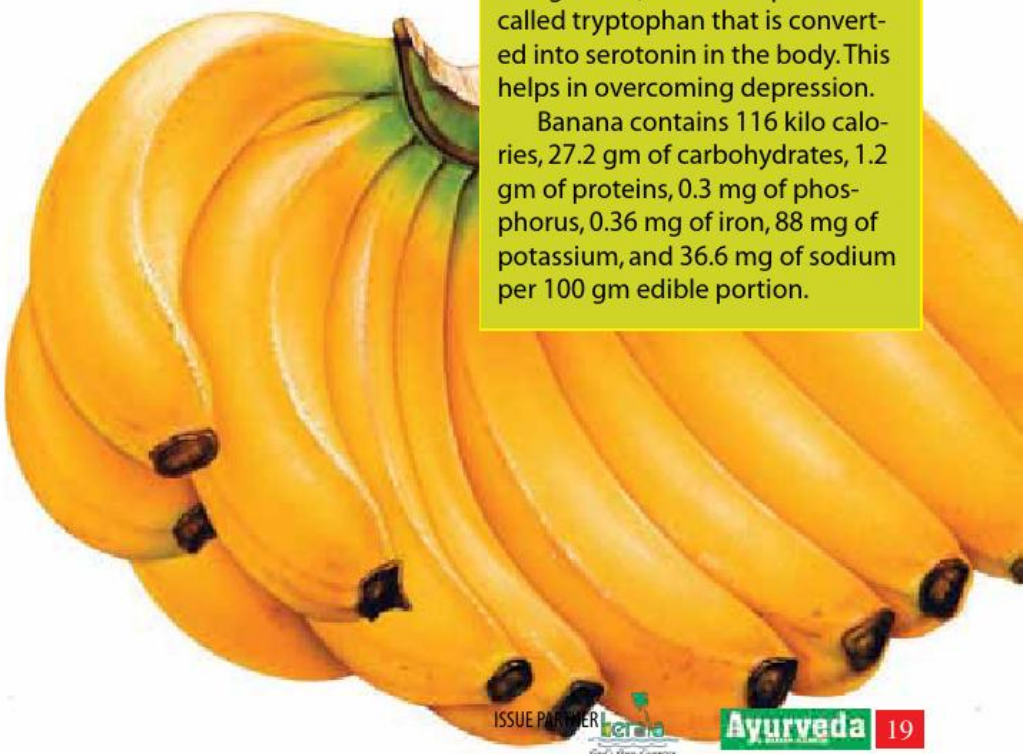
It is the only raw fruit that can be taken in case of chronic ulcer. It neutralizes the acidity of gastric juices and reduces irritation by coating the lining of the stomach.

All parts of the banana plant have medicinal applications -- the flowers help in case of bronchitis, dysentery and ulcers; cooked flowers are given to diabetics; the astringent plant sap is used in cases of hysteria, epilepsy, leprosy, fever, hemorrhage, acute dysentery and diarrhea. It is applied on hemorrhoids and insect bites too. The young leaves are used as poultices to treat burns and other skin afflictions; the astringent ashes of the unripe peel and leaves are taken if there is dysentery or diarrhea and used for treating malignant ulcers. The roots are administered to a patient suffering from digestive disorders or dysentery. Banana seed mucilage is used in the treatment of diarrhea in India.

*Courtesy: . Julia F. Morton, Miami, FL. (Fruits of warm climates-1987)

Banana is a valuable source of vitamins A, C and B6, and potassium. The fruit averages 125 gm of which approximately 75% is water and 25% dry matter. Banana contains sucrose, fructose and glucose, and also a protein called tryptophan that is converted into serotonin in the body. This helps in overcoming depression.

Banana contains 116 kilo calories, 27.2 gm of carbohydrates, 1.2 gm of proteins, 0.3 mg of phosphorus, 0.36 mg of iron, 88 mg of potassium, and 36.6 mg of sodium per 100 gm edible portion.



Cure, quicker with herbs

Psoriasis is a non contagious ,chronic, inflammatory skin disease. Ayurveda considers psoriasis difficult to cure. Dr K Krishnan Namboodiri presents a case study of this disease.



Patient was instructed to stop intake of alcohol and smoking. Diet prescription was vegetarian food (less spicy and less sour). Milk, egg, oils, fried food, frozen food, curd, pickles etc. also were restricted.

THE name psoriasis is derived from the Greek word 'Psora' which means Itching. Psoriasis is caused by an increased growth rate of the keratinocytes from the stratum basale to stratum corneum. Normally, these cells rise to the skin's surface once in 21 days. This rate is increased to twice in 3 weeks if you have psoriasis. This condition is indicated by thick, red skin with flaky, silvery-white scaly patches. Along with this, patients may experience itching, pain and disfigurement.

In modern terms, Psoriasis occurs when the immune system mistakes a normal skin cell for a pathogen, and sends it out. Such faulty signals cause overproduction of new skin cells. There are five types of psoriasis: plaque, guttate, inverse, pustular, and erythrodermic.

According to Ayurveda, Audumbara Kushta, one among the various types of Psoriasis is caused by imbalance in the Pitta Dosha. Pitta symbolizes digestive fire, agni, the force behind all metabolic functions of the body. Pitta imbalance is usually caused by faulty dietary habits and sedentary lifestyle. The vitiated Pitta causes toxin (ama) accumulation in the body tissues such as rasa (nutrient plasma), rakta (blood), mamsa (muscles) and lasika (lymph) and contaminate them. This leads to various skin conditions seen in Psoriasis. The disturbed or weakened agni, results in improper metabolic function which in turn disturbs higher centres. This causes the hyper function of capillaries of the skin and then scaling starts.

This disease gets worsened during Summer because of the hot climatic conditions. During summer, the rays of the sun become harsh and strong, penetrating deep into the skin and it causes severe problems. Ayurveda offers various treatments, medications and lifestyle regulations to manage psoriasis.

Psoriasis is considered a difficult to cure disease. But some patients show remarkable improvement



Before Treatment



After Treatment

even with simple medication. The symptoms disappear with the usage of some simple kashayams and external applications. In some cases, a 10 to 15 days of Deepana (Stomachic) and pachana (Digestant) treatments were enough for the pacification of symptoms .However, such patients should undergo sodhana chikitsa (purification treatments or panchakarma) for a permanent solution.

Following is a case, which shown quick relief from symptoms of psoriasis. A 52 years old male visited the OP recently complaining about some serious skin problems which are then diagnosed as a psoriasis condition. This case shows the efficacy of Ayurveda in providing quick relief (cost effective too) with simple methods from a maharoga like psoriasis.

Mr. Chandran, 52 years, a farmer from Perumbavoor, (Kochi, Kerala) visited the outpatient department on 3 rd of February 2013. He came with dry flakes and plaques of thickened skin all over the body especially over both hands and legs. The problems have been persisting since last 3 months. He was not able to do any work and was reluctant to go out from due to the bad physical conditions.

Habits: regular smoker and used alcoholic drinks

History of Treatment

For three months, the patient had been under the treatment of a dermatologist and had taken some medications. He had also tried moisturizers, mineral oils, and petroleum jelly to soothe affected skin and to reduce the dryness which accompanies the build-up of skin on psoriatic plaques. But nothing found beneficial.

The vitiated Pitta causes toxin (ama) accumulation in the body tissues such as rasa (nutrient plasma), rakta (blood), mamsa (muscles) and lasika (lymph) and contaminate them. This leads to various skin conditions seen in Psoriasis.

Systemic examination of the patient and laboratory investigations did not reveal any obvious abnormality. Hardly he had any other ailments. Local examination of lesions showed dry, scaly and red in color. Elevated circular lesions with well defined margins were also present. No discharge was noted the itching was severe though .

Medicines For first 5 days

Internal:

1. Mahathikthakam Kashayam and Aragwadham Kashayam. (20 ml of Kashayam with 60 ml warm water at 6 am and 6 pm.on empty stomach).
2. Manibhadram lehyam.(10 grams at bed time).

External:

Applied a combination of Psoria Oil and Dinesavalyadi Keram followed by washing with a Herbal decoction (nalpamaram, nimba twak and leaf,and Daruharidra,).

As digestive health directly influences psoriasis, certain diet and lifestyle modifications were suggested. Drinking alcohol and eating foods that have excess sour, salty or pungent tastes and foods that are too heavy, sweet or oily, can cause an adverse effect, which can make the problem more complicated. Patient was instructed to stop intake of alcohol and smoking. Diet prescription was vegetarian food (less spicy and less sour). Milk, egg, oils, fried food, frozen food, curd, pickles etc. also were restricted.

After 5 days he came with remarkable changes and continued 5 more days with same medicines.

Medicines on second course

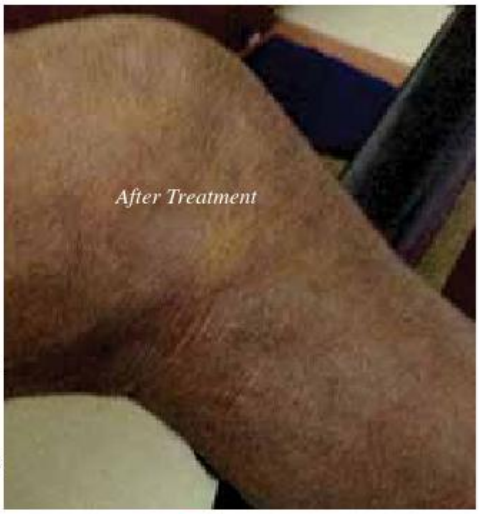
1. Mahathikthakam Kashayam + Nisothamadi Kashayam (same dose as in first course).
2. Mahathikthakam Ghrutham 5 ml with Kashayam (Twice daily).
3. Manibhadram lehyam continued.
4. External oils are same with an instruction to expose skin to sun rays for 10 minutes in early morning.

After 10 days of above said treatments the patient got 80 % relief and was getting very good sleep and other bodily functions were normal.

(Currently the patient is on the 3 rd face of the treatment - a complete sodhana procedure (panchakarma).

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Before Treatment


After Treatment



Dr CR Agnives, a well known Ayurvedic researcher and scholar from Southern Kerala, has been in pursuit of pure Ayurveda for the last 35 years. He has written numerous books on Ayurveda and has published a number of articles in various national and international journals. He has presented papers in many national and international seminars. During a long period of commendable service he has served as principal in 3 Ayurvedic colleges in Kerala and was in Moscow for 3 years, propagating Ayurveda. He was given the State Dhanvantari Award in 2007 for his invaluable contributions towards propagating Authentic Ayurveda.

Key words

svaasa = dyspnoea = difficulty to breath
kaasa = cough
raja-yakshmaa = wasting, pulmonary tuberculosis
pratisyaaya = peenasa = running nose
hikkaa = hidhmaa = hiccup
rakta-pitta = bleeding disease
jvara = fever
marma = vital areas of the body
aamaasaya = the reservoir of raw food. Usually correlated with stomach.
Yaapya-roga = incurable disease which can be managed with good treatment.
Tri-humoral = caused by all the three humors
Ashtaangga-hrdaya = Treatise of Ayurveda written by Vaagbhata I in the 7th century CE.
Anorexia = diminished appetite
Bronchiectasis = dilation of a bronchial tube or the bronchial tree.
Eczema = a skin disease, usually with exudation
Epigastrim = upper middle part of the abdomen
Epileptiform = simulating epilepsy
Expectoration = spitting out of sputum
Keto-acidosis = increase of acidity of blood due to the presence of ketone bodies. Ketone bodies are end metabolic products of fat metabolism.
Laryngitis = inflammation of larynx (voice box)
Myocardial degeneration = denature of heart muscles
Nephritis = inflammation of the functional units of kidney
Patho-dynamics = the actual process of pathology
Pharyngitis = inflammation of throat
Premonitory symptoms = symptoms occurring prior to the manifestation of the real disease.
Pulmonary = pertaining to lungs

The Concept of

Dr CR Agnives elaborates on The Concept of Respiratory Diseases in Ayurveda for our readers...

Respiratory Diseases in Ayurveda

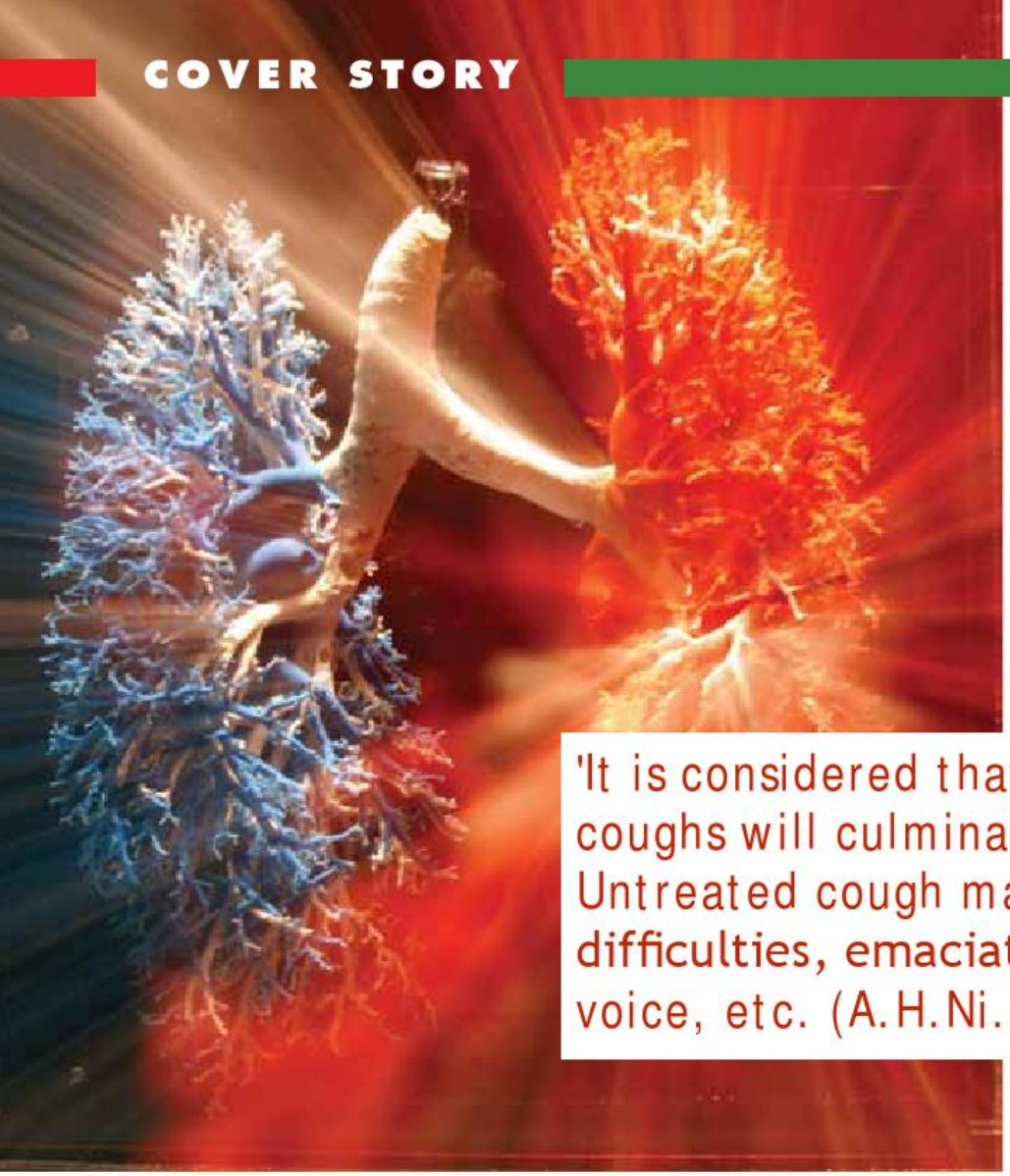
The concept of diseases of the respiratory system in Ayurveda is a bit different from the modern concept. Dyspnoea (breathlessness or difficult respiration or asthma) and cough are much interrelated diseases. The former is termed svaasa in Ayurveda and the latter is termed kaasa. These are mere symptoms in modern medicine. In Ayurveda also there are many diseases with these symptoms, but they are also designated as independent diseases. In Ayurveda, diseases are primary (independent) or secondary (dependent). Cough and breathlessness may occur secondary to fever (jvara), and many other diseases. Cough and dyspnoea are diseases of the lower part of the respiratory tree including the lungs.

Cough is the effort of the body to eliminate something trapped in the bronchial tree. Usually his foreign body is the sputum. Another serious condition causing cough is tuberculosis. This disease is termed as raaja-yakshmaa in Sanskrit, which means the disease of the king or king of diseases. Mythology states that the king of stars, the moon, contracted consumption because of a curse. The cause was invited through his special attachment to one of his wives 'Rohini'. Over indulgence with sex is considered as one of the etiological factors for pulmonary tuberculosis by Ayurveda.

Pulmonary tuberculosis (raaja-yakshmaa), cough (kaasa), and asthma (svaasa) are three diseases mainly affecting the lower respiratory tract.

Rhinorrhea or running nose (pratisyaaya or peenasa) is considered as the precursor of raaja-yakshmaa. It is categorically stated that on increase of running nose, one might develop raaja-yakshmaa. In our experience, upper respiratory infection gradually descent and become lower respiratory tract infection. A chronic inflammatory state of the respiratory system is conducive to the development of pulmonary tuberculosis. A running nose as in common cold is indicative of low immunological status which again is conducive to the development of pulmonary tuberculosis.

Respiration is a very primary function of life. Diseases of the respiratory system essentially tamper the function. Respiration has two aspects – a) supply of oxygen to the body and b) excretion. The second function is usually understood as limited to the excretion of carbon dioxide. But that is not all. Expulsion of water as water vapor is mostly done by the respiratory system. Unwanted metabolites are also expelled as gases through this system. For example, in consumption of alcohol, a good amount of it is expelled through breath. So is the acetylene generated



'It is considered that all untreated coughs will culminate in emaciation. Untreated cough may invite breathing difficulties, emaciation, hoarseness of voice, etc. (A.H.Ni.3.38)'.

by the excessive lipid metabolism. That is why the breath of those suffering from diabetic keto-acidosis is having the smell of rotten fruits.

This excretory aspect of the respiratory system is more important from the pathologic aspect. When the respiratory system is impaired, the efficiency of the body to eliminate junks from the body is highly reduced. The other excretory organs are the kidneys and the skin. This triad – lung, kidney and skin – works interrelated. Kidneys and skin eliminate water soluble wastes. Lungs eliminate the gaseous wastes. This means that the relation of respiratory system with the humor vaata, the only gaseous humor is pronounced. In the phenomenon of breathlessness and cough, the role of vaata as a motive force is expressed. Both are expressions of the obstruction to the natural free flow of wind. This relation is well identified by Ayurveda and one could appreciate the role of vaata in the pathodynamics of both the diseases. Whenever the free flow of wind is obstructed, it rebounds with added strength and operates vigorously and pathologically.

Diseases of kidney and skin have a direct relation with the diseases of the respiratory system. Physicians might have noted that suppressing skin diseases with remedies tend to precipitate asthma. Suppressing both skin diseases and asthma may generate problems of kidney. This phenomenon is due to the fact that these three instruments –the integument, respiratory apparatus and the kidneys function as a group. When filth is trying to go out of the body through any of these outlets, if we interfere and arrest the elimination, then the body will have to try another outlet. Hence, a suppressed eczema may turn bronchial asthma and a suppressed bronchial asthma may manifest as eczema. Both, when suppressed, will turn out to be nephritis and even claim the life of the patient.

Diseases like pneumonia, where there is severe inflammation of the lungs and respiratory tree are considered by Ayurveda among fevers (jvara), since fever also is a cardinal symptom in such conditions.

Heart diseases may cause difficulty in breathing. It is usually referred to as cardiac asthma. This condition requires a different approach and is mentioned separately in the context of asthma (svaasa). The heart and lungs depend on each other for their function. Hence a defective lung may cause defects in the function of heart and vice versa.

Yet another disease connected with asthma and cough is hiccup. In Ashtaangga-hrdaya asthma and hiccup are dealt with together in the same chapter. Another important thing to note is that the book deals with the pathology of cough appended to bleeding diseases (rakta-pitta). Cough is considered as the most acute and quick acting complication of bleeding disorders. Such relations are not directly drawn in modern medicine.

Cough

There are five types of cough according to the ayurvedic classification. They are cough due to 1) vaata, 2) pitta, 3) kapha, 4) trauma of chest and 5) phthisis (wasting or tuberculosis) [A.H.Ni.3.17].

Itching of the throat, anorexia and feeling of arils stuck to the throat

are the premonitory symptoms of cough. So if you have an itching or pain in the throat (pharyngitis) it is the sign of the cough in the green-room. Hence it is better to have some medicine in this stage itself so that you may not develop laryngitis and pulmonary infection.

The wind that is suppressed down due to blockage of path works upwards, reaches the chest and throat, fills the channels of head, causing convulsive movements of the body, pushing out the eyes, giving pain to chest, back and flanks and goes out through the mouth forcibly with the sound of broken bronze. This is the dynamics of all sorts of cough. According to modern medicine, a cough with the ringing sound of a broken bronze bell is indicative of bronchiectasis where a part of the bronchule or the whole bronchial tree is dilated and remains dilated. This dilated area often becomes a warehouse of sputum and debris.

Cough may be dry or wet. Dry cough is unproductive whereas wet cough is followed by expectoration of large quantities of sputum. The vaata type of cough is dry. Pitta cough is characterized with inflammation of the respiratory track. There will be profuse expectoration in kapha cough. There may be running nose, vomiting and anorexia in this type of cough. Vomiting is a usual attendant in prolonged cough. In the brain the vomiting centre is placed close to the cough centre. When the cough centre is extremely agitated, impulses will stimulate the neighbor and cause vomiting. It is like when there is domestic fight going on in next house, you are irritated and finally interfere in their domestic chores.

Cough due to trauma of chest is more severe and there will be injury to internal structures, especially the lungs. The patient gradually loses his strength and immunity. Drastic steps should be taken here to cure the patient, lest the condition may turn fatal. Fever is a usual sign of this cough as infection is likely in the injured tissue of the chest.

Cough of tuberculosis is notorious and is one among the eleven signs of the disease. Dyspnoea also is one among them. The spit sputum will be foul smelling and akin to pus in appearance. Other signs of tuberculosis also will be present. It is considered that all untreated coughs will culminate in emaciation. Untreated cough may invite breathing difficulties, emaciation, hoarseness of voice, etc. (A.H.Ni.3.38).



Asthma

Difficulty of breath may occur due to the increase of cough or directly due to the vitiation of humors (A.H.Ni.4.1). Diarrhea where the food is not digested, vomiting, poisoning, anemia and fever may precipitate asthma.

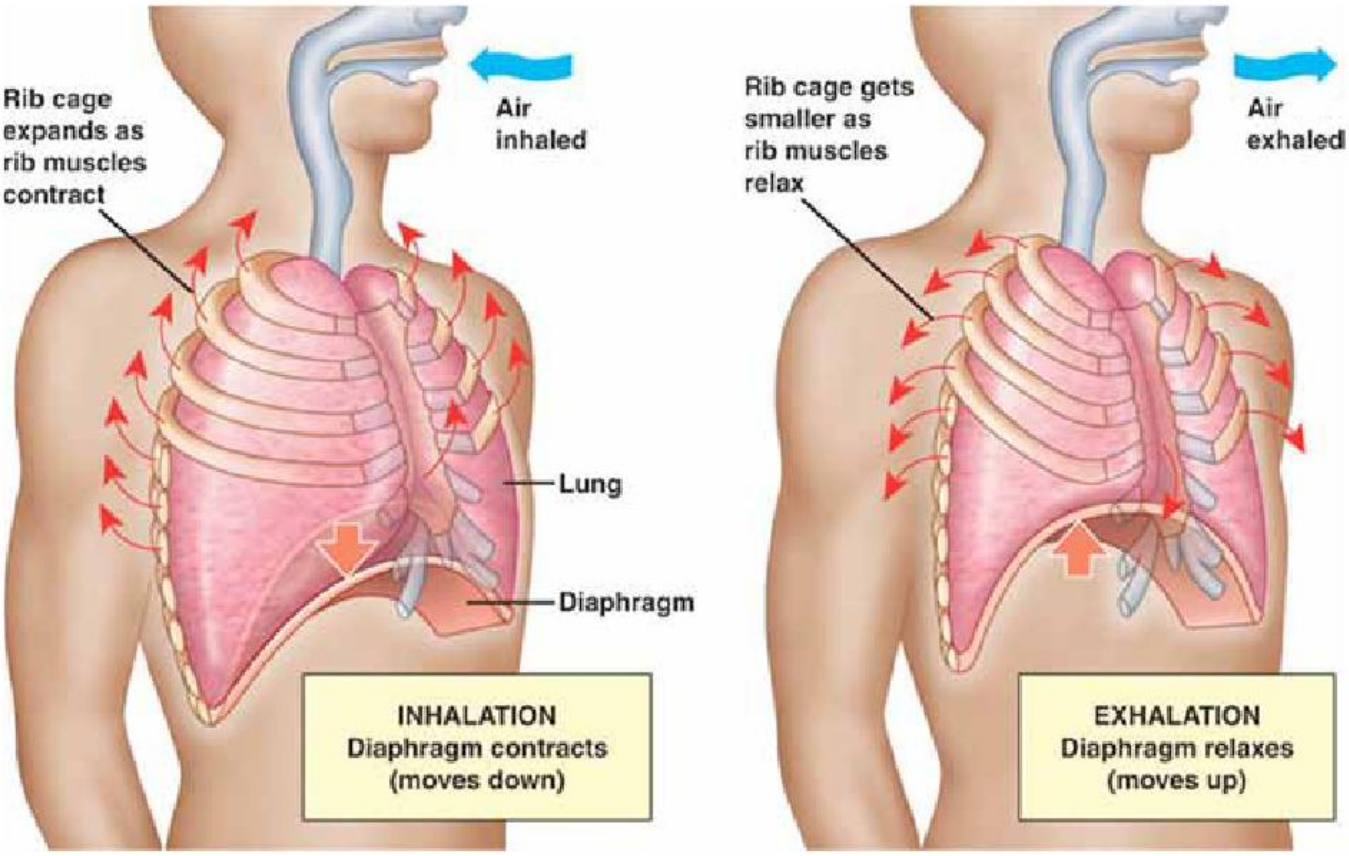
Exposure to dust, smoke, wind and fog, trauma to vital areas (marma), usage of chilling water etc. may cause asthma. It is interesting to note that according to Ayurveda, dyspnoea is a disease originating from the stomach (aamaasaya) and not from the lungs or bronchial tree. Though the effect of the disease is in the respiratory system, the digestive system has a say in the disease. The channels of respiration, water metabolism and food are vitiated in the disease. Aamaasaya is considered as the seat of kapha and hence the involvement of this humor is evident in asthma.

There are five types of respiratory distresses. They are: -

1. Exertion dyspnoea (kshudraka-svaasa)I – This is the self limiting breathlessness due to exertion. It may be grave if prompted by heart disease. If not, it needs no treatment other than rest.

2. Bronchial asthma (tamaka-svaasa) – As the Sanskrit term indicates, it causes blackouts and is mostly prompted by ignorance (tamas = darkness) and the psychic factor is dominant in the production of this type of asthma. A variant of this disease is attended with fever and fainting. It is called pratamaka-svaasa. This will subside with cold treatment.

3. Cheyne stock asthma (chinna-svaasa) – This is the asthma of advanced myocardial degeneration. This is a serious condition and is usually terminal. One eye of the patient



may be red. The patient will be very weak and disabled and the respiration will be intermittent.

4. Great dyspnoea (mahaa-svaasa) – The patient will faint and there is blockage of urine, feces and flatus. There may be convulsions. This is a serious condition.

5. The upward breath (oordhva-svaasa) – This is terminal and patient will not be able to inhale. His eyes roll and he dies by respiratory arrest.

Of the five types of dyspnoea the last three are incurable. The first type requires no treatment and only the second type viz. bronchial asthma could be treated and managed. According to Ayurveda this treatment is not curable, if it is chronic. It can be just managed (yaapya). Claims of permanently curing chronic bronchial asthma have no scientific support from Ayurveda. Managing a disease and curing a disease are different things.

Hiccup (hikkaa)

Hiccup is also of five types.

1. Food induced (annajaa hikkaa) – Caused by dry or unfamiliar food.

2. Strain hiccup (kshudraa hikkaa) – This a mild hiccup due to strain.

3. Twin hiccup (yamalaa hikkaa) – Two hiccups as a single unit. This is mainly due to diseases of the pancreas and is serious. It usually occurs during active digestion of food.

4. The great hiccup (mahatee hikkaa) – Hiccup with convulsions.

5. Deep hiccup (gambheeraa hikkaa) – With deep resonance and yawning.

The first two among them are curable. The last two are not curable. Sometimes the twin type also may turn incurable.

Pulmonary tuberculosis (raaja-yakshmaa)

According to Ayurveda there are four etiological factors for the disease. Classical Ayurveda does not entertain bacterium as the causative agent. Today we know that in spite of the presence of the bacteria, all are not contracting the disease. Other factors are more relevant. The four causes are: -

1. Over strain of the body (saahasa)

2. Suppression of natural urges (vega-rodha)

3. Depletion of reproductive tissue due to over indulgence in sex and reduction of the immunity factor and unctuousness of the body (sukla-oja-sneha-samkshaya) and

4. Non-observance of the norms of diet (anna-paana-vidhi-tyaaga).

There are eleven cardinal signs for the disease (ekaadasa-roopa). They are listed below: -

1. Running nose
2. Dyspnoea
3. Cough
4. Pain of shoulder
5. Headache
6. Hoarseness of voice
7. Anorexia
8. Diarrhea or Constipation
9. Vomiting
10. Pain on flanks
11. Fever.

Of these 1to 6 occur when the filth is located in the upper body. When it is stationed in the lower part of the body diarrhea or constipation may occur. Vomiting occurs when the filth is in the G.I.tract. When the filth is positioned transversely, there will be pain of flanks and when it is

in joints there will be fever. The sign and symptoms of the disease vary with the predominance of humors involved. The disease is primarily tri-humoral in nature.

One salient feature of emaciation is that the body is turning more and more into filth and in the later stage the patient survives on the strength of this filth. Hence attempt to eliminate the filth to effect cure may turn fatal.

Ashtaangga-hrdaya details many of the diseases enlisted as signs of the disease in the same chapter. Thus anorexia, vomiting, hoarseness of voice are detailed in this chapter. Epigastric pain (hrdroga), and pathogenic thirst (trshnaa) also find slot in the same chapter even though they are not mentioned among the eleven signs. Hrdroga is interpreted by many as heart disease. Such a correlation may not be always true. Epigastric pain or even pre-cordial pain need not be always prompted by a sick heart. As a morphologic land mark hrt means the epigatrium, the upper most part of the abdomen which lies centrally just below the chest bone (sternum).

It is practically impossible to include all the diseases of the respiratory system in one article. Hence detailing of many of these diseases is not attempted.

Treatment of respiratory diseases

Dyspnoea and cough are of the same etiology and pathology and hence both are treated in the same lines. (A.H.Ci.4.1). In cough, the treatment varies with the humor involved. In Principle, the treatment of vaata cough is nutritive. Inhalation of medicinal fumes is also suggested. Pitta cough is of two types – with thick sputum and with thin sputum. In case of cough with thick sputum, vomiting is indicated. In the case of cough with thin mucous, purgation is the choice. Turpeth with sweets is prescribed for it. In Kapha cough, oil extracted from deodar is given orally first, with three acrids (black pepper, long pepper and dry ginger) and the barley ash. Many of the classical prescriptions are not readily available in the market. Some important formulations available in the market are listed below.

1. Taaleesa-patraadi coornam
2. Vyoshaadi vatakam
3. Asvagandhaadi coornam

'Diseases of kidney and skin have a direct relation with the diseases of the respiratory system. Physicians might have noted that suppressing skin diseases with remedies tend to precipitate asthma. Suppressing both skin diseases and asthma may generate problems of kidney. This phenomenon is due to the fact that these three instruments –the integument, respiratory apparatus and the kidneys function as a group'.

4. Agastya rasaayanam
5. Vasishtha rasaayanam
6. Kooshmaanda rasaayanam
7. Dasamoola rasaayanam
8. Dasamoola hareetakee
9. Dasamoola-katutrayam kvaatham
10. Maatala rasaayanam
11. Vidaaryaafdi kvaatham
12. Elaakanaadi kvaadham
13. Indukaantam ghrtam
14. Kantakaaree ghrtam
15. Vaasaarishtam
16. Dasamoolaarishtam
17. Kanakaasavam.

These formulations may be used in all respiratory diseases. Choorna is powder. Vataka is a confection. Rasaayana mentioned here are semisolid jams. Ghrta is medicated ghee. Kvaatham is decoction. Arishta is a fermented liquid containing self generated alcohol. Aasava is a similar preparation. The base of arishta is decoction. In case of aasava it is not



decoction. Many of these formulations are converted into proprietary preparations with minor changes by Ayurvedic companies. Taleesapatraadi is available in tablet form. Vyoshaadi vatakam is available as granules. It is found effective in curing and preventing asthma.

Indukaanta ghrtam and Elaakanaadi kvaatham are more specific for pulmonary tuberculosis. Taaleesapatraadi powder is useful also in hoarseness of voice and anorexia. Karpooraadi powder is more useful in respiratory diseases prompted by the problems of heart. Kanakaasavam is specific for asthma. It should be used with medical advice as it contains thorn apple (Datura metel Linn.), a poisonous plant.

This author will prefer to refer patients of tuberculosis to allopathic doctors as they should be put under the national treatment scheme for the disease. Ayurvedic medicines may be provided simultaneously. Ayurvedic treatment of the disease is based on improving immunity.

Indukaanta ghrtam is noted for its immuno-modulating effects.

Vaasaa is considered as a good single remedy for respiratory diseases. Vaasaa is Malabar nut, also known as adhatoda = Justicia beddomei (Clarke) Bennet = Adhatoda beddomei C.B.Clarke ACANTHACEAE. Note: In India, generally Adhatoda vasica Nees is used as vaasaa. But in Kerala A. beddomei is preferred. A teaspoonful of the juice of its leaves with honey three times a day usually combats cough and difficult breathing. It is also specific for cough with blood stained sputum.

Long pepper is another wonder drug useful in respiratory diseases and liver diseases. Many of the cough syrups available in market contain long pepper (Piper longum Linn.). Long pepper should not be used for long periods without observing the norms of rasaayana therapy. Note that among the three acrids, long pepper is not permitted in kitchen. The other two members ginger and black pepper are permitted. This means that long pepper is not a food.

Nowadays many cough syrups are available in the market. People consume them without any prescription as part of self medication. Self medication is not a good practice. Treatment of respiratory disorders according to Ayurveda should be modulated according to the stage of the disease, cause of the disease and predominance of humor involved.

Hence to use the apt procedure or drug, it is better to consult an ayurvedic doctor. You may try tit bits for a week or so. If the cough or dyspnoea is persistent, do not hesitate for a consultation.

Many classical formulations and proprietary products for respiratory diseases contain camphor or camphor containing herbs such as betel leaves. Camphor is good for respiratory diseases. But it is a cardiac stimulant. Moreover, used in excess camphor may cause epileptiform seizures due to its effect on brain. Maatala-rasaayanam and Dasamoola-rasaayanam are notorious for this effect. In south Kerala Dasamoola hareetaki is also termed as Dasamoola-rasaayanam. Hence when you are buying Dasamoola-rasaayanam from north Kerala with a prescription from south Kerala, be sure that you are getting the medicine intended by the doctor. The adult dose of Dasamoola-hareetaki is one table spoon (15 g) whereas that of Dasamoola-rasaayanam is about 250 – 500 mg. The ten roots (dasamoola) are very good for respiratory diseases as they will reduce inflammation and in all respiratory diseases there will be some inflammation, even in that of allergy.



In case of repeated attacks of respiratory diseases, allergy and lack of immunity is to be suspected. In such cases intense treatments, by way of hospitalization, in the disease free intervals are useful.

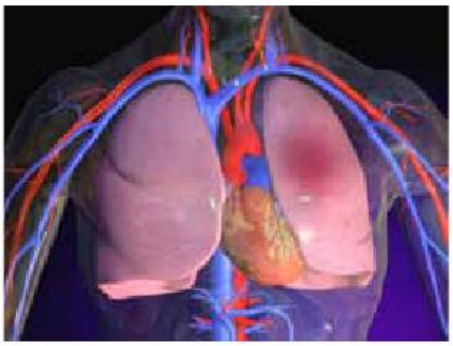
Please keep it in mind hat the suggested daily dose of medicine for respiratory diseases should be divided into small quantities and use only a fraction of the dose at a time. Bulk consumption of medicine will not be beneficial. Frequent dose is the key in respiratory diseases.

In case of repeated attacks of respiratory diseases, allergy and lack of immunity is to be suspected. In such cases intense treatments, by way of hospitalization, in the disease free intervals are useful. Many of the procedures like rice pouch fomentation (navara-kizhi) and oil irrigation (pizhiccil), buttermilk irrigation (takra-dhaara) etc. have the ability to improve immunity.

Primary complex (tuberculosis of the childhood) can be well addressed by immuno-modulation by Ayurveda. This requires long term therapy. But it is child friendly. Remember! It is the immunity that cures neither the physician nor the medicine.

Swasam: Ayurvedic Perspective

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Chief physician and Director, Sunethri Ayurvedashram and Research Centre, Thrissur. A post-graduate in Ayurveda, Dr.Prasad is one among the few practitioners in Kerala working in the speciality of Shalakyatanthra. Dr.Prasad is a regular contributor of scientific and popular articles and essays in different magazines and journals in Malayalam and English. He edits a quarterly journal called 'Bharatiya Vaidya Samvadam' published in Malayalam. Dr.Prasad is a pioneer in Ayurvedic system to work with autistic kids and to devote time to develop a systematic protocol for their treatment.



Introduction

Swasam indicates a group of diseases which causes respiratory distress. The major disease of this group is thamakaswasam which is characterized by severe breathing difficulty associated with cough and wheezing, creating a panicky situation. During an acute attack of thamakaswasam, the individual feels severe restlessness for lack of sufficient air to breathe, and he/she will not be comfortable in any position. Lying down on a bed worsens the situation and so he/she is forced to spend the whole night sitting. Many things can trigger an attack of swasam: dust, smoke, fog, wind, perfumes, water-games, air-conditioner, ice cream, etc. Cloudy weather is highly conducive for precipitating an attack. Toxins, infections and general weakness may also trigger it off.

Picture around

Swasam is a very common disease these days. Asthma, a disease explained in modern medical literature is a type of thamakaswasam. The prevalence of Asthma, a disease explained in modern medical literature similar to thamakaswasam, is around 200 million worldwide with a mortality of around 0.2 million per year according to a consensus statement developed under the World Health Organisation – Government of India Collaborative Programme (2004-2005). Though the prevalence is more in the developed countries, the developing countries have a higher total burden of the disease due to differences in population. In India, the estimated burden of asthma is believed to be more than 15 million1. Studies show that urbanisation, air pollution and environmental tobacco smoke contribute more significantly than genetic predisposition for the prevalence of Asthma, especially in children.2

Ayurvedically swasam is caused by vayu, a freely moving element with many functional representations in the body. When the mobility of vayu in the central pathways of the body is challenged by accumulated Kapha, they engage in a morbid interaction between them and this end up in an attack of swasa. Innate weakness of the system like inheritance, pre-existing illnesses, or structural defects of the pathways, history of previous attacks etc can all act as pre-disposing factors of an acute attack.

Ayurvedic View

Status of agni (the digestive element) and food habits have some influence in the causation of swasam. Chronic digestive problems are a frequent co-morbid condition in individuals with swasam. When agni is not functioning properly, it leaves behind some unprocessed or partially processed stuff in the gut causing an enhanced precipitation of morbid kapha in the system. This creates an internal environment within which swasam manifests very easily. Indiscriminate usage of such food stuffs which can stimulate a similar enhancement of kapha can be equally disastrous. Milk products, frozen foods, chilled drinks, sugary stuffs, alcohol etc are a few to list as examples.

It is the functional competence of the pathways that facilitates the movement of prana, jala and anna,

HOME REMEDIES:

- Make a mixture of powdered black pepper (1 part) turmeric powder (2 parts) and sugar candy (1 part). Make it a paste with honey. Take this mixture frequently
- A mixture of Jeerakam (cumin seeds), black pepper, and sugar candy taken frequently with sufficient quantity of honey
- Fry and powder leaves of vasa (adalotakam, Justicia adhatoda, Adulsa, Malabar Nut). Mix it with powdered jeerakam and pepper. Take this frequently with honey Juice of tulsi leaves is an excellent but simple home remedy for wheezing and cough Powdered long pepper (pippali) pasted with honey.

and not the extrinsic factors alone, which decides the outcome of an exposure. In the present times, when the atmospheric pollution is mounting unprecedentedly, it is difficult to avoid exposure to the extrinsic factors. What is practicable is to keep these pathways healthy. So the eating habits may require modifications. Similarly, measures to strengthen the pathways of prana also assume importance. Rhythmic breathing practices as in the pranayama of yogavidya are helpful for this.

Treatment approaches & tools

The aim of the treatment of swasam varies according to the stage of the disease. In an acute attack, releasing the vayu from the clutches of kapha and pacify it is the immediate priority. Swedanam (exposure to heat to cause sweating) is the best tool for this. There are many methods of swedanam. Simple steam inhalation and fomentation with a cloth dipped in boiled water are examples. Application of certain oils – karpooradi thylam, for example- mixed with some salt and applied on the chest is a good preparation for effective swedanam. There are many oral medicines used for alleviating the symptoms at this stage. Swasanandam gulika, kanakasavam, balajeerakadi kashayam, thamboola lehyam, sidhamakaradhwajam, etc are some of the commonly prescribed medicines. But these are to be used under the guidance of a physician who knows the medicines well. Some home remedies are also useful.

Practice of yogasanas will be beneficial in controlling such events. Smoking or use of tobacco in any form, directly or indirectly, is to be avoided. Children are victims of passive smoking in many instances worldwide.

In chronic cases of swasam, avoidance of exposure to the triggers is a good method of effective management, but impractical most of the times. So such individuals need some supporting medications all through. There are many effective medicines used for this purpose. Jeerakarishtam, Dasamoolarishtam, Vidaryadi kashayam, Agasthyarasayanam, Rasnadi ghrutham, etc are a few to list. Certain rasayanakalpas are very effective in chronic cases. Use of pippali (piper longum) in this manner is seen to keep the problem away for quite longer periods.

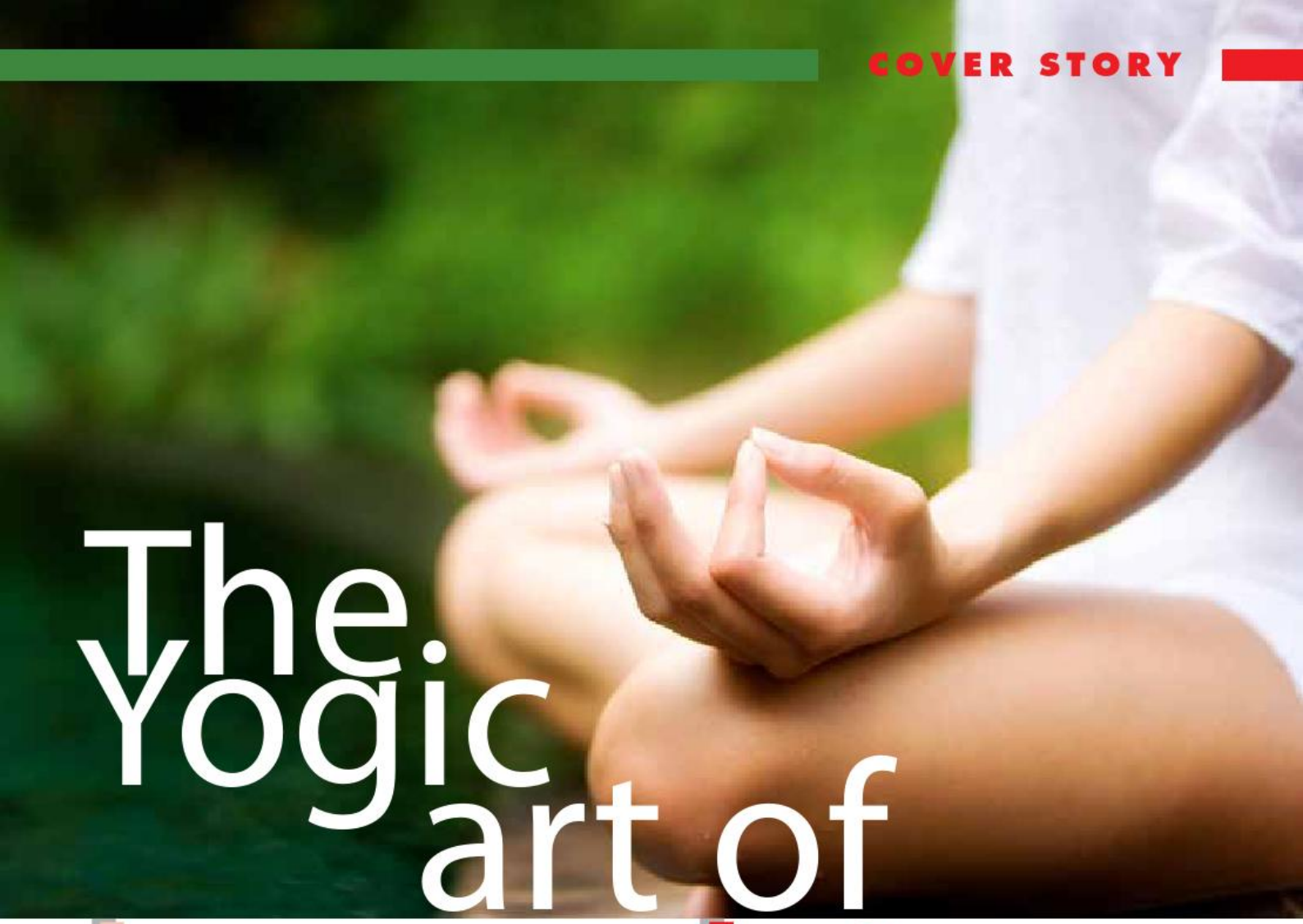
Modifying the lifestyle is very essential to minimise the use of medicines. Systematic food habits, avoidance of triggers, and regular exercises are the most important suggestions in this regard. Practice of yogasanas and suryanamaskara is very useful. Such practices have many bonuses in the life of the person other than controlling a particular disease. It is seen that emotional upsurges like grief, anxiety, and stress trigger an attack of swasam. Practice of yogasanas will be beneficial in controlling such events. Smoking or use of tobacco in any form, directly or indirectly, is to be avoided. Children are victims of passive smoking in many instances worldwide.



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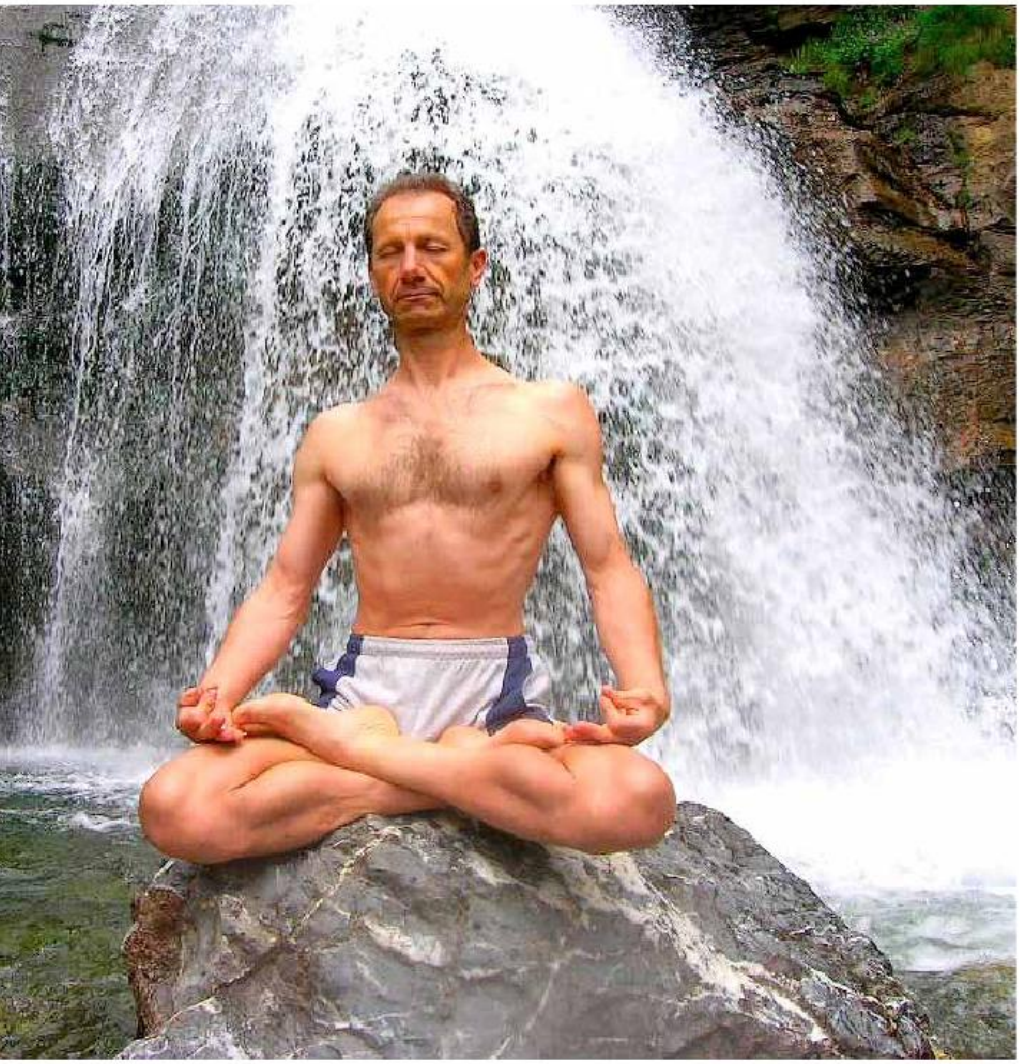
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The Yogic art of breathing

Do we breath properly? It seems most of us are unaware about proper breathing. Jayadevan AP writes about the importance of proper breathing and briefly explains 'Pranayama', the art of breathing in ancient Yogic science.

We may live for many weeks without food and for days without water or sleep. But without breathing, life will cease within minutes. We know this very well but most of us are unaware of the importance of breathing properly. Normally, people use only a fraction of their full breathing capacity. Stress, poor posture, long hours of sitting in the office and our bad habits – all these factors affect our proper breathing. Improper breathing creates an imbalance in the oxygen/carbon dioxide ratio, which results in hyperventilation and dizziness. If the brain does not get adequate supply of Oxygen, it will result in the degradation of all vital organs in the body.



'What is wrong with our breathing is it is too shallow and too quick. The increasing stress of modern life and the resultant negative emotional states affect the rate of breathing.

Brain requires more oxygen than any other organs and lack of oxygen results in mental sluggishness, negative thoughts and depression. Old aged ones always face this problem. They often become vague and senile because of the inadequate oxygen supply to the brain. Poor oxygen supply affects all parts of the body. Proper oxygen supply allows the body to metabolize food efficiently and to rid itself of all the noxious by-products of metabolism, especially carbon dioxide. What is wrong with our breathing is it is too shallow and too quick. The increasing stress of modern life and the resultant negative emotional states affect the rate of breathing. The result is oxygen starvation and a toxic build-up.

The ancient Yogis realized the vital importance of proper breathing thousands of years ago. Hatha Yoga Pradeepika says thus: 'As long as there is breath in the body there is life. When breath departs, life also departs. Therefore regulate the breath.' The yogic art of breathing is called as 'Pranayama' (controlled intake and outflow of breath). Prana is usually translated as breath, though this is only one of its many manifestations in the human body. 'He who knows Prana knows Vedas'-says Upanisads. Prana is the sum total of all energies that is manifest in the universe. It is the sum total of all the forces in nature. Prana is not the air itself but the subtle life-giving element extracted from the air. The more life-force you have in your body, the more "alive" you are; the less life-force, the less "life". Life-force is present in all forms of nourishment but it is accessible and most constant in the air.

The ancient sages knew that all bodily functions were perfofmed by five types of vital energy (Five Pranas). And according to Yogis, Prana, mind and breath are very closely connected. It is Prana that makes the lungs capable of breathing and when we breath in, we are receiving the Cosmic Prana, which energizes the whole body. The practice of Pranayama regulates the flow of Prana throughout the body. It also regulates the thoughts of the practitioner and bestows him with a calm mind.

An average person takes around 500 cubic centimeters of air during normal inhalation. But in deep breathing, the intake of air is increased up to 3000 cubic centimeters, about six times greater! With the practice of Pranayama, the respiratory system functions at its best and as a result, the circulatory system also functions more effectively. And the resultant better de-toxification opens the doorway to good health.

With Pranayama, one is getting training for full utilization of all lobes of the lungs and to normalize the breathing rate. He learns how to make the breathing uniform, continuous and rhythmic. Following are some basic practices for those who wish to learn Pranayama. These can be practiced even by aged persons.

Abdominal Breathing

Sit comfortably in a cross-legged



position on the floor or lie flat on your back in the Corpse pose. You can place one hand on the abdomen to feel it rising and falling. Relax your mind and body. Inhale slowly and deeply through the nose, feeling your abdomen expand and rise while keeping the chest still. As you exhale, feel the abdomen sink down. When you inhale expand the abdomen and contract it when you exhale. Practice this exercise for ten cycles (one inhalation and one exhalation equals one cycle).

Benefit: Breathing slowly and deeply brings air to the lowest part of your lungs and exercises your diaphragm which can greatly enhance breathing capacity. It relaxes mind and body, massages internal organs, calms emotions and induces good sleep.

Rib Cage Breathing

Sit comfortably in a cross-legged position on the floor or lie flat on your back in Savasana. Hands may be relaxed by the sides or you can place the hands on the sides of the ribs to feel them expanding and contracting. Gently contract the abdomen. Inhale slowly through the nose into your rib cage. Do not pull the breath deep into your lungs, but keep it focused between your ribs. Feel the ribs expand outward and the chest open as you breath in. As you exhale, feel the ribs contract inward. Repeat five times.

Benefit: Relaxes the mind and body and strengthens the lungs.

Complete Breathing

Sit comfortably in a cross-legged position on the floor or lie flat on your back in the Corpse pose. Place one hand on the abdomen and the other on the rib cage to check your breathing. Inhale slowly through the nose, feel the abdomen expand first, then the rib cage, and finally feel the air filling the upper chest. Your abdomen will automatically be drawn in as the ribs move out and chest expands. Slowly exhale, emptying the lungs from top to bottom. Keep body without jerks. Try to make inhalation and exhalation uniform. Do not hold your breath in-between. Inhalation is done from the bottom up and exhalation from the top down. Repeat five times.

Benefit: This is the technique you can use most often to combat the tensions and stress in your life. You can use it anywhere, anytime to calm your mind and body. Use this technique to center yourself before your meditation and before asana practice to make them even more effective.

Those who wish to learn Pranayama should approach an authentic teacher. All these ancient practices are having deeper significance and meaning than we can imagine. Proper practice of Pranayama with Yoga asanas can give you wonderful results but at the same time if done wrongly it can make long lasting adverse effects in your body. Pranayama comes as the fourth stage in the Ashtanga Yoga, where the previous ones require a complete control of body and mind. In Pranayama one is dealing with the basic energy of the self and to master that one have miles and miles to go.

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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 paralysis, rheumatoid arthritis, osteo arthritis, sciatica, cervical spondylosis, etc. All Panchakarma therapies- Vamanam, Virechanam, Vasthi, Nasyam, Raktham-oksham 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
- Homeopatic 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 Vaazhachaal 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 unforgettble tourist experience by making trips once a week to these spots.

Service

Taxi to and from airports
Credit cards
Foreign currency exchange
internet browsing facility
sight-seeing arrangements
Free stay for one bystander

Type of room	Facilities
Deluxe suite	• Living area • Double bedded room with attached bathroom • Dressing area • Balcony • Dining area • Common kitchen in each floor
Suite	• Double bedded room with attached bathroom • Dressing area • Balcony • Common kitchen in each floor
Deluxe-Ayurveda Bhavan (Four rooms in each bhavan)	• Well furnished Double bedded room with attached bathroom • Dressing room • Common sit-out, } In each Bhavan • Common dining room, } In each Bhavan • Common kitchen } In each Bhavan
Ayurveda Bhavan (Four rooms in each bhavan)	• Double bedded room with attached bathroom • Dressing room • Common sit-out, } In each Bhavan • Common dining room, } In each Bhavan • Common kitchen } In each Bhavan
Ordinary Room	• Single room with attached Bath room • Balcony



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ISO 9001:2008
IRQS

Restore your health. Comfortably.



Coconut Tree

"If you're not using coconut oil for your daily cooking and body care needs you're missing out on one of nature's most amazing health products".

- Bruce Fife, ND (The Director of the Coconut Research Centre, a non-profit organization dedicated to educating the public and medical profession about the health aspects of coconut).

Botanical name: Cocos nucifera Linn.
Family: Aracaceae
Ayurvedic properties
Rasa : Madhura, Kashaya
Guna : Guru, Snigdha
Virya : Seeta
Vipaka : Madhura
Plant name in different languages
English : Coconut tree
Hindi : Nariyal ka pet, Nariyal
Malayalam : Nalikeara, Tengu,
Sanskrit: Narikela, Sadaphala, Trinadruma, Dridhaphala

THE term 'Kera' means coconut and hence the name Kerala, the land of coconut, says the historian. However, for the people of Kerala, coconut tree is completely intertwined with their life, from the food they eat to the beverage they drink. Their cooking oil, household utensils, baskets, furniture and cosmetics- all come from the coconut tree. Same may be the case in all the tropical countries, where the coconut trees grow well.

The exact origin of coconut tree is not known, there are contradictions among scholars. In India it was mentioned even in ancient texts. Vedic culture named coconut tree as 'Kalpa vriksha', the tree that bestows all that is necessary for a living. Coconut enjoyed a hallowed status like holy basil and goose berry in the Vedic tradition.

India, East Africa, Malaysia, Indonesia, and Madagascar- all these countries are entitled by various historians as the birthplace of coconut.

Theories unite in one fact: the world-wide distribution of coconut was through the sea travellers who traded crops in between various countries.

Coconut in Ayurveda

Coconut is known as Naarikela in ayurveda. The fruit is divided in to three, according to its maturity. Tender (bala) coconut, half-mature (madhyama) coconut, and fully matured (pakva) coconut.

Tender coconut contains 90 to 95 per cent water. The sweet liquid inside it is considered best for its cooling properties. It is a proven pitta-pacifier. It can unclog the body's channels from toxins (ama). It cleanses the gastro-intestinal tract, and its snigdha or sweet quality is life-restoring.

Half-matured coconut: The coconut has soft pulp at this stage. And they have less water than tender ones. The water is slightly milky at this stage. According to Ayurveda, coconut, at this stage is said to be the most nutritious. This type generally has more carbohydrates, protein, minerals, phosphorus, and Vitamins A, B, and C than the other two forms.

Mature coconut: The pulp is firm at this stage and very little water. Ayurveda says that a matured coconut is heavy to digest, and it can aggravate pitta or vata if the digestive fire of the individual is low. Consuming large quantities of this variety can cause toxin build up in the body due to weak digestion. Its excess usage can cause hyperacidity, and elevated cholesterol levels.

Therefore, those who are of weak digestion are not advised to eat mature coconut, unless it is combined with other ingredients which helps balance its negative properties. The chutney of the south India is a best example! Chutney, made of combining healthy ingredients like roasted chickpea flour, curry leaves and mustard seed to coconut, which is used in smaller quantities, is good to use.

In general, tender and half matured coconuts are having more medicinal properties. According to Charaka, tender and half-mature coconuts are vata-pacifying, can help nourishing all seven tissues, and strengthen the body, and are filled with sweetness.

Kapha dominated persons should take care in the usage of coconut water, especially during night, because of it's cooling properties.

Its flowers and roots are also used in various Ayurvedic medicines. Its flowers are used in conditions like



diarrhoea and dysentery. The flowers help pacify vitiated pitta and rakta. And they are also useful in excess urination. In folk medicine, there is a preparation including coconut flowers used in post natal care.

Ayurveda considers coconut as a natural stress-buster. It balances (cools) sadhaka pitta, which is associated with emotions.

Combined with spices like cinnamon, cardamom, ginger, cloves, cumin, coriander, and turmeric, coconut is not only delicious and versatile, but also heals the digestive system and promotes better metabolism.

Coconut oil

Coconut oil is always debated much for its benefits and hazards. It has been used throughout Asia and the Pacific region for thousands of years as both as food and medicine. In India, the Coconut oil is in use from Vedic period itself .It has been mentioned in texts like Sushruta Samhita, around 2000 years before. Acharya Sushruta explains the health benefits of coconut oil as follows:

- Coconut oil is a natural coolant.
- It is digested slowly.
- It helps improve the quality and strength of hair and promotes hair growth.
- It is a natural aphrodisiac.
- It nourishes the body tissues.

Coconut oil is useful in the treatment of diseases like emaciation, debility, respiratory conditions, diabetes and urinary system disorders.

When applied on wounds, it quickens the healing and helps in filling up of skin depression in wounds. It calms Vata and Pitta, Supports Kapha.

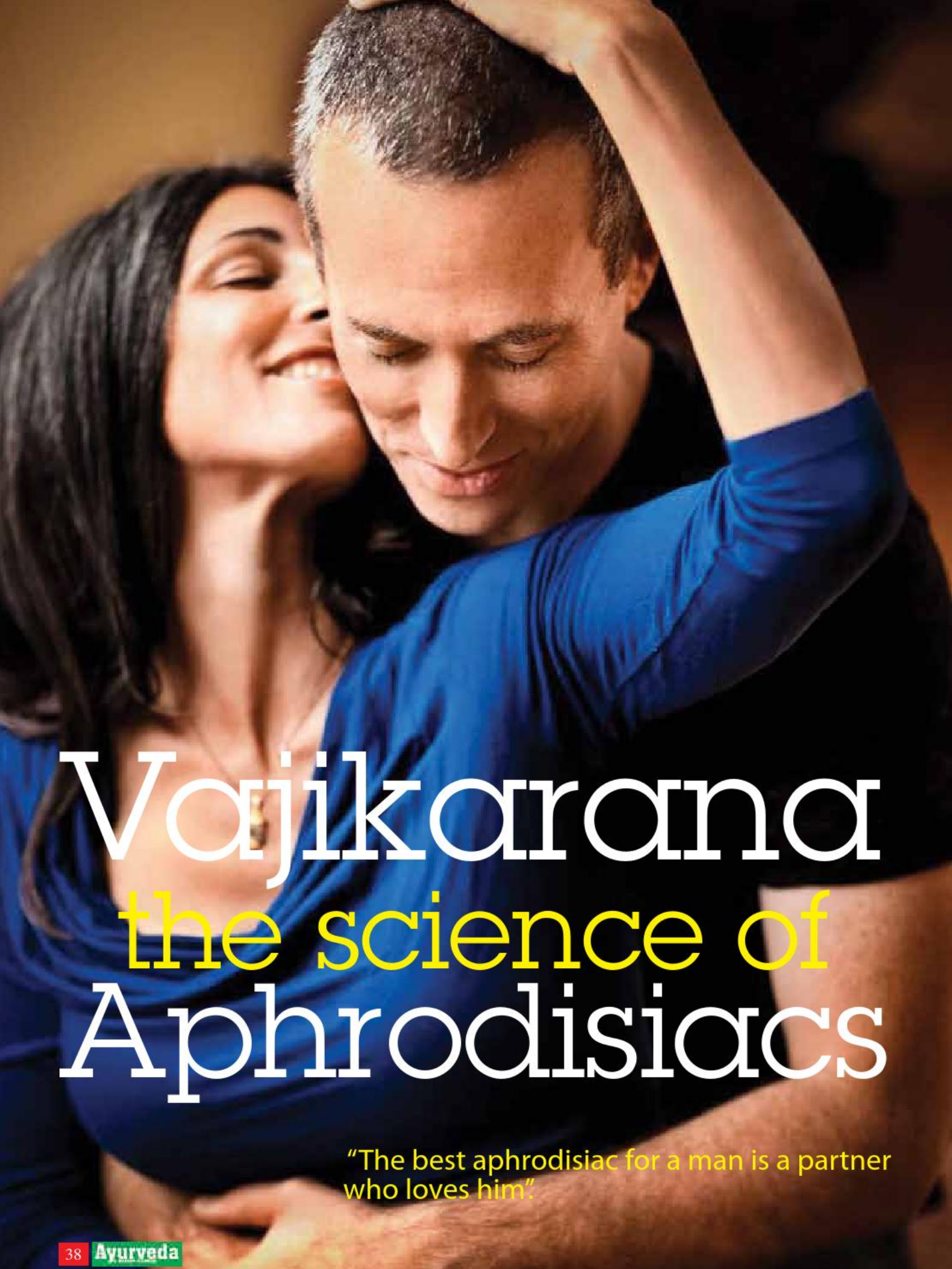
Coconut oil is the base for many Ayurvedic herbal formulations used (externally or internally) for a number of health problems. Some of them are: Kayyanyadi coconut oil, Karpooradi coconut oil, Eladi coconut oil, Dhurdhurapatradi Coconut oil and Chemparatyadi Coconut oil. Coconut oil is the best available base for hair oils. It is a good skin moisturizer & softener. It is very good to include coconut oil in regular diet, in limited quantities for a normal healthy individual. According to Ayurveda, coconut oil is nourishing in nature, when taken internally. Hence it is used in conditions like emaciation, debility etc. External use of coconut oil promotes hair growth and wound healing. It is a natural coolant and is good in conditions like eczema.

Massage using coconut oil on scalp improves hair growth and it restricts dandruff. Body massage using coconut oil is good for dry skin; it accelerates wound healing and prevents skin diseases.

But some modern Dietary guidelines categorize coconut oil as a food to be avoided. According to them coconut oil is 'fatty' and will increase cholesterol level.

In Kerala, coconut oil is used in almost all the dishes. If coconut oil was really the cause for obesity, Kerala should have been filled with obese people, which is not the case! Coconut oil is used here as a food ingredient and as a medicine for external application and for internal administration. It is an integral part of Kerala's lifestyle.





Vajikarana the science of Aphrodisiacs

"The best aphrodisiac for a man is a partner who loves him".

SEX, according to Ayurveda, is as essential as food and sleep for human life. It is the urge for the most needed biological drive. Ayurveda strongly says that human sex is not merely a physical mating but is the union of two bodies, minds and souls.

Vajikarana tantra (Aphrodisiac medicine) is one of the eight branches of Ayurveda, which deals with the management of defective semen and spermatogenesis along with enhancing sexual potency.

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A disturbed Sex life is admittedly the thing which causes most shipwrecks in the happiness of men and woman. Increasing divorces in advanced modern word mostly indicates our distrubed Sex. Sexual maladjustment is the prime cause of failure in marriage.

Ayurveda teaches that conditions must be right and that mutual pleasure is necessary for both partners to have a satisfying sexual experience. In famed ancient Ayurvedic text Charaka Samhita, the author explains that one of the best aphrodisiacs for man is a partner who loves him.

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Vajikarana

The term 'vaji'means horse and hence word 'vajikarana' indicates that this therapy increases the strength of a man to perform sexual act, like a horse. Vajikarana therapy includes the treatments to increase libido, quality and quantity of semen, duration of erection and treatments to cure infertility.

Vajikarana promotes the sexual capacity and performance; on the other hand it also improves the physical and psychological health of an individual and hence it is much helpful in preserving and promoting positive health.

Vajikarana basically comprises of three components –

- A disciplined life style to gain control over one's senses.
- Conditional sexual act based upon the assumption that sex is for better reproduction and not only for pleasure.
- The use of vajikarana drugs (aphrodisiac medicinal formulations) to achieve these sexual goals.
- Detoxification measures before the consumption of drugs.

Eligibility for vajikarana therapyaccording to Ayurveda.

1. The vajikarana therapy should be administered to persons who are between 18 to 70 years of age.

2. These therapies should be administered only to a self controlled person. If this therapy is administered to a person who does not have self control, he becomes a nuisance to society through his illegitimate sex acts.

Reproductive tissues

Ayurvedic anatomy and physiology are based on three factors—dosha (basic body constituents), dhatu (body tissues) and mala (body wastes). Dhatus give structure to the body and they are the ones who function for the body under the governance of the doshas.

Shukra and artava dhatu are the seed potential of all the dhatus. Shukra dhatu represents sperm, or male reproductive tissue, while artava dhatu represents the ovum, or female reproductive tissue.

Infertility

According to Ayurveda, there are 4 main factors responsible for an effective conception- ritu (proper ovulation and healthy permeation), kshethram (pure and favorable uterine atmosphere), ambu (proper nourishment and blood circulation), beejam (healthy zygote). Impairment in any one of the above factors can cause infertility.

Strengthening reproductive tissue

Shukra (semen) is honored as the supreme body tissue, end product of body metabolism. Therefore, for sexual satisfaction, for strength and for better Progeny, the shukra dhatu should be in good state, and for this, the dhatu chain should persistently function well. This is where Vajikarana drugs (aphrodisiacs) come into play. They help in giving strength and vigor to the shukra dhatu and in the long run to the body.

Male sexual problems

Though there are numerous disorders of the male reproductive system including infertility, premature ejaculation, loss of libido, and inability to achieve orgasm to name a few, erectile dysfunction continues to be the most common complaint related to male sexual health.

Causes of erectile dysfunction can be both organic and psychological. Psychological causes are typically stress, overwork, performance anxiety or fear of rejection, and depression.

Erectile Dysfunction

Erectile dysfunction (ED) is the inability of a man to achieve or maintain an erection sufficient for his sexual needs or the needs of his partner.

Physiology of Erection

The two chambers of penis (corpora cavernosa,) which run through the organ are filled with spongy tissue.

The corpora cavernosa are surrounded by a membrane, called the tunica albuginea. The spongy tissue contains smooth muscles, fibrous tissues, spaces, veins, and arteries. The urethra, which is the channel for urine and semen, runs along underside of the corpora cavernosa.

Due to sensory or mental stimulation, or both, the erection begins. Due to impulses from brain and local nerves the muscles of corpora cavernosa relax and allow blood to flow in and fill the spaces of spongy tissue.

The flow of blood creates pressure in the corpora cavernosa, making the penis expand. The tunica albuginea helps trap the blood in the chambers, thereby sustaining erection. When muscles in the penis contract to stop the inflow of blood and open outflow channels, erection recedes.

Physiology of erection- Ayurvedic views

According to Ayurveda, the apaana-vayu (one of the five types of vayu) is located in the testicles, urinary bladder, phallus, umbilicus, thighs, groin, anus and colon. Its functions are ejaculation of semen, voiding of urine and stools. When a man has desire to have sex, his response to touch increases. This causes arousal or "harsha".

Arousal or harsha intensifies actions of apana vayu and at this moment highly active vayu liberates the "teja "or heat of pitta. Thus tejas and vayu increase body temperature, heart beat and blood flow causing erection.

Causes of Erectile Dysfunction

Erection requires a sequence of events. Erectile dysfunction can occur when any of the events is disturbed. Nerve impulses in the brain, spinal column, around the penis and response in muscles, fibrous tissues, veins, and arteries in and around the corpora cavernosa constitute this sequence of events. Injury to any of these parts which are part of this sequence (nerves, arteries, smooth muscles, fibrous tissue) can cause erectile dysfunction.

Over exertion - physically and mentally : Working for long hours in office, mental stress at office and home, short temperedness ,insufficient sleep cause erectile dysfunction.

Diseases that cause erectile dysfunction:

According to Ayurveda the diseases which cause erectile dysfunction are: heart diseases , anemia , asthma , liver disorders , tiredness .Apart from these the imbalance in tridoshas (humors) also cause impotence or erectile dysfunction.

Consumption of medicines, drugs and tobacco: Using anti-depressants, tranquilizers and antihypertensive medicines for a long time, addiction to tobacco especially smoking, excessive consumption of alcohol, addiction to cocaine, heroin and marijuana cause erectile dysfunction.

Trauma to pelvic region: accidental injury (abhighata) to pelvic region and surgeries for the conditions of prostate, bladder, colon, or rectal area may lead to erectile dysfunction.

Other reasons: Obesity, prolonged bicycle riding, past history of sexual abuse and old age also cause erectile dysfunction. Diminution of - tissue elements, strength, energy, span of life, inability to take nourishing food, physical and mental fatigue lead to impotence.

Benefits of Vajikarana Therapy:

- Vajikarana therapy increases hard erections and helps in erectile dysfunction.
- It increases duration of hard erection and prevent premature ejaculation.
- The therapy rejuvenates male reproductive system and helps to increase sperm count and sperm motility.
- It increases body energy level and retards ageing process.
- Men who undergo this therapy look attractive and never get tiered.
- The herbs in Vajikarana therapy nourish male reproductive system.

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Remedies for erectile dysfunction

Erectile dysfunction is treatable at any age. Vaajikarana therapy leads to happiness, good strength,potency to produce offspring and an increased span of erection.

Psychotherapy

Decreasing anxiety associated with intercourse, with psychologically based treatment helps to cure ED. The patient's partner can help with the techniques, which include gradual development of intimacy and stimulation. Such techniques also can help relieve anxiety when ED from physical causes is being treated.

Drug Therapy

Numerous herbal preparations are mentioned in Ayurveda to treat ED or impotence. It has been said that people who have strong sexual urge, who want to enjoy sex regularly have to consume these preparations regularly to replenish the energy, vigour, stamina and strength. These preparations also supply the nutrients which are necessary for production of semen.

Increased activity strengthens the body, builds self-esteem, and improves sexual health. Getting sufficient restful sleep can help the body to renew and restore itself. Sleep is a way to cleanse or digest the previous day's mental activities which could otherwise accumulate and cause toxic buildup or ama. Revitalizing the body with enough good sleep can increase ojas, the necessary ingredient for a healthy sex life.



Our chief physician and Director, a post-graduate in Ayurveda, Dr.Prasad is one among the few practitioners in Kerala working in the speciality of Shalakyatanthra. He had his BAMS (Ayurvedacharya) from Vaidyaratnam Ayurveda college, Thrissur; and MD (Ay.) (Ayurveda Vachaspathi) from Govt Ayurveda college, Thiruvananthapuram. He is a direct disciple of the renowned Acharya Vaidyabhooshanam K.Raghavan Thrumulpad. Dr.Prasad is a regular contributor of scientific and popular articles and essays in different magazines and journals in Malayalam and English. He edits a quarterly journal called ëBharatiya Vaidya Samvadamí published in Malayalam, which is a high-end magazine in the field of principles and practice of Ayurveda. Dr.Prasad is a pioneer in ayurvedic system to work with autistic kids and to devote time to develop a systematic protocol for their treatment.

ASK YOUR DOCTOR

Q.

Dear Sir,

I have a problem since my childhood which is bit difficult to explain. Mainly what I feel is, I am getting anxious or excited (or may be nervous) easily while facing something important like a meeting, interview or a critical situation. I am getting disturbed or become even angry on undesirable situations. I have fear deposited in my deeper levels. When getting nervous sometimes I have a tendency of bowel movement. I am a vegetarian, 35 years, of medium size body.

My blood pressure goes bit high some times and this problem started some two years back. Last year one of my friends suggested Yoga and meditation for these problems and that is the only medication I have taken till date for this problem, not regular though. (It helps much in controlling BP)

My fingers are getting cold when I go nervous. Even though I have some good friends, I like solitude. On attending a crowded function, all the above said problems may come out, but not always. While talking to many during a function (not on the stage), my head goes little bit dizzy.

Can you help me in this regard? How this problem is defined in Ayurveda? Can you suggest any herbal medications for this?

Manuraj M, Tirur

Answer

Dear Manuraj

You seem to have anxiety and related health issues. Anxiety is not a bad thing as long as it improves your capacity to perform by putting pressure upon you to prepare. But like any other emotions, over-anxiety is deleterious.

Apart from the meditation which you are practicing (make it regular), focus on the status of your gut. It is increasingly become evident that the gut has a representation of brain in it. And it is seen that many mood-related problems have their root in the gut. You may try taking 1 teaspoon of ashtachurnam daily with your breakfast mixed in some home-made cow's ghee. Best wishes.

Q.

Sir,

I am writing this for my daughter. Her problem is irregular menstruation. She is 34 years old, of an average body and her menstrual cycle varies from 30 to 60 days. On periods, the blood flow is also irregular. She suffers from leucorrhea since last 8 months. She is married and has a son.

We had seen many advertisements regarding herbal remedies for this problem. I am not ready to buy such products since I am not sure about their efficacy. But we are aware that herbs can cure the problems in a better way, as they are of less side effects. Kindly help us with your valuable suggestions.

Lissy Philip, Chennai

Answer

Dear Mrs.Lissy Philip

The details about your daughter's problem are not sufficient to prescribe. I think she needs some thorough evaluation. And I just wonder why you have not gone for a proper diagnosis of the disease. You may consult some good ayurvedic gynecologists or their allopathic counterpart in your place and seek advice. As you correctly judged, there are many effective and safe ayurvedic remedies for most of the problems like your daughter's.

Q.

Sir,

I am a computer professional, of 38 years. I have been working since last five years. Three years back I had a strange experience. I remember it was in summer, noontime and I was walking through the street. Suddenly I lost normal vision, and for 5 or 6 seconds I could see everything around me in multiple images. This lasted only for just a few seconds. Since it never repeated for many months, I didn't considered it as a serious problem. But in last year, same experience occurred three times. I can read well, and I don't feel I have an eye problem right now, except a slight difficulty to walk outside in noon time. Does this indicate any serious problem? Kindly help me with your opinion in this regard.

Reji T K,, Thiruvananthapuram

Hello Mr.Reji

From the narrations of the symptoms, it seems that you had some vascular attacks in your eye, in which the blood flow to the retina may get affected temporarily. Work-strain can be the most probable reason. And in that case, proper rest and adequate sleep are the remedy. Unfortunately, many young chaps are there in our country who burn their midnight's oil for the American companies. Please make sure that you rest properly.

Sometime, (don't get scared) the problem may be deeper, involving some other bigger blood vessel to the brain. So it is good that it is explored further if the attacks recur. Best wishes.

Tourism is all about novelty

Mr. Sanjay Kaul I A S,
Managing Director,
Tourism Corporation of Gujarat Ltd,
Gandhi Nagar, Gujarat.

In order to facilitate the global players for investment, the tourism department has set up a special purpose vehicle named GUJTOP, which essentially helps the private sector to explore investment areas in the tourism sector across the State.

GUJARAT, Known as the 'growth engine of India', is one of the most popular tourist regions in India. Being blessed with everything a tourist looks forward to, Gujarat is a package by itself which includes Archaeological/ Historical Destinations, Beautiful beaches, Cultural centers, Hill stations, Wildlife, Religious places, fairs and festivals. Gujarat is the one and only place to view pure Asiatic lions in the world.



Mr. Sanjay Kaul IAS, Managing Director, Tourism Corporation of Gujarat Ltd, explains here the vibrant facts behind the successful journey of Gujarat Tourism.

1. What is unique to Gujarat? or What makes Gujarat different from rest of India?

The USP of Gujarat Tourism is its warm hospitality coupled with diversity of tourism products. It is being promoted as a family destination. No other state tourism board or event international tourism board is promoting tourism on the 'family' platform. In Gujarat there is everything for each member of the family to do and see right from wildlife to temples to architecture to handicrafts. The list is endless.

2. How do you successfully showcase tourism potential to the world at large?

Gujarat Tourism has chosen the platform of event based tourism to promote tourism. The rationale is that during any festival occasion the public at large is in festive mood and ready to travel. Hence if during this time, if we promote our tourism products, it becomes a perfect match both in terms of purchasing power and the will to travel. The key festival of Gujarat which has put us on international map are Navratri Festival, International Kite Festival and Rann Utsav.

3. What are the investment prospects for global players?

The investment prospects for global players are quite immense in Gujarat. The tourist arrivals in Gujarat are increasing at a rate which is higher than the national average. With the tourism promotion campaign on there is increased awareness about tourism in Gujarat. Gujarat has always been an industrialized state and now recently tourism is also growing at a fast pace in the State. In order to facilitate the global players for investment, the tourism department has set up a special purpose vehicle named GUJTOP, which essentially helps the private sector to explore investment areas in the tourism sector across the State.

4. How do you offer health tourism on a large scale?

Gujarat is probably one of the topmost states in India, which has the highest flow in terms of medical tourism. The state has numerous high end specialty hospitals in the major cities of Ahmedabad, Vadodara, Surat, Rajkot, etc. In Gujarat it is essentially the private sector which is driving the health tourism initiative.

5. How do you implement 'greening tourism' in cities in Gujarat?

'Greening tourism' is essential a new concept for both Gujarat and India in general. However the State has started working in that direction by hosting an International summit on Responsible tourism last September in Ahmedabad. International Experts/ Advisors in this field were specially invited from all over the world to guide/suggest to the Tourism department as how 'greening tourism' can be both beneficial to the State and the tourists at large.

6. How do you promote Ayurveda and Yoga of Gujarat?

Gujarat has one of the oldest universities in the country offering degrees in Ayurveda. This is a very fast developing sphere in Gujarat from the wellness point of view. Regions like Kutch and South Gujarat have numerous centres that offer Ayurvedic and nature cure therapies.

7.Can you give the number of people visited Gujarat last year exclusively for Ayurvedic treatments?

There are no exact figures for Ayurvedic treatment in Gujarat however its growing popularity gauged from the fact that lot of investors have approached us with proposal for setting up Ayurvedic or alternative therapy spas and resorts. The private sector foraying into this area is thus a strong indication that there is a good potential for 'Ayurvedic treatment' in Gujarat.

8. From which country or continent that you have more visitors?

Our top visitors are from UK followed by USA, which again are the traditional countries from which the tourists are the maximum in India. The rest of the tourists are from Germany, France, etc

9. Kindly brief the unique growth story of the state and the growth of tourist flow as well.

The growth story of Gujarat Tourism began in the year 2006, when the State Government declared the year as 'tourism year'. The tourism budget increased more than double during this year and it is continued to see



growth in each successive year. All the line departments were asked to provision certain portion of their budgets for tourism activities. This is the kind of dedication the State Government has towards Gujarat Tourism. Subsequently in 2010, Amitabh Bachchan became the brand ambassador of Gujarat Tourism, which was really a shot in the arm for the State Tourism. From that time onwards till today we have not looked back. The 'Khushboo Gujarat Ki' campaign which is currently going on for the last two years is a runaway success in terms of brand building. Now Gujarat is poised to be a major player in the Indian tourism industry.

10. Kindly give the salient features of the Gujarat tourism package.

The salient feature of any Gujarat tourism package is that it is activity based, so that the tourist has always something or the other to do during the tour. Another feature of the tour is that encompasses variety of tourist products/destinations e.g. temples, handicrafts, shopping, monuments, wildlife, etc, so that the tourist within the given budget can experience the most.

11. A brief note on your future plans to make Gujarat the most sought after state/place in India.

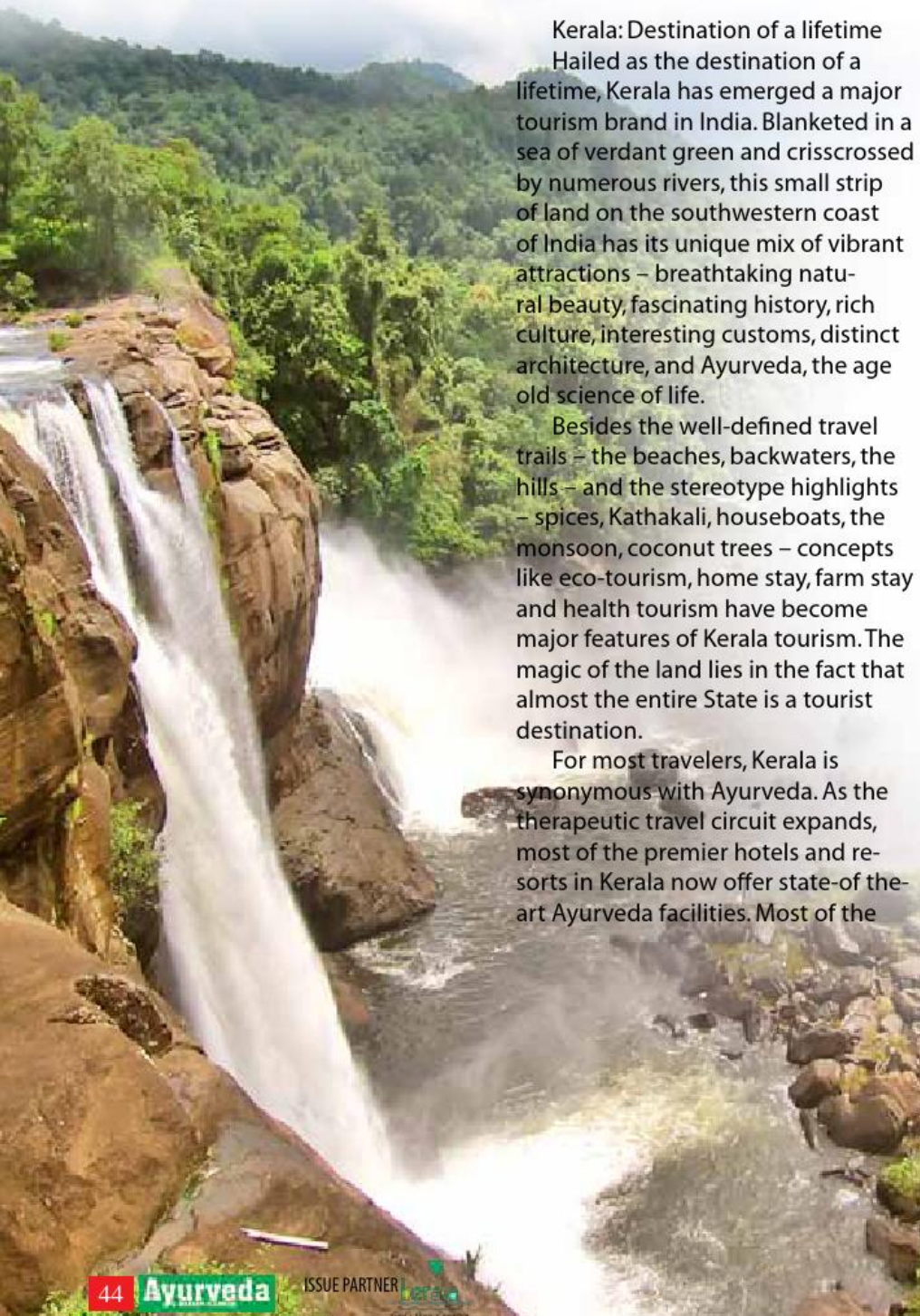
Tourism is all about novelty, we firmly believe in that principle. For example we introduced Global Bird Watchers' Conference for the last three years and which now has become a regular event for us. Secondly we also introduced Saputara Monsoon festival, which is a major hit as a weekend destination. There are plans on the anvil to promote Modhera Dance Festival on an international platform. Gujarat Travel Mart is another new initiative taken up by Gujarat Tourism, which attempts to showcase the trade about the potential of selling and promoting Gujarat Tourism destinations both domestically and internationally.

Infrastructure development is a key area, which we are committed to. The planning commission has granted the State government, Rs.1200 crores for the next five years for development of Coastal tourism.

Marketing is another area, where we are paying lot of attention. Innovation is the way to stand out in the market. We are constantly looking for new marketing tools so that we are the first one in the market to promote Tourism in a unique manner. Innovation can be in the form of train branding, film integration, radio programs, contests, etc are the areas where we have experimented in the past and will continue in the future.

Kerala

"Destination of a lifetime"



Kerala: Destination of a lifetime

Hailed as the destination of a lifetime, Kerala has emerged a major tourism brand in India. Blanketed in a sea of verdant green and crisscrossed by numerous rivers, this small strip of land on the southwestern coast of India has its unique mix of vibrant attractions – breathtaking natural beauty, fascinating history, rich culture, interesting customs, distinct architecture, and Ayurveda, the age old science of life.

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

For most travelers, Kerala is synonymous with Ayurveda. As the therapeutic travel circuit expands, most of the premier hotels and resorts in Kerala now offer state-of the-art Ayurveda facilities. Most of the establishments follow the strict code of conduct and the ground rules laid down in Ayurveda tradition.

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

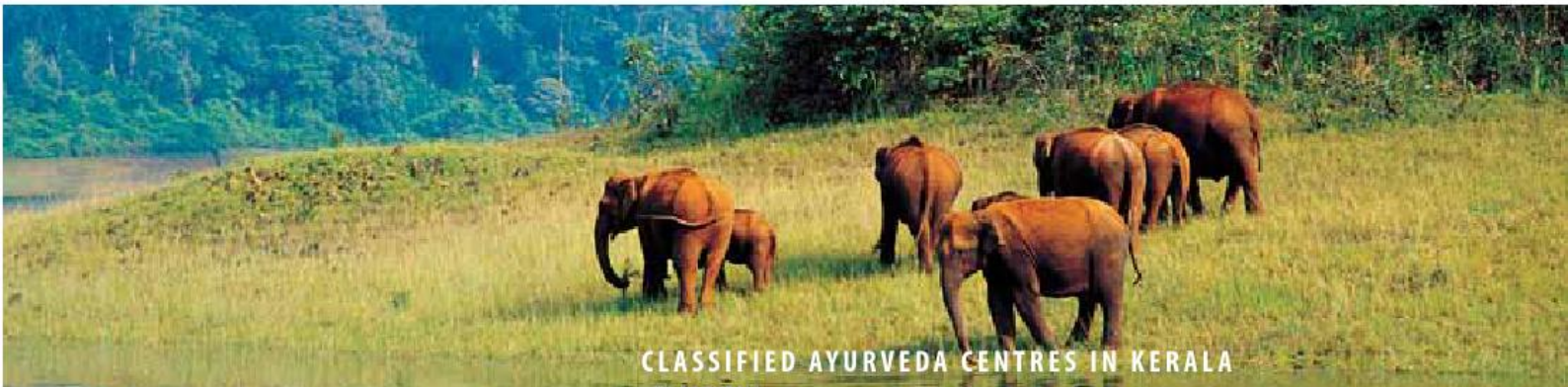
Ayurvedic health care

In Ayurveda, treatment is divided mainly into two types: Curative therapy (samana chikista) and purification therapy (sodhana chikista). Samana chikitsa pacifies the vitiated humors by using various medicinal, herbal, mineral preparations. However, if the doshas are vitiated beyond a particular level, sodhana chikitsa is done. Since it consists of the five types of main therapies, it is known as Panchakarma Therapy.

Panchakarma therapy removes toxins that have accumulated in the body. These toxins are often buried deep inside the tissues of the body and may disturb its normal functioning. These toxins weaken the body, making it more vulnerable to diseases, and will delay healing.

Benefits

- Eliminate toxins and toxic conditions from your body and mind
- Restore your constitutional balance, improving health and wellness
- Strengthen your immune system and resist illness



- Reverse the negative effects of stress on your body and mind, thereby slowing the ageing process
- Enhance your self-reliance, strength, energy, vitality and mental clarity
- Bring about deep relaxation and sense of well-being

Monsoon is considered the best time for Ayurvedic treatment.





CLASSIFIED AYURVEDA CENTRES IN KERALA

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Pambatheeram Ayurvedic Hospital [Green Leaf]
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Sanjeevani Ayurvedic Centre [Green Leaf]
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Kondai Lip Herbal Centre [Olive Leaf]
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Summer Care- The Ayurveda way

It is during summer that pitta dosha, inherently driven by solar force, is most predominant. Pitta is comprised of the elements fire and water. It is this energy that fuels all our biochemical activities, including transformation, digestion, metabolism and assimilation. Pitta, responsible for enzymatic and endocrine activity, is also controls the regulation of body temperature, pigmentation, vision, intelligence, vitality etc. According to Ayurveda, pitta is hot, sharp, light, liquid, slightly oily and fleshy smelling. When these attributes build up within the body due to wrong diet and lifestyle, pitta accumulates and it results in the manifestation of various imbalances.

Since pitta is hot, pitta people become more susceptible to heat related ailments during the summer season. If pitta is excess in the body the person has to face excess body heat, heartburn, hyperacidity, peptic ulcers, acne, skin rashes, diarrhea and early graying of the hair. The pitta persons can't tolerate much heat, sunshine, or hard physical work. Due to the sharp quality of Pitta causes emotional imbalances like aggression, irritability, anger, hatred etc. Hence during summer, balancing pitta is the main lifestyle task.

Regular yoga and meditation can help much in this regard. A conscious effort to be calm mentally and physically as well should be taken. Here are some other suggestions for pacifying the pitta during the summer.

In the early morning, do some simple yoga asanas. Do some cooling pranayama like sheetali or shitkari after the asanas. Left-nostril breathing also will be benificial. After that do total relaxation in shavasana. Regular meditation practice helps quieting the active pitta mind and releasing anger. Massage your body gently using coconut oil Before taking shower. Drink a tea of cumin, coriander, fennel and rose to pacify the hot quality, improve digestion and calm the mind.

The pitta persons can't tolerate much heat, sunshine, or hard physical work. Due to the sharp quality of Pitta causes emotional imbalances like aggression, irritability, anger, hatred etc.

Wear cotton clothes, if possible, white in colour. Eat foods that are cooling and calming, sweet, bitter and astringent. Coconut, cucumber, watermelon, steamed greens, mung beans and basmati rice are excellent choices. Sipping cool (not iced) water throughout the day keeps pitta balanced. It is better to avoid spicy, salty, oily and sour foods. Activities like swimming, gardening and walking barefoot in the loan in the early morning, or evening - all help pacify pitta, your mind and body.





Holistic methods of Self healing

Reiki - Universal Life Force

I will never forget the first time I had a Reiki treatment. It was a fairly new holistic therapy to me. I had just completed my Reflexology training and a colleague gave me a treatment. I felt the soothing and calming immediately. A warm, tingling sensation travelled through my body and as he moved around with various hand positions I felt a strange but comforting flow of energy. By the end of my first session it felt as if my energy had been withdrawn from my body, energised and replaced with much vitality. It took me a few more years before I studied under my chosen Reiki Master and since then it has become an integral part of my life, not only for healing others but for a sense of balance, connection and healing within myself.

Reiki is a Japanese word and can be translated into English which means Rei – Spirit, Soul or Universe and Ki – Energy or Life. Therefore, it is aptly called, Universal Energy or Reiki. Reiki was founded by Mikao Usui who was born on 15th August 1865 in Japan. He was a well-read man and had studied many subjects. He founded Reiki initially as a spiritual practice and then it spread to be a healing method. He travelled and taught his students to heal and became more well-known after an earthquake in Japan. He and his students set out to heal victims of the earthquake who were suffering from emotional, mental and physical ailments. His practice reached the West and has since spread throughout the world and is now a recognised a holistic form of healing. He passed away on 9th March 1926.

Now, being a world-wide healing



From time immemorial, people have been in search of better ways towards perfect health and peace. From ancient Ayurveda to the most modern health sciences, innumerable healthcare/healing modalities have been unfolded by those great pursuits of generations all over the world. Some used herbs to cure, many used processed metals, yet others were on divine chanting and prayers, and there, of course, were those who relied on natural energies, music, colours or elements like water, to mention a few.

Reiki is one such wonderful practice, which has its origins in Japan. In course of time, it has been recognised as a holistic form of healing. In the United States, Reiki is part of complementary and alternative medicine (CAM). Jaquiline Massey Heyes, a Reiki Practioner from South Africa, introduces Reiki to our readers here.

practice there are obviously many versions of the original Reiki healing method set out by Mikao Usui. The method that I have been taught is the Usui Reiki Shiki Ry h method. They have certain lineages and can sometimes be traced back to his original students. There are 3 basic levels or degrees to studying Reiki.

First Degree or Shoden

With the First Degree, you are taught the basic principles of Reiki, on how there is energy in everything around us and contained within us. It is said that we all have the healing ability in us already, but your Reiki Master will then do an attunement on you so that the energy can be activated and you become a clear channel and conduit for the flow of "Ki" to your recipient. You are shown the gentle hand placements and a symbol to enhance the energy and advised what to expect when treating yourself and others. The first 21 days after having been attuned is where your energy is cleansed, formulated and shifted to a higher vibration.

Second Degree or Okuden

With the Second Degree you are shown a few more symbols. One in particular for the Second Degree, which allows the energy to connect to a distant person, animal or situation regardless of location or time. This is sometimes called absent healing. Your Reiki Master will then do a few more attunements which will further enhance the previous degree and symbols given to you when healing.

Third Degree, Masters or Shinpiden

With the Third Degree or Masters level you become a Reiki Master yourself and therefore having the ability to teach and attune other people to Reiki. You are shown another symbol and given a further understanding with respect to the teaching side. There are five Reiki principles taught by Mikao Usui which are:

At least for today:

- Do not be angry,
- Do not worry,
- Be grateful,
- Work with diligence,
- Be kind to people.

Reiki can be practised just about anywhere and many practitioners make their debut at home with loved ones. Recipients can be seated on a comfortable chair but mostly on a massage table or bed for comfort. The recipient can feel totally at ease as you can wear loose clothing and it is non-invasive. Depending on what the practitioner feels is necessary, and also depending on the recipient's ailment or request, the recipient may be turned over or they may remain in one position the entire treatment. A standard set of gentle hand positions cover



particular areas of the body but the practitioner can "feel" where the energy is lacking or unbalanced. Some practitioners use a very light touch and others raise their hands above the body.

Reiki is a very popular form of treatment in our daily, stressful lives as it has a calming and stress relieving effect on the body. It also uses the recipient's own body to heal itself and can have many beneficial healing abilities such as:

- Detoxifies organs and lymphatic system
- Reduces blood pressure
- Enhances immune system function
- Increases vitality and energy levels
- Assists the endocrine system in balancing hormones
- Relieves pain and inflammation
- Assists with chronic injuries, illnesses and addictions
- Reduces the side effects of drugs
- Helps in recovering from surgery
- Speeds up the body's healing process



- Assists in balancing emotional wellbeing

The recipient can expect to feel some warmth radiating from the hands of the practitioner. Sometimes you will experience tingling sensations, smell aromas and see different colours. Each person reacts differently to the energy. After the session, the recipient should be allowed to rise slowly and can expect some emotions to well up. Reiki can be felt for hours if not days afterwards. Depending on the ailment or situation, the practitioner may discuss more than one session for treatment.

Reiki can be practised and combined with many other holistic treatments. My favourite is doing a Reiki and Reflexology together. You can also play some gentle, soothing music whilst giving a treatment and possibly also use crystals to further assist in healing specific areas of the body.

Reiki has become an important part of my life and I use it daily on myself, family, friends, animals and sending healing to situations or people in need. I use it in my meditation too which has added a deeper dimension to it. It is very natural and shows you how much you are truly linked to the Universal Energy that flows within each of us.

Reiki has led me on a journey… into the conscious understanding of energy, connection of spirit and the deep healing and peace within.

Written by: Jaqueline Massey-Heyes
Paarl, Western Cape, South Africa - February 2013

DINA CHARYA - THE ART AND SCIENCE OF ADAPTABILITY

THE word 'dina charya' 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 Mother Nature. The word 'dina' means a day and dina charya is the way to main**tain balance in everything one does in a** day. From dawn to desk, in each moment, one has to realize and worship his inner self, to live a 'full' life.

According to Ayurveda, the basic constructs of human body are the five elements (bhootas), three humors (doshas) and seven basic tissues (dhatus). Innumer**able combinations of just five elements in** various proportions- no need to explain why it is called as 'Uni-verse' (Pra-pancham)! The basic constructs are same, in all existence. And each creature is unique, in a very special way.

And for each creature, the term 'survival' means the art and science of adapt**ability, the ability for making intelligent adjustments to cope with surroundings. Each substance is having some qualities (gunas), and the exact 'understanding' of** these qualities in order to make appropriate choices decides the sustainability of **any being upon this planet earth.**

And that is the significance of dina charya and ritu charya(seasonal regimen) elaborated in Ayurvedic texts.

Balance in humors is health, says Ayurveda. Each humor has some 'likes and dislikes'!

When choosing food, drink, or a walk, one should be cautious. In each person, the prominent humor is different, and a **perfect understanding of that is the key to health, harmony in life. An understanding** and acceptance of balanced diet, support**ing climate and ethical living is the means** for perfect survival, in other words, the pathway to health in its 'whole-ness'.

And Ayurveda shares a deeper under**standing of all existence thus:**

"One should not involve in any sins **pertaining to the body, speech or mind.** Those who have no means of livelihood, **who are suffering from diseases and who are afflicted with grief should be helped** to the utmost extent. Each existence, even the insects and ants should be treated with compassion and kindness, just as **one's own self." (Ashtanga hridaya; Sutra** sthanam- 2-23).



The Healthyway

IT industry today plays a vital role in the revenue of a country. At the same time adversely affects the health of the individual who works for this industry.

Long working hours, prolonged sitting, interaction with visual display unit and lack of adequate exercise are the main causes which produce different health problems in software professionals.

Eye strain, general fatigue, neck pain, back pain, head ache, body ache, stomach problem, blood pressure etc. are the primary difficulties they face. Proper rest break, physical exercise, adequate sleep, and relaxation are beneficial strategies to solve these health problems. But only minority follows this strategy and in majority these primary difficulties end in different diseases. Refractive error, Acid peptic disease, Migraine, Cervical spondylitis, Low back pain, Hypertension and many other ailments affects these individuals.



The role of Ayurveda

Ayurveda describes 3 fundamental universal energies which regulate all natural processes. These 3 energies are known as Thridoshas (humors).

Ayurveda assists nature by promoting harmony between individuals and nature by living a life of balance according to her laws. It recognizes the unique constitutional differences of all individuals and therefore recommends different regimens for different types of people.

Disease free condition is the best source of virtue, wealth, gratification etc. while the disease is destroyer of this source, welfare and life itself.

Ayurveda emphasizes on Daily and Seasonal regimen which describes practices like daily food, seasonal food, exercise, cleanliness etc. to promote health and prevent diseases. Apart from these regimen this science of life provides different wellness as well as therapeutic procedures.

Relaxation massage provides a passive form of exercise, even for those who cannot perform active physical exercise. Massage along with steam helps to eliminate the waste materials accumulated in the neuromuscular junctions.

Sirodhara and Thakradhara, therapies applied over head helps to reduce stress, migraine, insomnia etc.

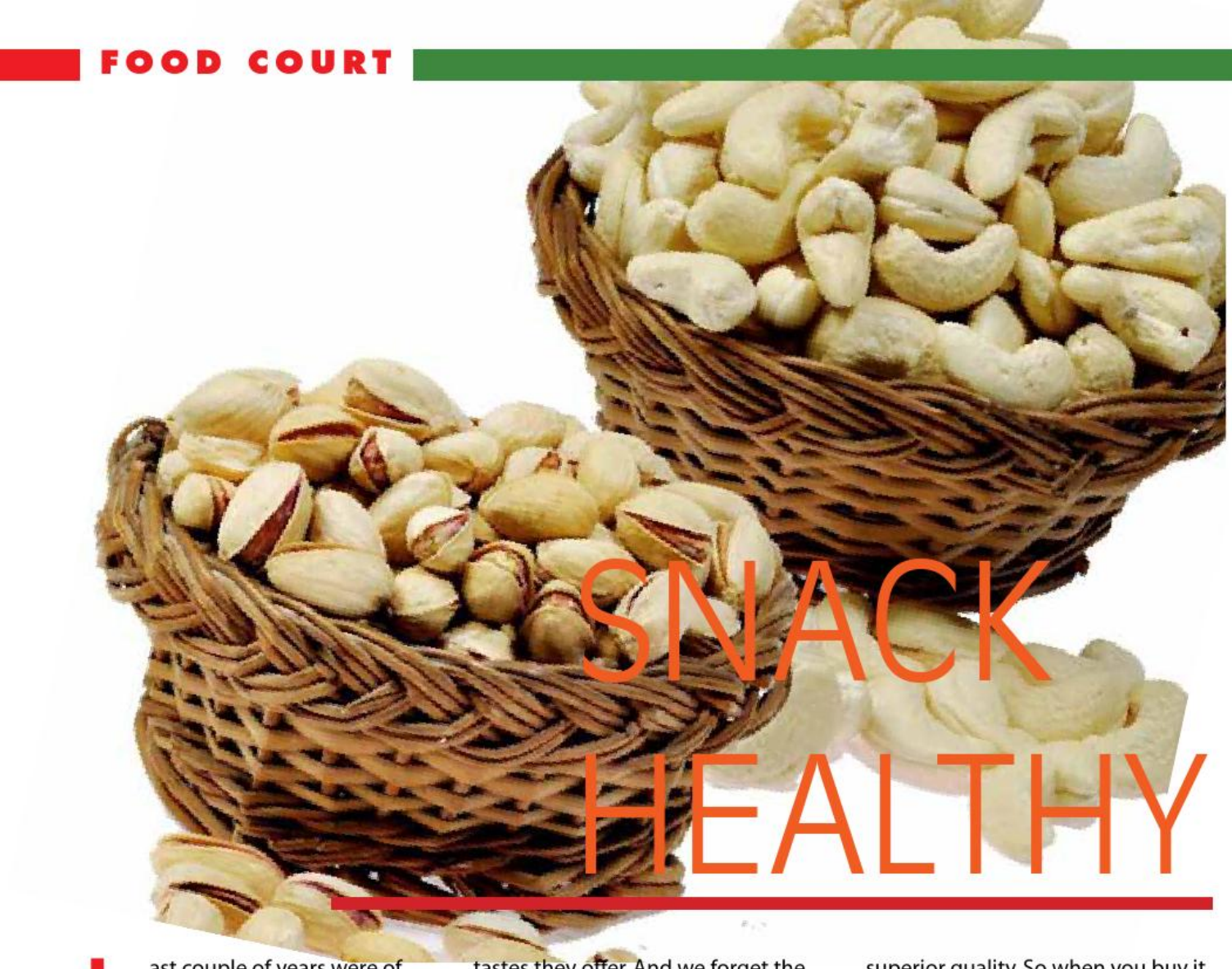
Eye strain can be managed with effective treatments like Tharpanam, Aschyothanam etc.

For Cervical spondylitis, Low back pain and soft tissue lesions there are very effective remedies such as Pindaswedam, Kateevasthi etc. in Ayurveda.

Diet food and internal medication helps to manage diseases of the digestive system like Acid peptic disease.

For diseased, Ayurveda recommends life style changes also for complete restoration.

Ayurvedic protocol comprehensive of external therapies, internal medication and diet food helps to cure most of the dreaded diseases affecting the professionals in IT industry.



SNACK HEALTHY

Last couple of years were of drastic changes in our concepts and practices related with food. Hot and spicy snacks are fads today. Busy life with hectic schedules forces one to buy ready to eat, processed food. It is important to know that foods which entertain your taste buds well may not satisfy your nutrition requirements.

Unwholesome snacks

According to Ayurveda, one's health depends upon the amount and quality of food eaten. One can simply be healthy by keeping unwholesome food at bay. But in fact, in each day's diet we combine wholesome and unwholesome food, knowingly or unknowingly.

This happens mostly because the habit of snacking. Today we have many mouth watering choices for a snack: fried, spicy, frozen, and sweet - to name a few. These foods are liked much due to the wonderful tastes they offer. And we forget the fact that they contain relatively high amount of calories and unhealthy fat.

Is there a substitute?

Nuts and dry fruits which offer more quality in less quantity are the best substitutes for common spicy snacks today. For example, an ounce of cashew nut has 5 grams of protein in it. It is cholesterol free, and has heart friendly fatty acids. Cashews help diabetics to reduce their triglyceride levels with its monounsaturated fats.

Many varieties of nuts and dry fruits are available in markets today. Cashew nuts, dates, almonds, raisins, pistachio, apricot, walnuts and fig are the most popular items.

How to know the quality?

That which makes one nut or fruit better than the other can be taste, size, shape or colour, which solely depends upon the place of origin. For example, raisins coming from Afghanistan are considered as of superior quality. So when you buy it keenly watch its size, colour, freshness and check whether it is packed hygienically.

How to eat?

Raisins can be used after soaking in water overnight. Dates can be taken directly or with water or milk. Cashew nuts can be taken with milk or directly. Around one ounce (6-10 numbers) of cashew nuts is enough for a day for a healthy one. Pistachios and almonds are also can be used directly or with milk. Peanuts are available at butter form which can be used with bread etc.

Dry fruits and nuts can be used as salad toppings. They can be added in a variety of dishes like oat meal, cereals, curries and cakes.

Even diabetics can have nuts and dry fruits in their menu, excluding some items like dates and raisins. The amount and timings should be chosen carefully according to the person's condition. A diabetic should

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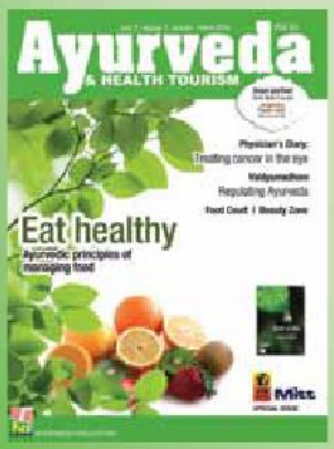




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seek advice from a dietician/physician before adding these into daily menu.

Moderation is the key

Nuts and dry fruits are high calorie foods. Due to great taste, there may be a tendency to over eat them, which should be controlled. A handful a day is enough for a healthy one. You can eat them straight. For ensuring proper nutrition, mix more than any two of them in a day's menu. And say 'no' to fried and salted nuts.

At office!

It is so easy to carry some dry fruits or nuts to your office; and you can enjoy them even while travelling. At office, have a few cashew nuts or peanuts or dates at your teatime instead of any fried foods. You can ensure limited consuming by eating them when you are not so hungry.

They should be stored in a tightly sealed container in a cool, dry place. It is better to buy them in moderate quantities. Limit the usage by considering your body conditions.

- More quality from less quantity (a handful a day is enough)
- Heart friendly - Mostly contain High density lipoproteins (HDL – known as good cholesterol)
- Presence of fats that lower cholesterol (Poly unsaturated and mono unsaturated fats – omega 3 fatty acids)
- Good source of carbohydrates, dietary fibre, Potassium and Iron
- Good source of calcium, Vitamin A, Vitamin C, B-complex vitamins and magnesium
- Dried fruits are very good source of vitamins and fibre. They are made from fresh fruit and are rich in calories.

Pancha kashaya: Five aqueous extracts

1. Svarasa: It is the expressed juice, prepared by taking the fresh plant. The herb is wrapped in a cloth and pounded well. then it is squeezed to express the juice. If the fresh plant is unavailable, one part of the dried powder of that herb is taken and it is mixed with water measuring double quantity of the powder. This is allowed soak overnight. then it is squeezed out through a cloth. Svarasa is considered to be the heaviest to digest and most potent of the pancha kashaya.It is usually given twice daily in a quantity equal to 12–24 mL (half a pala), and is prepared only when it is needed.

2. Kalka: It is prepared by grinding the material (dravya) in a mortar and pestle and adding some water just enough to make a paste. Honey and/or ghee are often added to the preparation. Kalka is usually dosed at 12 g (one karsha), twice daily. It is prepared in the form of boluses, when it is needed.

3. Kvatha: It is the herbal decoction, prepared by boiling one part (by weight) of the coarsely powdered dravya in 16 parts water (by volume) in a covered earthenware pot, over a medium-low heat until it is reduced to one quarter of its original volume. Kvatha is normally dosed at 96 ml (two palas).

4. Hima: It is the cold infusion, prepared by allowing one part (by weight) of the coarsely ground dravya to infuse in eight parts (by volume) of water overnight. Hima is typically dosed at96 mL (two palas), twice daily. Prepared when needed.

5. .Phanta: It is a warm infusion, prepared by infusing one part (by weight) of the coarsely ground powder of the dravya in four parts (by volume) of hot water for 8–10 minutes. The resultant preparation is then filtered out through a cloth or sieve. Phanta is typically dosed at 96 mL(two palas), twice daily.



Ayurveda – Elixir of life.



Amanda Matalavea, from New Zealand, who visited Kerala recently shares her wonderful experience with the healing energies of Auyrveda.

"I am a New Zealander but have spent most of my adult life in the UK, after an unhealthy marriage and several years working in the financial industry in a very fast paced environment, I became burnt out.

I couldn't take the pace anymore, I felt incomplete and not in harmony with myself. My skin was dry, deep wrinkles were forming (I was even thinking of botox) Little did I realize that the premature aging of my skin was all down to the unbalances in my body. Although I was succeeding in my career /s I felt like I didn't know who I was and had lost the true meaning of life.

I knew if I carried on this way, I would not only be living an unhappy but unhealthy life and not being present and open to what beauty life really is. I decided to take a sabbatical from my job and take a year out to begin this self journey. (eat pray love year my mother calls it.)

11 months later, after visits to New Zealand and reconnecting with family and friends around the globe , yoga retreats and meeting many new and wonderful friends it was on this path that I met an amazing woman whom was just glowing and so in balance with life mentioned to me "Ayurveda".

It was at this time being a bit more open to listening to myself from within that this struck a cord with me and enticed me to find out more on what Ayurveda was about. Since I was in India and had just finished being a part of the Divine Shakti festival held at the Kumbh Mela (one of the world's biggest spiritual gatherings) and travelling around the north of India I decided to work the magic of the web and google this fascinating subject and find a place where I could not only receive treatments but also train in the subject to gain a deeper understanding.



Where best to go but Kerala the birth place of "Ayurveda".

After numerous searches I found an Ayurvedic centre in Kerala, Nagarjuna Ayurvedic centre, Kalady. I feel so blessed to have reached Kerala, truly magical a place - I have been astounded by how many patients have been coming here for numerous years and hearing their wonderful stories of how Ayurveda has helped them in so many ways in their life – be it physically, mentally or spiritually.

I am now in my last few days of my stay…..

I feel uplifted and have such clarity in my mind. My skin looks and feels 10 years younger and I feel focused in what I am truly meant to be doing. My waste management system is finally after many years of being lazy is working properly if I hadn't of addressed this problem it can lead to many diseases.

Learning this age old science has taught me just how important our health really is and how easily it is affected by our everyday life in everything we eat, do, feel and say. Everything in life effects our institutions and the importance to know this is to prevent diseases of all kinds.

I feel truly uplifted (physically, mentally, spiritually, socially and intellectually). My skin looks and feels 10 years younger and I feel focused in what I am truly meant to be doing.

I will continue to study Ayurveda and its science and also share with my clients in a new job I have decided to create - the practice I have learnt to help bring balance to their busy lives as well through panchakarama.

I feel so strongly about this that hopefully one day this seed will grow in to much more as it is so important for each and every one of us and for our universe as a whole".



A pain in the neck

IT all begins with a minor pain in the neck. You think it can be ignored, and do so. It slowly spreads to the shoulder, and you take a pain killer or do a self-massage. The pain now descends to the arms, and to the back. If you suddenly turn the neck, then you get it! You now meet a doctor, who suggests an ointment and a light massage. It relieves the pain and you just forget about it, for the time being. A little later, it comes back with a vengeance. The symptoms are now clear: you can't turn your neck, have severe pain on the shoulders, arms and the back.

A proper understanding of the disease would help prevent it; and if you have already contracted it, you will have early recovery and you will be able to avoid its recurrence in future.

Spondylosis (spinal osteoarthritis) is a degenerative disorder that may cause loss of normal spinal structure and function. Although aging is said to be the main cause, the location and the rate of degeneration is individual. Spondylosis may affect all regions of the spine, especially, the cervical (neck) and the lumbar (low back).

Cervical Spondylosis is a type of arthritis which affects the cervical and the intervertebral discs of the spine, producing pain in the neck region. When the discs are dehydrated, the intervertebral joint becomes unstable. The disc may prolapse, herniate or bulge. The bulging disc can impinge on the surrounding nerves and cause pain. Osteophytes (bony growth) around the joints harden the vertebrae and these bony protrusions can also impinge on nerves and cause pain. Even as the joint becomes unstable, the surrounding muscles stiffen to keep the vertebrae in place. Continuous stiffness of muscles can cause aches and tender spots.

In Ayurveda, this condition is known as Griva Sandhigata Vata. This disease is caused by aggravated Vata, which causes stiffness and reduces

mobility in this area. The deranged Vata is responsible for the typical symptoms such as neck pain, pain radiating to shoulders and arms and a tingling sensation in the fingers. The movement of the spine generally aggravates the pain of the neck at this stage.

The causes

It has been noticed that people who sit for hours on end in front of computers or do desk work with little movement of neck, especially in air-conditioned rooms, are prone to spondylosis. People who use cushion pillows and a soft bed, those with little exercise for neck, shoulder and hands, and those who ride bikes for many years continuously also fall prey to this disease.

Riding bike regularly on rough roads and activities that strain the neck, lifting weights without protecting the back, sudden jerks and fall can trigger lumbar spondylosis. Injury to the neck also can lead to the disease.

Symptoms of Cervical Spondylosis

Neck pain and stiffness that get progressively worse may be an indication of cervical spondylosis. The other signs and symptoms may include:

Neck pain that radiates to the shoulders and arms

Numbness or weakness in the arms, hands and fingers

Headaches that radiate to the back of the head

Loss of balance

Numbness or weakness in the legs, if the spinal cord is compressed

Loss of bladder or bowel control, if the spinal cord is compressed

General tiredness and anxiety

Treatment

According to Ayurveda, vitiated vata is pacified with proper application of snehana and swedana.

A comprehensive treatment regimen is followed, which includes Ela Kizhi (in this treatment, herbal leaves are used for massage. This is especially useful in relieving muscular and joints pain), Pichu, Nasyam (to strengthen the nerves), Sirovasti (head is massaged with herbal oil and the oil is kept in the head with the help of a leather cap. This is very good in the treatment of cervical problems, sleeplessness, migraine and other problems of the head), different types of Dhara and Greevavasti (to smoothen the nerves).

Ayurveda normally prescribes 21-35 days' treatment course, comprising the said treatments selected according to the individual's condition.

In addition to this, internal medicines will be given for a longer period.

The application of external oil reduces inflammation, improves circulation, strengthens the bones and lubricates the joints, and also relieves the pain. It also relieves the stiffness in the surrounding muscles and makes movements smoother and easier. On continuous use, it can also rehydrate the intervertebral disc and strengthen it.



In the case of lumbar spondylosis, the treatment is Kati Vasti (a herbal massage is given in the affected part and a pool of herbal oil is kept in the lower lumbar area) and sometimes Navara Kizhi – (Navara rice is cooked in milk and herbal decoction is packed in small cotton bundles. With this the whole body is massaged. This improves circulation, relieves muscular stress and aches)

The Science

The treatment aims at relieving pain, maintaining mobility, rehydrating the disc, loosening the muscles and reducing inflammation in the joints and adjacent nerves. Many medicated oils like Sahacharadi thailam, Rasa thailam and Dhanwantharam thailam can ease the functioning of nerves. In addition to this, internal medicines can nourish the disc, scrape osteophytes and strengthen the bones.

Oiling also helps the body to readjust the alignment of the vertebrae and spine, thereby easing the gravity of the symptoms.

When the degenerative changes are reversed to some extent, the pressure on the nerve is relieved and, therefore, the pain is relieved.

Ayurvedic pizhichil and kizhi help improve blood circulation in the affected parts helping in the repair of the damaged structures. It also relieves the inflammation and pain in nerves.

In short, no significant structural change happens to the nerves in spondylosis. It's only general inflammation.

> Spondylosis is a disc-degeneration disease. Because, the disc dehydrates, loses its lubricant, dries up, and may bulge, prolapse or herniate. It is degenerative because this is part of the ageing process.
>
> Ayurveda helps to rehydrate the disc, it can reverse degenerative changes to the vertebral bones to some extent, can strengthen the intervertebral joins and relieve inflammation of nerves. Ayurveda may not completely cure spondylosis but it can effectively manage the disease.

To avoid recurrence

Sleep on a flat bed, use small pillows.

Avoid watching and working in front of television and using computers for a long time without rest.

Avoid continuous exposure to cold.

How to prevent

A healthy lifestyle by maintaining good posture while sitting and writing or working on computers can prevent this disease to some extent. Doing simple exercises is also good.

Apart from identifying the causes and avoiding them, by taking care of bones and joints through diet and medicines and strengthening the joints by oil massage can prevent or delay the onset of spondylosis.

Glossary

Abhyangam: An oil massage given for 45 minutes a day for 14 days. The treatment is said to be highly effective in combating obesity, loss of skin luster, sleeplessness and fatigue.
Agni: digestive fire, synonymous with properly balanced cell metabolism in Western medicine.
Ama: residual impurities deposited in the cells as the result of improper digestion. Also mental ama, impure or negative thoughts and moods.
Arishta/Asava: Fermented formulation
Artava: Menstrual Blood.
Asana: Yoga Posture.
Vasti: enema
Bhasma: Residue after incineration
Churna: Powdered herbal medicine
Dhara: One of the preparatory procedures for panchakarma. Specially trained masseurs apply specified medicated oil on the body of the patient
Dhatu: body's basic constituent (seven in number)
Dinacharya: daily routine
Dosha: three basic metabolic principles connecting the mind and body and biological humour.
Kapha:the dosha responsible for bodily structure
Katu: Pungent or spicy
Mahabhuta: Five basic elements (space, air, fire, water and earth)
Mala: Metabolic end-products
Nasya: Nasal administration of medicines
Ojas: The purest expression of metabolism; the final end product of correct digestion and assimilation of food
Panchakrama: The five cleansing (purification) methods to balance the doshas
Pitta: the dosha responsible for metabolism (closely identified with agni, the body's vital heat)
Prakriti: primal nature, natural state, constitution
Prana: It is vital energy, basic life force, which is responsible for all functions in body and mind
Pranayama : respiratory exercise, also called "balanced breathing"
Raktadhatu: blood
Rasayana: Traditional Ayurvedic herbal or mineral preparation for longivity and rejuvenation
Sadhaka pitta: type of pitta governing the brain
Samanam: Pacification therapy
Shirodhara: Warm oil is poured onto the forehead for 40 minutes a day for 7-21 days to treat insomnia, loss of memory, headaches, mental tension and certain skin diseases. This is generally applied after a 'vasti' head massage.
Shukra: reproductive tissue
Snehana: oleation therapy
Sweda: sweat
Swedavaha srotas: system for sweat
Sodhanam: Purification therapy
Tikta: bitter
Tamaka shwasa: bronchial asthma

In Patan there is a structure called Rani Ki Vav. An elaborate step-well. So ornate are its walls, it almost feels like one is in a temple. I asked for the architect's name and no one seemed to know. I asked about the sculptors. Even their names were unknown. Here, art precedes the artist. The creation is above the creator!

RANI KI VAV
PATAN

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For Serefa, it was like prayer.
She surrendered completely and was cured.
Serefa closed her eyes as Vijaya massaged the warm golden oil into her back in slow, rhythmic movements.
Around her, flowers danced. The smell of the oil and the ethereal fragrance of the incense were soothing.
This was the last day of the fourteen-day ayurvedic holiday. Fourteen delightful days of rejuvenating regimens, medicated baths
and herbal diets. Fourteen days that wiped away a five-year-old backache. Put the confidence back in her stride.
The dance back in her limbs. Youth back into her life. And a smile back on her lips. As Serefa packed her bags she knew that
Kerala had become an integral part of her life, where she would return year after year to revitalize her body, mind and soul.
Serefa Malamati and her husband John Rowan have been experiencing ayurveda in Kerala
regularly for the last seven years. Natives of Greece, they now live in the United Kingdom.
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