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Ayurveda
& HEALTH TOURISM

Finding bridges
Interview: Dr. Bhaswati Bhattacharya

Monsoon
Time for Rejuvenation

Endothelial Dysfunction
Ayurvedic Management

Intestial Ulcers
Physician's Diary



Ayurveda for Children
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Fine- tuning with nature

Ayurveda has been guiding man since time immemorial, in finding health, balance and harmony within. This science of life, originated in India, has crossed borders to heal people all over the world and continues its journey, through newer regions.

Even though it is a complete, whole system of medicine, it is still being named 'alternative medicine' by the Western world. People follow Ayurveda because of various facts. For some, it is a 'lack of side -effects', many are attracted by its 'holistic image'; others like its herbal medications and yet others are dragged by its connection with Yoga and Tantra.

Ayurveda integrates all these and it embraces a lot more. Ayurveda is not just a system of medicine. It primarily proposes a life-style (swastha vritha), a doorway to wellness, in body, mind and soul. Ayurveda says that all the changes in nature, within which we live, have an impact on our body, or the nature within. Hence Ayurveda teaches us to live in harmony with nature, for diseases originate due to disharmony between man and nature.

Most of the diseases today are being described as 'life-style diseases' even by modern medicine. If a life-style causes diseases, the simplest solution is nothing but correcting that life-style rather than ingesting a bulk of medicines. Ayurveda insists on this point, even though it offers a vast array of effective treatments and medications for those who are diseased.

What makes Ayurveda the need of the hour is nothing but the pious life-style it proposes to all humanity. It is its compassionate heart that makes Ayurveda different from other systems of medicine. 'Aatmavat satatam pasyed api keeta pipeelikam' - these noble words from the chapter dina charya(daily routine)- reveal the heart of Ayurveda: it tells us to remain happy in treating all the living beings just as our own self. It advises us to stand for the welfare of others. This is not just an ethical advice, this is the doorway to wellness. Being in fine- tune with others and nature brings one inner harmony and perfect wellness.

Since its inception, 'Ayurveda and Health Tourism' has been striving to spread the message of Ayurveda across continents. We are so thankful to the support provided till date and we hope our readers and well-wishers will continue to support our efforts to carry the message of Ayurveda further.

CONTENTS

COVER STORY



22 Cover

Child Care

The Ayurveda Way

27 Enhancing Memory and Improving Mental Prowess the Ayurveda Way

32 Ayurveda for Kids

34 Fifteen minutes a day

6

Interview
Dr. Bhaswati Bhattacharya MPH, MD, HHC, AWHC
Finding Bridges



14 Monsoon:
Time for
Rejuvenation

19 Intestinal ulcer
Physician's diary

36 Ayurveda has put an India magnet in my heart

38 Management of Endothelial Dysfunction
Ayurvedic Target Therapy

44 Ask Your Doctor

52 It's nature that cures

56 Tharpanam
a unique therapy for the eyes

58 Health and Diet

61 Know your skin first

64 Home remedies

46 VILLAGE RUBBLE
Explore Rural Kerala
Responsible
Tourism Initiative



Finding Bridges



Bhaswati Bhattacharya, *MPH, MD, HHC, AHWC is a holistic physician and the Director of the Dinacharya Institute. She served at Wyckoff Heights Medical Center in Brooklyn from 2001-2011, as Director of Research and as Director of the Division of CAM, and also worked as an attending physician in family medicine, internal medicine, and ob/gyn. She has been Clinical Assistant Professor in medicine at Weill Cornell Medical College. She has held faculty positions at Mount Sinai School of Medicine, The Graduate Institute (CT), Sai Ayurveda College of Miami, and Georgetown University. She has formal degrees from UPenn, Columbia, Harvard, and Rush. She provides care to underserved patients and teaches holistic medicine in her private practice (www.drbhaswati.com). She has over 25 years of experience in clinical research, primary care, clinical practice, and CAM medical education in academia, non-profit organizations, and the corporate world.*

Her ongoing training in Ayurveda is both traditional - through gurukula in India since 2001, and contemporary - through Ayurveda certification courses at the AYU Academy / Sai Ayurveda. Her clinical work has been featured in a documentary called Healers: Journey into Ayurveda, playing worldwide since 2003, on The Discovery Channel. She is the recipient of several awards in health, medicine, and Ayurveda. She was recently awarded as a Fulbright-Nehru Teaching/Research Scholar for 2013-2014, and has been accepted as a PhD student of Ayurveda at BHU upon completion of her Scholar year.

You are the first Fulbright Scholar and the first physician selected to research and teach Ayurveda as a Fulbright grantee. How do you feel? What are your current responsibilities and research activities?

As the first Fulbright Scholar selected to research and to teach Ayurveda having a modern physician's background, I feel a lot of work ahead. Creating a bridge of understanding requires sharing seeds from the various academic silos that each contain vast repositories of knowledge but remain separated for a host of reasons. I will be spending the year sitting at the feet of elders and smart people, learning and finding bridges.

Of course, there are certain obvious challenges to translating the energy-based wisdom of Ayurveda into the reductionistic language of modern medicine. While biomedicine is very open to frontiers of research in nanotechnology, molecular biology, surgical robotics, and innovations of engineering, it seems less interested in the sciences of ecology, plant chemistry, and electromagnetic energy fields in biological systems. In addition, the biomedical world is very resistant to logic that does not propagate its basic values, which are based in the use of pharmaceuticals, interventions, and technology that is based on inventions of the past 2 centuries such as electricity,

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AAPNA conference

radiology, and industrial chemicals. My current work, responsibilities and research are encompassed by three related activities: a private practice of holistic family medicine focusing on Ayurveda; teaching at several other schools and directing the DINacharya Institute, where we have health and wellness professionals that want to learn Ayurveda; and working on the Council for Ayurveda Credentialing, which is creating educational tools for better education of Ayurveda. I have several research interests that relate to immunology and Ayurveda's repertoire with understanding how to assess and bring the body to greater *Ojas*, and am actively preparing formal research activities at this time.

You have your medical degrees in modern medicine. But you are deeply connected with Ayurveda. How did it happen?

I can blame this on my *diksha-guru,* who found me and convinced me to visit him and his Ayurvedic hospital in India, then personally taught me the basics of Ayurveda. He reached in and planted my feet on a path that stirred in me a feeling of dharma that I have not felt in any other activity in my life. He still connects me in such profound ways to the field and to myself. But, I did not plan to study Ayurveda: actually I was on a very rajasic career path combining allopathic medicine, public health, and biomedical science. Everyone was sure I would be a chairman and move my way up the ladder to a prominent position in a major US hospital or organization, with lots of publications and staff and a big office and prestigious titles. I was sent to leadership workshops and management trainings and have degrees from big universities and awarded professors, all in preparation for such a career.

But something disturbed me inside. I did not study medicine to develop power on the outside; I was always interested in power from the inside: mental focus, intellectual flexibility, and emotional resilience. I was convinced that these would lead to true healing from a vision I had. From a young age, I was disturbed by the blind arrogance of allopathic doctors, most of whom are actually deeply insecure and wounded inside, but cover it up with their wealth and status. I saw my father's friends, my own professors, my uncles and aunties. As I studied pharmacology, I was disturbed by the pharmaceutical industry's profit margins and the willingness to create such harm in the patients we try to serve; and the obvious orientation of doctors and hospital administrators toward services based on profits. While we are all impressed with the quickness of drugs and surgeries, why are we not concerned more with all of the side effects and the exploitation that many doctors, hospitals, and companies enact using these drugs and surgeries? I saw the funding-driven greed of non-profit health organizations and the agendas of those that run them.

All of this did not sit well with

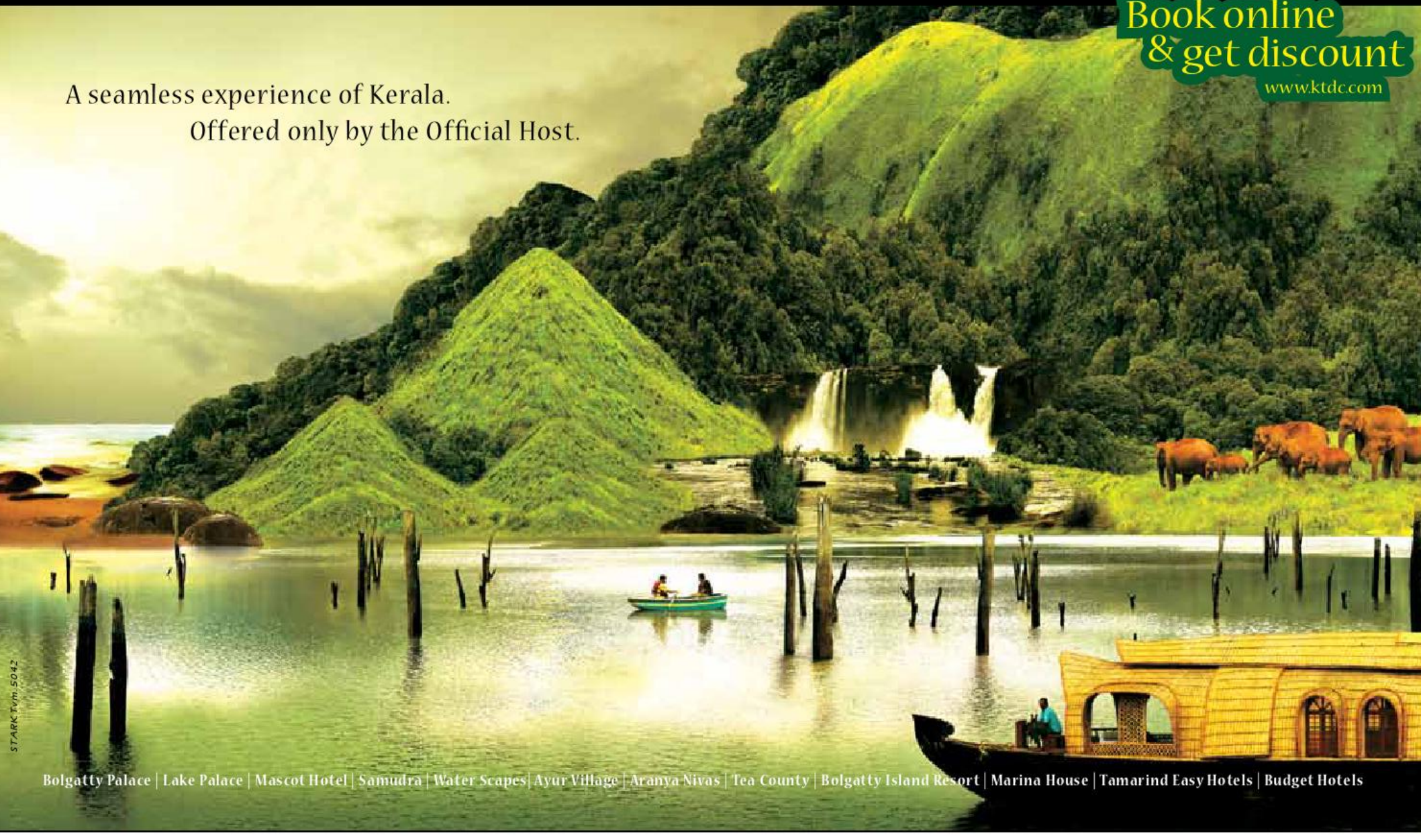
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me, so I began to ask the basic questions: How does a physician design a practice that allows her to practice quality medicine and teach real healing to patients? Why does plant medicine work and why do healers combine herbs rather than use monotherapy? Why is there such great emphasis on the energy principles of biologic systems in every system except allopathy? I have been exploring the diverse approaches in medical systems around the world to answer these questions.

How do you define the term 'medicine'? And how do you see the process 'healing'?

Good Medicine includes all things that heal the patient, not just pharmaceuticals, or chemicals in herbs. It includes all energies that affect a person therapeutically. To heal, the therapy needs to affect a person at the core, at all the levels of the being: mind, senses, spirit, and body. Focusing only on one part of the body, as specialists do, is not healing: it is only treating the physical symptoms of that part. The energetic potency of any intervention is the best way to look at medicine, and at healing; but I don't think most people think in electromagnetic frequencies and vibrations yet.

Healing happens when a person is able to link to *sthira*, the still point in the center of being. Either a person can connect to that on his own, or find a conduit through a healer who connects to that stillness and transmits the energy to the patient. This is esoteric stuff, and I suppose that is why not every practitioner of medicine is a healer.

Explain your concept of 'holistic' medicine and its relevance in today's world. In which aspects do you think it differs from modern medicine? In which points do you think it can go hand in hand with modern medicine?

Holistic medicine looks at the whole being and the holy being: mind, body, senses and Spirit. This is rejected by those who have no compass on how to look inward. They believe that the concept of Spirit is false because they cannot see it. Only when enough things happen in their world that are illogical or traumatic will these people be guided beyond the physical world.

Holistic medicine emphasizes emotional maturity, and an understanding that healing power is about cultivating internal power not external power.

Holistic medicine is about balancing the body, not introducing violent semantics such as fighting disease, the war on cancer, combating heart disease. The hostility in modern medical language



CGI art exhibition with APJ Abdul Kalam, Former President of India



With Robert E Svoboda, renowned scholar and writer

reflects its aggressive nature in perceiving the world of health and disease.

In which points do you think it can go hand in hand with modern medicine?

The desire for precision exists in both modern medicine and in Ayurveda. Both Ayurveda and modern pharmaceuticals are quite precise in the way medicines are made. Both look at complex disease processes in the human body. Both are quite advanced in perceiving patterns in the patient, and the signs and symptoms around imbalance, albeit from different angles.

When modern medicine learns to appreciate the way Ayurveda perceives, things will move forward quickly for everyone and especially for those who desperately need healing.

On a cynical note, many of today's Ayurvedic doctors "can go hand in hand with modern medicine" because many of them are learning adapted Ayurveda: they think like allopaths and do not understand true Ayurvedic principles that require them to perceive clearly. They do not develop their inner voice, just as modern medicine. They do not walk the talk, just as modern medicine. They do not meditate and spend time in the deep stillness from where true emanates, just as modern medicine. They do not believe in the energy world of plants, just as modern medicine. These vaidyas wear white coats and stethoscopes and try not to let anyone know their doctorates are in Ayurveda. These physicians are of the mentality of modern medicine. If they can learn deeper Ayurveda, they will be good bridges for the two sciences. Unfortunately, most of them are not confident, articulate, or able to practice Ayurveda well. … And they are angry if anyone points out their faults. Why? Because they feel victims of the system that taught them and that did not develop these qualities of confidence, articulation, leadership, and good practice in them.

How do you incorporate traditional/holistic medical systems into your clinical practices? Which medicines/methods you use in your clinical practice?

My practice has evolved in such an organic, mystical way. I practiced family medicine in the hospital and began to introduce botanicals and bodywork early on. Because I valued the quality of perceptiveness and learned to listen to what my gut told me, I found subtle shifts in patients that others did not seem to sense. These were interpreted as intuitive medicine. Then, I learned Ayurveda from my guru and learned that subtle energies are part of the being and that sensing them reliably only requires inner stillness and inner power. I began to introduce pulse diagnosis, oils and herbs used in Ayurveda, then introduced energy healing as I had learned in Tibet, then nutritional principles. As I was working with deeply underserved poor communities around the hospital, who could only afford to alter food habits, I found food as medicine. Then I started more confidently using Vata-Pitta-Kapha (VPK) philosophy to diagnose and treat at the Holistic Women's Health program at the hospital. I developed a protocol for teaching lifestyle changes according to Ayurvedic prescriptions called *Dinacharya* and *Ritucharya*.

From there, I started a private office, and patients started to visit. They did not want conventional medicine and requested Ayurveda and holistic care. They want the energy healing, and they insist on tutorials individualized to their body and situations for lifestyle, food, and herbs. I now incorporate the philosophy of *doshas* and *Agni* into the way I see most patients. I use herbs that I have brought from

India or found in the USA, lifestyle counseling, yoga and *pranayama*, Ayurvedic nutritional counseling, energy work, mind-body medicine and philosophy, Ayurvedic oils, some homeopathic remedies, and some aromatherapy. I also use prescriptions for pharmaceutical medicines when I think the patient really needs a kick.

Kindly comment on the current scenario of Ayurveda(Global).

The Global Ayurveda situation is a mess, for several reasons. While it is heartening that some have stepped forward, both in India, Europe and the USA, it seems most are forgetting the purpose: to unite the global community interested in Ayurveda. Instead, most are merely trying to survive, to protect their fiefdom or establish profit for themselves and their ideals. They are not able to see the big picture and the need to develop leadership that is more collaborative. They need to proactively include everyone in the family of Ayurveda; instead they have strong ideas of who should belong and who should not. There is a club of who belongs, and they are the elite that get all the funding, all the travel opportunities, and know the heads of AYUSH. If you learn how much money they spend just traveling to conferences, you will be amazed! The true leadership required is a diverse group of people with a common world view that values the cycles of Nature, biodiversity, and the healing process . The field needs people who are articulate, have courage, can exercise discriminating wisdom, have compassion, and a sense of inclusion.

There are some who believe the leadership must stem from India, as the birthplace of Ayurveda.



Vagbhat Award

But in India, there are also fiefdoms. There is little inspiration for students to risk their time, no good models of leadership that can be replicated, no lucid writers for all-India, and few standards for excellent education. Students are afraid to speak out because their professors have threatened them, and they have told them they are too young to know anything; so they don't speak out. Everyone is waiting for someone else to do it. As is also the case in modern medicine, the masses are mediocre doctors motivated by profit and not by inner power. Those who do step forward have an agenda of profit, not of excellence.

In Europe, there are fiefdoms and little wars on who should be allowed to practice. There are wars between BAMS graduate-based groups who want to propagate Ayurveda as they learned it, and local groups who want to modernize Ayurveda and cut out the Sanskrit, or only include modern physicians who are already licensed. In the USA, there are many groups and competition to get students. When a student pays $5000USD for 200 hours of classroom instruction, all the privately-run schools know what to do: they play nice at the conferences and then compete in passive-aggressive ways, disallowing competitors to be promoted. The oldest organization in the USA that claims to represent Ayurveda promotes their own teachers but does not include people outside their friends. I suppose all fields have some of this.

The Dept of AYUSH had sponsored some global Ayurveda conferences but in a very unsustainable way. Only the elite get funded to attend. What is sustainable is for a small group of devoted people to spend some hours doing the work. This has yet to be done well. A global movement is underway, but it is slow. When the right time comes, something will shift. Personally, I think the biggest shift would happen if AYUSH was headed by a BAMS graduate who actually practiced clinical medicine. We don't see the NIH headed by a non-scientist, or the ICMR headed by a career administrator. It is a crucial issue that clinicians with Examination skills and counseling experience need to be running clinical sciences and standing as a model for Ayurveda worldwide.

To be continued....

Kerala wins Tourism's Oscar again in Berlin



Kerala Tourism Minister Shri A P Anil Kumar and State Tourism Secretary Shri Suman Billa receiving the award.

Kerala Tourism has won silver prize again at the ITB Golden City Gate Awards that are billed as the Oscars of tourism. Its latest campaign theme of Ayurveda helped Kerala bag this international recognition.

Kerala Tourism picked up the Das Goldene Stattdor (Golden City Gate) award in the print campaign category for its ongoing Ayurveda campaign. The awards, given every year at the prestigious ITB Berlin fair, are considered to be the ultimate recognition for tourism communications. Kerala Tourism Minister Shri A P Anil Kumar, who was heading the State delegation to the festival, and State Tourism Secretary Shri Suman Billa received the award. This is the fifth time in the last decade that Kerala is netting an award at Berlin. Last year also, Kerala had won the same award for its campaign, `Your Moment is Waiting.' In a repeat of the previous year, Malaysia won the Gold in the category this time too. In 2011, Kerala won a bronze in TV Commercial category, apart from getting into the roll of honour in 2006 and 2007. "It is another big endorsement to Kerala Tourism's marketing initiatives that have played a pivotal role over the years to catapult Kerala as a must-see destination in the world," said Shri Anil Kumar. "The award is an acknowledgement of our attempts to provide a glimpse of our rich Ayurveda traditions before the world. It means that we are successful in our campaign to show the world that Kerala is also a destination for wellness, along with its pristine beauty," felt Shri Suman Billa. The campaign was conceived and carried out by Stark Communications, the creative partner of Kerala Tourism. The awards that recognize the best creative works in the global tourism industry were adjudged by 45 independent expert jurors from the industry.

National Tourism Award 2011 -2012

to Somatheeram Ayurvedic Hospital & Yoga Centre



Dr Polly Mathew, Chairman & Managing Director Somatheeram and Mrs Tresa Polly (Director) jointly receive award from Mr K.Chiranjeevi, Minister for Tourism, Govt of India (first from left). His Excellency President of India, Shri Pranab Mukherjee and Mr Pervez Dewan IAS, Secretary, Ministry of Tourism, Govt of India, are also seen in the picture.

National Tourism Awards

Karnataka Tourism Triumphs for the Seventh Time



Honourable President of India, Sri Pranab Mukherjee giving away the award to Additional Chief Secretary - Tourism, Sri Arvind Jadhav, IAS

Karnataka Tourism was awarded the 'Best Tourism Promotional Publicity Material' in the National Tourism Awards for 2011-2012. The function, conducted by the Ministry of Tourism, Govt. of India, was held on March 18th, 2013 in Vigyan Bhawan, New Delhi.

Karnataka Tourism has received this honour for the fourth time in the last five years. Overall, this is the seventh time. The Honorable President of India, Sri Pranab Mukherjee, who was also the Chief Guest for the evening, bestowed this prestigious award on the State. Additional Chief Secretary – Tourism, Sri Arvind Jadhav, IAS, stepped up to receive it on Karnataka Tourism's behalf.

Monsoon: Time for Rejuvenation



Monsoon is one of the seasons which has strong characteristics, the profound one being incessant rains. It is called the *Varsha ritu*, which starts in the beginning of June in Kerala (and varies while we travel up north), and peaks between July 15 and August 15. This period coincides with the month of *Karkidaka* in Malayalam era. Ayurveda practitioners in Kerala have found through ages of experience that this is the best time to perform Ayurvedic treatments. And they have scientific reasons to back their observations.

Ayurveda says human beings are the micro parts of a macro system called nature. According to Ayurveda, the changes that happen in the macro system will visit their micro parts, that is the human body, as well. The degree of influence that each element demonstrates in nature depends on geographical location, the season, the climate and the time of day.

Ayurveda advocates following a life-style in accordance with the rules of the nature. According to Ayurveda, perfect health (*swāsthya*) springs from total harmony between man's inner nature (including doshas) and outside nature. When this harmony is upset, diseases set in. So, to maintain health, one should lead one's life in consonance with his inner constitution and seasonal peculiarities.

For a living being, 'survival' means the art and science of adaptability, the ability for making intelligent adjustments to cope with surroundings. And that is the significance of *dinacharya* and *ritucharya* (seasonal regimen) elaborated in Ayurvedic texts.

Six seasons

(Extreme Winter) *Śiśira*, Spring (*Vasantha*) and Summer (Greeshma) form Northern solstice (*Utharāyana*), the period when the Sun is seen traversing to north of the equator. This is known as the period of extraction (*ādānakāla*), as it takes away human strength day by day. During this time, the sharp, hot & dry (*theekshṇa, ushṇa* and *rooksha*) properties of the Sun and Earth increase, which ultimately weaken the gentle (*soumya*) properties of the Earth.

Rainy season (*Varsha*), autumn (*Śarath*) and early winter (*Hemantha*) form Southern solstice

“The doctor of the future will give no medication, but will interest his patients in the care of the human frame, diet and in the cause and prevention of disease.”
~Thomas Edison



Special rice porridge

(Karkidaka Kanji)

The special rice porridge (*Karkidaka kanji*) has been in vogue in Kerala during the monsoon season. It's a preparation of a special variety of rice (*njavara*) with medicinal herbs, which is easy to cook.

The pack of medicinal herbs, which will be put to the boiling rice will have the following ingredients: Cumin, fenugreek, pepper, dried ginger, Ashali, Bishop's weed and shathahum. Now- a- days ready-to-cook packets of the mix is available in the market.

The porridge is prepared by mixing all ingredients except the medicinal plants and boiling in water. The cloth bag of medicinal herbs would be kept in the boiling porridge so that the essence of the herbs are absorbed by the rice. Once the porridge is ready coconut milk and ghee are to be added to it and then it has to be taken as hot. This preparation should be taken for at least for 2 weeks once a day. It can be taken along with other curries and vegetables.

This rice preparation is regarded as a great rejuvenating medicinal food. It improves the digestive fire in the body, burn the toxins and cleanses the system. It makes the person feel light.

Monsoon Ayurveda



(*Dakshiṇāyana*), the period when the Sun is seen traversing to the south of equator. It is called period of discharge (*Visargakāla*), as it gives back vitality and strength. In other words, body gains strength during this period. Ayurveda classics suggest that during southern solstice the Moon (*soma*) gains strength due to the predominance of gentleness (*soumya bhāva*), while the properties of the Sun (*āgneya,* fiery) weaken. The cold clouds of rain and the winds of the period cool the fiery Earth and this causes unctuous (*snigdha*) property to gain strength. The body has maximum strength during *Hemantha* and *Śiśira*, moderate strength during *Vasantha* and *Śarath* and minimal strength during *Varsha* and *Greeshma*.

Impact of Monsoon

Monsoon affects each of the bodily humors (*doshas*) in different ways:

(1) Waste materials accumulated in the body during the summer will be aggravated by the rain; which will result in an excess of Vata. Aggravated Vata can cause many problems such as pain in the joints, muscles, lower back and neck, and also suffering from body stiffness during this season.

(2) According to Ayurveda, rain falling into the hot summer Earth increases acidity (*amlata*) in vegetables and all food materials. Pitha aggravation is the result and it causes fevers, acidity, digestive problems and inflammations.

(3) Finally, the contaminated water, food and the cold climate altogether aggravates Kapha dosha which in turn causes cold, cough, allergies and skin diseases.

Thus, all the three doshas get aggravated in the monsoon. Curiously, this is also the best time to bring them back into balance. Because, the doshas are in a loosened and aggravated state, moving within the body. These can be best brought into normalcy by eliminating the impurities or the vitiated doshas from the system.

Body is more receptive during monsoon. It has also been observed that *Karkidaka* is the best time to perform Ayurvedic treatments as the body is more receptive to Ayurvedic medicines than at any other time of the year. In this season the body absorbs anything applied to it, quickly and efficiently. The Acharyas have, hence, suggested that preventive and curative treatments be underetaken during this season, along with special protocols for daily regimens, seasonal regimens, and rituals & costumes.

Do's and don'ts

In rainy season, the digestive power is weakened. The turbid water and weak digestive fire are responsible for vitiating humors (*doshas*). Hence it is advised to adopt regimens that do not vitiate doshas and those that increase digestion.

Depending upon each day's weather one has to adjust diet and lifestyle.

Avoid cold drinks, day sleep, dew, river water, heavy exercise etc. On cool, windy and rainy days, sour, salty and fatty foods are advisable as they pacify Vata. One should take old barley, wheat and *Śāli rice (Oryza sativum Linn)*, along with the meat of arid animals and vegetable soup to maintain normal power of digestion. Moreover, it is advised to drink *mādhvika* or *arishta* (cellared alcoholic bever-

ages) and pure rainwater or water – boiled and cooled, mixed with a little honey.

Monsoon Treatments *(Karkataka Chikitsa)*

Kerala has a unique tradition in Ayurveda, which has now become a most sought- after healing modality in the world. Monsoon treatment (July15-August 15 period) lasts for 8 to 10 days in which treatment for detoxification, purification and rejuvenation is administered. This is mainly for the healthy people in order to keep fit and to improve the immune system. This protocol includes processes such as *Abhyanga, Elakizhi, Podikizhi,* Steam Bath, *Kayadhara,* Purgation, *Njavarakizhi, shirodhara, Nasyam, Lepanam* and *matravasthy.*

Panchakarma

Panchakarma is the systemic cleansing of the body without damaging the tissues. Studies have indicated that Panchakarma treatment, particularly in monsoon season, plays a very important role in the treatment of nervous and chronic diseases, which are not cured by modern medicine or palliative and symptomatic treatments.

Duration

An elaborate full course of Panchakarma therapy takes 45 days to complete. However, these days, an abridged version lasting 15 to 21 days by eliminating certain inconsequential procedures but retaining the essential parts is also being designed.

The treatment programme is generally divided into four parts.

1.*Amapachana* period, in which the patient is administered internal medicines like *kashyams* in order to improve the digestive system.

2.*Poorvakarma* period, or preprocess period, in which treatments such as *snehana* (internal and external oleation), *swedana* (steam bath), *bahyaasnehana* (*abhyangam, elakizhi, podikizhi, pizchil* etc.) are performed.

3.Panchakarma in which the five purification treatments--*virechana, vasthy, vamana*, *nasyam* and *rakthamoksham* -are performed.

4.*Paschatkarma*, or post-process period, which mainly consist of administering a strict diet, modification in life style, *shirodhara*, and *njavarakizhi*.

The five procedures are: *vamana, virechana, vasti, nasya* and *rakta mokshana*.

Vamana: Therapeutic vomiting

Induction of emesis by oral administration of emetics is called as *vamana*. Eliminating the Kapha which produces excess mucus is the primary objective of this therapy. Once the mucus is released the patient will feel instantly relieved. It is likely that congestion, wheezing and breathlessness will be corrected, hence the sinuses will become clear.

This treatment is best for all Kapha-type disorders, headache, dizziness, epilepsy (between attacks), chronic sinus problems, and for repeated attacks of tonsillitis and nausea. Besides, it will help to release the block at the respiratory organ.



Kizhi

Virechana: Purgation therapy
Virechana helps relieve excess Pitha, which creates bile disturbance in the body. Normally, this treatment is done three days after *vamana*. If *vamana* therapy is not needed, *virechana* can be done straightaway.

Virechana cleanses the sweat glands, small intestine, colon, kidneys, stomach, liver, and spleen. A number of fine herbs are used as a laxative. These include flaxseed husk, dandelion root, psyllium seed, cow's milk, salt, castor oil, raisins and mango juice. When taking these laxatives, it is important to adhere to restricted diet.

This treatment is good for skin diseases, chronic fever, piles, abdominal tumours, worms, gout, jaundice, gastrointestinal problems, constipation, and irritable bowel syndrome.

Vasti: Enema therapy

Normally, this treatment is used to flush the loosened doshas out through the intestinal tract. Vasti is mainly done for Vata disorders. It involves injecting medicinal substances such as sesame oil, calamus oil, or other herbal decoctions in a liquid medium into the rectum.

It alleviates constipation, distension, chronic fever, common cold, sexual disorders, kidney stones, heart pain, vomiting, backache, neck pain and hyper acidity. Vata disorders such as arthritis, rheumatism and gout can also be treated.

Nasyam: (Nasal administration)

This therapy involves inhaling vapour from medicinal herbs. Mostly, it is done to eliminate Kapha-related problems, ear, eyes, and nose and throat disorders such as migraine, sinusitis and bronchitis.

Nasal administration of medicine helps to correct the disorders of breathing affecting the higher cerebral, sensory and motor functions.

It is indicated for dryness of the nose, sinus congestion, hoarseness, migraine headache, convulsions and certain eye and ear problems.

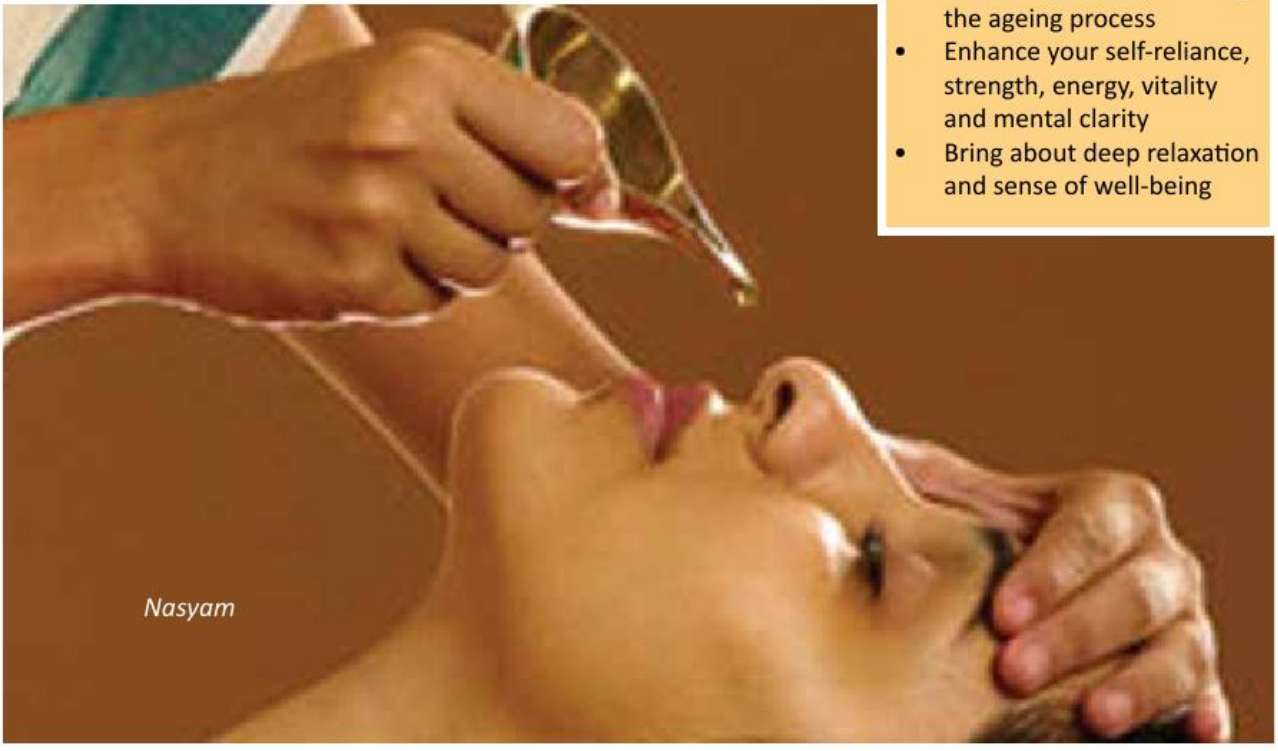
Rakta moksha: Bloodletting (detoxification of the blood)

Bloodletting is used to eliminate toxins that are absorbed into the bloodstream through the gastrointestinal tract. This process will purify blood.

This treatment is best for skin disorders such as urticaria, rash, eczema, acne, scabies and chronic itching. Bloodletting is not advised in cases of anaemia and edema.

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



Nasyam

Simple cure for Parinaamashoola

(Intestinal ulcer)



Dr.Susheela Saji

Dr.Susheela Saji is a renowned Ayurvedic expert of Central Kerala. She is reputed for her successful treatment of Cancer with combining Siddha medicines and Ayurvedic herbal formulations. After completing the B.A.M.S. studies from Govt. Ayurveda College, Thripunithura in Kerala, she had completed the Diploma course in Siddha Medicine from Chennai.
Besides this she had traditional training on Siddha treatments for 3 years from late Sri Krishnankutty Vaidyar, one of the main disciples of late Sri Ramananda Swamikal, a famous Siddha Bhishagwara in Kerala at that time.
Currently, she is running a 10 bedded hospital at Poonkunnam at Trichur named Sowparnika Ayurniketham. Since last 22 years, she has been working as Senior Consultant Physician of Nagarjuna Aurvedic Group.
She is a renowned lecturer on Ayurveda and is very active in the field with CME classes, Health education classes and Television programs.
She has bagged many Awards. The Govt. of Kerala 'VAGBHATA' Award for the Best Ayurvedic Medicine Practitioner in the Private Sector of Kerala for the year 2010-11 has been awarded to Dr. Susheela Saji.
She was selected as 'the Best Ayurvedic Physician of Kerala' and has been awarded with the prestigious 'Dr. K. V. Seethalakshmi Memorial Bhishakrathna Award' instituted by the Ayurvedic Medical Association of India. The coveted recognition was awarded during the 32nd State Meet of AMAI at Thiruvananthapuram, Kerala.

Peptic ulcers or gastroduodenal ulcers are generally named as *parinaamashoola* in Ayurveda. The word parinaama implies digestion, and the word shoola refers to pain. Hence the pain that occurs during the digestion period is called parinaamashoola.

It is a stomach disease, especially in the gastrointestinal tract. Abdominal pain during digestion is the main symptom in this disease. Nausea, vomiting, and pain relieving with intake of food or after digestion, heartburn, abdominal pain, etc. are other symptoms. Its synonyms found in various texts are *annadravashoola, pamktishoola, annavidahajashula* etc.

'Naagaraadilehayogam' mentioned in the text Chakradattam (parinaamashoolaadhikaaram) is found effective in most of the patients treated and it can be suggested as the best medication against *parinaamashoola*.

"naagaragudathilakalkkam payasaa samsaadhya yah pramaanaadhyaath lugram parinaamashoolam thasyaapaithi thrisaptharaathrena ll"

- Intake of the *lehyam* (thick liquid paste)made of dry ginger, sesame seeds, jaggery and milk, for 21 days can cure even the most severe gastroduodenal ulcers (*parinaamashoola*).

It is obvious that total rest with regular application of medicine (*lepanam*) is very much helpful in curing any external ulcer. In the same way, if a patient intakes

this *lehyam* regularly, as a 'full time' *lepanam* for the internal ulcer, it also should be cured well. But in order to give total rest as well as continuous medication to intestines(to catalyze the healing process), other foods should be avoided except this lehyam.

Ingesting this lehyam in a high dose for twenty one days is not advisable. Giving this lehyam as a regular food also is not feasible. The idea of preparing a *kanji* (a medicated gruel) with this lehyam originated from these thoughts. A gruel was prepared by boiling broken wheat/white rice in milk together with the ingredients of the lehyam. It was so tasty a food!

It was easy for the patient to intake this gruel throughout the day (dosage: a cup of this gruel in each hour). The intestine was getting regular medication and food as well for the whole day. 2-3 cups of gruel was given during dinner at 9 PM, according to the patient's hunger. Patient was taking minimal food and after dinner till morning there is no food and there are chances of an increase in acidity (*amla pitta*) as the stomach is empty till morning. A steamed plantain banana was also given during dinner in order to prevent this.

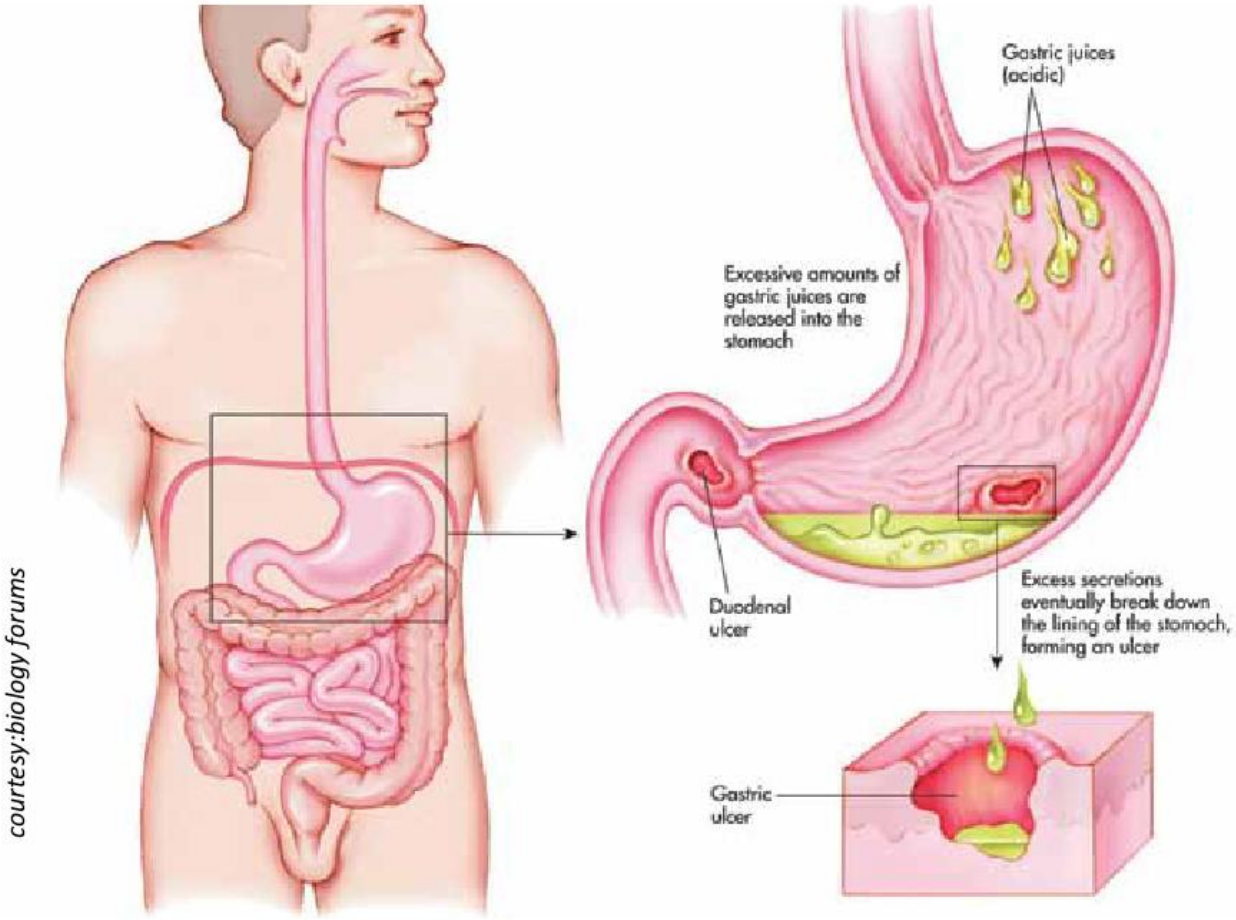
For patients who already were suffering from *amla pitta*, a Neutral tab was given in the early morning and in night before sleeping. They were advised to drink luke warm water after the intake of the tablet. This was an instantly effective remedy against *amla pitta*.

Preparation of Medicated gruel (*thila yavaagu*):

Powdered sesame seeds- 1 cup
Brokenwheat/white rice - 1 cup
Dry ginger powder - 1 tea spoon
Sugar - 3 table spoon

Mix the ingredients well, boil in water to a gruel. Add half liter milk and boil for some times. Cool down to intake. Dosage: 1 cup in each hour from morning till night. Dosage can be changed according to the requirements of the patient. If feels thirsty in between, can drink warm water(medicated with cumin seeds), or milk(boiled with water). Wheat and white rice are suggested for variety, in order to avoid other foods. Both have ropana(closure of wound) tendency too.

For diabetics avoid sugar and white rice. Sesame seeds, dry ginger and sugar altogether have the capacity to pacify all the three doshas. Sesame seed has a quality of penetrating the deepest tissue (*yogavaahithvam*). This increases the effectiveness of the medicine. In those who suffer from acidity,



courtesy:biology forums

lessen the amount of dry ginger.

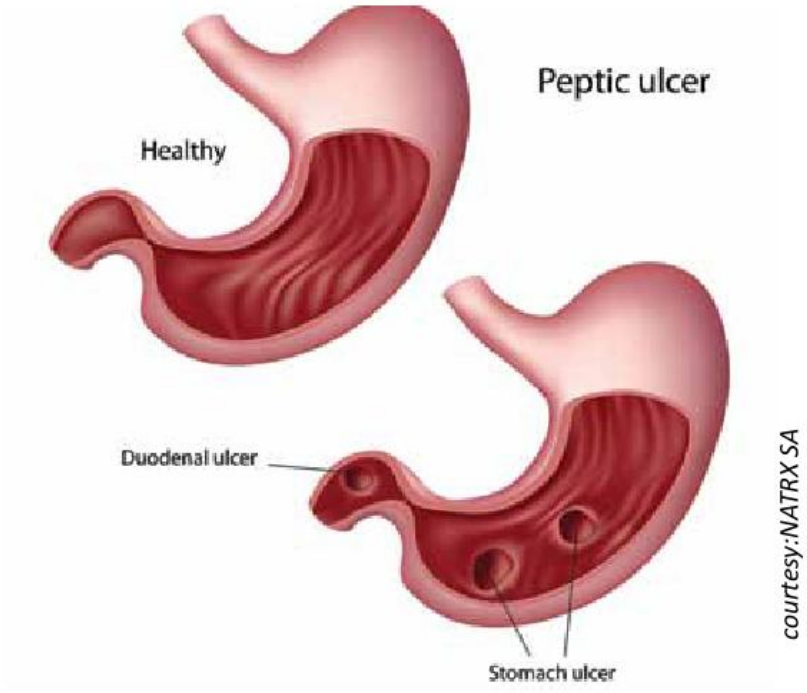
This very special medicated gruel is given for the first time in a patient who had suffered from severe pain due to peptic ulcer. (He was suggested to undergo surgery) He couldn't eat well and was having a tendency to vomit even on drinking water. He came to me as a last resort, to avoid the surgery.

Luckily, his pain was lessened with each cup of this gruel and on 3rd day of medication there was no pain to him. Medicated gruel was given continuously for 7 days. In between he was given steamed plantain banana as required. On 7th day he felt almost normal and there was not pain at all! The treatment continued to 14 more days with 5-6 glasses of gruel a day. A light vegetarian diet was prescribed.

He felt great relief and he continued the medication for one year(one week with medicated gruel in each 3 months). His was a complete cure and he never felt the problems again till date, since last 20 yrs. Now he lives happily with family, he is able to eat any food.

This was an experience I got from the very beginning of my career and since then I have been treating hundreds of such patients with severe problems and pain due to gastro duodenal ulcers, and all except two were cured with this medicated gruel. Those two were suffering with internal bleeding due to the severity of ulcer.

For a quick relief I have been using *patolakaturohinyaadi kwatham* (for wound closure) in a minimal dosage. Gason syrup and Neutral tab were other medicines used. *Indukantham ghrutham* and *Vidaryaadi ghrutham* were given to patients who were emaciated due to the disease. The ingestion of *kashaya* should be stopped after *ama pachanam* (toxin elimination)and closure of the ulcers.



courtesy:NATRX SA

It will take six months to two years to rebuild a healthy mucous membrane in intestines even after the ulcers, pain and other problems ceased. It is advised to avoid the usage of hot, spicy food, non - vegetarian food etc. during this period. Such patients should sleep well and avoid all such negative situations. For those who have to travel a lot, miss a good night's sleep as part of their jobs, it is suggested to intake medicated gruel occasionally. *Ghruthas* like *Indukaantham, daadimaadi* and *sukumaaram* are also being suggested in such patients. Those who can't eat meals on time, can intake Neutral tablet with some water when they feel hunger. This will help protect the walls of inestines.

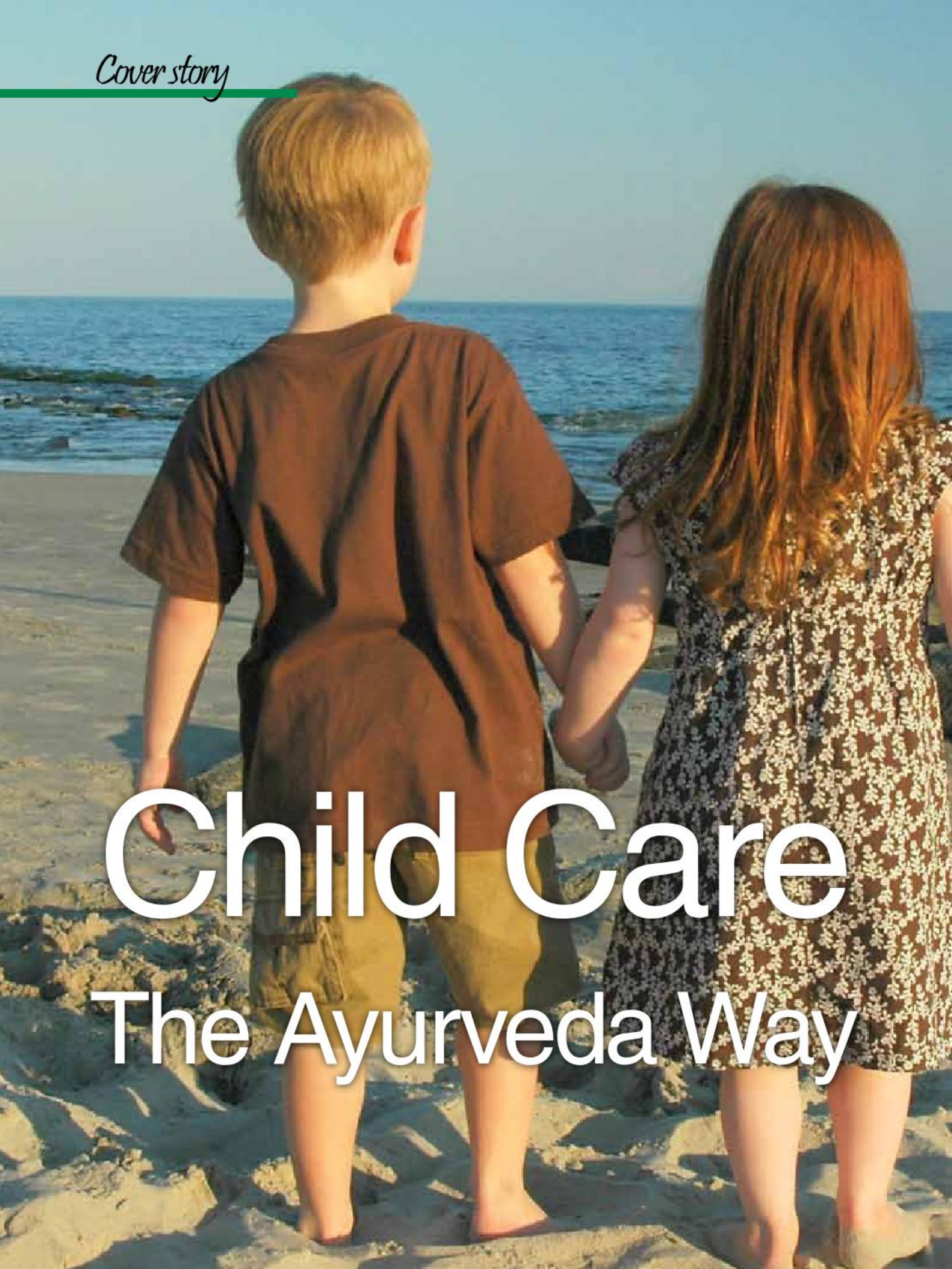
Another peculiarity of this medicated gruel is that, even the most weakened, emaciated patient also can regain freshness, vigour and health with the treatment. For patients who are not able to take the gruel regularly due to a stay in abroad etc., can use medicines like *tharamandooram lehyam*/tablet before and after the meals.

It is possible to cure intestinal ulcers with Ayurvedic medications. If ingesting *naagaraadi lehyam*, take half table spoon before meal, half table spoon after eating half of the meal and half table spoon after the meal. If using tablets, use 2 tablets in the same way, during each (three) meals of the day.

In *asaadhya parinaamasoola*, *thilayavaagu* (medicated gruel) is indicated for 7 days. After that a continuous usage of *nalikerghandam (Chakradattam)* for 2-3 months also is found 100% beneficial.

This medicated gruel is very useful for all those who are suffering from various intestinal ulcers. It can also be used by patients undergone surgery which help prevent the recurrence of the problem. Ayurveda has many such simple solutions for the betterment of all beings. Exploring the ancient wisdom for such methods is the duty of all ardent followers of Ayurveda.

SARVE SANTHU NIRAMAYA!



Child Care

The Ayurveda Way

Boosting Immunity, Enhancing Memory and Improving Mental Prowess of Your Child - the Ayurveda Way





Dr Abhimanyu Kumar
Director, All India Institute of Ayurveda, New Delhi

Prof. Abhimanyu Kumar Is Director, All India Institute of Ayurveda, New Delhi. Prior to this he was Professor of Bal Roga (Ayurvedic Pediatrics), National Institute of Ayurveda, Jaipur. As coordinator of the international program for Ayurveda studies at National Institute of Ayurveda he has been involved in teaching and training of international scholars in India and abroad. Prof. Kumar is the President of Indian Association of Ayurvedic Pediatrics (http://iaap-india.info).

Dr Abhimanyu Kumar has been involved in academic, clinical and research activities for the last 25 years in various capacities. After his MD in Ayurvedic Pediatrics, he was awarded PhD and later received his master's degree (MSc) in applied Psychology and Diploma in Yoga.

Dr Kumar has authored three books including "Ayurvedic Concepts of Human Embryology" and published in excess of 90 research papers. He is a Member and Ayurveda expert in various national and international universities, institutes and organizations. He has supervised 45 MD and PhD scholars and completed one international collaborative research project and three others sponsored by Government of India.

(mostly from: http://www.ficci-heal.com/programme/pdf/25/AbhimanyuKumar-EA.pdf)

"My child very often suffers from the episodes of cough and cold, what I should do?" This is a very common anxiety of most of the parents. In spite of their best efforts their child very frequently complaint for recurrent respiratory infections and also allergies, especially respiratory. Repeated infections make a child susceptible to malnutrition, growth retardation and other a lot of health problems. The simplest answer of the root cause is to regulate the immune system which ultimately makes a child immunologically strong enough to save himself from various infections.

Ayurveda considers health not merely a state of disease free state but a condition where there is a perfect equilibrium of various systems and operating in harmony with nature.

The functioning of immune system is to prevent the body from getting diseases. It is called as vyadhikshamatva in Ayurveda. Degree of immunity varies from person to person. Factors which influence the immunity of subject depend upon variety of factors like age, *prakriti* (genetic makeup), environmental factor, status of *agni* (metabolism) etc.

Ayurveda classifies *bala* (immunity) into the types –*Sahaja* (Natural), *Kalaja*: (related to time, season, age and; *yukti krita* (acquired). *Sahaja bala* is a form of inherited immunity and could well be comparable to innate immunity as described in contemporary immunology. It is also the form of immunity which is conferred upon an individual through parents or race. Whereas *kalaja bala* is the immunity related to time, season or age. During the course of a day, immunity is more profound in early morning as compared to evening and youth are more immune-competent as compared to old aged. Similarly immunity decreases during summer season. *Yukti kruta bala* denotes acquired immunity. *Sahaj* as well as yuktikrit bala cannot be changed whereas *yukti krita bala* can be enhanced through principle of Ayurveda.

Enhancement of immunity for prevention of disease can be done through following ways:-

- Diet
- Lifestyle modifications including yoga and *pranayam*
- Use or *Rasayan* (Medicinal plants/ formulations)

> "Nutrients have a definite impact on immunity. Ayurveda opines diet-as best medicine. Following improper diet regimen leads to vitiation of *agni* and thus leading to derangement of normal metabolism which ultimately leads to disease"

Diet

Nutrients have a definite impact on immunity. Ayurveda opines diet-as best medicine. Following improper diet regimen leads to vitiation of *agni* and thus leading to derangement of normal metabolism which ultimately leads to disease. The food should be always easy to digest. Intake of fresh vegetable, fruits, grains, legumes according to the status of *agni* and prakriti helps in enhancing the immunity of an individual. Foods which are hard to digest or contain excessive chemical preservatives cause derangement of digestive fire (*agni*) and causes production of ama (biotoxins) in the body which make an individual prone to suffer from various diseases. Thus, processed, canned, frozen foods should be avoided to enhance the immunity particularly in chidren.

Lifestyle

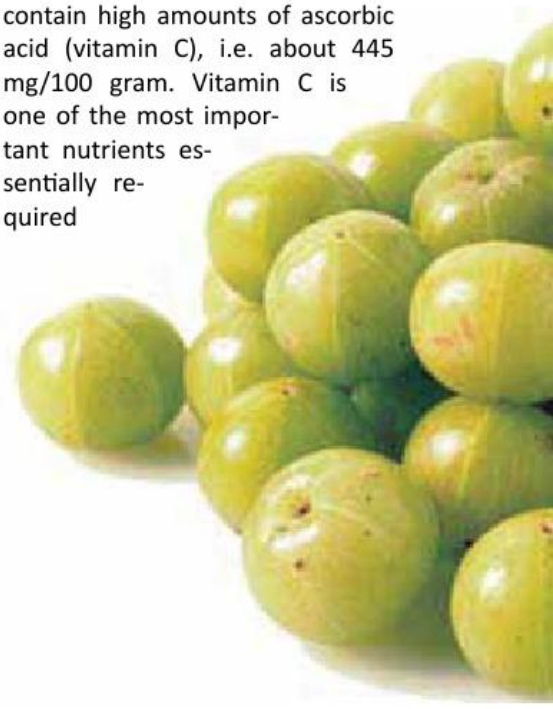
Immunity is influence to a greater extent by lifestyle. Ayurveda advocates daily exercise for longevity and immunity. It should be done up to 50% of one's exertion capacity. Regular exercise enhances vigour, vitality, digestion, tissue metabolism, and promotes immunity. Apart from diet adequate sleep is also very essential in maintaining the immunity of the body.

Rasayan therapy

Certain medicinal plants play a very important role in enhancing immunity. Some of these which are know to provide immense benefits have been described well in ancient texts. A brief list will include:

Amalaki (Emblica officinalis)

It is very effective immunomodulatory herb described in Ayurveda. This medicinal plant is commonly known as *Amla*. Its fruits are used for therapeutic purpose. The fruits contain high amounts of ascorbic acid (vitamin C), i.e. about 445 mg/100 gram. Vitamin C is one of the most important nutrients essentially required



for human beings and plays a very important role in disease prevention by antioxidant properties. By virtue of this high amount of Vitamin C, amla supplementation reduces the duration of common cold particularly in children. Another important aspect of amla is that, it helps in absorption of Iron from the body and thus prevents iron deficiency anemia. This medicinal plant is an integral part of our culture and heritage. Since time antiquity, this herb is used by the community in abundance. The main purpose of its use is due to its immunomodulatory activity. Recipes like *'amle ka murabba'* (amla jelly or jam) and *amle ka achar* (pickled amla) etc have been integral part of our traditional culinary and proves the importance of this plant in disease prevention. *Amala* is the major constituent of premier rejuvenative compound *Chyawanprash*. There are a lot of scientific evidences which very well proves the immuno-modulation effect of *amala*.

For enhancing the immunity of children simple formulations of *amala* can be prepared and used. A simple formulation is as follows:-

***Amala* fresh juice:** 10-20 ml
Honey: 03 ml
Sugar: 02 grams
Ghee: 01 grams

All these ingredients should be mixed well so that it becomes a homogenous mixture. This compound should be prepared freshly for better results. Its regular use is helpful in prevention of recurrent upper respiratory tract infections in children.

Amala syrup can also be prepared at home and stored for longer duration.

Ashwagandha (Withania somnifera)

By virtue of its immunomodulatory and rejuvenating properties, it is often designated as Indian ginseng. *Aswagndha* is widely acclaimed in Ayurveda for its immune system strengthening properties. This medicinal plant grows as a short shrub with small and green flowers. Ripe fruits are oval and orange-red in color. Roots are tuberous, long brown in color and are used for medicinal purposes.



Simple remedy for enhancing immunity in children is as follows

***Aswagandha* powder:** 2 gms
***Panchakola* powder:** 500 mgs

Both of these ingredients should be mixed well with honey and administered to the child with milk. This formulation is very effective in children with recurrent upper respiratory tract infections (URTI), diarrhea secondary to malnutrition.

> "Vitamin C is one of the most important nutrients essentially required for human beings and plays a very important role in disease prevention by antioxidant properties. By virtue of this high amount of Vitamin C, *amla* supplementation reduces the duration of common cold particularly in children"

Bala (Sida cordifolia)

The name of this medicinal plant is derived from a Sanskrit word which literally means strength and vigour. Thus, this plant possesses therapeutic potential to enhance the strength of the body as well as it is helpful in preventing diseases by virtue of its immunomodualtory properties. This medicinal plant commonly known as country mallow is perennial shrub and its roots and seeds are used for medicinal applications. This medicinal plant is widely acclaimed in Ayurveda for its immune enhancing and rejuvenation properties.

A simple but effective formulation for enhancing immunity in children is as follows:-

***Balamula* powder:** 2 gms
Pippali powder: 500 mgs

Both of these ingredients should be mixed well with honey and should be given for licking twice a day. This formulation can be prescribed for a longer duration without any risk of adverse events. This medicinal plant contains a number of alkaloids like β-phenethylamine, ephedrine, pseudo-ephedrine, choline, betaine and by virtue of these it acts as antioxidant and plays a role in preventing diseases.

Guduchi (Tinospora cordifolia)

Guduchi is widely acclaimed in ancient treatise of ayurveda like *Charaka Samhita, Sushruta Samhita, Ashtang Hridaya, Bhava Praka-*


Guduchi (Tinospora cordifolia)

sha and *Dhanvantari Nighantu* for its immunomodulatory and adaptogenic activity. The immunomodulatory and adaptogenic activity of this medicinal plant is due to presence of various biochemical constituents like *tinosporide, furanolactone, diterpene, furanolactone clerodane diterpene, phenylpropane disaccharides cordifolioside A, cordifolioside B, cordifolioside C, cordifolioside D, cordifolioside E, tinocordioside, cordioside, and palmatosides C*. Another important property of this medicinal plant is its liver protective activity. By virtue of this property, *guduchi* is widely popular as drug with disease preventing as an immunomodulatory activity. Liver has a wide range of functions, including detoxification, protein synthesis, and production of biochemicals necessary for digestion. Since time antiquity, Ayurveda has been advocating the therapeutic role of *Guduchi* for liver disorders. Researchers have shown that Guduchi speeds up regeneration of damaged liver tissue and is very effective on controlling liver damage. This hepatoprotective activity helps in detoxification and ultimately leads to immunomodulation.

A simple immunomodulatory formulation is as follows:-

***Guduchi* powder:** 01 gram

***Haridra* powder:** 500 mg

***Pippali* powder:** 500 mg

Sugar: 01 gram

These ingredients should be mixed together and can be given two times a day with honey. This formulation is very effective in conditions like recurrent infections, allergies, and anorexia

Shatawari (Asparagus recemosus)

Asparagus racemosus is one of the most important medicinal plants of traditional systems of medicine such as Ayurveda, Unani and Siddha. It is mainly known as a rasayana herb and has been used extensively as an immunomodulating agent to increase the non-specific resistance of subject against a variety of diseases. The adaptogenic and immunomodulatory activities of *Shatavari* are attributed to concentration of *shatavarins* (saponins) in the tuber. Certain formulations effective in pediatric cases are as follows:-

Juice of fresh tubers of *shatavari*: 50 ml

Cows milk: 50 ml

Sugar: 05 grams

Boil this formulation to make a homogenous decoction. This kwatha or decoction is very good immunomodulatory agent. Apart from this, it is very helpful in maintaining health of adolescent girl child. This formulation has to be prepared fresh every time before use. Alternatively following formulation can be used, which has greater shelf life

***Shatavari* powder:** 02 grams

***Panchakola* powder:** 500 mg

This formulation with cow milk every morning is very effective in enhancing the immunity of the children. For preparing the powder of shatawari, the dried tuber should be cut down into small pieces and should be fried in cow's ghee before grinding.


Shatawari (Asparagus recemosus)

Enhancing Memory

and Improving Mental Prowess the Ayurveda Way



Our brain works incessantly and untiringly, every moment of our lives, whether we are awake or asleep. Memory, one of the many brain activities, governs every act of our life; Without a good memory we will not operate effectively and survive in this world. However, 'problems with memory' is a very common complain among many these days. Our hasty, complex and sometimes faulty lifestyle may well be a reason for exacerbating this problem. For instance, anxiety and stress at work and other daily routines along with improper diet and sleep are some key factors which affects memory. Children, in particular, face tremendous pressure of competition at school and play are deeply affected by such problems. Ayurveda explains well the basis of memory and mental prowess and provides very elegant recommendations and solutions for problems with memory and for enhancing mental prowess in both adults and children.

> "A healthy and strong start in life is also the basis of a vibrant and healthy adult life. Many more such simple answers and benefits for young children are to be found in Ayurvead's rich texts."

dhi, dhriti and *smriti:* The three aspects of mental performance in Ayurveda

Ayurvedic texts describe memory as the outcome of at least three interrelated processes *dhi* (perception, acquisition, comprehension), dhriti (consolidation, retention) and *smriti,* (retrieval, recall).

For creating new memories information in the physical world is first perceived and gathered. Per-



ception in Ayurveda is via the panchananendriyas: the five cognitive senses, *sparshindriya* (touch), *rasindriya* (taste), *ghranindriya* (smell), *chakshuindriya* (vision)

shravanindriya (Hearing) enabled by their cognate sense organs, nose (*ghrANa*), tongue (*rasanA*), eyes (*cakSu*), skin (*tvacA*) and ears (*śrotra*) respectively. Better perception requires sharper and more focused attention; individuals with poor attention will most often also have poor memory. Both Ayurveda and Yoga practices provide innumerable approaches and methods for enhancing the abilites of all five cognitive senses.

In *dhriti* (storage, modulation and retention), the second process of memory formation, the perceived information is encoded and stored. Memories can be enhanced or impaired during this storage process and is influenced by our day-to-day use of perceived information.

Smriti, the third aspect of memory involves recalling or retrieving the stored information, when required. This is called as remembering. In the process of storage and recall of information, involvement of neurons and neurotransmitters (chemicals secreted in the brain) is the main factor. Various factors can affect the many processes involved in memory. Ayurveda approach for boosting the memory draws on three important aspects - proper sleep, kind and quality of food we eat and the individuals prakriti - of body and mind.

Contemporary biology with its exquisite pharmacological tools and provides explanations and the biochemical basis, neuron-to-neuron signaling mechanisms involved and the time-course of the subprocesses. In brief, three categories of memory are formed- sensory memory, short-term memory and long-term memory. Sensory memory is a very short-term memory lasts for about one-fifth to one-forth second while short-term is typically for ten to fifteen seconds and could hold a small amount of information like around seven items or less. Long-term memory is intended for storage of information over a long period.

Sleep and memory

In Ayurveda, *nidra* (sleep) has been described as one of the *Traya upstambha* (Three subs –pillars) of life and the sleep is considered responsible for proper cognitive development, learning and memory. Recent scientific evidences also report the role of sleep in retention of memory.

Memory 'formation' occurs due to neuronal plasticity i.e. the structural changes within synapses that create associations between stimuli. Stimuli from external environment consolidate and become a stable memory inside the brain. This is called as consolidation of memory. Thus, Consolidation of a memory can be described as a process that takes an initially unstable representation from various sensory stimuli and encodes it in an effective and efficient manner. Stabilization and consolidation of memory occurs during nocturnal sleep. Some sleep stages are found to improve an individual's memory. These finding corroborate to the ancient view of Ayurveda stating that *Nidra* or sleep as a subpillar of life and responsible for knowledge.

Sleep deprivation affects memory and learning because of disturbances in memory stabilization and consolidation. Scientists from Department of Psychiatry, Harvard Medical School, Beth Israel-Deaconess Medical Center, Boston, USA conducted a very interesting research to find any association between sleep deprivation and impairment of cognitive functions. They recruited young adult male students the effects of one night's total sleep deprivation on performance of diverse tasks. They observed that, performance was impaired following one night's total sleep deprivation. Apart from these Sleep-deprived participants showed poorer recognition memory. Apart from memory stabilization and consolidation, sleep plays a very important role in attention processes and divergent thinking. The importance of adequate sleep can be understood from the fact that following sleep depriva-

tion there is decreases in cognitive abilities as evident by various researches.

A drug which induces natural sleep is considered good for memory and learning. Most of the *medhya* drugs have been found to possess anxiolytic effects. The key messages from Ayurveda are:

1. Proper sleep is essential for memory consolidation in children.

2. Deprivation of sleep impairs cognitive execution.

3. *Medhya* drugs helps in memory stabilization and consolidation by inducing normal sleep.

Influence of prakriti on learning and memory

Learning and memory in children is influenced by various factor. The inherent doshic-makeup or *prakriti* of a child is one very important factor. A child with *vata prakriti* remembers easily but forgets the same very easily. These children shift their attention very rapidly from one stimulus to another. *Pitta prakriti* child remembers easily and forgets it with difficulty whereas *kapha prakriti* child remembers with difficulty and forgets with difficulty. Retention is more in kapha prakriti child as compared to retrieval of knowledge. *Pitta prakriti* child has more capacity of retrieving the knowledge as compared with a *kapha prakriti* child. In this way, the *prakriti* of a child influence the capacity of learning and memory in a child.

Key message

1. *Prakriti*, which has many factors including the inherent genetic makeup of a child has role in shaping and influencing learning and memory in children.

2. Physiologically *vata prakriti* children face difficulty in maintaining attention. *Pitta prakriti* and *kapha prakriti* children are more attentive, however may have difficulty in receiving and consolidating information as well as in information retriieval.

3. Counseling as per principles of Ayurveda should be provided appropriate to *prakriti* for enhancing the learning and memory.

Food in improving cognitive functions

Certain food items are thought to be very good for memory and concentration, particularly for children in their growing age. Nuts rich in essenatial fatty acids are an important food item. Almonds are known for improve learning and memory . Walnuts are rich in omega-3 fatty acids that are reported to have beneficial effects on brain function. Walnuts also contain a number of potentially neuroprotective compounds like vitamin E, folate, melatonin, and several antioxidative polyphenols. A group of scientists recently evaluate the effects of walnuts on learning and memory. Researchers from Department of Nutrition and Wellness, Andrews University, USA have reported that consumption walnuts may have the ability to increase inferential reasoning.

Memory-boosting single herbs:

The Ayurvedic *samhitas, Charaka Samhita, Susrut Samhita, Astanga Hridaya* and *Astanga Samgraha,* describes several herbs, to be administered individually or in well defined combinations *(yoga)*, for enhancing memory and mental performance. Grouped under medhya *rasayanas* they nourish or enable improved nourishment of *medha dhatu* (including brain & neuronal tissues) and help strengthen , retard or delay brain aging, enable regeneration of neural tissues and also offer adaptogenic, memory enhancing and antistress effects. Five popularly used single herbs are listed below.

Brahmi (Bacopa monnieri)

Bacopa monnieri is a perennial, creeping medicinal plant found abundantly in wetlands and muddy shores. The leaves of this plant are thick, succulent, oblanceolate and are arranged oppositely on the stem. This herb is widely acclaimed in ayurveda for its therapeutic properties. It is indicated in diseases like neurocognitive deficits and epilepsy. Spanning over three decades of research and de-


Brahmi (Bacopa monnieri)

velopment, CDRI 08 – a "Bacosides Enriched Standardized Extract of Bacopa" has been developed by researchers at the CSIR-Central Drug Research Institute (CDRI), Lucknow (http://www.cdriindia.org/memory_plus.htm). CDRI 08 has been shown to benefit children with Attention Defecit Hyperactive Disorder (ADHD), for Age Associated Memory Impairment in the elderly and to improve memory and mental performance in individuals prone to stress, tension and anxiety (http://www.cdriindia.org/Memory_Sure.pdf). Recent research by Professor Con Stough, Director of the newly established National Institute of Complementary Medicine (http://www.nicm.edu.au/) and his team of researchers at The Brain and Psychological Sciences Research Centre, Swinburne University of Technology, Melbourne, Australia (http://www.swinburne.edu.au/lss/bpsyc/) reported cognitive enhancing effects in healthy humans after a 90 day administration of "Bacopa monniera CDRI 08" (http://www.ncbi.nlm.nih.gov/pubmed/23281132).

Mandookparni (Centella asiatica)

This is a small, annual medicinal plant of family *Apiaceae*, and is native to India, Sri Lanka, India, and other parts of Asia. It is considered as one of the important medhya drug (nootropic). This medicinal plant is matter of attention for many researchers across the world. Research papers report that, Centella asiatica fresh leaf extract treatment improves learning and memory.

Shankhapushpi (Convolvulus pluricaulis)

Shankhpushpi is considered as one of the best *medhya* drug in Ayurveda. It widely acclaimed for its therapeutic utility in different


Shankhapushpi
(Convolvulus pluricaulis)

diseases of central nervous system particularly affecting memory and learning. However, Experiments shows that C. pluricaulis extract possess nootropic (memory regulation) and anxiolytic activity. Recent research shows that Convulvulus pluricaulis improves learning behavior and memory enhancement activity.

Yasthimadhu/ madhuyasthi (Glycyrrhiza glabra)

Yastimadhu is an herbaceous perennial medicinal plant growing to 1 m in height. An active principle glabridin isolated from the roots of *Glycyrrhiza glabra* is found to improve memory and cognitive functions as evident by research studies.

Jatamansi (Nardostachys jatamansi)

Jatamansi is widely acclaimed in Ayurveda for its neuroprotective activities. Recent research study shows that N. jatamansi ethanolic extract significantly improves learning and memory.

Ayurveda for children: more awaits discovery:

Ayurveda's ancient wisdom is being increasingly seen to be consistent with the growing amount evidence from pharmacological, biochemical, and more recently systems biology methods to define the immunity. In the case of memory and brain activity, many of Ayurveda's descriptions are consistent with the nature of learning and memory and how it is modified during the processes of consolidation, retrieval, reconsolidation and extinction. Combining the simple Ayurvedic principles of prakriti, nutritious food, some simple yoga exercises (not covered in this article), and use of appropriate immunity and memory and mental prowess boosting single-herbs and easy herb-based preparations can provide immense benefits for the health during the early years of your child. A healthy and strong start in life is also the basis of a vibrant and healthy adult life. Many more such simple answers and benefits for young children are to be found in Ayurvead's rich texts. Ayurveda's wisdom awaits further exploration.

prakriti	vata prakriti	pitta prakriti	kapha prakriti
appearance	• lean and thin. • poor weight gain even after adequate feeding. • if gain weight , tends to drop even after a brief illness.	• medium body structure. • delicate. • usually maintain an average weight. • gain & loss of weight with little efforts.	• babies are with plump cheecks. • tendency to easy weight gain.
feeding habits & digestion	• vata prakriti children always have demand of food. • usually take breakfast before leaving to school. • prefer to take heavy breakfast, but unable to digest it properly. • someday their appetite is good but on the otherday it is diturbed. • no regular bowel habits- constipation /loose stools. • constipated children pass hard & dark coloured stools.	• good appetite. • they finish their meals without any problem, but may skip breakfast (if having anxiety). • become irritable, if their hunger is not paccified. • bowel habit is very regular. • no constipation. • stools are usually yellowish & well formed. • some times loose stools. • intense yellow or orange stool indicate towards aggrevation of pitta.	• moderate desire of food. • can remain energetic even don't consume adequate amount of food. • enjoy light breakfast. • bowel habit is usually regular.
physical strength	• very active. • low stamina. • poor muscle tone.	• such children can perform vigorous exercise. • muscle tone & coordination is medium.	
sleep pattern	• such children have trouble getting to sleep. • wake up several times during the night. • deep sleep when exhausted. • sleep- walking & sleep -talking.	• mostly enjoy restfull sleep. • sleeplessness is due to over-attention toward their work. • wake up fresh even after a short sleep.	• enjoy sleep like any thing. • drop off to sleep quickly. • sound sleep
mental characteristics	memory: • remember the lesson very easily but use to forget easily. mind: • always generate new ideas. • have an acute ense of hearing. emotions: • irritable. • fearfull. • show anxiety, most of the time.	memory: • good. • usually remember easily & retain it. mind: • like to exhecute their ideas. • visualise almost everything they think about. emotions: • anger	memory: • repeatition is quite necessary to memorise. • memory is long lasting. mind: • stablise mind. emotions: • more emotional. need care. • avoid confrontation with other children.
personality trait	• not regular. • sensitive & react quickly to changes. • in class or during play they usually make their friends very easily, but often short-lived	• couragious. • make friends easily. • dedicated to self-development. • if become angry, they can harm to othe children.	• usually sit in the classroom calm & quite. • once committed to any task use to finish it. • have very few friend.

Ayurveda for Kids



Written by Avani Sukhadia,
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Authentic Ayurveda of Sedona



Whether we are parents, grandparents, uncles, aunts, or well wishers of children, we want to see our little stars shine. Ayurveda has a specialized branch of Pediatric medicine known as *BalaTantra* or *Kaumarabhritya.* This ancient science offers some simple, natural, wisdom to keep kids healthy and happy in today's fast paced world.

Establish A Consistent Daily Routine – Waking early, sleeping early, and eating meals in harmony with nature's rhythms are the foundations of good health. Children feel a sense of security, confidence, and stress reduction when they know what to expect from day to day.

Warm Oil Massage –A daily *Abhyanga* massage before bath time greatly boosts children's immunity, calms their nervous system, and provides a layer of protection from germs. A drop of Sesame oil in the ear prevents ear infections. These few minutes of gentle touch enhances the bonding and affection that kids seek.

> "Daily abhyanga before bath time greatly boosts children's immunity, calms their nervous system, and provides a layer of protection from germs. A drop of Sesame oil in the ear prevents ear infections."

Freshly Cooked, Wholsome Foods – Feeding kids warm, nourishing meals such as hot cereals, stewed fruit, vegetable soups and kicharee provide them with nutrients that are easy to digest. Introduce small pinches of digestive spices like cumin, coriander, fennel, cinnamon, and turmeric to clear toxins.

Honey & Ginger Home Remedy –Raw, organic honey helps to ex-



pectorate excess mucus and the ginger juice keeps *agni*, or digestive fire strong. A daily teaspoon of this combination (plus a pinch of turmeric) can ward off common colds, flus, and allergies.

Warm Milk – Ayurveda recognizes the nurturing, *ojas* producing qualities of milk. Raw, non-homogenized, organic, whole milk cooked with spices like cardamom, ginger, cinnamon, nutmeg, saffron, natural date sugar, and a dab of ghee is easily digested. One cup before bedtime balances emotions and induces sound sleep.

Sensory Impressions – Over stimulation from TV, movies, computer games, and commercial advertisements leaves lasting impressions on kids' minds. Their delicate sensory organs should be protected from these assaults which go deep into their psyche and disturb Prana, affecting their emotional and spiritual growth.

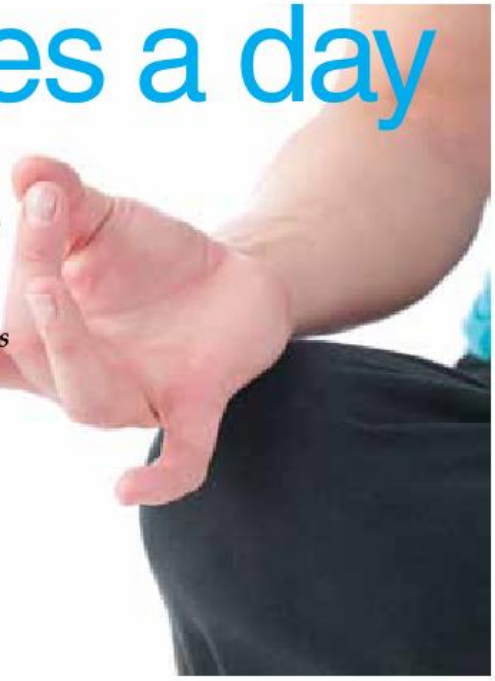
> "Playing with children stretches their body and provides exercise, while developing their creativity and imagination. Most of all, their souls are satisfied by the love and attention that they crave from caretakers."

Free Play– Playing with children stretches their body and provides exercise, while developing their creativity and imagination. Most of all, their souls are satisfied by the love and attention that they crave from caretakers. Grandparents in their Vata stage of life are the best companions for those little Kapha angels!

Each child is born with their own unique proportion of Vata, Pitta and Kapha. To best understand an individual's dosha and specific health concerns, please consult with a Certified Ayurvedic Practitioner.

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Fifteen minutes a day



"Meditation is a practice which, across traditions, is intended to still the turbulence of our outer and inner lives, and to create harmony between the individual and his or her social, spiritual and even metaphysical world. It is a practice, not necessarily based on belief, which ultimately may produce still completeness within us and on the surface of our lives. It is a practice which spans religions and secular traditions. It offers stillness, understanding, freedom and tranquillity".

-Michael West (Author of The Psychology of Meditation)

Jayadevan AP

All of us live in two worlds. One is the world we meet with our senses, mind and intellect. It is a clear and comprehensible one, full of sights and sounds, tastes and sensations that define for us what it means to be alive. In this world, things easily fall into categories, assume labels, become understandable and predictable.

But there is another world, an inner world of thoughts and emotions, a world of imagination and dreams. We each live in this inner world from which we interpret and make sense of life. It is the world that contains a shadowy 'I', a mysterious person whom we never actually see but who can watch and observe both the outer and the inner worlds.

One shorthand term for this 'I' or this self, is'mind'. The term 'mind' covers everything that goes on in our inner world, both at conscious and unconscious levels. It is our thoughts, our feelings and our memories. And at the same time it is those deeper, hidden reaches which lie below the level of immediate awareness, which profoundly influence our thoughts, our actions and our emotions.

As Dr David Fontana (professor, transpersonal psychology at Liverpool John Moores University) says, "The 'mind' is in fact the inner magic theatre where we enact the drama of our lives, and like any theatre it includes both the action on-stage and the action off-stage, the actors and the playwrights, the conscious mind that thinks and knows that it thinks, and the unconscious mind that moves in quite different, hidden ways".

Both these worlds, outer and inner create the drama called life. An essential harmony in between these two is what one should look for. Famous author James Allen observed: "Most of us are anxious to improve our circumstances, but are unwilling to improve ourselves—and we therefore remain bound. Prosperity and happiness cannot happen when the old self is still stuck in its old ways. People are always the unconscious cause of their own lack of prosperity".

It is obvious that mind causes both bondage and freedom. It is behind happiness and sorrow. Everyone expects happiness in life. And we all try to achieve happiness in all possible ways. But ironically, end up in turmoil. Why it is so? Why even a slight disturbance like a negative word can make a day a hell? Why one cannot react to situations in a balanced way? All spiritual traditions, religions and philosophers till date insist upon 'controlling the mind' which is the single tool for happiness in life.

While listening to the great advice of lord Krishna on the control of mind, Arjuna, the great warrier asked: "O lord, I understand what all you said, but my mind is still fluctuating, deluding and disturbed. Controlling it seems just like taming the wind. How is it possible"? Krishna's simple answer was: *"Abhyasena thu Kauntheya..."*- "you can control it with regular, constant practice, Arjuna"!

Meditation is the 'practice' mentioned here. What exactly is meditation? *Yoga Sutras* of sage Patanjali, describes meditation (*dhyana*) thus: '*thathra prathy-*

ayaikathanantha dhyanam"- an uninterrupted, continuous concentration of mind on a single object is meditation. The whole of our consciousness becomes directed towards one thing, becomes in effect 'one-pointed'.

Concentration

Concentration is the basic tool here. Psychologists define concentration as a special form of disciplined, sustained attention, an attention which involves a narrowing down so that extraneous stimuli which normally distract us are not allowed to intrude. The benefits of concentration in daily life are obvious. It we concentrate upon what we are doing, we are able to do it more effectively, and better able to remember the details associated with it. Most of our lapses of memory are caused by the fact that we were not paying proper attention in the first place.

Normally we are mentally and emotionally so pushed and pulled by a constant bombardment of things clamouring for our attention that we never really know what this `attention' actually is. We are so busy gazing to the external world. We forget exploring our inner world, even getting unaware of its very existence. Through concentration, we train the mind to be much clearer and sharper whatever we are doing and give it the space in which to turn inwards and see what's there.

How to do meditation?

There are a number of schools and thousands of methods for meditation. One has to select a method apt for him. For a beginner, the simplest and effective method is to focus his attention on breathing. Breathing is directly connected with prana, the basic, vital life force which governs all bodily functions.

1. Sit down in a quiet place, either in the lotus position or one of its variants, or upright in a chair with the back straight and hands flat on the thighs and feet flat on the floor.
2. Place your attention at the nostrils or the abdomen and keep it there, refusing to be distracted by thoughts or outside events. In theory, nothing could be simpler.
3. Feel the air drawn in, then observe the slight pause between the in-breath and the out-breath, and then you feel the air expelled and once again observe a slight pause, this time between out-breath and in-breath.
4. Just allow your breath to come and go naturally, allowing it to settle down and become softer and softer as your mind and body relax into your meditation.

(To help your concentration you can count your breaths, counting up to ten and then return to one and beginning again)

In a busy life, of pleasure and pressure, it is very difficult to be focused or centered. If you are centered, or connected to your inner self, you will have control over all your activities, and the frequency of getting dipped in anger or anxiety or worries will be less. For this, what all you have to do is just start your meditations! Find a good teacher, learn a basic way and start to explore your inner world, from where you can absorb enough energy to face any challenge in day to day life. Just spend 15 minutes a day for meditation, which can keep your whole day perfect for you!

An ancient meditation

"Begin each day by telling yourself: Today I shall be meeting with interference, ingratitude, insolence, disloyalty, ill-will and selfishness—all of them due to the offenders' ignorance of what is good or evil. But for my part I have long perceived the nature of good and its nobility, the nature of evil and its meanness, and also the nature of the culprit himself, who is my brother (not in the physical sense, but as a fellow-creature similarly endowed with reason and a share of the divine); therefore none of those things can injure me, for nobody can implicate me in what is degrading."

Benefits of regular meditation

- Improved concentration, mental health
- Deep Calmness
- Great energy
- Balance in all situations
- Improved physical health, immunity (balancing sympathetic- para sympathetic nervous system, better toxin elimination)
- Pleasing personality
- Self realization (Samadhi- ultimate goal of meditation)



Erin Douglas
California

Ayurveda has put an India magnet in my heart

I recently left my job at Disney in Burbank, California, where I sold commercial ads on Disney Channel (for kids). I worked there for seven years and ended up growing out of the job, wanting more out of life, so I decided to save money and take some time off to travel (celebrating my 40th birthday), with Kerala and Ayurveda being a top destination and priority for the trip.

I first learned about Ayurveda by reading a simple introduction book on the topic called "Perfect Health" by Deepak Chopra when I was a college student more than seventeen years ago.

It left an impression on me, during that time I was also seeing an acupuncturist from whom I had seen great results. I was able to decrease my slow thyroid medication prescription by half the dosage after just four visits with my acupuncturist. I suppose the idea of "natural medicine" intuitively spoke to me. My grandmother gave us children simple natural remedies for sore throat and stomach ache as we grew up and it seemed so much easier (and empowering) to look in the kitchen cabinets for honey/lemon and salt instead of going to pharmacy for sore throat medicine.

I studied communications in school, but always took an interest in herbs, eating from the earth and natural healing. Years later I was going through a difficult divorce from a lovely man who suffered from drug and alcohol addiction. During that time I decided to take a retreat course at the Chopra Center (Deepak Chopra – PhD and Spiritual Author including "Perfect Health"). While I was there someone very influential encouraged me to pay attention to the field of Ayurveda, they could tell, by discussing with me about my passions, that it was something I could receive benefit from, as well as it might be a good career path to consider as Westerners are becoming more interested in Eastern philosophy, spirituality and natural healing. That day I went to the bookstore and purchased a book on Ayurveda by Vasant Lad. As chance would have it, later that week I saw a flyer hanging up at a natural health food store that Vasant Lad would be speaking in my city of Los Angeles the very next weekend! It was a clear sign from the universe; I did not hesitate and

> “During each class a light bulb went off in my head and in my heart. I felt so "enlightened" after each class, so inspired by this ancient healing system that I knew it empowers the patient”

signed up that day. The weekend course was on Ayurveda Basics and Lifestyle, perfect wisdom for my new ears. I was so inspired that I went home and searched for courses in Ayurveda, and the next month I was enrolled with 25 other students in a wonderful 200- hour "Ayurvedic Wellness Counselor" program through Kerala Ayurveda Academy. At the time, the course Director was Dr. Suhas Kshirsagar. He was the most amazing, wise, humorous professor I ever sat in a classroom with. I could not wait to attend his classes. In the first class itself he taught us the *Gayatri mantra*. During each class a light bulb went off in my head and in my heart. I felt so "enlightened" after each class, so inspired by this ancient healing system that I knew it empowers the patient. The group of students in the class bonded together while learning this wisdom and these new ancient philosophies. We became like family, and I got three best friends in Los Angeles I met during my studies.

I, meanwhile, learned about a trip to India hosted by Mas Vidal, of Dancing Shiva Yoga and Ayurveda that would include a retreat in Rishikesh with Dr. David Frawley, an American Hindu and author of more than 30 books on the topics of Vedic studies, including Ayurveda, as well as one week of *rasayana* treatment at AyurvedaGram in Bangalore. So I went to India and came back an almost new person. There really are no words to describe the joy I felt during and after that first trip to India. I felt transformed from the inside out, from the spiritual wisdom gained on the banks of the Ganges, as well as the rejuvenation of seven beautiful days of Ayurveda.

This month, April 2013, I took my fifth trip to India (to Kerala) in less than three and a half years. I joke and say that someone put an India magnet in my heart because I cannot stop going back!



Sweet memories...with children at an orphanage

It was my first time in Kerala. As soon as I stepped off the plane I felt relaxed, maybe it's the warm air and palm trees, and the song of the birds. I also noticed that the people seemed more relaxed than in other parts of India, they also seem to smile more. This relaxed nature filled environment is good for healing!

“This month, April 2013, I took my fifth trip to India in less than three and a half years. I joke and say that someone put an India magnet in my heart because I cannot stop going back!”

This time I stayed at Pattarumadom Ayurveda, in Athany, Aluva. Two of my best friends from Los Angeles had been to Pattarumadom for 4 months plus for Panchakarma and they highly recommended the simple, authentic, generational center to me. I truly enjoyed my two- week stay at Pattarumadom under the care of Dr Varghese and his sweet staff. I had two treatments a day including medicines and detox therapy. The food was simple and healthy, and the room I stayed in very nice and cosy overlooking a beautiful meadow to meditate in. Pattarumadom has been like my family, they would take care of me if I ever needed an extra hand. This is real compassion and healing.

I could not ask for more. In fact, I hope to bring a small group of Americans back with me in June 2013 to experience Ayurveda in its motherland. Ayurveda is catching on at home, and I am paying attention to it. My goal is to be an ambassador of Ayurveda and share this compassionate wisdom with others to propagate the field and beautiful Kerala.

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Management of Endothelial Dysfunction
Ayurvedic Target Therapy



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1 . DR. K.V.G.S.MURTY, MBBS, CEO, HARITHA HERBALS & AYURVEDIC RESEARCH LABS AMBERPET, HYDERABAD



Vascular causes of deaths are the most contributing fact all over the world. High circulating triglycerides (TG), low density lipoproteins (LDL), intermediate density lipoproteins (IDL), very low density lipoproteins (VLDL) concomitant free radical modification followed by endothelial damage, inflammation, recruitment of adhesion cells, immigration of immune components to site of trauma, macrophage formation, foam cell generation eventually smooth muscle cell proliferation and at advanced stage thrombosis, occlusion of blood vessels are the resultant pathological events commonly observed with stroke and coronary artery disease (CAD)

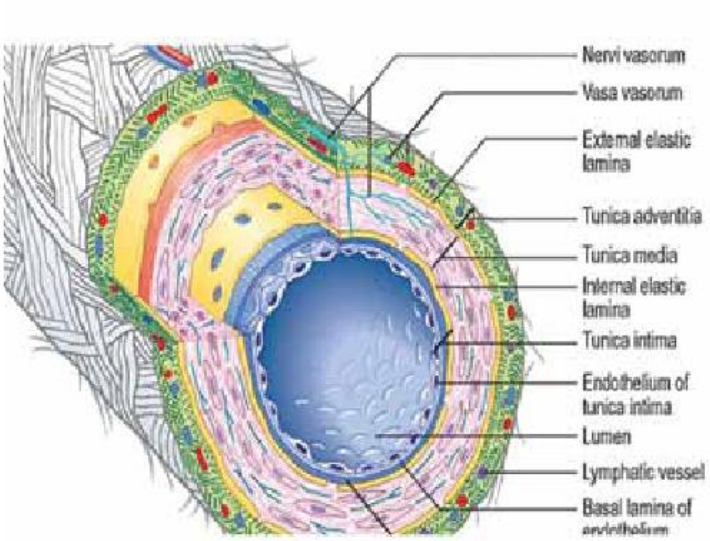
Endothelial dysfunction is a well-established response to cardiovascular risk factors and precedes the development of atherosclerosis. Endothelial dysfunction is involved in lesion formation by the promotion of both the early and late mechanisms of atherosclerosis including up-regulation of adhesion molecules, increased chemokine secretion and leukocyte adherence, increased cell permeability, enhanced low-density lipoprotein oxidation, platelet activation, cytokine elaboration, and vascular smooth muscle cell proliferation and migration. Endothelial dysfunction is a term that covers diminished production/availability of nitric oxide and/or an imbalance in the relative contribution of endothelium-derived relaxing and contracting factors. Also, when cardiovascular risk factors are treated the endothelial dysfunction is reversed and it is an independent predictor of cardiac events .

The endothelium plays a key role in vascular homeostasis through the release of a variety of autocrine and paracrine substances. In addition to vasodilation, a healthy endothelium is antiatherogenic because of effects that include inhibition of platelet aggregation and adhesion, smooth muscle cell proliferation and leukocyte adhesion. Dysfunction of endothelial cells is a systemic process and the initiating event in atherosclerosis, and is important in the ischemic manifestations of the disease process as well.

Endothelial cell dysfunction occurs in the presence of atherosclerosis or its risk factors, particularly hypercholesterolemia. Over the past five years, new methodology has allowed more widespread assessment of endothelium-dependent vasodilation in patients in a variety of research settings. This review will focus on the assessment of endothelial function in humans and the therapeutic options that are now available for treating abnormalities in vascular function.

Role of the endothelium in health

Local vascular control depends on a balance between dilators and constrictors, with endothelium-dependent nitric oxide (NO) being



the best characterized and probably the most important .Nitric oxide is stimulated by a variety of stimuli that serve as the basis for the assessment of endothelium-dependent vasodilation. The major opposition to the vasodilator substances is endothelin, a 21-amino acid peptide and a potent vasoconstrictor. A local renin-angiotensin system exists in several tissues, including the vascular endothelium, heart and monocytes and angiotensin II, another vasoconstrictor, is very important in local vascular control.

Endothelial dysfunction

The term endothelial dysfunction is most often used to denote impairment of endothelium-dependent vasodilation, but probably encompasses those conditions leading to endothelial activation with abnormalities in endothelial interactions with leukocytes, platelets and regulatory substances

Atherosclerosis

It is the general consensus of vascular biologists that endothelial injury with resulting dysfunction is the initiating event in atherosclerosis and plays an important role in the ischemic manifestations of coronary disease. Ludmer et al. were among the first to recognize this in human coronary arteries. In health, acetylcholine causes vasodilation as a result of endothelium-dependent release of NO; in disease, the effect of NO is decreased, and unopposed muscarinic smooth muscle cell activation leads to vasoconstriction. Atherosclerosis also impairs acetylcholine-induced increases in coronary blood flow, despite the fact that resistance vessels are rarely affected by the physical presence of atherosclerosis.

History and Epidemiology

Heart diseases are well described in Ayurveda texts. Charaka Samhita , compiled during 10th century AD., describes the reasons for cardiac problems and the means for their prevention in (Charaka Sutra, 30/13).Modern medicine has provided excellent tertiary care and means for the treatment in the form of very effective drugs, angioplasty procedures, radio therapeutics, and sophisticated advanced surgical techniques that can beneficially treat CVD. Despite declines in mortality in the past 2 decades, occlusive atherosclerotic coronary artery disease remains a major cause of morbidity and mortality all over the world. Up to 1,500,000 persons sustain a myocardial infarction each year in India; unfortunately, many of them die suddenly, and only 50% survive long enough to receive hospital care.

Ayurvedic Concept

The diseases have always been a greater concern than the body for the mankind. The ever-ongoing tussle is getting tougher for mankind because of over modernization of every possible entity. This is accumulating, as lack of physical exercise and over eating leading to fall in calorie burning, as pathological over-storage of fats & energy; Ayurveda labels it as a Kapha vitiation that can eventually lead to life threatening diseases. Metabolic Syndrome has emerged as an area of special interest to medical faculty as it houses worst lifestyle pathologies in one patient.

At present, it is not clear whether the metabolic syndrome has a single cause, and it appears that it can be precipitated by multiple underlying risk factors. The most important of these underlying risk factors are abdominal obesity (*Sthaulya*) and insulin resistance (*Madhumeha*). Other associated conditions include physical inactivity, ageing, hormonal imbalance, and genetic or ethnic predisposition. *Srotodushti:* Main srotasa involved were *Pranavaha*, *Udakavaha* & *Mootravaha.* The *srotas* most involved next to both of them was *Swedavaha*. Lesser patients suffered from *Annavaha* & *Pureeshvaha srotodushti*. Sushruta a well known Ayurvedic Surgeon mentioned symptoms similar to atherosclerosis under medoroga (1000 BC). Heart diseases are well explained in Ayurvedic text Charaka Samhita, 1000 BC., describes the reasons for cardiac problems

and the means for their prevention .The ancient Indian physicians described the relationship of the disease with disturbance of the 5 sheaths of the body – *annamaya kosha*{Food sheath}, *pranamaya kosha*{Energy sheath}, *manomaya kosha*{Mind Sheath}, *vijnana maya kosha*{Intalectual Sheath} and *anandamaya kosha*{Bliss Sheath}.

It is now well recorded that diabetes in humans and animal models are associated with endothelial dysfunction.

Symptoms

One of the classical Ayurvedic texts, *Rugviniscaya* , lists a variety of symptoms of heart diseases often experienced by patients:

1. Stiffness of the cardiac region (*hrdayayama*) 2. Stabbing pain in the heart region (*hrdaya dirana*) 3. Heaviness of heart (*hrdaya gautaca*) 4. Weakness of heart(*hridayaksobha* or *hrdaya klams* or *hridaya upahata*) 5. Cutting pain in the heart (*hrdayapatna*) 6. Fluttering of the heart (*hrdayanirmathana*) 7. Pericardial discomfort (*hridaya pidana*) 8. Pain in the heart (*hridayaruja*) 9. Feeling of emptiness of heart (*hridaya sunyata*) 10. Cutting pain in the heart region (*hridaya sphotana*) 11. Pericardial suppression (*hridayastambha*) 12. Heaviness of heart (*hridayastyana or hrtstyana*) 13. Pricking pain in the pericardium (*hridayatoda*) 14. Cardiac pain (*hridayavyadha, hrdsula*) 15. Burning sensation in the region of the heart (*hrddaha)* 16. Discomfort in the pericardium (*hrdgraha*) 17. Tachycardia and pericardial muscular twitching (*hrtkampa*) 18. Pericardial pain (*hrdruk*) 19. Pricking pain in the pericardial region (*hrdisula*) 20. Tachycardia (*hrdvega*) & 21. Pain and discomfort in the region of the heart (*hrtpida*).

There are five clinical descriptions of heart diseases according to Ayurveda based on vitiated dosas and other causes: (1) *vataja*, (2) *pitaja,* (3) *kaphaja*, (4) *Tridosaja,* and (5) *krimija* (caused by worms or parasite infections).

Pathophysiology

The endothelium maintains normal vascular tone and blood fluidity, with no or little expression of proinflammatory factors under normal homeostatic conditions. However, both traditional and novel cardiovascular risk factors including smoking, aging, hypercholesterolemia, hypertension, hyperglycemia, and a family history of premature atherosclerotic disease are all associated with alteration in endothelial function. *Medodhatavagni* is decreased & produces *Malabhoota Abaddha* Meda, which cannot nourish *Majja* & *Shukra* properly. For this, Chakrapani has used the phrases, *"Asamhatam"* for abaddha meda. By the term *"Mahatyayika"* he means destruction of *Majja* and *dhatus* deeper to it, so person looks strong but really is not. In Ayurvedic texts, the causes of endothelial dysfunctions are the intake of excessively hot, heavy, sour, *astringent,* and bitter food; physical exhaustion; injury; habitually taking food before the previous meal is digested; worry; and suppression of natural urges. When vitiated dosas located in the heart afflict blood (*rasa dhatu*) to cause pain in cardiac region, the condition is called heart disease. It is caused by the obstruction to the coronary arteries (*dhamanis*) of the heart muscles. Because the heart muscles consume a huge amount of energy, they need ceaseless nourishment, meaning they demand a good supply of blood. Any impairment of these blood vessels interferes with adequate blood flow to the heart muscles. If its blood flow is significantly diminished, then the heart signals its difficulties by registering pain or discomfort in the chest. The vata located in the heart being obstructed by kapha and pitta interacts with blood nutrients (*rasa*), causing pain, fainting, and (cardiac) obstruction.



Stabbing pain in the heart region

How is endothelial function assessed?

Endothelium-dependent vasodilation can be assessed in the coronary and peripheral circulations.

The most relevant methodological issues in the research on endothelial function and dysfunction have recently been published (Deanfield et al 2005)

Therapy

Endothelial dysfunction is a reversible disorder, and strategies aimed at reducing cardiovascular risk factors, such as cholesterol lowering, antihypertensive therapy, smoking cessation, ACE inhibitor therapy, estrogen replacement therapy in postmenopausal women, supplementation with folic acid, and physical exercise, also translate into an improvement in endothelial health, further supporting the association between risk factors and endothelial dysfunction. Moreover, the observation that several pharmacological interventions that improve endothelial function are associated with a decrease in cardiovascular events independent of risk factor modification supports the concept that cardiovascular risk factors share a common pathway that leads to endothelial dysfunction

Ayurvedic Target Therapy

Pharmacological and clinical investigations are reviewed to explore the scientific basis for the use of Ayurvedic therapies. Clinical and biological studies on several botanicals, including

Arjuna (Terminalia arjuna), Pushkarmoola(Inula recemosa), Gokshura (Tribulus terrestris), Vrikshamla- (Garcinia cambogia), Kurabaka- (Rhododendron arboreum) and *Ames - Seabuckthorn (Hippophae rhamnoidis L),* have been reviewed and found to have therapeutic benefit for the treatment of CVD. The studies are primarily focused on cardioprotective effects against chemical or biological injuries of the heart. The effects studied include anticoagulant, angiogenic, antiatherosclerotic, anti-infarction, blood vessel endothelium protection, and anticholesterol. All these effects are, directly or indirectly, cardioprotective.



Vrikshamla- (Garcinia cambogia)

Gokshura (Tribulus terrestris)



Phase I studies (Animal) of Cardorium Plus

Animal Trials - Cardorium Plus™ Beneficial effects on Dysplipidemia and Inflammation in Hyperlipidemic Chick model was recorded by Mr. M.N. Srinivasa Varma, B.Pharm, under the guidance of Dr. A. Ramesh, M.Pharm, Ph.D, Professor in Pharmacology, Shri Vishnu College of Pharmacy, Vishnupur, Bhimavaram, Andhra Pradesh in August 2009

Cardorium Plus™ activity on oxidative stress in Hyperlipidemic chick model was recorded by M.Murali, B. Pharm, under the guidance of R.G.S.V.Prasad, M.S (Biotechnology), Shri Vishnu College of Pharmacy, Vishnupur. Bhimavaram, Andhra Pradesh in August 2009. Cardorium Plus™ Complete toxicity studies and feretility studies were conducted under the guidance of R.G.S.V.Prasad, M.S (Biotechnology), Shri Vishnu College of Pharmacy, Vishnupur. Bhimavaram, Andhra Pradesh in August 2010.

Phase Ii Studies of Cardorium Plus – Under progress at Government Ayurvedic College Bengaluru after Ethical committee clearance – Interim report is encouraging in Dyslipidemia, Malignant Hypertension, Deep Vein Thrombosis, Insulin resistant Diabetes, Diabetic Foot ulcer, Carotid artery blockages, Coronary Artery Disease, Sever Left Ventricular Systolic Dysfunction, Diabetic micro vascular complications, Cerebral artery Disease (Stroke) and Renal artery disease.

Precutions with cardorium plus

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- Better stop Cardorium Plus® 2 days before any surgery including dental extraction.
- All ingredients of Cardorium Plus® are having anti hyperglycemic affect, there by diabetic drug dosage to be regulated as per the blood glucose levels.

Observations, Discussion & results

In the present study we have evaluated hypolipidemic properties of cardorium plus and we have also evaluated possible mechanisms of cardioprotective properties of this formulation in a comparative study involving well known pharmacological agents like lovastatin, ascorbic acid and piroxicam as standard controls for hypolipidemic activity, antioxidant activity and anti-inflammatory activity



Pushkarmoola (Inula recemosa)

respectively. Cardorium plus has shown hypolipidemic, antioxidant and anti-inflammatory properties which are comparable with respective standard controls.

The interesting part of the study revealed that the beneficial effects of cardorium plus on reducing hyperlipidemia, inflammation and oxidative stress compared to other drug treated groups where other drug treated groups shown some lacuna in preventing either of the facts which contributing to cardiovascular diseases. So Cardorium Plus had shown superiority over the other three treated groups. This study could be a best suggestion that in complex diseases like cardiovascular diseases where multiple factors play role in disease progression then traditional way of treating could a better option. Traditional medicine would place in front numerous advantages over synthetic drugs.

Cardorium Plus by its blood purifying property increase Ojas & replenish the lost *dhatus* in *Madhumeha* . It causes Karshana of *Medo Dhatu* against obesity and cholesterol. These properties synergistically overcome *Vata* & increase *"bala"* i.e. immunity to withstand the possible susceptibility to various infections & complications. Apart from working on liver, these drugs have properties of *Anulomana, Rasayana, Vayasthapana, Amapachana, Raktashodhana,* etc which act synergistically against endothelial dysfunction complications. CARDORIUM PLUS made out of *Arjuna (Terminalia arjuna), Pushkarmoola(Inula recemosa), Gokshura (Tribulus terrestris), Vrikshamla-Kokum (Garcinia cambogia),Kurabaka-Burans(Rhododendron arboreum)* and *Ames- Seabuckthorn (Hippophae rhamnoidis L* appears to be addressing vascular endothelial dysfunction in heart patients by normalizing lipid ratios, anti-inflamatory activity, anti-oxidant activity, reducing the atheroscelotic blockages both in macro and micro vasculature, and probably by improving bio-availability of NO.

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• In the above scenario, there is an urgent necessity to work out for an alternative non-invasive treatment for Endothelial dysfunction and Atherosclerosis related diseases at an affordable cost and relatively with low or no side effects which should replace multiple medications in practice.

• The poly herbal formulation Cardorium Plus® appears to be one of the Ayurveda solution, which can reduce / replace multi drug strategy.



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Ask Your Doctor



Dr M Prasad, *BAMS, MD (Ay), is the chief physician and director of Sunetri Aurvedashram and Research Centre, Thrissur. Dr Prasad, who specialises in Shalakyatanthra, also edits Bharatiya Vaidya Samvadam, a Malayalam quarterly on principles and practices of Ayurveda.*

Ayurevda and Health Tourism readers may send in their queries relating to health conditions. The letters should contain age, sex and a brief description of your health condition.

The letters may either be emailed to us
ayurvedamagazine@gmail.com

or sent to
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Kerala, India.
Phone : +91 484 2341715

1. Dear Sir,
I am a 38 years old male, vegetarian, of medium body type. I am working in advertising field. My problem is high blood pressure. My BP occasionally goes high. This problem started since 2010 December. I remember, I went to hospital that time due to a head ache and a total disturbance on chest and neck region. After the diagnosis, my BP was found high, and it was 120/160 that time. I was advised to take a tablet for one month. And the problem found solved. But again after 4-5 months I felt the same disturbances and had the same tablet to normalize the pressure. The doctors assured me that I am not having any serious heart problem and I was advised to do exercises and lighten my diet by avoiding fried food. Ex-



cept an occasional fever, I am not having any other diseases. In fact, my BP goes normal when I take the medicine, and again it increases after some months. I guess my stressful career may be villain here. Due to my tight working schedules, it was difficult for me to follow their instructions completely. I want to cure the problem completely and moreover, I am afraid of the side effects of allopathic medicines. I hope you can help me with Ayurvedic remedies for my problem.

Thanking you,
Rajesh K,
Karunagappally, Kollam.

Answer:
Hello Mr. Rajesh
Increased blood pressure is becoming a common health issue not only among youths but in school children even. Though there can be genetic factors that may predetermine the possibilities, the most often this is closely related to the individual's lifestyle. Increased work-stress, inadequate rest, changing sleep-patterns, faulty diet, erroneous eating habits, lack of exercise and smoking are a few of the factors responsible for elevated blood pressure. A permanently elevated blood pressure level increases the chances of heart attacks or brain strokes. And it is silent to start with.

In your case, as you observe rightly, work-stress could be the reason for the fluctuating blood pressure. All medicines used to control BP have adverse side-effects. And there is no meaning to change the system of medicine from Allopathy to Ayurveda if you fail to make basic changes in the triggering factors. So keep a close look on your present go and list out the triggers. Resolve to correct or modify them to the best level, and enjoy medicine-free life. If everything else fails, we can discuss about starting medicines. 38, I think, is too early an age to start BP medications.

2. Sir,
Tooth decay is my problem. I am 32 years old now. Two molars on each side are having cavities and sometimes I have problem to eat Ice creams or other cold food. Usually I try to avoid such foods. Is there any Ayurvedic remedy/ method to protect my teeth from further decaying?

Your's sincerely,
Lathika KV,
Oman

Answer:
Hello Lathika,
Stick on to proper oral hygiene. And avoid using gel toothpastes which offer to make your teeth shine like pearls. Cavities, once formed cannot be reversed. You may try gargling with water mildly medicated with *triphala* (put ¼ teaspoon of the



powder in 1 ½ glasses of boiled water, filter the decoction when lukewarm and use) twice a day to control the infection.

3. Dear Dr,
Hearty greetings to you and all!



I am a regular reader of your esteemed Ayurveda magazine.

My son is 12 years old & his weight is 40 kg. He is suffering from pain on his both heels. We have applied an Ayurvedic pain balm and murivenna as well. But he is still having pain. Need your advice regarding his heel pain. Thank you.

John Chelladurai

Answer:
Hello Mr. John,
Your son is to be examined properly. The cause of the pain is to be discovered first. I am afraid, whether your son is little bit overweight. Ideally you may consult some Ayurvedic physician, undergo a proper evaluation and then follow up.

VILLAGE RUBBLE

Explore Rural Kerala

Responsible Tourism Initiative



Dax Gueizelar, owner of GLH India Travel, and Dilip Vasudevan, owner of Evergreen Holidays, together have 20 years of experience in the travel and tourism trade. In 2012, Dilip and Dax came together and initiated Adventure Strokes, a travel company that promotes rural village tourism in Kerala.

Adventure Strokes encourages local employment and supports women empowerment in three village communities of Kerala. "We strongly advocate sustainable and ethical tourism. Through Adventure Strokes we encourage local communities to harvest rain water in order to be self-sufficient and address the scarcity of water in the region"- says Dilip Vasudevan.

Here is how the Village Tour is organized. Have the details from the horse's mouth- Dileep Vasudevan tells you everything about the trip waiting for you.

How did this idea of this excursion/village rubble come into your mind? Is this a unique program?

It was during the Kerala Travel Mart 2012 that it struck us to come out with a product that would give a different experience to the traveler. Dilip said, "At the mart, we found the day programs offered by travel agents were repetitive. Nothing had changed in the past 15 years. We felt that there was a demand for a new product. We wanted travelers to have a one- on-one experience of a typical Kerala village life. Going off motorable road via cycles was the best option, where the traveler could spend as much time in the village without having to worry to hurry back".

Thus was born Village Rubble, the first of its kind in Kerala. Dax adds, "We were trying to bridge the gap between heavy adventure and no adventure, keeping in mind the international traveler." With all safety gears, high- end cycles like Trek and Decathlon are used in Village Rubble for comfort and safety.

"We have charted this unique excursion for tourists to experience Kerala in its purest form. Walking through fish markets, cruising in country boats and interacting with women immersed in their daily chores .... In the end, by design, you become a part of the life, the spice and the charm that makes rural Kerala the place they call Gods Own Country".

When was this started?

Village Rubble was initiated in October 2012.

What was on your mind while designing this program?

The idea of Village Rubble was derived from a unique idea to connect tourism and the local population through cycling. Many



interior villages of Kerala, like the fishing village of Chellanam, are untouched and have not benefited from tourism. Village Rubble gives travelers an opportunity to explore the fishing communities in Kerala, which offer the largest industry in the state. For the local population it helps generate employment and financially empowers people through tour-

"During the course of your cruise, you will see the children hurrying to school, giggling and balancing precariously on a canoe, ladies washing and going about their morning house-hold work on the banks of the backwaters, and fishermen spreading their net for a nice catch. These experiences will give you an insight into how important the backwaters are to the lives of the common man in Kerala. At places you would be off the boat for a walk through the village to see alternate cultivation method (Paddy/ Fish/ Prawn farms), coir-yarning, Women's group working on coir mat weaving, time spent with kids at Anganvadi - the local kindergarten, and more…"



ism. Village Rubble gives tourists a first-hand experience of the spirit of God's Own Country, which is in its villages.

How did you choose the route of this excursion?

Before choosing the routes, a detailed study and research tour was conducted by six different teams. We also involved the local panchayat bodies, clients and experts to chalk out the routes. Easy accessibility to the nearest hospital for emergency services was also taken into consideration. GPS markings were done to get satellite images of the routes. Each route and the distance was timed and marked. Latest technology was used to facilitate maximum comfort and entertainment to the clients undertaking the adventure.

Is this only in Ernakulam district? Do you have plans to spread this type of tours in other parts of Kerala also?

Our first phase, which was exclusively in Ernakulam district, has garnered much attention and appreciation from the travel fraternity. Feedback from travelers who experienced Village Rubble has encouraged us to move into our second phase. Our second phase will focus on Kaladi, Thekkadi and Munnar. After evaluation, we will explore possibilities and the feasibility of expanding Village Rubble to the Northern and Southern parts of Kerala.

When you started the program, what was the response you got from the villagers? Did they understand and accept your ideas? How was their support till date?

When we initially started Village Rubble, we were surprised to receive such a positive and encouraging response from the villagers. After a couple of meetings the villagers understood the idea and contributed to the thought process. The villagers were happy and welcomed tourist into their homes and let them share their meals.

How many travelers enjoyed this program till date? From which countries?

In the past six months since inception, apart from regular domestic tourists we have had 68 international guests from Belgium, United Kingdom, USA, France and Korea who have availed themselves of the facility and experienced Village Rubble.

What are their responses?

They were all happy. For example, Henry Pascal from France who travelled with his wife and four children said, "It was a wonderful experience enjoying the sanctity of the villages of Kerala away from the chaos. It was breath-taking to navigating the narrow winding roads through lush green paddy fields. Watch different styles of cultivation and fishing techniques, carried down from generations. The food served by Shaji and Sumi in Chellanam was simply amazing. It was surely a once –in- a- life time experience, which can never be forgotten."

You say the program stands for a social cause, kindly explain. Who will benefit from this and how?

The program stands for a social cause too and is committed towards the development of the region and its people -25 people benefit directly and 30 others gain indirectly from the excursion. We also encourage and support women empowerment in rural Kerala, ample examples of which can be seen during your tour, where you will meet and interact with women groups involved in the cottage industry of coir mat weaving.

The monetary benefits from Village Rubble will be used to build three water-harvesting units at the local high school, panchayat and a hospital. About 25 people in the village directly benefit through Village Rubble as a source of employment.

A few words on your vision about responsible tourism.

In our vision of responsible tourism we feel that tourism should go hand-in-hand with the local communities. And our priority should be to spread the benefits of tourism to the local communities. In addition we also need to practice ethical tourism to promote peace and justice to nature and community in a big way.





15th International Ayurveda Symposium in Birstein/Germany, 13th to 15th September, 2013

In Europe, Ayurveda is by now acknowledged to be a comprehensive, traditional system of holistic medicine.

By promoting the exchange of scientists from both Ayurvedic and allopathic medicine, the Ayurveda Symposium has been contributing with a rare continuity to broaden the acceptance of Ayurveda as complementary medicine. Thus, news ways for integrative medicine could be pursuit. The 15th Ayurveda Symposium will be held on 14th to 15th September 2013. Over 200 Ayurveda professionals will share their unique knowledge and practical experience on this year's topics:

- Constitution and disposition of illness
- Ayurveda for the head – remedies for migraine, alopecia, otolaryngologic ailments etc.
- Ayurveda research: recent results and relevance for therapeutic practice

20 years of Ayurvedic education in Germany

In addition to the event's 15th jubilee, the pre-conference evening on 13th September will be dedicated to celebrating yet another anniversary: The event's host, the Rosenberg European Academy of Ayurveda (REAA), has been founded 20 years ago by Kerstin and Mark Rosenberg. What started as a modest Yoga and Ayurveda house has today become a flourishing academy of Ayurvedic education with subsidiaries in Austria and Switzerland. By now, the REAA has conducted courses in Ayurvedic medicine for around 800 medical professionals among them 300 medical doctors. In the field of pancakarma, massage and marma therapies as well as in dietetics, over 4,000 students with various professional backgrounds have participated in long-term training programs. All in all, more than 10,000 adult students have attended the Academies basic and awareness programs to get some general understanding of Ayurveda.

As an affiliate of its Academy, the REAA maintains its own Ayurveda Health and Treatment Centre. Here, patients can restore their inner balance by Ayurvedic therapy or experience Ayurvedic medical treatment. Even Pancakarma treatments are offered, supervised by visiting Vaidyas and Ayurvedic MD's from India.

International Ayurveda programs and partnerships

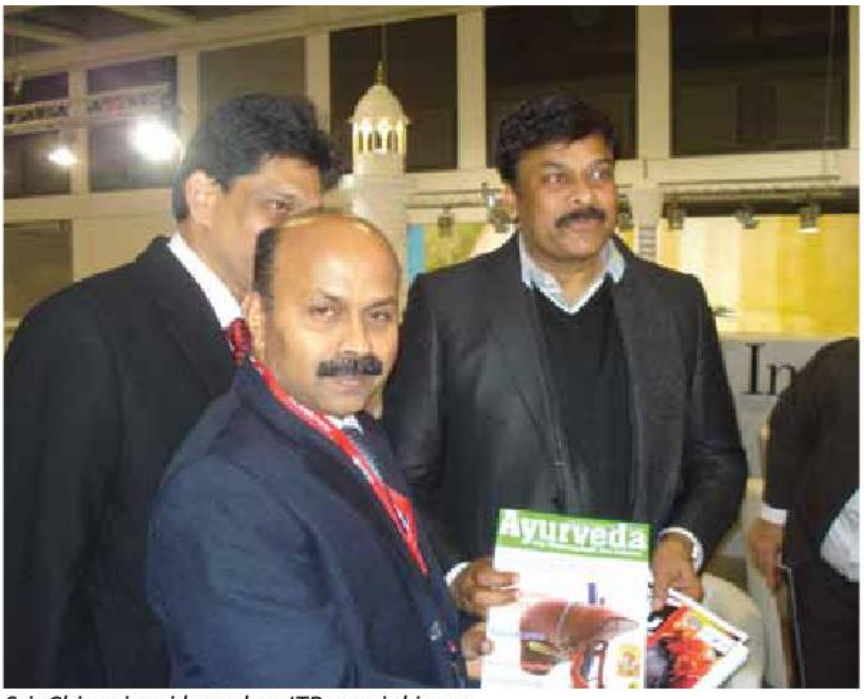
Internationally, the Academy has an excellent reputation based on the university course "Master of Science in Ayurvedic Medicine". The intensive 4-year training program is specially designed for medical professionals. It leads to the first official diploma in Ayurvedic medicine that is acknowledged throughout Europe, validated by the UK's Middlesex University. Currently, 90 qualified practitioners of Western or natural medicine are enrolled in this academic program, which is now entering its fifth year of existence.

Moreover, close relations have been established with leading Indian institutions such as Banaras Hindu University (BHU), AVP Coimbatore with its Institute for Advanced Research, the Foundation for Revitalisation of Local Health Traditions (FRLHT) and the Mahagujarat Medical Society with its Ayurveda College in Nadiad, which have all been formalized by MoU's. These enable the REAA to improve quality by using traditional Ayurvedic expertise, above all in its Academic Advisory Board.

Contact and registration

For the 15th International Ayurveda Symposium: Rosenberg European Academy of Ayurveda,
Forsthausstr. 663633 Birstein
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www.ayurveda-academy.org
www.ayurveda-symposium.org

ITB Berlin



Sri. Chicanjeevi launches ITB special issue

ITB Berlin, organized by Messe Berlin, an experienced exhibition management company is THE B2B-Platform for trade visitors – an excellent opportunity to meet business partners and to do business. ITB Berlin is a wonderful possibility to discover the whole world within a few hours.

With more than 170,000 visitors, among these 113,000 trade visitors, and 11,000 represented companies from 180 countries ITB Berlin enjoys worldwide media recognition and offers comprehensive support for all marketing questions exhibitors might have. In addition, the world's largest tourism convention ITB Berlin Convention provides unique opportunities to benefit from the leading think tank of the global tourism industry.



Kerala tourism minister A P anil Kumar and tourism secretary Sri. Suman Bill with participants from Kerala.

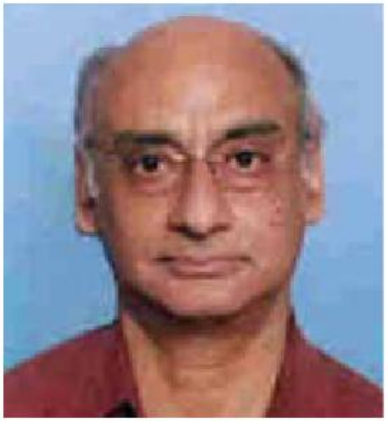


Mr. Dilip Parulekar , Ministr for tourism, Govt of Goa, with Mr. Nilesh Cabral Chairman Goa tourism development Corporation, and Mr. Nikhil Desai I A S , director, Department of tourism, Goa.



Mrs. Roma singh Regional director Incredibel India, India tourism Frankfurt.

New Director for Chaudhary Brahm Prakash Ayurved Charak Sansthan



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, joined Chaudhary Brahm Prakash Ayurved Charak Sansthan, New Delhi as its Director, on 1st May 2013. "Chaudhary Brahm Prakash Ayurved Charak Sansthan" is a prestigious institute of Govt. of Delhi and is catering to health services and Ayurvedic education and research. The institute is affiliated to Guru Gobind Singh Indraprastha University, recognized by Central Council of Indian Medicine and approved by Department of AYUSH, Govt. of India.

Inauguration

Hon. speaker G. Karthikeyan Inaugurating the Elixir Ayurveda & Wellness Spa at Sasthamangalam, Thiruvanthapuram.



Health minister V.S. Sivakumar, K. Muraleedharan MLA, former minister M. Vijayakumar, Dr. Vijayakumar and Dr. Reshmi Vijayakumar are also attended the function.

Inclusion of Ayurveda/Homoeopathy in Mediclaim Insurance

Insurance Regulatory and Development Authority (IRDA) has informed that the insurance coverage to AYUSH treatments has been facilitated through the Regulation 5 (1) of the IRDA (Health Insurance) Regulations, 2013 which are published in the official gazette and came into force with effect from 18.02.2013. As per this regulation, the insurers may provide coverage to non-allopathic treatments provided the treatment is taken in a Government hospital or in any institute recognized by Government and/or accredited by Quality Council of India/National Accreditation Board on Health or any other suitable institutions, Insurance companies like National Insurance Company, Star Health and Allied Insurance Co. Ltd, L&T General Insurance. This was stated by Minister of State for Finance, Shri Namo Narain Meena, in a written reply to a question in the Lok Sabha today.

(Courtesy: Dr. G.S. Lavekar. Former DG, CCRAS - AYUSH Ministry of Health & F.W. Govt.of India)

National seminar on Rasashastra Medicines at Siddhakala Ayurved Mahavidyalaya Sangamner

A National seminar on rasashastra medicines is scheduled to be held at Siddhakala ayurved mahavidyalaya sangamner on 27-28 Aug 2013.

The scientific programme will comprise keynote address, guest lectures, oral presentations, poster presentations and live demonstrations of rasa kaplanas. All BAMS/ MD/MS students, Teachers, Ayurveda physicians all over India are being invited to participate in this event. The main topics of the seminar:

History of Indian alchemy, Current scenario of rasashastra medicines and its Regulatory affairs, Scope of these medicines to medical science, Researches going on the rasashastra medicines, Pharmaceutical processes of various rasashastra kalpanas, Controversies for ras medicines and its justification, Standardisation and Qa/ Qc of these medicines, Pharmacovigilance of the rasashastra medicines, New technologies to analyze these drugs and their standardisation like xrd,xef,ICP-MS etc.

It's nature that cures



Kadek Dwi
Indonesia

It is just 8 months passed, since I came to know the word 'Ayurveda'. Believe it or not, I have changed tremendously after that moment!

In this note I just wish to share my journey, started from my motherland to the land of Ayurveda. I am from Indonesia, my name is Kadek Dwi Muras Mei Permata Sari, or simply call me 'Kadek' ! Now I am 19 years old, doing my BAMS course in Aroor Laxmi Narayana Rao Memorial Ayurvedic Medical College in Koppa, Chickmagalor district, Karnataka.

Ayurveda is not so popular In Indonesia. Thank God, If I haven't reached here, me also won't be much aware about this amazing science of healing.

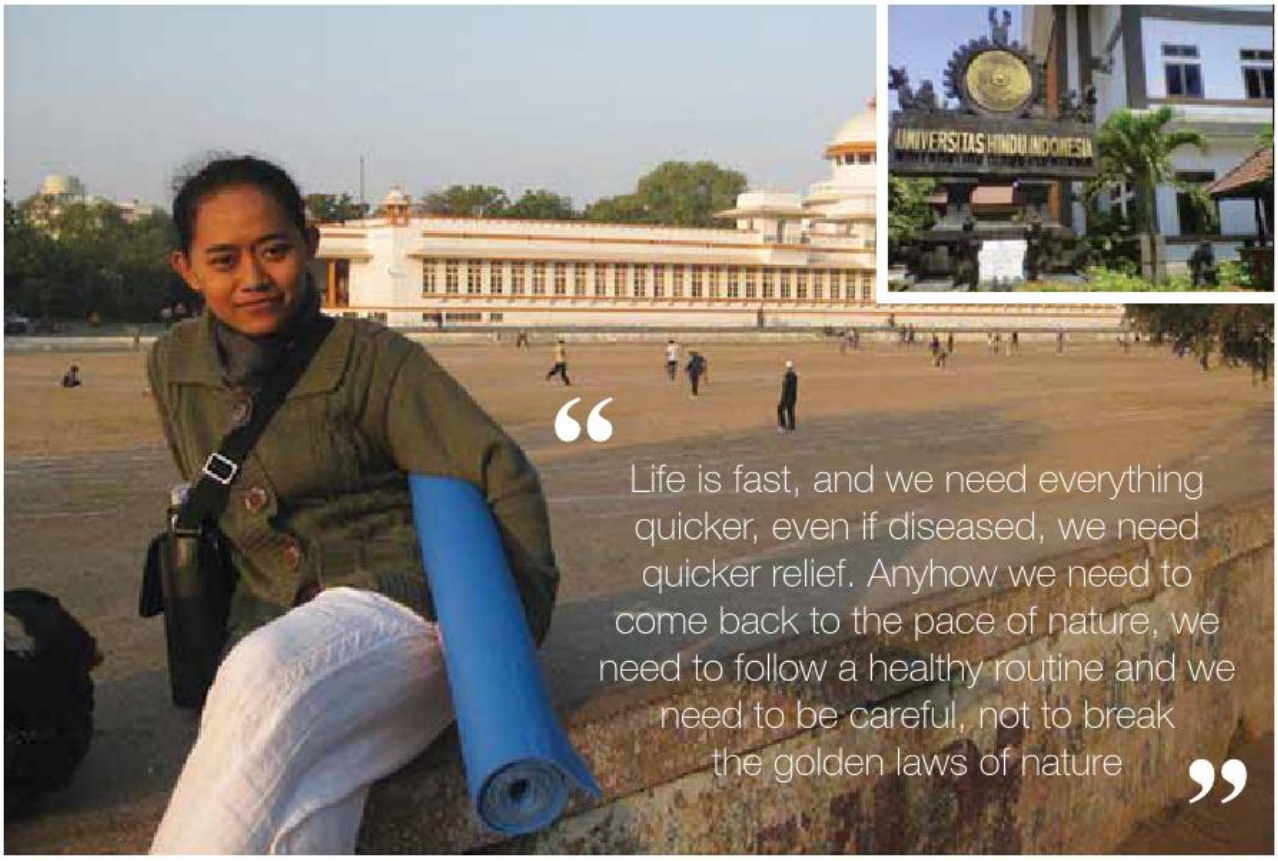
It was my parents , who decided to send me here to learn Ayurveda. But after my schooling, I had a feeling deep inside me that I have to go abroad to learn something, but I didn't know what exactly was that to learn. Besides, it was so difficult for me to live away from my loved ones. Now I am so thankful to my parents, because, without their support I will never be able to come here and learn Ayurveda.

First 4 months in the college was of difficulties. Basic Ayurveda lessons were in Sanskrit, a language which was totally alien to me! But now, I understand the depth and beauty of this language. Even though I am not an expert in it, and even though I am not able to understand actual pronunciation of many words, I can assure you one thing. Just start by hearting the slokas! For a beginner, it may be difficult, but when you are on track, it will be so easy for you, and moreover, if you could remember at least a single word of the verse, the whole will suddenly flash into your mind. I think this is the peculiarity of Sanskrit. Words in a verse have an unseen connection, an uninterrupted flow, which makes it easy to imprint the whole text into your mind. (I have experienced this many times in examination hall!) I think big theories/ philosophy expressed in small, accurate verses are so intelligent a method to keep the whole knowledge in your mind without failing to remember. For an Ayurveda practitioner, this is much helpful.

In Indonesia we have traditional medicine, but we don't have special colleges to learn traditional health science. There is one such Institution in Bali started in 2007: Universitas Hindu Indonesia (UNHI), Denpasar. One such traditional medicine which I use is Antangin JRG (Indonesian herbal medicine), good for stomach related problems. This medicine contains zingiberis rhizome, ginseng, and honey.

(It is so funny to remember now that before coming to India, I believed that Ayurveda cures people using *mantras* only)!

This verse which I learned in the beginning changed my whole ideas about Ayurveda: *"svastasya svastya raksanam aathurasya vikara prasamanam"* - Which means the aim of Ayurveda is to maintain the health (*svastya*) of healthy person*(svastya)* and remove disease*(vikara)* of the diseased person *(atura)*. It shows how



broad a vision this science has!

It is so unfortunate to see that, despite all these technical advancements today, we have diseases increasing in number and impact, day by day! Now I can say that, the main reason is we have not a single drop of faith in nature's power. Life is fast, and we need everything quicker, even if diseased, we need quicker relief. Anyhow we need to come back to the pace of nature, we need to follow a healthy routine and we need to be careful, not to break the golden laws of nature.

On food

I like this lesson of Ayurveda very much: "Never eat when you are not hungry". Man is the only animal lacking proper sense to control eating when he is sick. Ayurveda teaches that 'food need to be fresh, natural, whole and simple(*pathya* food)'. Food as nature made it, not as man mucks about with it. Every other creature on earth is satisfied with water to quench its thirst. Man is not so! (The most important food is oxygen, without it we die in three minutes). The best way to increase oxygen intake is to exercise in fresh air (*Pranayama*).

Ayurveda has another dimension, it considers our 'whole' self, and Ayurveda teaches us ways leading to peace. Peace comes from thoughts of love , faith, and forgiveness , and that is the way to be in harmony with nature . The secret of health lies in what we eat, the physical work we give to our body, and the thoughts we hold in our minds. The human body is an incredibly marvelous instrument, if we give it the respect it deserves. It will repay us with good health. This is the wisdom Ayurveda shares with us: how to maintain health with proper lifestyle.

It is good to see that our Government is stepping forward to institute Ayurvedic hospitals in Indonesia. My friend Komang from Indonesia is now on her fourth year of BAMS in an Ayurveda college in Chennai. Last year, it was me and my friend Arcci, (we both study in same college) got opportunity to visit India from our country to learn Ayurveda. And for this year also our country will be sending 3 students for studying Ayurveda.

And the kind support from our country reminds me of my responsibilities. Indonesia started sending more students to India than previous year, which indicates the bright future of Ayurvedic practices in our country. I am so grateful for getting this opportunity to learn Ayurveda and I wish to become a lecturer of Ayurveda in our country.

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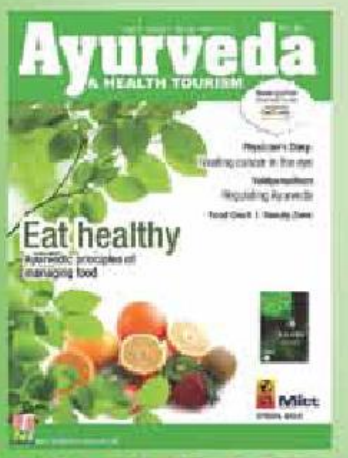




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Yoga is for all - says White House

Yoga, the age old Indian tradition of physical and spiritual practices,has been attacked in the US as a 'Hindu' practice incompatible with official secularism by a minority in the US. But the White House has rightly dismissed this claim while the US President and First Lady have publicly shown their support for yoga. The White House's holding a yoga garden for children and their parents who attended the traditional Easter Egg Roll festivities came as a bracing example of common sense.

Those who have filed a lawsuit in California against the teaching of yoga in schools – who believe that it is inextricably linked to Hinduism and thereby inherently compromised- is displaying a narrow perspective. This group straddles hardline Christians and hardline secularists. Yoga is now a mainstream practice in the US and across the world, and a large proportion of its current practitioners are not Hindu – clearly proving that it's universally adaptable.

Such practices are never static but evolve over time. And although yoga has a strong spiritual component, it has evolved to the point where it can also be of benefit as a purely physical system of stretches, breathing exercises and positions to millions of people. This is hardly the first instance of such a thing happening. Various martial arts originating in East Asia can be freely taught all over the world now in purely physical terms, even though traditionally they involved a strong spiritual component as well. Moreover, spirituality shouldn't be conflated with religiosity – art and literature too can be spiritual without being religious. Times change and so do people's perceptions. The tradition of yoga is strong enough to support multiple interpretations.



Image: elephantjournal.com Courtesy: The Times of India (April 2)

Duchess of Cornwall visited Soukya for the second time

Camilla Parker Bowles, the Duchess of Cornwall and wife of Prince Charles, has visited Soukya, a Bangalore-based health centre headed by Indian holistic physician, Dr Issac Mathai, who has been a health advisor to the British royal family for the past two years.

Having arrived with her friends and family on October 27 last year, the Duchess underwent treatments in Ayurveda, homeopathy and naturopathy, including yoga, mud therapy and hydrotherapy. She was not accompanied by Prince Charles. Her stay was at



a presidential suite having three bedrooms, a fruit garden, an open air shower and its own lotus pond.

Her first visit to Bangalore was in September 2010, during Prince Charles' trip to India to inaugurate the Commonwealth Games. At that time, she had undergone a five-day rejuvenation session at Soukya, located in the Whitefield area of Bangalore.

Soukya, India's first NABH Accredited AYUSH Hospital for Ayurveda, Homeopathy, Yoga and Naturopathy, has guests from more than 80 nationalities. Soukya runs several charitable clinics in Karnataka. "Dr.Mathai's Rural Holistic Centre" project is one such clinic started in collaboration with the Government of Karnataka in the existing Primary Health Centre at the Jadigenahalli village near SOUKYA.

Tharpanam

A unique therapy for the eyes



Dr.Prasad
Chief physician and Director, Sunethri Ayurvedashram and Research Centre, Thrissur.

Nethrachikitsa is a speciality in Ayurveda. It deals with the care of the eyes and the cure for their ailments. Most of the textbooks of Ayurveda have chapters on nethrachikitsa. These chapters explain a number of diseases of the eyes, by name, and their treatments. One can see references on different therapies, evolved through time, meant exclusively for the treatment of the diseases of eye. One major therapy employed here is *tharpanam* (more specifically nethra*tharpanam*).

What is *tharpanam*?

The Sanskrit word *tharpanam* means 'an act of nourishment'. Here *tharpanam* is a therapy which nourishes the eye specifically. So this therapy is prescribed in conditions which demand nourishment, i.e., where vision is facing a threat of degeneration, major as well as minor. It is the therapy of choice, according to Ayurvedic principles, in conditions of vatha and/or pitha predominance.

How *tharpanam* is done?

Tharpanam is done by retention of medicated fats - ghee is used the most often - on the orbits. Orbits are the two bony sockets on face which accommodate the eye balls. So a leak-proof retention-rim is made around the orbits. Battered flour from black gram (*uzhunnu* in Malayalam) is used for this purpose. Then medicated ghee, warmed to liquify, is poured into this rim. It is retained there for a prescribed period of time and then drained out.

The ghee (or other medicated fat) is prescribed after proper evaluation of the type and status of the disease. During retention, the patient is prompted to keep the eyes open to the maximum time possible. Once the ghee is drained after the prescribed time, the rim is removed and the skin is mopped to clean with a wet cloth. Mild fomentation of the lids is advised in specific cases. A course of *tharpanam* may go up to a period of 14 days at a stretch.

General care during *tharpanam*

During the days of *tharpanam*, the patient is not allowed to expose his eyes to bright illumination. Dark goggles are advised for this purpose. This restriction may extend for an equal number of days following the treatment. Reading, watching television, working on computers etc are all restricted. Complete rest is given to the eyes.

Tharpanam is done for both the eyes simultaneously. At night, during the course of the therapy, a floral bandaging is used on the eyes. Generally, Jasmine flowers are used for this. This is continued though out the treatment and the



rest period. Often, internal medicines are prescribed to support the action of *tharpanam*. Head bath is allowed on a case-specific manner. No siesta is permitted.

There are some basic dietary modifications advised during the treatment. This may be considered as common to almost all sorts of Ayurvedic treatments. Spicy stuffs are avoided. Sour dishes like pickles, frozen foods and drinks, fried items like chips and pappadam, etc are not served. Boiled water is given to drink.

Indications

Degenerative eye diseases and long-standing inflammations are the target of *tharpanam*. They include Progressive Myopia, corneal diseases like Keratoconus and dystrophies, Macular Degeneration, Retinitis Pigmentosa, optic nerve atrophy, Lazy Eye, dry eye syndrome, Uveitis, and Glaucoma. *Tharpanam* is selectively done in certain situations of Diabetic Retinopathy with remarkable clinical improvement.

Case study

1. 70 year old Fr. Varghese* came for Ayurvedic treatment when he was diagnosed with an eye disease called age-related macular degeneration (ARMD) 6 months back and his regular ophthalmologist told him that they have nothing else to offer. By that time he had been given with two avastin infections. In the Ayurveda hospital he was treated with a course of *tharpanam* for 10 days along with some internal medicines. After the treatment, he was prescribed a course of medicated ghee for one month and Ayurvedic eye drops which he was asked to put 3 times a day. After one month, this priest was thrilled with his improvement that he was able to read the holy Bible again, of course with his spectacles.

2. Mr. Gopinathan*, a retired company executive was diagnosed with a blinding condition of the retina called Macular Telangiectasia for which there is no treatment in modern medicine. He was extremely panicked as he was not able to drive or read. He was referred to an Ayurvedic hospital by one of his friends. After a course of preparatory medications, Gopinathan was hospitalized for a course of *tharpanam*. The treatment lasted for 7 days. After discharge, he was prescribed with internal medicines as well as eye drops. After three months, he found his vision improved significantly that he managed to drive his car with confidence. As the condition is not reversible completely, he is repeating the *tharpanam* annually, and maintains his vision in a functionally acceptable level.

**names changed for ethical reasons.*

Health and Diet



Dr. K. Muraleedharan Pillai, MD (Ay)

Prof. Dr. K. Muraleedharan Pillai
A well- known Ayurvedic scholar, researcher and writer from Southern Kerala. Served as principal for 15 years in Ollur Vaidyaratnam Ayurveda college. Currently working as Principal and Head of the Department of Kaya chikitsa in Vishnu Ayurveda college, Shoranur. (Winner of state Dhanwanthari award - 2012. Also received the prestigious Padmasree Raghavan Thirumulpad award, Dr. NVK Warrier award, Dr,. K.R.R Namboodiri award, Govt. Medical officers award etc.)

Each Individual has the power to heal himself, says Ayurveda. Thus this science of life offers everyone the freedom to recover health by understanding the body and its needs.

According to Ayurveda, maintenance of proper diet and a stable healthy routine are fundamental to the individual's ability to remain healthy. Diet should be chosen to suit the individual constitution. Understanding the constitution and its relationship to the qualities of various foods are important to choose a proper diet. While choosing diet, one needs understand the natural basic quality of a food, usually indicated by its taste (*rasa*), potency, digestive and post-digestive actions. Diet should be chosen according to the season.



For Vata people

Dry fruits, apples, melons, potatoes, tomatoes, egg plant, ice cream, beef, peas and green salad aggravate vata. Thus they should not be taken in excess by a person of Vata constitution. Conversely, sweet fruits, coconut, brownies, red cabbage, bananas, grapes,

cherries and oranges are beneficial for people of Vata Constitution.

For Pitha People

Pitha dosha will be aggravated by spicy foods, peanut, butter, sour fruits, banana, papayas, tomatoes and garlic, orange, peas, sprouts, plum, green salad, sunflower seeds, asparagus and mushrooms.

For Kapha People

Bananas, melons, coconut, dates, papayas, pine apples and dairy products increase Kapha. However dry fruits, pomegranates, cranberries, basmati rice, sprouts, and chicken are beneficial for people of Kapha constitution.

Know the season

Pitha predominates during summer and it is not good to eat hot, spicy or pungent foods as they will aggravate Pitha. During Autumn, when the wind is high and dry, more Vata is present in the atmosphere. At this time, one should avoid foods that increase Vata like dry fruits, high protein foods etc. Winter is the season of Kapha, it brings cold and snow. During this period, one should avoid Kapha aggravating foods like cold drinks, ice cream, cheese and yogurt.

Incompatibility of foods

When considering diet, the quality and freshness of food are important factors. There are certain foods that are incompatible when eaten together, such as fish and milk, meat and milk, yogurt and beef, and sour fruits and milk. Most melons should be eaten alone. If eaten together with other foods, they create clogging and may prevent absorption by the intestines. Eating incompatible foods will result in toxin accumulation (ama) in the body.

Know your *agni*(digestive fire)

The intake of food should be regulated according to the condition of *agni*, the digestive fire in the body. Follow what your body says to you. Do not eat unless you feel hungry. Drink enough water when you feel thirsty. If you are hungry, you should eat, not drink. If you feel hungry it means your digestive fire is enkindled and if you drink at this time, it will dissolve the digestive enzymes. A weakened *agni* causes nothing but indigestion.

If your *agni* is impaired, you will not taste the food properly. The taste of foods depends up on *agni*. Spices help to enkindle *agni* and they enrich the taste of the food. Each mouthful should be chewed well before it is swallowed. This practice allows the digestive enzymes in the mouth to do their work properly and in addition, it gives the stomach enough time to prepare for the arrival of the masticated food. It is important that one eats at a moderate speed.

> “Follow what your body says to you. Do not eat unless you feel hungry. Drink enough water when you feel thirsty. If you are hungry, you should eat, not drink.”

How you eat matters

Food nourishes the body, mind and consciousness. How you eat is also important for proper nourishment. One should sit straight and avoid distractions such as watching television, engaging in conversation or reading books while eating. Focus on what you eat, feel the tastes, enjoy eating every moment.

The quantity of a meal

One third of the stomach should be filled with food, and one third with water and one third with air, says ancient sages. An over-eater's stomach expands like a balloon. Over- eating also results in the accumulation of additional toxins in the digestive tract. Then the food eaten becomes poison! If your body fails to eliminate it, your health will be in trouble. Toxin deposits are the starting point of all diseases.

Drinking water

Water plays a vital role is maintaining balance in the body. Water may be taken in the form of fruit juices. But at meals, water is necessary, not fruit juice. One should sip water while eating. Water taken moderately with meals aids digestion. Do not drink plenty of water before or after the meal. It will weaken the digestive fire. Drinking ice cold water is not a healthy practice. Drinking warm water enkindles your digestive fire.

Fasting

Fasting occasionally is good for health but one should consider his body constitution before fasting. Otherwise it may have detrimental effects. A person of Vata constitution should not observe a fast for more than three days. Fasting increases lightness in the body. Vata (bodily air) is also light(*laghu*), so the Vata element becomes impaired if a fast is continued too long and this will cause fear, anxi-

ety, nervousness and weakness in a person.

In Pitha people, a fast for more than four days will aggravate Pitha, which in turn can cause psycho-physical reactions like anger, hate and dizziness. People with Kapha constitution, however, may observe prolonged fasts. They will feel a pleasant sensation of increased lightness, greater awareness and an opening of consciousness. It will improve clarity and understanding in them.

If a juice fast is undertaken, it is important to remember that grape juice is good for the Vata constitution, pomegranate juice for the Pitha constitution and apple juice for the Kapha constitution. Each day of the fast drink about one and one -half quarts of the juice diluted with water.

While fasting, if one feels weakened the fast should be discontinued. Fasting is recommended when there is fever, cold, constipation or arthritic pain. If there are toxins in the large intestine, fasting is recommended. For the normal healthy individual a warm water fast (one or two quarts per day) is advisable at least one day a week. This practice allows the digestive system to rest.

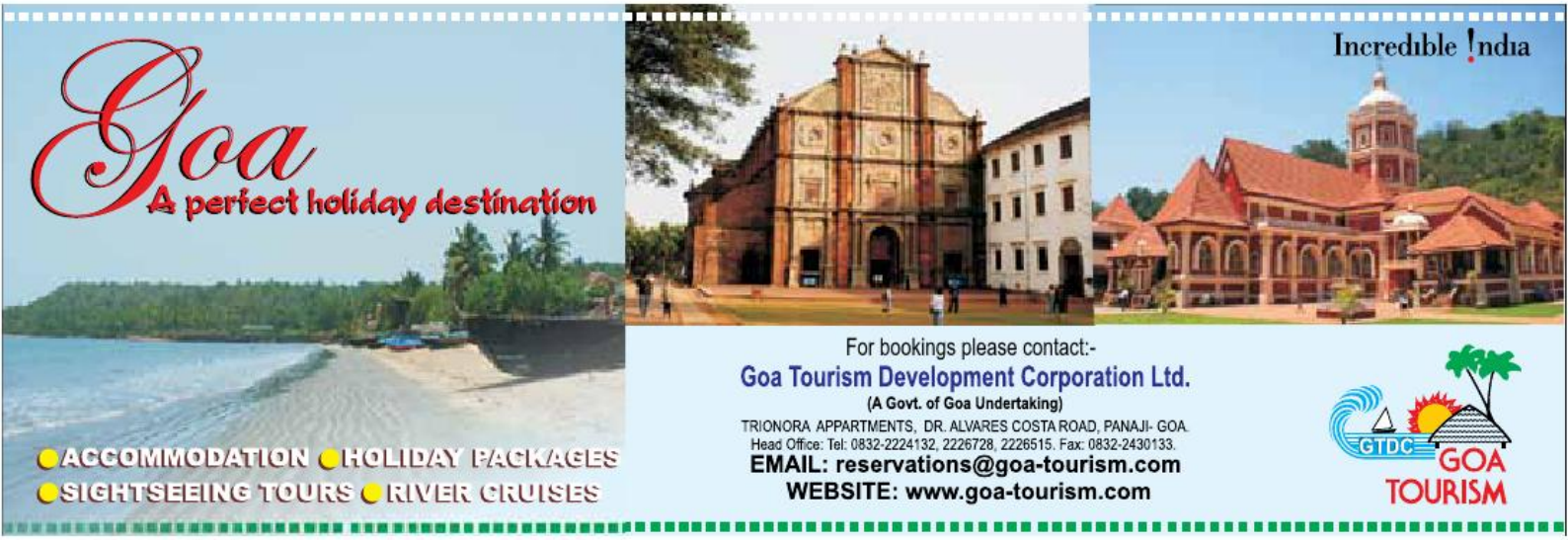
Spice tea

The digestive system is resting during a fast. During fasting the digestive fire becomes enkindled and since there is no food to digest, *agni* slowly burns away long existing toxins in the intestines. Ayurveda teaches that during a fast certain herbs such as ginger, black pepper, cayenne pepper and curry leaves may be used to help neutralize the toxins in the system. If these herbs are taken in the form of tea, they will help enkindle *agni* which will burn away toxins.

Vitamins

In the West, taking vitamins is regarded as a means to create or maintain good health. Physicians and health professionals prescribe vitamins routinely to their patients and such practices like taking massive doses of Vitamin C to prevent cold are common. However if the individual constitution is not considered, such vitamins may create imbalance in doshas. The human body has a capacity to generate the vitamins it needs and dependence upon external vitamins without considering individual constitution may create excess of vitamins in the body called hyper vitaminosis. Many people who regularly take vitamins and minerals to supplement their diets continue to suffer from the same deficiencies for which they are taking supplements because they are unable to properly digest, assimilate, and absorb these natural and synthetic vitamins.

Food eaten well will be digested well and it brings proper nourishment. One should eat and drink with discipline and regularity, for eating is a meditation. Eating in this way will nourish your body , mind and consciousness and will also enhance longevity.



Know your skin first

Knowing your skin type helps you decide your diet, choose your medications and to plan your daily routine to balance and nourish your skin.



People are having different body constitution, and their skin types also vary according to the predominant doshas in their body. Before choosing any Ayurvedic beauty care method/ product, you should better know deeply about your body constitution and your skin type. Because a herbal formulation used for an unctuous skin won't be beneficial for one with a dry skin. Once you figure out your skin type, choosing the right products for you is very easy and you will experience quicker results. Three basic skin types are there, based on the three doshas(humors) Vata Pitta and Kapha.

Vata Skin

Dryness is Vata's property. It is dry and cool too. Hence a Vata skin can be identified through the same properties. A thin, fine pored dry skin which is so delicate and cool to touch can be identified as Vata skin. When Vata in the body is aggravated the skin will go rough, dry and flaky. Such skin may be easily susceptible to problems like eczema, skin fungus etc. Due to its dryness, Vata skin tends to wrinkle more as it ages. Vata skin readily reflects stress and anxiety.

Tips for Vata Skin

As Vata skin is so dry, adding moisture should be your priority. Besides external care, Vata skin needs nourishment from inside also. So include healthy fats in your diet to provide an internal moisturizing to your skin. Add whole grains, nuts, sweet juicy fruits and more vegetables into your diet. Avoid foods cause dryness. Drink plenty of warm water a day. Do meditation and Yoga every day. It will definite-



Some Home Remedies

Body odor

Main cause of bad body odour is excess sweating. Pitta is the main dosha associated to this.

Remedies

1. Avoid strong spices such as garlic and ginger.

2. Eat more bitter vegetables. They are more drying and cooling.

3. Avoid going out in the hot sun.

4. Shower more than once daily.

5. Wear cotton clothing.

6. Always wear clean, recently washed clothing.

7. Use a natural antiperspirant. See the recipe below.

Natural antiperspirant

Ingredients:

Baking soda ½ cup

Sandalwood powder ¼ cup

Mix ingredients thoroughly and apply it over your body before vigorous activity or as needed.

Excess sweating

Excess heat in the body is the main cause. The body rids itself of heat through sweat. Offensive sweat can sometimes stain clothing.

Pitta is the main dosha associated with it.

Remedies

1. Eat sweet grapes.

2. Mix equal parts cardamom powder, sandalwood powder and Sucanat (optional) and eat ¼ tsp twice daily (especially good during Pitta hours: During lunchtime and before bed).

3. Soak coriander seeds, gooseberry and raisins in a glass of water and drink in the morning.

4. Avoid spicy foods.

5. Use a natural antiperspirant (given above)

ly make you calm and your skin will mirror that! A daily massage with medicated oils can keep your skin always glowing! Avoid chemical skin care products.

Pitta Skin

Pitta dosha is warm and fiery in nature. Pitta skin feels warm to the touch, it will be soft, oily, rosy or reddish, of medium thickness and it is more sensitive Skin rashes, acne, pimples and freckles are the results of Pitta aggravation. Emotional stress has always a direct impact on Pitta skin.

Tips for Pitta Skin

Pitta skin is highly sensitive. It easily reacts to stress, hot and sunny weather, chemicals in skincare products etc. Hence Pitta skin care should primarily focus on calming your sensitive skin from within. In your diet, include foods of the sweet, bitter and astringent tastes. Eat plenty of cooling fruits and vegetables. Drink pure water, avoid hot, spicy foods. Stay away from excessive heat and too much direct sunlight. Do yoga and meditation.

Kapha Skin

Kapha types have soft, thicker, oily and slightly cool skin. Their skin is thicker, softer, oilier and smoother than the other two types. Kapha skin is less prone to wrinkles. People with pale skin and thick, wavy, oily and dark hair probably are of Kapha type. When aggravated, Kapha can cause excessive oiliness, enlarged pores, blackheads, pimples, moist eczema and water retention.

Tips for Kapha Skin

Kapha skin requires proper cleansing and exfoliating. Avoid eating excessively oily and heavy foods. Eat more light, astringent and bitter foods. Avoid fried foods and rich desserts. Olive oil is a good cooking oil for Kapha types. It is light and easy to digest. Include kapha-balancing spices in your daily diet. Turmeric is good for detoxi-

fication and fenugreek improves both sugar and fat metabolism. Including more ginger will help enkindle your digestive fire. Daily physical exercises are a must for Kapha types. Daily Yoga and meditation also can help you much.

Meet an Ayurveda physician for advises regarding proper diet and medications. Strictly follow the dietary recommendations for your body type. Getting a good night's sleep is very important for maintaining youthful skin. Daily abhyanga (medicated oil massage) helps remove stress and relax your body. It tones your skin and adds more luster to your skin.

Chapped lips

Main Dosha associated with this problem is Vata (Chapped lips may be a symptom of more major dryness issues).

Remedies

1. Avoid dry and cold weather or foods.
2. Apply ghee (clarified butter), or oil to the lips.
3. Drink plenty of water.
4. Massage the whole face with sesame oil



Dandruff

Main cause of dandruff is the dryness of skin on the scalp due to excess heat or cold. Main doshas associated with this problem are Pitta and Vata.

Remedies

1. Massage the head with coconut oil.
2. Apply lemon juice to the head and leave on for 30 minutes. Then wash the hair thoroughly.
3. If it is because of the infection on the scalp, use neem oil.
4. Reduce the amount of shampoo you use. Many doctors advise patients to wash the hair more frequently. This can increase dryness, especially when using strong
shampoos. Instead, massage the hair with oil once or twice a week and then shampoo the following morning with a mild or natural shampoo.
5. Eat warm foods to reduce the amount of dryness in the body.

Red eyes

Main cause are hot sun, spicy foods, alcohol and anger. This happens due to Pitta aggravation. The eyes are the seat of fire element, so any increase in body heat affects the eyes. This is why many Pitta predominant constitutions have red eyes and are more sensitive to light

Remedies

1. Drink plenty of cool water.
2. Shower in cool water.
3. Eat cooling foods and fruits.
4. Massage the soles of the feet with coconut oil. According to Ayurveda, your eyes and feet are connected well. Thus massaging your soles with coconut oil will soothen your eyes.
5. Soak your feet in cold water for 15 minutes.
6. Place a cotton ball soaked in rose water or cucumber slices on the eyes for several minutes.
7. Pranayama and yoga can help in this regard.

Prepare an Ayurvedic shampoo at home

Worried about dandruff? Hair fall? Premature graying? One more question: How long have you been using your chemical shampoo?

What about making a shampoo of your own? It is so easy!

You can make a healthy and good natural shampoo and hair conditioner yourself!

Ingredients may be there, in your courtyard! What all we need is some fresh leaves and flowers of shoe flower (*Hibiscus rosa-sinensis*). Take about 10 to 15 Hibiscus leaves and 5 flowers.

Wash the leaves gently. Put the leaves and flowers in a pot and crush them well and squeeze to extract the mucilaginous content. Add a small quantity of water to that and mix well. Our Shampoo is ready to use!

Apply this mix on your head and gently massage the scalp for 3 to 4 minutes. Then wash your hair properly and feel the coolness on your head! This shampoo not only helps reduce dandruff, but also reduces hair fall.

Traditionally shoe flower is used to make hair oil. The juice of the petals along with coconut oil is taken and heated in low flame till the water content of the mixture disappears. This oil is then stored in an air- tight glass bottle and used for head bath. This gives coolness to the entire body and a very effective remedy for hair fall. You can use it in combination with brahmi (*Bacopa monnieri*)and *amla* (gooseberry)extracts also.



Acidity/Heartburn

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

Remedies

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

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

• Moderately increase water intake.

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





Bad breath

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

Remedies

• Always brush your teeth after eating.

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

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

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

• Chew a few fennel, cardamom or clove seeds.

• Scrape your tongue regularly. This is the most important habit for any oral hygiene routine.

Gum diseases:

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

• Eat a handful of sesame seeds for strengthening the gums.

Athlete's foot (Tinea Pedis)

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

Remedies

• Keep your area clean and keep hygiene.

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

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

• Cover the area with gauze.

• Wear cotton socks.

• Avoid spicy foods, junk food and soda.

GLOSSARY

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

Agni: It is the force residing within the body responsible for digestion; the transformation of one substance into another; metabolism. Agni is contained within pitha.

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

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

Āmāsaya : Stomach

Amla: Sour

Anna : Food

Annavaha srota: The channel that carries food; originates in the stomach;

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

Asthi : Bone

Atisāra : Diarrhea

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

Balya: Herbs which increase strength and are tonifying

Bhoota : Element, "that which manifests as matter"

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

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

Dhātu : Tissue (structural units of human body)

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

Dinacharya : Daily routine prescribed for maintaining health

Ghritham: Ghee based drug

Grishma: The summer season

Gulika: Pill

Hemanta: The winter season

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

Kashāyam: Astringent taste or decoction

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

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

Meda: It is the fat tissue supported by mamsa dhatu. The main function of this one of the seven bodily tissues is to support the human body and lubricate it. Meda's presence in excess can cause obesity and physical weakness.

Nasyam: Involves the application of juices and medicated oils for 7-14 days to cure headaches, paralysis, mental disorders and certain types of skin diseases.

Nidana: Cause of the disease and investigating it.

Njavarakizhi: The whole body, or a specific part, is made to perspire by the application of certain medical herbs applied for 45-90 minutes a day for 14 days. This treatment is given rheumatism, emaciation of limbs, high blood pressure, cholesterol and certain skin diseases.

Ojas: The purest expression of metabolism; the final end product of correct digestion and assimilation of food

Panchakrama: The five cleansing (purification) methods

Pizhichil: Lukewarm herbal oils are poured all over the body continuously for 45-90 minutes a day for 7-21 days. This treatment is most effective in rheumatic diseases such as arthritis, paralysis, hemiplegia and paralysis-agitans.

Prana: It is vital energy (life-energy) which activates the body and mind. Prana is responsible for the higher cerebral functions, the motor and sensory activities.

Snehapanam: The oral intake of medicated oils for body purification.

Samanam: Pacification therapy

Sodhanam: Purification therapy

Swedanam: Use of medicated steam made with leaves root and twig of herbal plants to generate sweat to detoxify the body.

Svasthavrittam: Healthy man's regime

Tridosha: Three basic principles connecting the mind and body and biological humour.

Vamanam: Decoction, honey and other medicines are given in early morning to generate vomiting. After having 5 to 6 times of emesis, the patient is given herbal bath and specially made herbal diet is allowed to take rest for minimum 3 days.

Virechanam: Herbal decoction and herbal powders are given in early morning to evacuate stomach

Virudhaaharam: Habit of taking incompatible food


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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One of the ten paradises of the world - National Geographic Traveler
kerala
God's Own Country

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

Gujarat Tourism
Khushboo Gujarat Ki



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