

Varsha-Sharad '92
Year 3, No. 1-2

□ Bimonthly

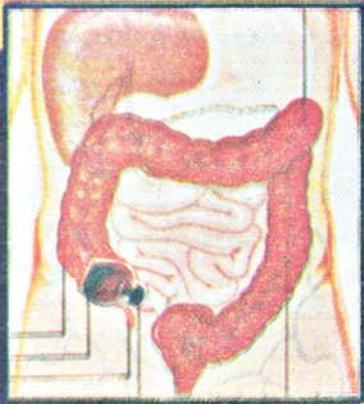
Jeevaniya

Health Care Magazine

Rs. 10

Gastric Care Special

Causes and Cure of Indigestion.
Himalayan Herbal Environment
Treatment of Diarrhoea
Nature cure for Fever
Asthma.
Udarashoola or stomachache.
Digestive Disorders and Diet



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We acknowledge a grant from CAPART towards publication of this magazine.

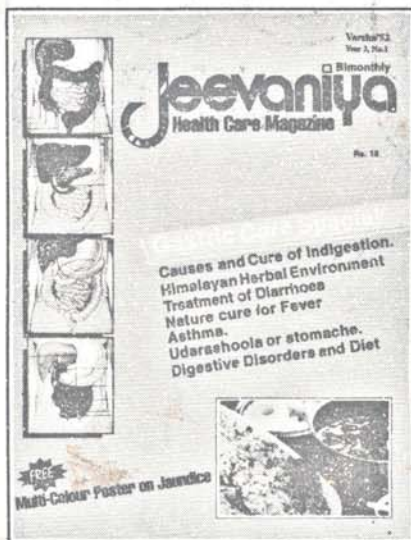
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Vol. III No. 1-2
16 July-15 Nov, 1992

Subscription Rates

	In India (Rs.)	In Asia (Except Japan) (U.S.\$)	Elsewhere (Including Japan) (U.S.\$)
Annual	40	15	20
Biannual	75	28	35
Triannual	110	40	50
Life	400	N.A.	N.A.

(Subscription includes postal expenses)

Composed By

Laser Graphix

312, III Floor, Prince Complex
Hazratganj, Lucknow

Printed and published by Dr. N.N. Mehrotra on behalf of Lok Swasthya Parampara Samvardhan Samithy. Printed at Prakash Packagers, 257 Golaganj, Lucknow and published from E-III/ 250 Sector-H, Aliganj, Lucknow. Editor- Dr. N.N. Mehrotra.

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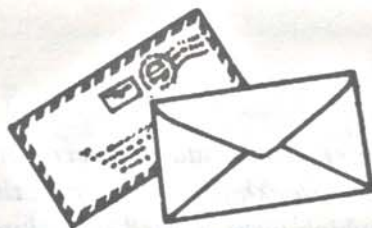
Editorial

The recent Earth Summit at Rio in Brazil not only discussed the global environmental concerns but also devoted itself to the strategies to tackle them. Twenty years after the Stockholm conference, the top leaders of most of the nations signed at least some conventions which were agreed after long diplomatic talks and dramatic consultations. Though agreement could not be reached at conservation of many of the forest reserves and about sustainable exploitation of natural resources, even agreements on the conventions like Biodiversity or Climatic Change may not be effective in the absence of clear strategies for their implementation and the paucity of resources to implement them.

In the past decades, unlimited deforestation in the third world and exhaustive exploitation of some of the biological species available there, has resulted in the extinction or threat of survival to a large number of valuable biological species. It is important to stop this indiscriminate exploitation of the surviving species, if we want to conserve our Biological Diversity. It is also important even for our "Educated" society because most of them are even unaware of the properties of a large number of these species. Under such a situation they cant imagine the value of conservation of those species which can be useful to them as well as to the large population of suffering humanity.

While the convention on Biodiversity has on one hand accepted the available species as the common heritage of mankind, on the other it has also accepted the responsibility of its conservation though admitting the concept of National sovereignty of its Biological resources. It is, however, surprising that the guarantors of 'Scientific Temper' want a control on this Natural Resource of sovereign states, once they introduce any modification on this natural resource us a result of their scientific intervention. Thus, they want exclusive monopoly rights in the form of patents on these natural resources or their products of modern research, viz new drugs or such other products through Biotechnological research. They tend to forget that in most cases their products of research are based on the natural germ- plasm and the ageold knowledge which is obtained through these tribal or folk traditions. They only want patents on the research results of their multinational corporations (MNCs) even if it results in exorbitant prices of drugs, pesticides or such other products. They could' nt care less even if it results in the large scale exploitation of some species resulting in their extinction.

The MNCs which make the excuses of intellectual property rights (IPRs) of the modern scientists tend to forget that their researches on Biotechnology are based on the knowledge generated and preserved by farmers, tribals and other traditional knowledge systems of the developing countries. It is these people only who have been responsible also for the preservation of a large number of biological species based on which modern research is able to contribute to the new Biotechnology. These people and the national governments representing them obviously deserve a better share in "Property Rights" of thus developed New Biotechnology. If some developing countries are, therefore, demanding rights on this germ-plasm and the authority for their conservation, the Developed countries have no reason to oppose such moves. It is only logical that countries like India have stressed the rights of sovereign nations over their Germ-Plasm resource base. They are also right in opposing any patents based on 'incremental research' on the germ-plasm expropriated by the MNCs from the Developing countries. Many people may not be able to appreciate today the fact that acceptance of demands for patenting of Biotechnological products or Drugs and Pharmacehticals etc will result in large scale economic subjugation of our farmers and poors who may have to eventually depend on the MNCs for the fulfilment of their basic needs of food and health.



Readers' Forum

Dear Editor,

First of all please accept my heartiest congratulations for bringing out such an informative health magazine 'Jeevaniya'. It is indeed a worth reading magazine. I was fortunate enough to get its copy-one of the issues in English. Since then I have been trying to get and read its other issues also but in vain. I desire to read all its back issues.

Sunil Fotedar, Jammu Tawi

I am a student of Ayurveda and got a chance to read your magazine. It gives useful knowledge on local health traditions. In my view it is a wonderful health magazine on traditional system of medicine. I read it regularly.

M.C. Dorai, Coimbatore

I am a keen reader of your health magazine. Its different get up and layout has given it an added attraction. Now I want to have all its back issues.

*Mohinder Paul Mahendru,
Jullundhur*

I have gone through some of the issues of your magazine. I am very much interested in reading your health magazine regularly.

R.S. Bhalla, New Delhi.

I have some interest in Ayurvedic system of medicine, therefore I liked your health magazine. Since, it is a collection of information on traditional system of health, I want to become its regular reader.

P. Satya Rao, Ganjam.

I found your magazine very useful. Some articles are really very inspiring.

Now I am interested in reading all its issues.

A.V. Jawdekar, Jalgaon.

I am a student of Siddha system of medicine, therefore I found your health magazine very informative. Now I am very eager to read all its issues.

Lakshmipathiraj, Coimbatore.

I am interested in your bimonthly publication 'Jeevaniya' as it is useful in promoting the principles of Ayurveda. I believe this will be helpful in propagating the traditional system of medicine outside India. Since I have been teaching in the Faculty of Pharmacy in France, therefore, I read it keenly.

Bernard Paul, France

My friend, We are very much impressed by the noble task which you have taken up. We extend our full cooperation to you in this regard.

Editor

I got an opportunity to see the sample copy of your magazine. I liked it and now want to procure all its issues at any cost.

Manoj Kumar, Trivandrum.

I am very happy after going through your Health Journal which contains an attractive poster. Now I am interested

in having information on different posters.

M. Ramchandra Reddy, Chittor.

Please take my respect and congratulations for the good magazine. I had sent you the subscription last month but have not received any copy yet. Please let me know if you have any problem of having these in stock.

*Dr. Surendra Biswas, Eram,
Balasore.*

The only problem is we publish after every two months only. Please let us have your subscription or receipt number. If you have not received any intimation from us, please inform.

Editor

I am a keen reader of your magazine and like it very much. I want to bring out one fact which I have noticed that you are publishing more than one article of a author in the same issue. It gives me an impression that the shortage of articles is compelling you to do this practice.

Dr. .M.H. Siddiqui, Aligarh

We include only more than one article of our Guest Editor in our special issue.

Editor

We regret undue delay in the publication of this issue because of some unavoidable problems. We appreciate the gesture of many of our regular readers who have always been concerned about it. We hope that our readers will like this combined Varsha-Sharad issue.

Editors

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Rainy Regimen

Vd. Sangita Jain, Nagpur

Now we have some relief from the heat of summer. Pattering rain has announced the arrival of rainy season. Visarga Kala (The output period) has begun. The wilted flora are again on the bloom. The sky stays overcast mostly. The time has come to give up the summer regimen and take up the rainy regimen.

Our body is composed of Vata, Pitta and Kapha. Their quantum varies in every season. This variation does not cause diseases. But if one is slightly careless and indulges in less wholesome diet and behaviour then in no time disease springs up. The Vata accrued in the summer aggravates in the rainy season as there is coldness in the climate which promotes Vata. The ripening of vegetables in the rainy season is tinged with acidity. Such vegetables, when consumed, naturally cumulate Pitta in the body. Therefore one should give up Vata - Pitta promoting diet and behaviour.

Suitable Food

During the summer, our digestive power remains weak. During the rainy season, due to the acidic Vipaka of flora and water, the said power is further weakened. That is why diseases of digestion are often seen in this season. Indigestion, gas formation, acidic belches, burning in abdomen, nausea, diarrhoea etc. occur on the slightest pretext. Therefore, one should take particular care of the mode and quantity of food in this season. Old wheat, rice, maize, millet among

cereals; Arhar, Moong, lentil among pulses; Parval, bitter gourd, Torai, Bottle gourd, long cucumber, pumpkin among vegetables and mango, jambun, pomegranate, apple, grape and pineapple are to be freely used.

Taking honey is exceedingly helpful in this season. One should eat a little less than one's capacity. According to the text books of Ayurveda, one should divide one's capacity into three parts; one for food, one for water and one for wind. Dinner should be taken as early as possible after sundown. Food should always be fresh and warm.



I am no fool to eat your head; non-veg is better avoided in rainy season

Food to be avoided

Curd, buttermilk, Sattu, refrigerated water, icecream, cold drinks, oily, spicy foodstuff, cold-stale dishes, green leafy vegetables and new cereals.

Suitable Behaviour

Skin diseases are rampant in this season. Therefore particular care of

cleanliness is essential. Regular oil massage should be followed by unction. Thereafter one should bathe in warm or water boiled with margosa leaves. Light cotton clothings should be worn. Do not stay in damp places. Do not forget to carry umbrella or raincoat while going out of doors. Do not sleep during the day time and do not keep awake in the nights.

Probable Diseases of Prophylaxis

The rain water collects in potholes and ditches and starts decaying. Roads become boggy. These sites breed mosquitoes and various bacteria. Flies settle first on the scum outside and then come and settle on dishes and render them polluted. Such polluted dishes, when consumed, produce diseases like diarrhoea, nausea, cholera, gastroenteritis. Therefore, do not eat open things sold at the bazars. Even at home the edibles should all be kept covered.

During these days, the water generally happens to be muddy and polluted. The water should be strained and thereafter add alum or seeds of clearing nuts (Nirmali). The water should be boiled to disinfect before it is used for drinking. During the rainy season, the Mahendra or rain water is highly beneficial for drinking. Collect rain water in broad-mouthed pots, strain and use.

Continued on Page 9

Sharad Regimen

Vaidya Narayan Datta Mishra, Lucknow

After Varsha Ritu comes Sharad. In this season, the Sun is still hot and the body vitality in all the animals is medium. During this season, the Pitta is vitiated due to which blood is also polluted and diseases related with Pitta and blood occur frequently. Sharad Ritu occurs during Ashvin and Kartik months (16th September to 15th November).

Vitiation of Pitta

After Varsha, when the sky is free of clouds, due to hot rays of the Sun, the Pitta accumulated in the body gets vitiated. The blood also becomes polluted due to excess of Pitta. Often in this season fevers, boils and abscesses or the ailments related to Pitta and blood are of common occurrence. Skin diseases like scabies and prurigo are also frequent.

The season has been considered to be best for Rakta Mokshan (blood letting therapy). By this, the amount of polluted blood in body is reduced, new blood forms and body gets rid of many diseases.

Recommended Diet and Practices

During Sharad Ritu, food should be taken only when one is quite hungry. The food should be sweet, light and enriched in bitter taste. Preferably such food should be taken which destroys Pitta. Use of Harad (*Chebolic myrobalan*) is especially beneficial in this season. Harad should be taken

with sugarcandy and coriander. Aonla (*Emblica*) with sugar is also beneficial.

During this season preparations of wheat, Jowar (millet) and cow's milk, curd, butter, ghee, cream, Shrikhand etc. are preferably eaten.

Amongst vegetables leafy vegetables, bottle gourd, Taroi, cauliflower, radish, spinach, should be used. Use of lentil pulse and beans is recommended. Among fruits pomegranate, banana, etc. are considered to be good for health.

For the non-vegetarians consumption of the meat of wild animals and birds is good, especially the meat of owls, rabbits, goat and fish should be used. Cold items like raisins, fruit of lotus (*Kamalgatta*) etc. which act as Pitta reducers should also be made a part of the food. During this season use of items with astringent, sweet, and salty tastes and cooling effect is useful.

Morning Breakfast

The breakfast should be light, enriched with snacks of sweet taste (*Rasa*) and easy to digest. A glass of milk can be taken. Wheat porridge (*Dalia*) in the morning breakfast is beneficial. Roasted bread with butter can also be eaten.

Mid-day Meals

In the mid-day meals chapati, lentil pulse or Masur dal, rice, vegetables like bottle gourd, Cauliflower, beans, parval, fruits like banana and pomegranate should be used. Non-

vegetarians may take fish or meat of goat or rabbit.

Evening Tiffin

Besides those who like fruits can take banana, sweet apple or pomegranate etc.

Dinner

Should be light, easily digestible and freshly prepared. Staled food, prepared during day time should be avoided.

Prohibited Food and Regimen

Because the Pitta and blood is polluted during this season, the food and activities which pollute pitta should be avoided. Very hot, pungent and bitter food should not be taken. Keeping awake till late night and sleeping during day time is bad for health during this season. Tiring work or heavy exercises should be avoided but normal exercise should be continued. One should not sit in the sun for long and excess of sex should be avoided.

During Sharad Ritu, use of butter milk is considered to be harmful. Garlic, brinjal, bitter gourd, asafoetida, black pepper, Pippali, mustard oil etc. should not be used frequently. Heavy items made from Urad should not be consumed. Sour and pungent preparations and Kadhi should be included in the food only rarely.

A person observing above mentioned Sharad Regimen enjoys a good health and a happy state of mind.

Panchakarm in Rainy Season

Ayurvedic method of treatment can broadly be divided into two. 'Shodhan' (purificatory method) and 'Shaman' (subsiding method). The 'Shodhan' treatment is done by Panchakarm. Generally the diseases occur due to Dosha vridhi (i.e. increased Doshas). These increased or aggravated doshas get accumulated in some particular organ, hence to purge out these Doshas into the Koshtha (stomach) is the main objective of Panchakarm. The Panchakarm includes Vaman (Vomiting), Virechan (purgation), Anuvasana (enema with some medicated oils etc.) Asthapan (enema with some decoctions etc) Shirovirechan (ingestion of medicines through head, nose etc). Snehan (massage with oil etc) and swedan (Perspiration) are considered as Poorvakarm i.e. to be performed before panchakarm. by performing Poorvakarm all the Doshas accumulated in various organs of the body move towards Koshtha (stomach).

Both the types of vasti's are sometimes considered one and the Rakthamokshana (blood letting therapy by puncturing blood vessels or by applying leeches) is included in Panchakarm.

After a long summer heat when it rains, water vapours come out of the earth surface which causes the Dosha vitiation. The health of most of the persons deteriorate more in rainy season was compared to other seasons, the Jatharagni (digestive fire) gets weakened. Shodhan (purification of body) by doing Vaman, Virechan Nirooh vasti's are specially mentioned for this season.

What Is Vasti

Application of medicine through the anal opening or urinary passage is commonly known as vasti in Ayurveda. Vasti chikitsa is a guaranteed cure for the Vata vitiation, diseases related to the anal opening, urinary passage and uterus etc. In Ayurveda it has been described elaborately that vasti if performed by keeping both the factors in mind i.e. the physical and mental state of the patient, can eliminate the ailments of whole body.

Vasti Chikitsa

A Samanya vasti (ordinary vasti) is inducing the medicines through the anus with the help of Vastiyatra. When the medicine is mixed with some other liquid and the duration gap of returning of the Vasti dravya along with stools is short, it is termed as Nirooh or Asthapan vasti. Vasti given with medicated oils which remains inside overnight is called Snigdha or Anuvasan Vasti. Vasti given through the urinary passage is termed as Uttaravasti. Similarly the names of the vasti's vary depending upon the materials and the action of Vasti. For example if milk is used it is termed as Ksheervasti, if buttermilk is used it is Takravasti, when performed to remove the worms it is Vidangvasti, if viscous, foamy or fatty liquid is used for performing vasti, it is Picha Vasti. A normal vasti which can be given at anytime to a healthy person is called as Yuktarath vasti.

Nirooh Vasti

In this Vasti 500ml. decoction of Dashmool or ingredients of Rasnadi kvath, 10 gm of honey, 10 gm of salt and 10 ml of oil or ghee are taken. Stir all these

with a churner. This medicated oil in its lukewarm state is to be filled either in a enema pot or in the Vasti Yantra. The person to whom the vasti is to be given should evacuate his bowels and lie on left lateral position. The right leg should be folded touching the naval. The anterior tip of the Vasti Yantra or enem atube should be inserted gently through the anus applying little ghee or oil over it and at the anal opening. If enema can is being used the can should be placed over at one meter height. In case of 'Vastiyatra being used, enough pressure should be applied over it, so that the liquid reaches the large intestine, while taking the Vasti the patient should breath through mouth.

After ingesting the medicine the patient should be asked to sit on an ordinary chair, Usually after 15-20 minutes the patient will feel to pass motion, some persons feel the urge after 40 minutes or an hour. After passing stools the patient should properly wash his hands, and feet etc, or take bath. He/she should be then given hot tea or coffee or easily digestible and light foods like rice, ricewater, khichari, soup etc. If a healthy person wants to take Vasti for maintaining health, than Vasti should be taken for three consecutive days in morning and the procedure should be repeated after a month. A healthy person can take vasti at anytime but those suffering from diseases should take it under the supervision of a physician.

Instead of Dashmool Kvath lukewarm water with little lemon juice or butter milk and salt can also be taken. Patients suffering from paralysis, facial paralysis, pain in the waist etc. should always take Vasti under supervision of physicians only.

Importance of Fasting

The rainy season falls after the end of Adana Kala (Shishir, Vasant, Greeshma) the Visarga Kala (Varsha, Sharad, Hemant) begins. The heat and dryness of the atmosphere is gradually reduced hence the humidity and moisture starts increasing. Condensation of water vapour results in rains so the plants and animals are infused with a new energy.

The humid atmosphere, cool breeze, cloudy sky, water vapours evaporating from the earth increase acidity in all Dravyas (objects or things) resulting in water pollution and aggravate Doshas in the body, especially Vata with cold, acidity and damp nature, the Kapha increases so the power of digestion and body vitality is reduced. In summers, the Dhatus of the body are already weak. Thus, in general the vitality and strength is reduced. Under such conditions Langhan (fasting) is recommended in Ayurveda.

As the word Langhan implies, it reflects fasting in our mind. However, as per the definition given in Ayurveda fasting is only a part of Langhan. Langhan does not mean fasting alone, but according to Charak all the actions causing lightness in body and mind are included in Langhan. The efforts taken to bring back Doshas (Vata, Pitta and Kapha) Dhatus and the Malas, to state of equilibrium is called Langhan.

There are types of Langhan described in Ayurveda and these are-

- **Vaman-** Emetics
- **Virechan-** Purgation

- **Nirooahan vasti-** Enema given with decoctions
- **Vayusewan-** Inhaling lot of fresh air.
- **Atap Sewan-** sun bath.
- **Pachan-** digestion.
- **Langhan-** Fasting.
- **Vyayam-** Exercise.
- **Pipasa-** Controlling thirst.
- **Shirovirechan** - To purge out the Doshas accumulated in the head by inducing water or medicines through nostrils.

Light Diet

Our diet depends upon our power of digestion. During the rainy season as digestion is weak therefore the quantity of food intake should be reduced. The food items that are light by nature or which have been processed and made light should be taken in diet during these days. An year old barley, wheat, rice are light by nature. Similarly old honey, soup of lentil pulse or black gram etc. soup of meat of wild animals, mixed with rock salt, curd, ginger, black pepper powder, Drakshasav mixed with little water, roasted grain like fried gram etc. are all light in nature. These items should be taken in diet during rainy season. Taking light food too is a sort of Langhan.

Benefits from Langhan

Langhan in purging out Vata (gas), urine, flatus etc. Good digestion, lightness of body organs, elimination of Kapha and clearness of throat, relieves fatigue, Agnisandeepan (inflaming

the digestive) fire and Amapachan (digesting the undigested food substances) which results in pleasantness of body and mind etc.

Excessive Langhan

Langhan should be practiced according to the capacity or condition of body and mind, intensity of disease etc.. If a person does langhan beyond his/her capacity, it leads to some adverse results. Excessive Langhan may aggravate diseases rather than curing them. Hence Langhan should be stopped immediately after noticing the following signs and symptoms-

- Excessive stool formation.
- Extreme weakness.
- Dryness of month .

All Dhatus, Malas, excessive thirst, blurred vision, diminished hearing dullness of functions of the other organs of body, increased vatavikara etc.

Following Persons Should Avoid Langhan

Pregnant women.

Children.

Old persons.

Weak persons.

Those suffering from giddiness and who frequently loose their consciousness.

Nowadays, in the mechanised busy and tense life style, the diseases are mainly occurring due to polluted atmosphere and environment. So fasting may benefit people.

Skin Diseases in Rainy Season

Varsha comes under Visarga Kala during which the Moon is dominant. The potency of the medicinal herbs is reduced due to the turbid and frothy earth in the rains. The Kopa (vitiation) of Vata and Sanchaya (accumulation) of Pitta is a dominant feature during the rainy season. So consumption of Vatik and Paittik food leads to various diseases.

Regular consumption of incompatible food, taking food within short intervals and excessive intake of fish, curds, fatty or fried things, etc do lead to the manifestation of various skin disorders like Visarp (erysepelas), Kandu (itching), Kushtha etc. These are more rampant in the rainy season because, when it rains after the dry and summer, hot state of 'Vidaha' is created. Vapours come out from the earth. Vidaha results mainly from Pitta and Vata which leads to manifestation of various skin disorders by taking skin as its Ashrayasthana (site). Some do's and don'ts to be followed to prevent the skin diseases:

Compatible Diet (Pathya)

Grains : Wheat, maize, millet, barley, old rice

Vegetables : Parwal, Atriplex (Bathua), bitter gourd, bitter luffa (Turai), Snake gourd etc.

Pulses : Redgram, lentil,

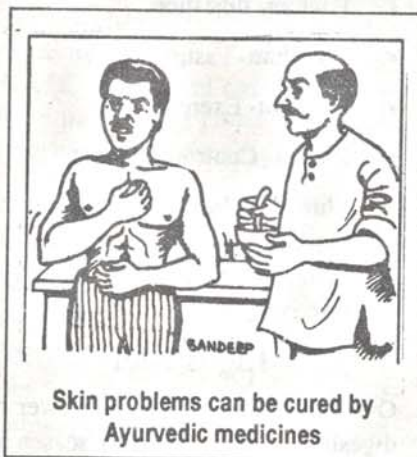
Fruits : Grapes, mango, Pomegranate, sweetmelon. Pan

Non-vegetarian : Goat, hen.

Milk-products: Milk, ghee, butter.

Salads : Cucumber, carrot, onion, ginger, raw turmeric.

Others: Black cummin, Kesar, almond.



Incompatible food (Apathya)

Grains: all new grains, sago.

Vegetables : Green leafy vegetables, brinjal.

Pulses: Black gram.

Non-vegetarian : Fish, duck, pig,

Fruits : Banana, pineapple and sour fruits.

Milk products: Curd, stale butter.

Salads : Garlic, raddish.

Others: Sesame, Jaggery, salt.

Food Therapy in Skin Diseases

According to Ayurveda, specific food therapies are mentioned for preventing the various skin disorders resulting due to dominance of Vata, Pitta, Kapha etc.

Vata Dominant Skin Diseases
Symptoms- Black colouring and dryness of the affected part, piercing pain etc. aggravated by Snehan (oleation) and subsides by Rookshan (dry therapy)

Food Prescribed

- Fresh, hot and fatty diet
- Fresh, home made butter is very useful.
- Soup of goat meat should be taken, with buttermilk.
- A glass of warm milk with sugar should be taken at bed time.

Pitta dominant skin diseases

Symptoms : Burning sensation, red-dishness or yellowishness of the part Cold and fatty things relieve the symptoms; hot and dry things aggravate the same.

Prescribed Food

- Hot, light and fatty things.
- Ample Ghee should be taken with food.
- Milk should be taken liberally.
- Soup of goat's meat should be taken with ghee in it.
- Soup of lentil should be taken with ghee or butter in it.

Kapha dominant skin diseases

Symptoms: the affected part appears cold, soft, associated with watery secretions, itching and it aggravates with cold things.

Proscribed Food

- Hot and heavy food.
- Oil instead of ghee in the food.
- barley, maize should be the staple food.
- Bitter gourd, ginger, onion should be taken daily
- Chicken soup with a dash of black pepper, ginger and cumin seeds.
- Minimum of water with meals. Water should be taken in un quantity alongwith food.
- If possible, drink only lukewarm water.

Simple remedies

For piercing pains

- Butter extracted from milk should be applied as paste.

- Lemon juice mixed with ghee should be applied.
- afflicted part should be fomented with hot rice or goat's meat.
- Lukewarm coconut oil should be applied.
- The affected part should be fomented with warm water.

For Burning sensation

- Milk, butter or ghee should be applied without heating.
- Cucumber paste should be applied 3-4 times a day.
- Paste of almond and ghee should be applied.

In Itching Sensations

- Black pepper powder mixed with ginger juice should be applied.

- Black cumin and raw turmeric powder should be rubbed at the spot.
- The paste of bitter gourd should be heated and then used for fomentation of the affected spot.
- Drumstick leaves should be rubbed.
- Lukewarm water should be used for drinking and washing purposes.

In various secretions

- Foment the affected spot with warm paste of bitter gourd.
- The paste of turmeric should be applied on the affected spot.

(Based on an article by Vd. R.M. Nanal, Bombay.)

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Rainy Regimen...

Having not come into contact with the earth, this water happens to be free from various bacterial infections. Therefore it is believed to be the best form of drinking water.

During this season, sweating is profuse due to the humidity of atmosphere. Therefore, skin diseases like wounds, boils, pimples, itching and urticaria proliferate. Use of Manjishtha, turmeric, Daruhaldi, Lodhra, sandal, Karanja, margosa, Vayavidanga, black- pepper, Gandhak - Rasayan, Rasa-Manikya, Haridra Khand, Kaishora Guggulu, Kancharar Gug-

gulu, Mahamanjishthadi Kvath etc. prevent and cure the above mentioned ailments.

Due to the cold prevalent in the atmosphere, people are often victim to the attack of cold, coryza etc. Tulasi, ginger, dry ginger, pepper, piper longum, Vasa, Lavangadi Vati, Sitopaladi Churna etc. are good for the above complications. All the formulations mentioned above should be practiced under the guidance of a physician.

In abdominal diseases like indigestion, chitrakadi Vati, Shankha vati,

Avipathikar Choorna, Triphala Choorna, Hingvashtak choorna & Lavana-bhaskar choorna are extremely useful. In dysentery Bilwa, Kutaja, Atees, Gangadhar Choorna, Karpoor Rasa, Sanjivani Vati, Balchaturbhadra Choorna are helpful. The patients of vata Vyadhis and asthma get worsened during this season. So they should follow the rainy regimen even more strictly.

Nature Cure For Fever

Vd. T.K. Abdul Razack, Palghat

Fever is a rise in the body temperature above normal, accompanied by quickened pulse and respiration, dry skin, scanty vomiting and headache. There are different types of fever viz, influenza, malaria, measles, mumps, filaria, typhoid, etc. But when one simply says 'fever' we refer to 'pyrexia' or common fever. Fever is not a new phenomenon. It is understood that it is as old as the human body itself. Not only human beings but many animals are subjected to the condition called 'fever'.

Why Fever?

Modern medical science says that 'fevers' are caused by some kinds of 'virus' or 'bacteria'. There are a type of blood cells, the white ones which act as a defense mechanism against the attack of the poisonous effects created by them in body by a hormone which influences 'hypothalamus', part of the brain concerned with temperature control. When the muscles of the body tighten and we begin to feel shivering and chill, it is accompanied by rise in our body temperature. Therefore we have a natural tendency to cover all our body by blanket. The body temperature rises due to the condition of the blood cells and fat deposits. In the high temperature process, the bacteria or virus are destroyed. This is the phenomenon of fever.

What Nature Curists Say?

According to the philosophy of Nature Cure, it is not the germs that initiate disease. They appear and flourish only where there is morbid, accumulated waste matter. A disease can not start unless there is already a soil in which the germs can thrive. The basic prin-

ciple of nature cure is that all healing comes from within the body itself. There are self-curative forces inherent in the human body working towards healing. Fever is essentially such a self-curative force.

In the view-point of naturopaths fever is not a disease. It is a method of cure imposed by Nature. In ancient times, the Greeks considered fever as a healing technique of all diseases.

Hippocrates, the father of Medicine said, "Give me fever, I will cure all diseases". Thus he believed that the filth accumulated by un-natural life will be destroyed automatically by fever. Fever is, in reality, the self-purifying effort on the part of Nature. If we suppress fever by drugs or any other means it will develop into chronic diseases.

But it is not reasonable to conclude that fever is completely harmless in all cases. It is found harmful in certain cases, especially in those who are aged and those with heart troubles. Fever is harmful to little children and pregnant women. It is harmful if the temperature remains high for a long time. It will adversely affect the cells of the brain. It will result in permanent physical complaints and handicaps in certain rare cases even after the temperature subsides.

Do's and Don'ts.

When there is an attack of fever, one should abstain completely from all regular food items, especially solids. Take complete bed-rest, drinking tender coconut water, orange juice or water boiled with Tulasi leaves or coriander. Avoid coffee, tea, ice water, sugar, bakery items, fish and meat,

sour and savour items, pickles, foods prepared in oils and fats, etc. It is indeed a bad habit to feed the patient by compulsion when one has fever. This should be strictly observed in the case of children also. It is of no use being mentally upset or anxious about temperature rise and fall. Fever will take its natural course whether we worry or not, whether we take medicines or not. However, taking hydrotherapy and some herbs have been found very effective in controlling fever.

Hydrotheray

Placing wet packs on abdomen and fore-head is a natural method to control fever. If the temperature tends to be too high, the whole body should be covered with a blanket and a mudpack placed on abdomen, liver area and head. Cold water treatment has been found very effective in cases of high fever. One method is this: Three or four thick, broad woolen blankets are spread on a cot and on top of it is put a thick cotton sheet dipped in cold water with - water wrung out. The patient should lie flat on the wet sheet with his head resting on a pillow outside the sheet. The wet sheet and the blankets are wrapped round the patient covering the whole body except the head which is covered with a damp towel. Air outside cannot get inside and vice-versa. Though the patient feels gentle shock when first laid in the wet sheet pack, he finds it pleasant afterwards.

In a minute or two he begins to feel warm. Unless the fever has become chronic, in about five minutes, it begins to come down with sweating. In resistant cases the patient is wrapped

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Dietary Control of Asthma

Vd. R.M. Nanal, Bombay

Balanced diet plays a very important role in the onset and cure of diseases. If balanced and regulated diet is practised, many diseases get cured or prevented by it, especially asthma. In Ayurvedic texts, it is clearly mentioned that stomach is the root cause of all the 5 types of Shvasaroga (asthma). Hence balanced diet is essential to be healthy and happy.

Pathya (Good food)

Grain: Wheat, barley, red rice.

Vegetable: Ladies finger, brinjal, snake gourd.

Pulse: gram, lentil.

Meat: Cock, goat, rabbit.

Fruit: Pomegranate, grapes, lemon

Milk products: Ghee, butter.

Salad: Ginger, onion, garlic, coriander, raw turmeric, radish, carrot.

Others: Cinnamon clove, almond, sesame, black pepper, honey, asafoetida, different types of liquors.

Apathya

(Incompatible food)

Grain: Maize.

Vegetables: Leaves of drumstick, pumpkin; potato

Pulse: Beans, peanut.

Meat: Fish, sheep, duck,

Fruits: all fruits other than those mentioned under the Pathya.

Milk products: Curd, butter.

Salad: Cucumber, tomato.

Others: oily substances, tamarind, spicy food.

Preventive measures for Asthma

- Always eat fresh and hot food.
- Do not drink water liberally with meals and take water after half an hour of taking food.
- Use warm water for drinking.
- Water boiled with ginger should be taken.
- One table spoonful of honey, half spoonful ginger juice, a quarter tea spoonful of black pepper powder mixed together should be taken after meals.
- Betel leaves should be taken with fennelseeds, clove, cardamom, arecanut and catechu lime after meals. The Kapha accumulation during digestion is prevented by this.
- To minimise the accumulation of liquified kaph barley should be used regularly. As the barley is dry, it reduces the unctuous kapha.
- Wheat and red rice should be used regularly during dry coughs in asthma.
- Cinnamon, garlic, ginger, cardamum etc. should be used in vegetable curries regularly. This makes food tasty and is also good in asthma.
- Drakshasav, Mridvikasav, Madhvasav etc. should be used instead of drinking water.
- Radish, coriander, raw turmeric, onion etc. may be used as salad daily.

Treatment of Chest Congestion and Gastric Complaints by Diet Control

- Congestion in chest: 4 ladies fingers, 2 cloves, & 1 spoonfull of celery should be boiled with 4 cups of water till 2 cups of water is remaining and then filter. After cooling, it should be taken 2-3 times in a day.
 - Onion and celery should be ground together and chest and back should be fomented with it.
 - 1 tablespoonfull of honey should be taken 3 times a day. Nothing should be taken for half an hour afterwards.
 - Taking ginger, garlic, black pepper, indian peppermint ground together in the form of chutney during meals is beneficial.
 - Whenever congestion in chest occurs, one should sit on the chair and massage with sesame oil and Saindhava (rock salt) on the chest and back.
 - Do not get exposed to wind and keep the body covered with woolen clothes. Hot water or soup prepared of crab should be drunk. Vapours of clove, celery terpentine or eucalyptus oil are beneficial.
- ### Gastric complaints
- Taking little ghee in the decoction of celery is good.
 - Taking Drakshasav by mixing little asafoetida in it gives instant relief.

Vaidya Vasudev Shastri Latha

Vd. Vasudev Shastri Latha is a native of Ramgarh, Shekhavat Rajasthan. His uncle was a teacher of Vyakarana and Grammar (Nyayacharya) who gave him basic education. Thereafter he completed Vyakarana. Subsequently he studied Navya Vyakarana intensively, passed examination in flying colours and came to Bombay where he studied Sanskrit under Pt. Shyamanand Jha in the Kalbadevi Sanskrit College. Being still not satisfied with his education, he went to Banaras and studied Mahabhashya under Pt. Sabhapati Upadhyaya at Birla Vidyalaya, Lalaghat. Then he studied Ayurveda under Pt. Mani Ramji Sharma at Bikaner and passed Ayurved Visharad. He is among the first batch of Delhi Vidyapeeth who later got the degree of Ayurvedacharya, indulged in private practice and then started teaching Ayurveda in Jamnagar.

Under his supervision, the then Health Minister of India, Rajkumari Amrit Kaur inaugurated the post-graduate department. Here itself he started M.D. in Ayurveda and then went to Punarvasu College, Bombay as a Professor. Later he became Principal of this college. After retirement, he went to states with Maharishi Mahesh Yogi to open up Ayurvedic Departments in America. After returning from America he became advisor to Zandu Pharmaceuticals. He is still with Zandu as an advisor and physician.

65 year old Lathaji heads that generation which recognises the importance of sanskrit for studying Ayurveda. Even now he works for Zandu where he devotes 2 hrs. to the patients and then sees patients in his private clinic. Even in a modern city like Bombay, he uses Ayurvedic methods only and is moreover happy that his disciples, like Ramesh Nanal, also treat their patients along the Ayurvedic line only. Recently the executive editor of Jeevaniya, Dr. Narendra Mehrotra interviewed Vd. Lathaji. Highlights of their talks are given here below.

Q. What are your views about modern medicine and Ayurveda ?

Vd. Latha - In my opinion, Ayurvedic education and practice must be maintained exclusively. Modern surgery may be studied. After acquiring the basic knowledge of Ayurveda a student can study any other subject or pathy.

Q. Are you satisfied with the modern curriculum of Ayurveda ?

Vd. Latha - In my opinion M.D. is just like a copper tinsel. Though there was classification in Ayurveda even in the times of Charaka. But the student was taught the totality of Ayurveda. Expertise in whatever subject could be imparted by the teacher only who em-

bodies practical knowledge. Teacher and taught must both have thorough knowledge of the subject.

Vaidyas and teachers of Ayurveda of to-day have no thorough knowledge of Ayurveda and hence they are always pottering around Allopathy. In the beginning I myself adapted the devices like other students to pass the examination. At that time I studied Allopathy.

After deeply studying Ayurveda in Jamnagar, I gained confidence and came to have faith in it. Today I firmly believe that in Kayachikitsa, Ayurveda excels. I can aver that in inflammation, asthma, Grahani and diabetes, Ayurvedic treatment never fails. Now I am

being enamoured with Ayurveda day by day and disillusioned with Allopathy.

Q. While treating patients what points do you consider especially ?

Vd. Latha - I study the case history minutely, determine the symptoms, Dosha - Dushya (Anubandha - Chief minor Ama Dosha by asking relevant questions. Though I take into account, the temperament of the patient, I chiefly rely on drawing conclusions from the consideration of Doshas.

Q. What is special about your method of treatment ?

Vd. Latha - After considering Dosha - Dushya and Balabala, I prescribe mostly herbal drugs to enhance the

appetite, digestion and purification. In diseases of ligaments I also prescribe compounds of gold. Previously I used to prepare medicines even, but I have given up that due to my advanced age.

Q. What gives you gratification ?

Vd. Latha - There is no joy superior to the joy one feels when the patient is cured. I would like to dictate my experiences provided I get someone to take down.

Q. What are your interests now ?

Vd. Latha - Now a days I am engrossed in the study of Charaka. After every revision of a sloka, a new meaning shows itself. For example, among the symptoms of a preceptor is written 'Anupaskritavidyam' i.e. one whose knowledge does not touch other subjects. Chakrapani also has corroborated this meaning. But Sushruta says one cannot acquire perfect knowledge by studying a single subject. Under this light, the above phrase poses a totally different meaning, viz. 'one who can embellish his knowledge on his own' is an ideal teacher.

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in the wet- sheet pack up to half an hour. This indicates that the wet pack has produced a soothing effect. The temperature invariably falls at last by one or two degrees as a result of the wet-pack.

This was the method how Gandhiji (who was also a great exponent of nature cure in India) treated fever. He had written in his own words how he treated his second son when he suffered from high fever resulting in delirium. "I had a medical friend advising me as to his condition, I would not, much to his sorrow, try his prescription. But I tried water-cure. I used to put him in wet sheet packs when fever shot up every high. After six or seven

Q. What are your views regarding research in Ayurveda ?

Vd. Latha - Ayurvedic tenets are eternal truths. Research should be based on these tenets. And the research should be conducted by versatile scholars only. With reference to the side-effects of allopathic drugs, properties of new substances must be included in one pharmacopoeas. Clinical researches based on Ayurvedic experiences must be conducted e.g. in filaria when water oozes from the wound and fever is also there, anointment of cow's urine and drinking the same with Arogyavardhini, Nityanand Rasa is beneficial. This should be studied and popularized.

Q. What is the basic problem of Ayurveda today ?

Vd. Lathaji - The present basic problem is teaching and studying of Ayurveda. Mostly the teachers have practical experience amounting to almost nil, and whatever little - experience they possess, they are reluctant to impart it to the students. No wonder

student's faith in Ayurveda is dwindling.

Q. What needs to be done to develop Ayurveda ?

Vd. Lathaji - We must establish the age old teacher student tradition under the select teachers. The new National Academy may function along these very lines. Today the people are facing the problem of obtaining pure Ayurvedic drugs. We must also device means of preserving tablets and Rasas for long. Now-a-days people need quick relief and therefore drugs should be developed according to the needs of the patient. Chronic patients cannot be cured quickly: for them drugs like Rasa should be developed by vaidyas.

Q. What is your message to the coming generation ?

Vd. Lathaji - The new generation should acquire unadulterated knowledge of Ayurveda first. Then they should beget practical knowledge by practising Ayurveda. This will kindle their interest in Ayurveda.

Nature Cure For Fever . . .

days the temperature went down. So far as I remember I gave him orange juice also, but nothing else. It lasted 42 days. There was no treatment beyond simple nursing. I gave him milk and water for food. He had daily sponges. He was completely cured and is today the strongest and healthiest of all my four sons."

While undergoing hydrotherapy, any accompanying complaints such as cough, cold and headache must be attended to appropriately. Rice-wheat water, porridge and fruit vegetable juice and soup can be taken as improvements set in. A small balanced diet which contains carbohydrates, proteins, fats, vitamins, minerals in

proper proportion and in quantity according to the need of the person is essential. Acid-forming food items like meat, egg, cereals, milk products etc., should be avoided.

To conclude, fever is neither a disease nor a symptom of any incurable disease. It may be a symptom of any physical complaint. It is a sign that the body itself has begun its defensive mechanism in operation to cure the disease. What we must do is to take rest and to abstain from food. We will automatically, get our fever cured and the diseases with which we suffer will be also cured at a single stretch. So welcome fever, don't fear or hate it.

Prevention and Cure of Jaundice

Ms. Nidhi Gupta, Lucknow

Kamala or jaundice is one of the common diseases and its occurrence has been observed throughout ages. In recent decades it has been found in Janpadodhwansa (Epidemic) form. According to Sanskrit the word Kamala means the thing which may not give satisfaction to sense organs (Kamam na Lathithi Kamala). According to Ayurveda, it is the disease of circulatory system. In this context one has to think about spleen and liver too.

Kamala results due to vitiation of Rakta and Mansa Dhatus caused by various factors. Doshaj Dushti due to Ahar, Vihar or other psychological factors produces Pitta vridhi. This Pitta Vridhi (increased pitta) gets mixed with blood and has so much of intensity that it colours the eyes, oral or other mucous membranes, skin and nails etc.

The general signs and symptoms noticed in Kamala are- lack of appetite, tastelensness, fever, vomiting, yellowish discoloration of eyes, urine and stools, aversion towards breastmilk or milk, itching of body, pain on sides of chest, difficulty in breathing and hiccough, excess thirst, general weakness etc.

At first vomiting sensation, running temperature and lack of appetite will become evident. After this, yellowish discoloration of eyes and urine develops. If untreated, these signs may increase along with prominent discoloration of stools. Then the general weakness increases pain and

burning sensation of stomach appears, thirst becomes severe.

Kamala is of two types:

Ruddhapatha (obstructive)- Due to obstruction in the passage of Pitta discharge by gall stones or growths.

Koshtasraya- includes both hepatic and haemolytic.

Treatment of Kamala

The type of Kamala (Ruddhapatha or Koshtasraya) is first confirmed and the line of treatment is decided accordingly.

The aggravated and increased Pitta leads to derangement of Rakta Nirmana (blood formation) resulting in Kamala. The line of treatment of Kamala is doing Sanshodhan of Pitta and regulating the function of Rakta Nirman. Hence the Pitta from Shakhas (various parts of the body) has to be brought to Koshta or Amashaya (stomach) and expelled out by giving virechan (purgations).

In obstructive type, the treatment should be aimed at the Lekhana (Scraping of the obstructed hard substance along with the above procedure). In unobstructed case light purgation (virechan) can be performed for 2-3 days.

- Dried ginger mixed with cow's milk is taken.
- Paste of Bhoomyamalaki taken in a size of goose berry mixed with cow's or goat's milk is given for 3 days on empty stomach in the early stages.

- Leaf juices of Gulancha, Neem, castor and Triphala Kashaya (decoction) should be taken in 30 ml dose, twice daily.
- In yellow discoloration of urine, purgation should be done with castor oil. Taking half cup of radish juice will change the discoloration of stools.
- The mixture of dried ginger and jaggery (10gm) each is given. In burning sensation of stomach, it is contra-indicated.
- In white stools, half cup of the paste of Gulancha (Guduch) leaves and one cup of buttermilk is given.
- Intake of cow's urine is good in early stages of obstructive jaundice.

Medicines like Punamaya Mandoor, Dhatri Lauh, Arogyavardhini Vati, Praval Panchamrita, Swarn Soot Shekhar Ras, Pathyadi Kvath, Phalatrikadi Kvath, Dhatriyarishta, Kumari Asava, Kinotomine, liv- 52, livotrit etc. could be given. All these treatments should be done under the guidance of an expert physician.

Dietetic management: It is always safe to take fat-free liquid diet and preparations of Madhur Rasa (sweet) are preferred. Indian licorice, fat-free milk, lentil pulses, juices of radish, pomegranate, sugarcane and lemon etc. should be taken. As the main causative factor being the vitiation of pitta, the whole treatment

Youth Conscience

Vd. Muralidhar Prabhudsai, Sindhudurg

These days youth are found negligent towards their duties and lacking in youthful qualities like zeal, glow, self-respect etc. and moreover they are found to indulge in harmful vices. There are many reasons behind this, but in our opinion urbanization and industrialization are the chief causes of above.

Normally three things are essential for human life air, water and food. If these three are available in fresh and pure form then the body and mind remain hale and healthy.

But due to industrialization, the above three basic requirements are usually lacking in freshness and purity. Such being the case they affect the mind and body adversely.

Food

According to our ancient culture, there is unwritten law that the food should be cooked by our nearest relative. eg. mother, grandmother, sister etc. It is so, because the cook's feelings are unknowingly transferred to the food and the food will affect the eater accordingly. Mother, sister, wife, or grand mother cook and serve the food with affectionate tender feelings. They invariably bear a feeling that the food should gratify the eater and nourish his

body as well. Consequently the eater reaps such benefits as desired by the cook and server.

Many men work in distant places and consequently have to carry lunch box. At lunch time, the food in the lunch box becomes cold. So the law of eating warm food is violated. More over, the lunch box happens to be made of aluminium, so the food is contaminated and harmful as well. Consequently such food is endowed with Rajoguna and Tamoguna and will affect adversely the eater.

Those who do not carry lunch box, go to hotels, where the food is hardly 'Sattvik'. There the food is oily, pungent and spicy. These hotels are hardly clean. The table may be clean and flashy but the kitchen may hardly be so. The workers there might be sick of skin diseases. The hotel may also serve stale food after warming. One can hardly expect feelings of love and affection in hotels. Even if the food is fresh and warm it will surely lack in affection and love. Those who eat daily in mess will suffer from Tamodosha.

These days sealed food is in vogue, such food happens to be stale and being out of contact with sun for long, replete with Tamodosha

The so-called complete food, milk available in large cities is also defective, being pasteurized for preservation. In this process the milk becomes stale and more over having been kept for long time it is full of Tamodosha. The urban folk cannot reap the benefits of drinking the fresh milk of cow or buffalo.

Water

In large cities the water supplied through the taps is also unhygienic to a great extent. The water is collected in large reservoirs and then processed by adding several chemicals and then supplied through taps. This water is neither fresh nor pure, as is available in villages where drinking water is obtained from springs, rivers or wells. Village water is fresh and lively because during the day sun rays fall on it and at nights moonshine falls on it.

Air

Enjoying fresh air is essential for sound health. Due to the growing industries the city atmosphere is being polluted day by day. Such air induces long-term harm on urban folk.

There is only one remedy to the above problem and that is to inspire young folk to turn to villages. The government should project such plans and schemes.

Cure of Jaundice...

should be aimed at reducing the increased pitta.

Prevention Of Kamala (Jaundice) : Kamala or Jaundice can be prevented by following precautionary measures:

- Boiled and cooled water should be used for drinking.
- Milk should be taken after boiling only and removing the fat layer
- Clean, fresh and easily digestible food should be taken always.
- Leafy vegetables, fruits etc. should be taken after properly washing .
- Hands should be washed well before taking food.
- Unnecessary blood tests should be avoided.

AIDS-dying For Life

Ms. Veena Tandon, Lucknow

AIDS is caused by a virus called the Human Immunodeficiency Virus (HIV) spread across the world silently before it was even known to exist. It was first recognized in 1981 and given a name. AIDS has only recently made headlines in India, much later than in Africa, U.S.A. and Europe. It was thought to have originated in Africa from a simian virus (virus primarily affecting monkeys) but the origin of AIDS is not as important as its spread.

Infection with this virus is spread from an infected person to another person by the following modes:

- Sexual transmission
- Through contaminated blood or blood products.
- From mother to her baby.
- Cross-infection between drug addicts.

The virus invades and multiplies in the cells of the human immune system, in particular the T lymphocytes and they destroy these cells. Therefore, the immunity or infection-fighting mechanism of the patient breaks down. Then the body loses its ability to fight even minor infections of other bacteria, viruses etc.

Diagnosis

Any person exposed to the virus will develop antibodies against it within six to eight weeks. This fact has enabled

scientists to develop tests like Elisa and the Western Blot. A person found to be positive for the above is called HIV positive. Such patient may not show signs of the disease even for ten years but once the symptoms appear, the downhill progress is rapid. The general signs or symptoms of AIDS are common with a lot of other diseases

young people have reached an age when they become sexually active and may also be tempted to experiment with drugs. The younger generation can point to their embarrassing lack of sexual education.

What makes the disease change from the dormant stage to full blown disease

state is as yet uncertain. It may be possible that it is due to some sister current infection, increase in the antigenic (viral) load, due to repeated infections.

Telling someone they have AIDS, and then providing the support they need, is not easy.

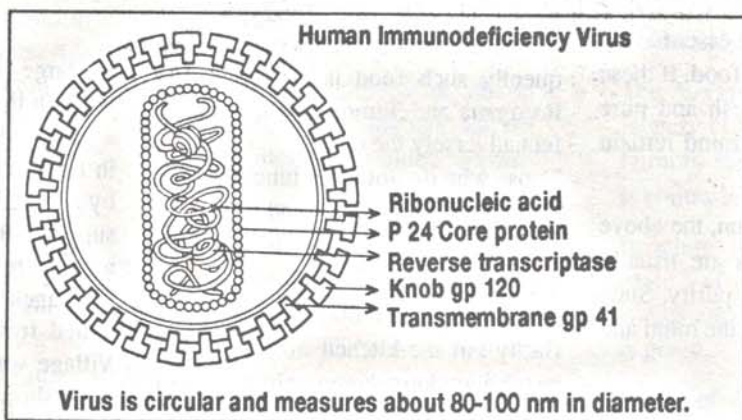
At the same time one

has to avoid giving the patient a long list of symptoms and signs of AIDS. Some patients may become over anxious about the illness they might contract.

As commercial blood donors provide about 30 percent of the available blood supply, it would be important to keep them as healthy as possible, as their contribution is also vital.

The need of the hour is to change our behaviour and not to exploit people's desperate desire to use drugs with unsubstantiated claims.

Some firms have claimed to have developed drugs strictly in accordance with the prescriptions in the ancient ayurvedic treatise-Ashtanghridaya and claim it to be very effective in AIDS.



and are sudden loss of weight, persistent diarrhoea, swelling of lymph glands in the neck, axilla, inguinal region etc., irregular fever, a rare type of skin cancer and a rare type of pneumonia.

Prevention and Care

To stop the AIDS epidemic, the three evils should be fought viz, the virus, ignorance, and prejudice. This could be achieved by the following three approaches:

- Prevention of HIV infection
- Care and counselling of HIV infected persons
- Unification of National and International efforts against AIDS.

As a group, adolescents are most definitely at risk for AIDS. These

AIDS - An Ayurvedic View

Vd. K. Raghavan Thirumulpad, Chalakudy

AIDS is the most dreaded modern disease which has spread over almost the entire world. Modern medicine has not yet found a remedy to cure it or prevent it. Only the disease can be detected and its progress somewhat slowed. It is considered to be caused by a virus which is transmitted by sexual connection, transfusion of blood, using injection syringe which has been used for one who has it, from the pregnant mother to the child in the womb and even by breast feeding. One who has contracted it may just be a carrier, transmitting the virus to others, the person himself having no particular symptom of the disease. Usually it takes at least six months but even upto ten years, for the disease to manifest.

It is Bala which cures diseases while medicines only assist the function. All treatments have to suit Bala. Bala is also said to be the result of proper digestion and absorption of food and proper metabolism. The digestive and assimilative capacity of the system is also maintained by proper exercise. With defective digestion, even the most nutritive food cannot be utilised properly by the system and becomes toxic in nature. It is said that poisons are just the opposite of Ojas in properties and that poisons which are not efficient enough to kill immediately remain in the system, polluting and diminishing Ojas and Bala. The poisons can accrue from contaminated food, air, water etc. and improper medicine also making the system morbid. Usually poison is not easily digested and assimilated and remains in the system till an antidote is used. With the slightest provocation it

causes derangement in the biological processes of the system. There is a condition called forbearance of disease. It is the condition of the body to withstand and inhibit the manifestation of disease, even if the body is affected by a cause. That can be the condition of the body of those who are said to be carriers of bacteria or virus in them without the disease manifesting, but capable of infecting others. There can be many biological barriers in the system which arrest the progress of disease. Ayurveda accepts that diseases can be contagious, passing from one person to another. There are mentions of minute organisms appearing in diseases. AIDS means a group of symptoms, caused by the diminished condition of the preventive and defensive mechanism of the body, which is affected by some causative agent. Here the causative agent is considered to be a kind of virus. The main persisting symptoms of the condition are said to be low, intermittent fever, cough, dysentery, emaciation and lymph nodes. The symptoms are of a continuing nature, generally not responding to symptomatic treatment. With deficient immune system, the patient is easy to be affected by any disease, under the slightest provocation.

In Ayurveda, the immune system is denoted by the term Bala and Ojas. Here the term Bala does not stand for mere bodily strength. It can be denoted by the terms vitality and stamina. It is the net result of healthy life in healthy circumstances, when all the systems of the body work efficiently and the tissues of the body are pure and properly nourished. Positive, healthy thoughts and conditions of the mind, such as

love, equanimity, generosity, truthfulness and controlled sex life sustain it. Faulty diet, negative thoughts such as anger, fear, worry, hatred and excessive improper, immoral sexual indulgence diminish Bala. Bala can be sustained, maintained and improved by certain kinds of therapy and regimen. One of the eight "Limbs" of Ayurveda is Rasayana, which is intended for rejuvenating the system and improving Bala. It is said in the texts that health is sustained by Bala. But only in a body with diminished vitality, impure tissues, can these organisms gain entrance, remain, reproduce, multiply and work. In treatment by medicine and regimen, the system is made unsuitable and inhibiting for their survival and action. Many of the drugs used as medicine in Ayurveda are also known to have anti-bacterial activity. There are also, according to Ayurveda the predominant symptoms of the disease Rajayakshma (pulmonary tuberculosis). The causes of Rajayakshma include Ojakshaya and excessive sexual indulgence. It is a difficult condition, but not an incurable disease. Many medicines prescribed for it have rejuvenating properties and are known as Rasayanas. From the symptomatic point of view, both the diseases seem to have a common basis of improper digestion and assimilation and immune deficiency. Even those who do not manifest the disease, but have the virus in them can be treated to clear their system of the virus, as per ayurvedic principles. With rejuvenating treatment and by following the moral routine advice of Ayurveda for a healthy life, the chances of infection can be avoided.

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GUEST EDITORIAL

Vd. Ramesh Madhusudan Nanal, Mumbai

We are very happy to present this special issue on 'Gastric disorders'. We have undertaken every effort to make it useful for you.

Ayurveda is a complete science for prevention and cure of diseases and is an inseparable part of the ancient Indian civilization. It is a proven truth that people can minimise most of their health problem by strictly following the principles of Ayurveda. Ayurveda has given great importance to Jatharagni (digestive fire) which is present in the stomach. If the Jatharagni gets vitiated it gives rise to various stomachic and digestive disorders. Jatharagni in equilibrium state promotes health and longevity. If the Jatharagni gets diminished, diseases appear.

Jatharagni, in its normal form results in good health, whereas vitiated Agni causes various diseases. The seat of Jatharagni is in stomach so we can say that the pathway of diseases is through stomach.

This special number is devoted to Gastric Disorders covering chief abdominal problems. So the diseases and their primary managements have been broadly described. The medicinal science is very vast and wide and we can't cover all knowledge in a single issue. Our readers can judge our efforts and let us know their opinion so that we could continue to improve 'Jeevaniya'.

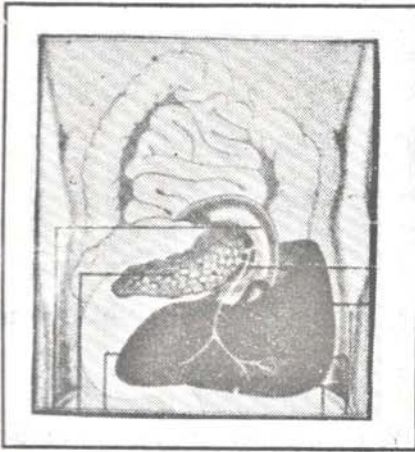
Your Reactions to New Jeevaniya ?

Jeevaniya magazine is published by aiming at your health concern. We always try our best to make our every issue interesting and useful to you so that you may be most contented and it becomes a part of your life.

Please do send your opinion, or comments and also let us know which article did you like more.

**Editor,
Jeevaniya,
E III/250, Sector H,
Aliganj, Lucknow 226 020.**

Many Healthy wishes to our Readers.



Treatment of abdominal diseases necessitates a thorough knowledge of the diseased organ. The middle body has been divided into two parts, the divider being a muscle called diaphragm. The part above the diaphragm is called thorax and the part below is called abdomen. Within abdomen is situated the entire system which digests the ingested food.

Abdomen

The superior portion of abdomen is bounded by the muscle diaphragm, the inferior portion by pelvic cavity, the back portion by thorax and lumbosacrum and sacral bone and the front part by skin and fleshy muscles of abdomen. The organs of abdomen especially the organs of digestive system are entwined and bounded by a membrane called peritoneum. The abdomen is divided into nine chambers by a supported vertical line, 2 side lines and two oblique lines.

Right Hypochondrium

Containing a part of liver, gall bladder, colon, part of right kidney and right subrenal gland.

Epigastric Region

It contains part of liver, stomach, first and second parts of small intestine and pancreas.

Abdomen: Organs & Their Functions

Vd. P.C. Jain & Vd. Pramod Malaviya, Lucknow

Left Hypochondrium

It contains certain portion of stomach, spleen and pancreas, some parts of liver, and left kidney and left subrenal gland.

Right Lumbar Region

Contains colon, right kidney and some parts of small intestine.

Umbilical Region

Includes parts of stomach and small intestine, transverse colon and certain parts of pancreas.

Left Lumbar Region

Includes some parts of small intestine, descending colon and left kidney.

Right Iliac Region

Includes caecum, appendix, some parts of small intestine, right ovarian gland and right ureter.

Hypogastric Region

Includes some parts of small intestine, the terminal part of colon, bladder and wombs, as in pregnancy.

Left Iliac Region

Includes small intestine, a part of colon, left ovarian gland and left ureter.

Organs of Abdominal Cavity

Liver: It weighs 1.5 kg and is the main gland. Its right and principle left sections are situated in right hypochondrium and epigastric region and some left sections are situated in the left hypochondrium.

Its principal functions are:

- To accomplish the Dhatupaka function of proteins, fats, carbohydrates and Vitamins
- Production of ingredients of blood, coagulants, blood proteins, Vitamins, Heparin, maintain the quantity of blood and production and disintegration of blood corpuscles.
- Production and accumulation of protein, iron, copper and controlling the body heat.
- Production of bile.
- Expulsion of toxins, bacteria and heavy tissues etc.

Spleen : This gland weighs 6-8 ozs and is situated in the left hypochondrium. Its main functions are production and dissociation of blood corpuscles, accumulation of blood and developing the immunity.

Supra Renal Glands : These are situated above the two kidneys and are the main ductless glands of the body, secreting adrenalin, cortisone and sexual hormones. Its functions are performing the Dhatupaka of protein, fat and salts, controlling the functions of kidney, anti-inflammatory activities, promptly attending emergencies and calamities (adapting syndrome), production of secondary sexual character and controlling the body heat and blood sugar.

Gall Bladder : A beach like structure situated below the liver. The bile is collected here. When the gall bladder

constricts, the bile reaches the first part of small intestine and helps in the digestion and assimilation of fat.

Kidney: Two beanlike structures situated in the right and left lumbar regions. Urine is generated here and rejectable matter generated during the Dhatupaka are expelled out of the body with urine. The water takes the urine to the bladder where it is collected.

Ovaries : Situated in the right and left iliac region of females only. Their fertilization leads to the formation of foetus. The internal secretions of these glands control menstruation and are also responsible for the expulsion of ovum and maintenance of foetus. The foetus grows in uterus which develops during pregnancy and resides in the hypogastric region.

Organs of Digestion : The abdominal cavity is believed to be the main channel of digestion beginning at the mouth and ending in the rectum. Inside the abdominal cavity, it begins at intestine, wherein oesophagus opens up. The oesophagus begins after mouth and throat and enters abdominal cavity through the foramen of diaphragm via backside of thorax and terminates at intestine. Food and drink reach and intestine through this.

There are three main organs inside the abdominal cavity for digestion-stomach, small intestine and large intestine. There are two main accessory organs of digestion, namely liver and pancreas.

Stomach: It is called Amashaya because it houses the undigested food. This is J-shaped and its greater part is situated in the left hypochondrium and some part is situated in the epigastric region. Oesophagus opens into its upper mouth and being below the heart is called cardiac portal. The

lower mouth is linked with small intestine and is called duodenal portal. The following are its chief functions.

- To take up the food entering the mouth and blends its own digestive juices with it. The intestine is protected by a mucus.
- There are glands between its mucous and fleshy membrane which secrete gastric juices.
- Alcohol, salty water, glucose and certain medicines are absorbed .
- Its membrane expels certain.
- Toxins.
- It secretes certain hormones that help in secretion of gastric juices and liberate ingredients of blood.

Digestion in stomach occurs in two stages. The function of digestion is carried out by bile and Jatharagni. The first stage is called Madhura Paka occurring in the superior portion of stomach. Oral salivary glands provide the necessary enzymes for this. The carbohydrates are converted into Maltose which being of sweet taste, the digestion is called Madhur Paka.

Amla Paka : The secretions from the glands in the muscle stratum of stomach constitute the gastric juice. This contains hydrochloric acid which renders the ingested food sour by which the Renin & Lipase enzymes render the food semi-digested. In the presence of Hydrochloric acid, pepsin converts protein into peptose, renin milk protein into soluble protein and Lipase fat into fatty acid and glycerol. Digestion in the stomach is accomplished in two to four hours.

Small Intestine: This is the longest structure, 6-6.5 m long and 4 cm wide. The synovial membrane inside this is called duodenum. Being the longest structure, it extends upto the left and

right lumbar regions, umbilical region, hypogastric region and right and left iliac regions. Its synovial membrane is equipped with fine villi which gives more space to the absorption of food, being the main site of digestion, it is called Pachyamanashaya. The small intestine is divided into three parts called duodenum, and ilium.

The duodenal digestion is called Katupaka because the food is totally digested by the Pachaka Pitta and Jatharagni and thereafter they are converted in the bitter juice.

There are three main enzymes in the pancreatic juice.

Trypsin: This enzyme converts proteins into amino acids.

Amylase : Converts carbohydrates and starch into fructose and glucose.

Lipase : Converts fat into fatty acid and glycerol.

Succus Entericus : This Pachaka Pitta carries three main enzymes.

Erepsin : Converts peptone and peptides into amino acids.

Amylase : It converts disaccharides into monosaccharides.

Lipase: Converts fat into fatty acid and glycerol.

Bile : Bile is formed in liver and gets collected in gall bladder and despatches bile into the duodenum. Bile acts as anti-bacterial agent and helps in the digestion of fat in the intestine. This is done by the salts present in bile. the bile converts the fat into soluble fat and gets it absorbed through the lactals in the small intestine.

Large Intestine : It is also called Pakwashaya and is situated in left and

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Vital Role Of Umbilicus

Mr. R.K. Singh, Lalitpur

Human body is akin to a machine. Just as fuel is required to keep a machine going, similarly to keep the body machine running perfectly, food is essential.

The entire function of digestion is accomplished by a tube known as nutrient tube. This is 9 metres long and extends from mouth to rectum. Its diameter is not uniform. It acquires different shapes at places and is known by various names.

Umbilicus

Umbilicus is the nucleus of body. 72000 nerves diverge from here. As such this is the most important part of the body. We undertake various exercises, yoga etc. to keep the body fit and healthy. But if there is any deformity in the umbilicus, however slight, then all the labour is wasted. If the umbilicus is displaced, then the body becomes diseased and that too very seriously. Modern doctors are unable to set it right. Therefore in such conditions one should approach some Yogashram for proper treatment.

Symptoms of the Deformed

Umbilicus - If the umbilicus is displaced upwards then the stomach twists and twines, constipation occurs, there is pain in the calves and the patient feels lethargic. When the umbilicus is displaced downwards then dysentery occurs, hence the digestion is disturbed, nightfall occurs and weakness sets in. Headache, giddiness,

pain in the calves and rumbling in stomach persists. If the umbilicus is displaced to the right or left then distention, belchings, stomachache, gas formation and headache persists.

If the umbilicus of ladies is displaced then, they become prey to many diseases like, leucorrhoea, dysmenorrhoea, disturbed menses and various diseases of womb which result in the birth of disabled children and so on.

The umbilicus gets displaced if one sits in a stooping position for long, or while trying to fling some heavy thing, or due to jerk during playing. If it is displaced once, then it gets accustomed to being displaced and often gets displaced.

Gents', umbilicus gets displaced generally to the left and that of the ladies to the right.

Umbilicus Test

(For gents only)

One whose umbilicus is out of place should be made to perform *Noukasan* or *Uttanapadasana*. Thereafter, he should be made to lie in dead posture. Then a thread should be taken and its one end should be kept inside the umbilicus and other end should be kept on the nipple. Thereafter keeping the one end fixed at the umbilicus the other end should be placed at the other nipple. If the thread falls short or long then the umbilicus is displaced.

Alternatively, the patient should be made to sit in *Sukhasana* or *Vajrasana* and he should rest his hands on the

even floor with fingers spread. The examiner should measure his middle fingers. If they measure equal then the umbilicus is in its place otherwise not.

Umbilicus Test

(For Ladies only)

Make the lady lie in dead posture. Take one end of a thread with all the finger tips joined together and keep it fixed at the umbilicus and with the other hand hold the other end of the thread and touch one toe and then the other toe. If the thread falls long or short the umbilicus is out of order.

Self-adjustment of Umbilicus

After testing the umbilicus as above, get up in the early morning, attend the natural calls, drink one glass of lukewarm water and perform the following postures and acts. The patient should avoid forward bending postures and actions :-

- *Udar Shakti Kriya*
- *Katichakrasan*
- *Bhujangasan*
- *Shalabhasan*
- *Utthitapadasan*
- *Matsyasan*
- *Vajrasan*
- *Supta Vajrasan*
- *Chakrasan*
- *Dhanurasan*

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Continued fromPage 21

Functions of Organs of Abdomen

right lumbar region, right and left iliac region, lumbilicus and hypogastric region the abdomen. It is about 1.5 m long. The longe intenzyme comprises caecum ascending colon, transverse colon, descending colon, pelvic colon and rectum.

Colon has a mucus membrane called Maladhara Kala. It is responsible for absorption of saline matter, glucose, genesis of Vitamins of K & B-group, ejaculation of semen and production of faeces to be ejected though the anal canal.

Major disases of Abdomen :

Deformation in the organs of abdomen leads to various diseases. Liver defects lead to jaundice, anemia, ascites, apart from other abdominal diseases. Bile defects lead to inflammation and Gall bladder stones and defects in spleen lead to its enlargement, leucaemia, etc.

Defective Digestive System :

According to Ayurveda, the ultimate source of all diseases is defective digestive fire or defective digestion. Defective stomach may produce ulcer,

inflammation, haemorrhage; defects in intestines may produce inflammation at the sites, ulceration, appendicitis, entwining of the small intestine etc. The whole system could also produce fatal tumours and cancer.

Minor Diseases of Abdomen :

Fever, diarrhoea, dysentery, cholera, nausea, Grahani, Udavarta and various pains, Defective pancreas may lead to inflammation, defective digestion and diabetes if, in case, secretion of insulin is retarded.

Breastmilk and Diarrhoea

Vd. R.M. Nanal, Bombay

In Ayurveda, breastmilk is termed Stanya (derived from breast). Without doubt breastmilk is the natural nutrient, a complete and ideal food for the child. Apart from physical development of the child it also assists in the mental development of the child. It is full of 'Jeevana' that provides all the ingredients necessary for the development of the child. It creates the various body tissues. The possibility of allergy in the child against the breastmilk is exceedingly remote.

Apart from this, breastfeeding establishes a lifelong relationship between the mother and child. It provides immunity to the child from abdominal diseases and problems of breathing. Moreover breast sucking develops the jaws, gums, teeth and oral muscles. Latest researches have revealed a definite and established relationship between breastfeeding and intellect. All these above properties render the breastmilk an ideal diet. Therefore, except in indispensable circumstances, the breastmilk should never be discontinued.

However, though ideal and complete food, breastmilk may become a source of diarrhoea among the child due to Doshic imbalance.

According to Ayurveda, breastmilk is a substitute, as a by product of the nutrient part of the food, namely Rasa. Therefore, the quality of breastmilk depends upon the mother's diet. According to modern science four main constituents of breastmilk are water, protein, fat and lactose. The mammary alveolar cells must have the capacity to derive the necessary ingredients, i.e.

aminoacid fatty acids, glycerol, glucose etc from blood for their production.

If the mother takes heavy, greasy & pungent diet in abundance after delivery then naturally her Doshic balance is disturbed and the Rasa gets polluted and consequently the breastmilk also gets polluted and leads to diarrhoea among infants. The excited Kapha and Pitta disturb the normal digestion, metabolism and the body is not able to digest, metabolise and absorb the milk which leads to diarrhoea.

The control of infantile diarrhoea is dependent upon purification of breastmilk and Pathya. Ayurveda advises many drugs to purify the

breastmilk and set the Doshic imbalance right. A suitable drug has to be selected according to the degree of Doshic imbalance. The drugs are given to the mother and in the meantime breastfeeding is continued. In certain cases when the Doshas are highly excited, breastfeeding is discontinued for two days and cow's milk is given instead and breastfeeding is continued after the purification of breastmilk.

Pathya : Prescribed food is resorted to in ordinary and medium diarrhoeic complaints. Pathya is that which is wholesome and compatible. This is an effective treatment to overcome the Dosha imbalance by means of compensating the lacking ingredients.

Diarrhoea and Dehydration

In infantile diarrhoea, the risk to life due to dehydration is a very serious problem. The dehydration of the body through faeces results in 60-70% mortality in this ailment. The death rate could be considerably diminished if only certain domestic treatments are carried out. The problem now is the identification of dehydration.

Symptoms

- The child is thirsty and disgruntled in the beginning.
- The skin loses its elasticity.
- Urination is diminished and may even stop.
- Eyes start sinking
- Lips start drying

- With increasing dehydration, the weakness grows.
- Numbness of hand & feet
- Diminution of pulse.

Domestic Treatment : Sufficient thin diet such as syrup, oral rehydration solution, light tea, thin gruel, soup, rice starch, coconut water, salted butter-milk, rice Kanji, salted lemon juice etc. Children below two years should be given 50-100 ml fluid after every motion and 100-150 ml to children above. Breast-feeding must be continued. In its absence, milk-water mix should be given.

Oral Rehydration Solution : Sugar eight teaspoonful one teaspoonful salt, one litre water of boiled and cooled water mix, stir and give as above.

Diarrhoea: Pathya & Apathya

Vd. R. M. Nanal, Bombay

Diarrhoea is a famous and ancient disease. This occurs due to the weakened digestive power and consequent increase of movement of bowels. Pathogenesis is assisted by improper diet and behaviour. That is why it is essential to be aware of Pathya (prescribed food) Apathya (proscribed food) and the specific Pathya.

Pathya Diet

Cereals- Red rice, maize, millet.

Pods- Moong, Lentil.

Vegetables- Banana flowers, bottle gourd, raw banana.

Fruits- Banana, Ganji, raw Kapittha, pomegranate, nutmeg.

Lactics- Cowmilk, curd, buttermilk, clarified butter, fresh butter.

Appetisers- Ginger, ajowan, dry ginger, asafoetida, black pepper, cumin.

The use of above diet is Pathya. It helps a great deal in the treatment of diarrhoea and cures it quickly.

Apathya Diet

Cereals -Wheat, barley,

Pod- Kidney bean, gram, Mothbean, Rajma.

Vegetables- Spinach, atriplex, cauliflower, Aluki (Arvi)

Meat- Fish, Pork, duck, drake etc.

Fruits- All fruits other than mentioned above as Pathya.

Lactics- All milks except that of cow, Khowa, Chena cheese, Rabadi etc.

Taste promoters- Garam masala (spices), red chillies.

The above should be carefully avoided. Thus, aggravation is prevented.

Specific Pathya Regimen

For being aware of above, one must be able to differentiate Amatisara and Pakwatisara.

Amatisara symptoms- Weak digestion (dyspepsia), discharge of unripe stools- such stool settles soon in water, stomachache, relief after defecation.

Pakwatisar symptoms- Discharge of ripe stools, no particular pains in abdomen, digestion almost normal. Feeling weak after defecation.

Amatisar

Observe total fast to digest the Ama. Prepare decoction of one spoon dry ginger and one spoon fennel seeds. Chew pomegranate pearls and spit out the stones. At mealtimes take one cup fresh buttermilk with quarter spoon asafoetida, ajowan half spoon, quarter spoon black pepper powder, and half spoon cumin only and nothing else. In case of acute hunger, take khichdi made from Moong/Lentil with curd and ginger.

Pakwatisar

One should try to increase it. For this, the diet must be sparing, unctious and predominatingly of sweet and sour taste. Such a diet does not allow the appetite to go too low, oil and Ghee should be consumed as much as possible, but within the limits of one's capacity.

In Varsha, it is wholesome to take tonic and Abhishyandi substances like milk and curd. Kadhi prepared with curd, black salt, dry ginger, and black pepper is good for taste and health both. If Chitrak and Piper- longum are also added to it, then it becomes exceedingly beneficial.

In this season drinking water should be boiled and cooled before use, because the water happens to be toxic due to the larva, sputum, urine and stool of various venomous animals.

On such days when it rains heavily, the sky remains overcast, one should take light, rough and dry food or some-salty and slightly unctious food stuff. Honey also is to be taken on such days.

In rainy season, light, fine and dry clothes should be put on. One should sleep in a place where direct wind is not blowing. The bed should be delicate and cosy.

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Simple Cures for Indigestion

Vd. R.M. Nanal, Bombay

Indigestion is a widespread complaint now-a-days. There are many reasons thereof. An important one among them is the habitual mixed eating of separately excellent foodstuff like honey and Ghee, both of which are like nectar separately. Yet when taken simultaneously for a long time, especially in equal quantities, they result in various diseases.

Similarly wine and milk are excellent drinks separately. Milk and fruit are also obviously exceedingly good. But mixing them together, especially the citrus fruits with milk, becomes the root cause of many diseases. Strawber-

ry-milk, pineapple-milk shake, Banana milkshake, Cheekoo milk shake taken habitually generate excruciatingly painful diseases like indigestion, Amla Pitta (sour belchings and something more), impotence, blindness and rheumatism. Various such instances of harmful mixtures could be quoted from day-to-day life. Such dishes, though rich in taste and ingredients, are invariably harmful in the long run. They are called Virudhanna (incompatible food) which upset the equilibrium of humours giving rise to multiple diseases.

According to Ayurveda, there are five Agnis (fires i.e. resultative substances) of the five Mahabhootas. Each Agni digests its corresponding part of food. Jatharagni (stomachic fire) has all the five fires of Mahabhootas, that is why it is competent to digest all Panchabhautica food.

In Indigestion, one of the five fires becomes dull or extinguished resulting in the indigestion of the corresponding component of food. For example meat is Parthiva (pertaining to the Earth Mahabhoota). If indigestion follows meat eating then it may be deemed that the Parthivagni of the bodily Jatharag-

Indigestive Food	Curative Food	Indigestive Food	Curative Food
coconut	Rice	Salt	Tandulodaka (rice water)
Mango	Milk	Kidney bean	Buttermilk
Ghee	Jambiri lemon juice	Gram	Radish
Banana	Ghee	Moong	Emblic myrobalan
Wheat	cucumber (Kakadi)	Maize	Ajowan
Meat	Kanji	Kidney bean	Sugar
Orange	Jaggery	Kulattha	Sesame oil
Kodo	Pindaloo	Moulashiree	Grapes
Jackfruit	Banana	Pistachio	Grapes
Lemon	Salt	Apple	Munakka
Almond	clove	Bitter Gourd	Lemon
Muskmelon	clove	Bamboo sprouts	Lemon
Petty cereals	Mastu (curd water)	Yam (sooran)	Jaggery
Pigeon pea	Kanji	Potato	Tandulodaka
Pasty food	Cold water	Kaseroo	Dry ginger
Khichadi	Rock salt	Alkali	Buttermilk
Kheer	soup of Moong	Rasala	Trikatu
Fish	raw mango	Jaggery	Dry ginger, Musta

ni has become weak. After arriving at this inference, it becomes clear that stoking up of the Parthivagni would be beneficial. In such a case, water Mahabhoota predominating fire-abetting substances like buttermilk, Kanji, lemon and the juice of citrus fruits should be given. As a prophylactic measure, meat should be processed with such substances beforehand while cooking or such stuff should be taken

before meals as appetising agents or after meals as 'Vehicle'.

Even now we traditionally cook and eat food as per above philosophy, for example with gram flour ghee is taken, with Jilebi, buttermilk is taken, curd is taken with sugar, mango juice is taken with dried ginger, black pepper and salt and so on. The idea underlying such traditions is lost upon us by now, with the passage of time and the tradi-

tion is being followed religiously. In the famous Ayurvedic opus Yogaratnakar are given the method of eliminating the indigestion of curative food items by corresponding specific food stuff, as given in the chart .

If the details given in chart is properly understood and followed, one can easily cure indigestion without recourse to any medicine.

Continued from Page 25

Diarrhoea...

Perfumes and scents are to be used. The house should be fumigated with incense sticks everyday. One should not take to walking in this season, instead vehicle should be used. One should not get wet in the rains.

Moreover it is best to give up exercise, rough very hot and very cold food, siesta, sunning, coitus, new cereals and sattoo.

- Eat buttermilk or curd and rice.
- Lentil pulse may be taken with dry ginger, nutmeg and cumin.
- Take black coffee with nutmeg and dry ginger, three or four times a day.
- Take one cup jambu juice with honey, cumin and black pepper.

- Take twice or thrice regularly one cup carrot juice with one spoonfull of cumin powder.
- In summer use lemon syrup, pomegranate syrup and Gulkand.

The above regimen if followed correctly cures the diseases without medicines.

For Authors

Jeevaniya publishes articles on household treatment of most common diseases. Besides it also gives basic knowledge about the maintenance of positive health. For this we welcome suggestions from readers. Kindly send your articles either well typed or handwritten on one side of the paper and leave sufficient space at the margins. Please send your original articles only. In the normal course decision for the publication of an article takes about 8 to 10 weeks, therefore no correspondence is entertained during this period. Please do send self addressed stamped envelop alongwith your articles because it will help us to return to you the unpublished article.

Editor

Causes & Cure of Indigestion

Vd. S.A. Khan, Lucknow

When our Pachaka Agni (Digestive fire) is weakened, the food is not totally digested. As a part of it remains undigested. This state is called indigestion. The undigested part is called Ama Rasa (raw sap). This pollutes all tissues and humours and causes various diseases. When properly digested, the food does not yield Ama Rasa.

Symptoms: Heaviness of body, tendency of constipation, lack of carmination, gas formation, increased stools due to the undigested food, sour belchings and giddiness.

Etiology: Overdrinking of water, uneven diet, not having meals at fixed hours, the meals not comprising of all tastes, flouting the rules of meals, eating something that is not to the liking, withholding urges and natural calls, not having sound, appropriate and natural sleep etc. cause indigestion.

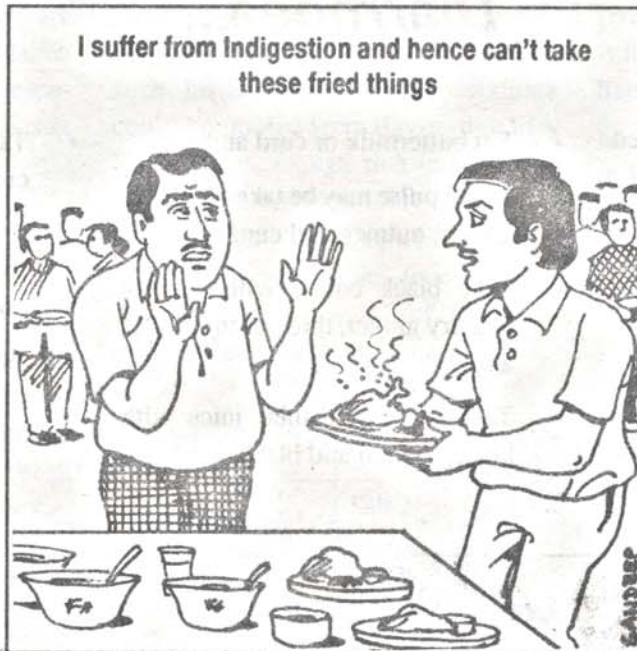
On the other hand, mental causes like hostility, jealousy, sin, fear, anger, insult and sorrow also may cause indigestion.

Types, Identification & Treatment

Amajeerna : Kapha is responsible for this type of indigestion and is found often in phlegmatics and is generally contractable in the spring season. In this heaviness of body and laziness persists. One wants to vomit. Inflam-

mation around eyes and disconcerting sour belches occur-Emesis is the first step which could be induced either by administering the decoction of sedge (Vacha) 5 gm and rock salt 5-10 gm and 400 ml water or dried ginger and coriander. Vomiting should be done in

- Powder equal chebulic myrobalan and rocksalt and take 5 gm powder with hot water or buttermilk.
- At mealtimes blend cooked rice with Hingwashtaka choorna & ghee and take a couple of mouthfuls.



the mornings only. By this the Kapha is expelled from its Ashaya (house) and the intestine is rendered tidy, the food starts getting digested and the strength is restored. After emesis any of the following medicine could be given :

- Powder equal piper longum, chebulic myrobalan and rock salt and take 3-5 gm with warm water or buttermilk.
- Take 3 gm of chebulic myrobalan and 10 gm dried ginger with jagery.

VidagdhaJeerna : This type occurs due to Pitta (cholera) choleric are prone to it and it generally is contractable in Sharad season. Excess of anger or jealousy may also produce it.

Symptoms : Sour belches, thirstiness, unconsciousness, burning in stomach the throat feels to be smoky and bitter choleric vomiting, oversweating, giddiness and limpness in the body are the major symptoms of VidagdhaJeerna.

Treatment : Give plenty of cold water to drink and take any of the following:

- Take a pill of 3 gm comprising equal quantities of raisins, chebulic myrobalan, sugar candy and honey with hot water.
- Take fresh Triphala powder 3 gm with equal ghee or liquorice powder and milk subsequently.
- Powder equal quantities of chebulic myrobalan, piper longum and rock salt and take 5 gm powder with whey. Take 3 gm emblic myrobalan powder plus honey or ghee thrice.

Vishtabhajeerna : This occurs due to vitiated Vata. Vataja type of men are prone to it and generally occurs in rainy season. The reasons are withholding natural calls, Vata-increasing diet or terror and sin.

Symptoms : Bulging of abdomen, stomachache, pain in hands, legs, head, and waist, constipation, wind is obstructed and the body stiffens.

- Swedana (sweating) should be administered with Dashmool Kwatha or decoction of drumstick leaves or castor leaves or vitex indica leaves. Any of the following medicine is to be followed. The patient has to abstain from rice, pulses, leafy vegetables and red chilli.
- Powder equal quantities of chebulic myrobalans, Piper longum and rock salt, take 3 to 5 gm with warm water.
- At mealtimes, eat three mouthfuls of rice with Hingwashtaka churma, blended with butter or ghee.

- Take equal quantities of rock salt, chebulic myrobalans, Piper longum & Chitraka moola (*Plumbago zeylanica*), powder and take 3 gm with warm water or buttermilk.

- Take equal quantities of black-salt, garlic, ajowan and its quarter asafoetida fried in ghee, grind them all with lemon juice and make pills of the size of wild jujube (Ber). Take one with whey, buttermilk or hot water.

- Cut thin and fine pieces of 3 gm ginger, sprinkle salt and lime and chew it preceding the meals.

Rasasheshajeerna : In this type, the food sap is not properly digested i.e. the food sap does not produce subsequent 7 tissues-blood, flesh, fat, bone, marrow and semen. The Ama Rasa produces toxic symptoms in the body.

Symptoms : Heaviness in chest, loss of appetite.

Treatment : Siesta, fasting and avoiding cooler, fan or fresh air. Make

a paste of asafoetida, dry ginger, Piper longum, black pepper and rock salt with water and anoint the abdomen with it.

Dinapaki Ajeerna : Due to the dimness of digestive fire, the function of digestion is very slow in this type.

Prakrita Ajeerna : In this type, there exists no particular reason for the indigestion.

Dinapaki and Prakrita are cured by drinking hot water, exercising and using chebulic myrobalans with the prescribed well known different specific vehicles in different seasons.

Prophylaxis : Give up the factors causing indigestion, make the menu wholesome by considering your age, season, temperament, strength etc. Use any of the following with hot water or buttermilk- Hingwashtaka choorna, Pachan choorna, Hingwadi choorna, Lavanabhaskara choorna, Ajimkantaka Rasa etc.

Diseases Linked with Mars

The planet Mars is most influential in generating febrile, inflammatory and excruciatingly painful diseases. Temperamentally, Mars is hot, expansive and stimulative and hence produces diseases of heat like fever, contagious diseases, inflammatory and intensely painful and accidental illnesses, burning, scratches, haemorrhage etc.

Mars in different constellations produces different diseases as described further.

Aries : Brain fever, bursting of blood cells in the brain, coagulation of blood, freckles, measles, fiery eyes.

Taurus : Goitre, diphtheria, tonsillitis, burning in larynx, stones in gall bladder.

Gemini : inflammation of bronchus, distressed lungs, diseases of blood, blood vomiting, redness and burning in hands and shoulders.

Cancer : Vataja fever, Pitta-deformities, Sannipata fever, haemorrhage in stomach, tendency of abortion.

Leo : Heart trouble, excess of palpitation, onset of tuberculosis.

Pt. K.G. Gore, Lucknow

Libra : Burning in kidney and lower parts

Scorpion : Piles, Bhagandara, venereal diseases, stones in gall bladder, rheumatism, toxicity, burning in uterus, tendency of abortion.

Sagittarius : Rheumatism, troubled knee, jaundice, amoebiasis, skin diseases.

Aquarian : Inflammation in the nerves of foot, persistent fever.

Pisces : Weakness, contagious diseases.

Digestive Disorders and Diet

Dr. T.K. Abdul Razack, Palghat

Stomach diseases vary in their forms and signs. The most common are dyspepsia, ulcers, dilation of the stomach, hyperacidity, gastritis, catarrh of stomach and chronic constipation.

Symptoms

The important symptoms of stomach diseases are impairment of the appetite, flatulence, drowsiness after meals, heaviness and fullness in the abdomen, coated tongue, headache, heart-burn, offensive breath, morbid craving after food, disturbed sleep, palpitation of the heart, irregularity of bowels, lack of energy and highly yellow coloured urine. Vomiting after meals is among the symptoms of gastric ulcer. A prolapsed condition of the digestive organ is another symptom. The symptoms will vary in accordance with the type and form of disorders.

Treatment

The causes of stomach disorders like wrong food, improper eating, sedentary habits, lack of outdoor exercises, worry, fear and fatigue, sexual excesses, excessive intake of tea, coffee, cold water, liquors, tobacco-chewing, chillies, masala preparations, sticky substances, bakery items, refined sugar, pickles, etc., must be avoided to treat stomach disorders. Constipation must be remedied. Sweet, oily and fatty foods should be used very sparingly. The meals should contain plenty of ripe fruits and fresh vegetables.

Walking and other outdoor exercises according to one's strength should form a part of the patient's daily

programme. Deep breathing is especially valuable. Sun and airbaths should be taken whenever possible. Some cases of stomach troubles are greatly benefitted by going without breakfast. Some cases of digestive disorders are cured by taking the juice of half a lemon in a glass of water each morning upon rising. Hot and cold shower baths and hot and cold sitz baths are also valuable in treatment of stomach diseases. For the relief of pains due to stomach troubles, hot packs may be used. Spinal manipulations, chiropractic adjustments, massage of the entire body and particularly over abdomen, etc. may be done with considerable success.

In dilation of the stomach, the milk diet should be used in such quantities as will digest easily. If the milk diet does not prove satisfactory a dry diet or fruit diet should be used. Fasting allows the stomach to shrink and become smaller, desired results are obtained.

To Eat or Not to Eat?

In all cases of stomach diseases, a fast followed by natural food is found the most satisfactory form of treatment for producing quick results. The juice of three or four sweet oranges a day may be followed for 15 days if the patient is not in a position to take complete food. In cases of much hyperacidity it would be better to take grape juice or apple juice. During mango season we can take mango juice also. Pineapple juice is also very good for correcting digestive disorders.

Chronic stomach diseases of long standing may require several weeks of

alternate fasting and dieting to bring about permanent results. In case when there is considerable mucous in the stomach, two or three glasses of warm water taken half an hour before breakfast helps to remove mucous from the stomach. Cancer of the stomach can be treated successfully in initial stages. In advanced stages, complete raw diet and Surya Namaskar may be helpful in treating lukaemia.

Important Do's and Don'ts of Correct Eating

- Never eat unless really hungry or eat when feel very hungry.
- Eat slowly, chewing the food thoroughly.
- Take liquids slowly and eat solids.
- Never over-eat.
- Single combination at a meal and simple combination prepared in natural way.
- Eat in a happy and pleasant mood.
- Avoid complicated or unwholesome dishes.
- Arrange food properly and attractively.
- It is good to avoid liquids with meals.
- Don't feel sorry when giving up food not conducive to good health.
- Don't eat when under emotional stress or when extremely fatigued.
- Make the meal an enjoyable occasion.

- Eat raw vegetable salad at least once a day and always eat the salad first.

Rules of Combining food

- Acid foods should not be used at the same meal with foods consisting chiefly of starch, such as potatoes, bread and cereals. Acid foods may be taken with fats or alone.
- Acid food should not be taken at the same time with foods consisting largely of proteins, such as meat, milk, egg, etc.
- When combining food, select those items which would take the same time for cooking, like potatoes and green peas.
- Fats should not be used at the same meal with food consisting largely of starch or protein.

Preventing Acidity

Vd. R.M. Nanal, Bombay

Due to acidity, a pain associated with burning sensation in stomach, throat and chest is felt. Anorexia, vomiting, sour-belchings are also present. The food reaches the stomach through the digestive tract where acid is secreted. This acid alongwith some enzymes helps in digestion. If this acid secretion is in excess it is called Acidity. The acid (Hydrochloric), normally does not cause damage to the stomach walls because the stomach is protected by a mucous mebrane layer.

In a healthy body, the acid, enzymes and mucous are present in the right proportion but in patients this proportion is snapped resulting in ulcer formation.

At the lower part of the digestive tract, there is a valve like structure. When it fails to function the gastric acid rises upwards, resulting in various complaints like burning in the chest.

Excess consumption of tobacco, coffee, and worries etc. increase the secretion of acid. These should be avoided. Food in moderate quantity should be taken slowly and with proper munching so that the food gets blended with the saliva. Fatty or oily foods should be avoided and immediately soon after taking food, excess water intake and sour fruits should be avoided.

Attractions of Next Issue

- Adolescence and Healthy life
- Tendency of Suicide among Adolescents
- Adolescence and celibacy
- Diet and Rasayana therapy
- The Bad Habit of Taking Intoxicants
- Diarrhoea: Ayurvedic Point of View
- The secret of Beauty and Health
- Adolescence and Moulded childhood
- Simple cures of Pimples

With all other regular coloumns & feature s

Mandagni: Ayurvedic Perspective

Vd. R.M. Nanal, Bombay

Agni is the name of digestive power. If this capacity is weakened then it is called Mandagni. This is a disease on its own and a symptom of other diseases as well. Many diseases cause dyspepsia and many diseases are caused by it. It is said in the texts that "all diseases especially abdominal ones are caused by Mandagni." Therefore, consideration of dyspepsia becomes essential in all diseases related to abdomen. Mandagni is caused by Kapha and its successful cure is effected by Kapha-annihilating and appetising medicines. We shall consider below the treatment of Mandagni in various conditions.

Vataj Grahani

If Mandagni is due to advanced Vata then some, salty substance should be administered, viz., Mahatiktak ghrít; rock salt, Emblic myrobalan plus rock salt.

Pittaj Grahani

Due to the highly aggravated Pitta dyspepsia is created. In this bitter and sweet substances should be used e.g. asparagus.

Kaphaj Grahani

In this disease treatment consists of gargling with the decoction of rough, appetising and bitter substances and then spitting it out. This proves useful

by appetising, viz., taking the decoction of Patolapatra, and root with ajowan. It should not be washed down the throat because being watery there is a possibility of dyspepsia being worsened. Therefore spitting is appropriate.

Grahani-Dyspepsia-Diarrhoea

In above condition use clarified butter processed with appetising drugs, e.g. Chitrak ghrít, Changeri ghrít etc. ajowan, pepper and fennel powder fried in clarified butter also proves helpful.

Grahani - Dyspepsia - Constipation

In such condition melt the clarified butter add rock salt to it and eat it during mid meal with hot water and then complete the rest meal.

Roughness of Intestine - Dyspepsia

Clarified butter or edible oil processed with appetising drug should be taken internally.

Dyspepsia Caused By Greasy Food

overgreasy food also causes dyspepsia. Belleric myrobalan, Triphala, pulveratum, Abhayarishta, Dantyarishta should be used.

Sticky stools - Dyspepsia

Castor oil or gingelly oil used internally provides relief.

Udavarta - Dyspepsia

Udavarta is a special disease. In this the vayu moves upwards. Enema has to be applied in such conditions. This means injecting medicine, by way of rectum, into the body.

Dyspepsia During Convalescence

In this state clarified butter is to be administered internally.

Dyspepsia Due to Fasting

Manda, Vilepi, Peya are useful in the dyspepsia caused by fasting.

Dyspepsia and Grease

Grease is the best device to abet the weakened digestive fire. The stomach fire abetted by grease is not extinguished by heavy food even. Among the greasy substances clarified butter is the best. There are two types of butter, one is derived from milk and the other is derived from curd. The later is the best appetiser among the two.

Healthy persons should cultivate the habit of consuming the right amount of clarified butter. This abets the fire which effectively prevents various diseases.

Udarashoola

(Stomachache)

Prof. Jayaram Yadav, Atarra

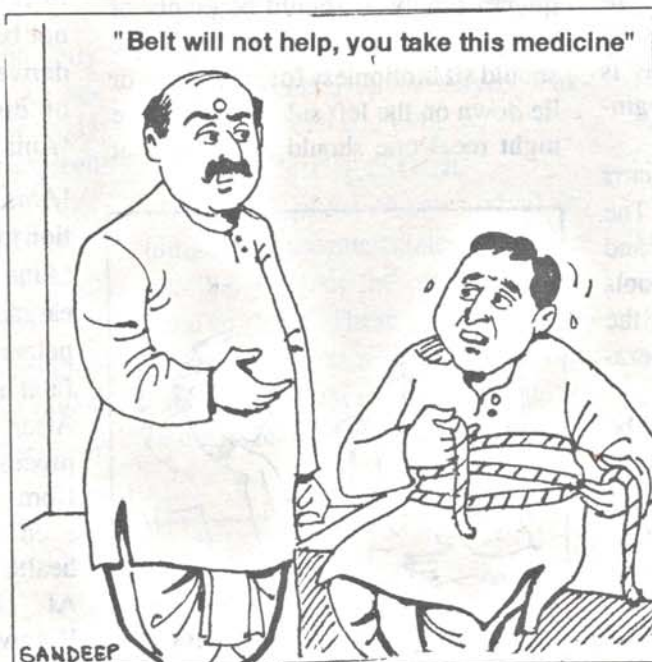
The word 'Shoola' means thorn or nail, i.e. pricking pain felt anywhere in the body is called 'Shoola'. The word 'Shoola' is commonly used in spoken language, which denotes pain. Shoola is common in many diseases and may be in any part of the body. Based on the cause, intensity and site of occurrence, it is named differently. Pain in head is called Shirahshool, cardiac pain is Hritshoola, pain in hip region is Katishoola, pain in the lateral sides of the body is Parshwashoola, stomach pain occurring after taking food is Annadravashoola, stomach pain during the digestion is Pittashoola, stomach pain occurring after digestion is Parinamaashoola, pain in urinary bladder is Bastishoola, and so on. Vata is dominant in all sorts of pains, hence during the treatment, measures should be taken for subsiding Vata.

Symptoms and Treatment

Vataj Shoola : Vataj shoola is common in rainy season - it occurs due to over consumption of dry, cold, bitter, pungent and astringent foods which aggravate Vata Dosha. Retention of natural calls, when the Vata gets aggravated; it exerts upwards motion (Urdhwa gati) leading to pulsating intensive pains in stomach, heart etc.

Treatment : Fomentation of the stomach with hot water bags.

- Paste of asafoetida, should be applied on the stomach.
- Enema should be administered with 20-40 gm of carbolic soap or 6 gm of Yavakshara mixed with hot water and 20-30 ml of castor



oil. This will subside the pains of stomach and intestines.

- Taking 500 mg of sodabcarb with vinegar may subside the pain shortly.
- Asafoetida fried in ghee should be taken with black salt, 3-4 times a day. Later on warm water should be taken. Only light food should be taken.

Pittaj Shoola : Pittaj Shoola occurs due to over consumption of hot, sour food with more spices, alcohol etc. This leads to pain associated with acute thirst, burning sensation in stomach. 'Pittaj Shoola' occurs during the process of digestion, in afternoon, at midnight & generally in Sharad season.

Treatment

- Decoction of dry grapes should be given.
- Emblic myrobalan (Aonla) powder or juice of wild asparagus (Shatavar) should be given.
- Cold water should be taken.

Kaphaj Shoola : Kaphaj Shoola occurs in stomach and is more dominant during sunrise, Shishir and Vasant seasons. Anorexia, nausea, tastelessness are the accompanying symptoms.

Treatment :

- Ksharas, ginger, black pepper, pippali and asafoetida should be used in diet.
- Black salt and wax blended in warm mustard oil should be rubbed on the chest.
- Fasting should be avoided.

Continued on page 35

Home Remedies for Constipation

Vd. Narendra S. Bhatt & Vd. Tejas Ka. Mau, Bombay

The processes of construction and destruction go hand in hand inside the body. Every cell of the body is destroyed after some time and a new cell replaces it.

Thus the process of reconstruction is an on-going non-stop process of the body involving loss of energy. This energy is derived from food. The conversion of the ingested food into such form as may be useful to the body is done by the digestive system beginning at the mouth.

The main process of digestion occurs in the intestine and duodenum. The intestines extract the nutrient parts and expel the useless parts as sweat, stools and urine. This process involves the manifest and non-manifest cooperation of the entire body and mind.

The diet of every individual should be determined according to his temperament by the process of selection. Because it is often observed that a thing which is wholesome to many becomes painful to someone. viz., milk which is nutrient, delicious and healthful to many induces loose motions to some, therefore milk is not good to such persons.

The diet must be tasty. Then only the heart and mind generate copious secretion of the digestive juice in the intestine and duodenum. And only on being tasteful it would be well masticated so that it could be one with the Pitta and then only digestion - nutrition would be excellent.

Bellyful eating should never be indulged in. Otherwise, just as it is not

possible to work the churn in a brimful pot similarly if the stomach is full then the Pitta is obstructed from being one with the consumed food. Hectic activity after meals also puts a stop to the process of churning & thereby deforms the digestive process.

Therefore the belly should be left a quarter empty. It should be empty of water even. After the noon meals one should sit motionless for some time or lie down on the left side. But after the night meal one should promenade at



least a hundred steps in the open slowly.

The ingested food undergoes churning process in the intestine. Thereafter it goes to the duodenum. The secretion of Pitta occurs also in the duodenum and as the food surges ahead so it gets blended with Pitta. The Pitta of duodenum together with the Pitta of intestine induces chemical digestion of the ingested food. By this the food is divided into two parts. The first part is

the nutrient part which being sucked by the intestines provides nutrition to even the minutest cells of the entire body. This nutrient part is termed RASA in Ayurveda. This RASA could be excellent only when the digestion and behaviour is excellent.

If a person is not able to observe the rules of meals then the digestion would not be what it should be. The RASA derived from the incomplete process of digestion happens to be raw or 'Ama'.

'Ama' cannot provide the ideal nutrition to the body and the person falls ill. 'Ama' could be the cause of all diseases. This causes indigestion, inappetence, rheumatism, Amavata and fatal heart diseases even.

After the completion of digestive process the remainder part is expelled from the body. If it does not happen even then 'Ama' is produced and health will go on deteriorating.

At mealtimes take one spoon Hingwashtak churma and blend it with one spoon Ghee. Then mix some rice with it-just 2 or 3 mouthful. Eat this in the beginning and thereafter eat the rest food according to your strength, occupation etc. Take some raw things like carrot, radish, Moong etc.

If you happen to overeat due to the deliciousness of food just skip the next subsequent meal and drink warm water. This will bring the digestive system to normalcy again.

Diseases of Abdomen

Vd. G.S. Dwivedi, Jammu-Tawi

In the present era, the man is polluting the atmosphere to such an extent that his existence on the earth is in jeopardy. The carbon dioxide and other toxic gases are incessantly polluting the atmosphere and the polluted air is proliferating the diseases of abdomen and lungs, which are proving fatal.

Transgression of the rules of daily regimen and hygiene leads to accumulation of humour in the body which in turn might create umpteen diseases. Charaka has stated that those who indulge in evil deeds, their body becomes a store of humours and consequently they become dyspeptic.

Improper diet leads to accumulation of humours and weakening of digestive fire. Abdomen is a field of activity

involved in the creation of tissues, membranes, channels, bowels etc. their nutrition, separation of scum, various functions of Vata, Pitta and Kapha, digestion of food and reproduction.

One who eats stale and unclean food, his food remains undigested and leads to accrual of humour and abdominal diseases. Abdominal diseases are confined to Pachyamanashaya, Pakwashaya, spleen and liver.

Indigestion

Weakening of fire (Agnimandya) and indigestion are interrelated. One is not possible without the other. They go hand in hand. These occur due to irregular, haphazard diet, overconsumption of exceedingly cold things like ice cream and refrigerated water.

On the other, hand indigestion may also occur due to fear, sorrow, enmity and passion.

In indigestion, appetising and digesting drugs induce maximum benefit. One part ajowan and two parts fennel seeds with rock salt as per taste, taken thrice a day will cure the disorder. Apart from these Agnimukh choorna, Lavana Bhaskar choorna, Hingwashtaka choorna, Agnikumar Rasa, Ajirnakantaka Rasa are also efficacious compounds to be taken under vaidyas, direction.

Morning walk, exercise and yoga are the best preventions. Food is perfectly digested by these. Therefore the habits of morning-walk, exercise and yoga are to be religiously cultivated.

Continued from page 33

Udarashoola....

Ama Sholsa : Rumbling in the abdomen and distention are the chief symptoms. Nausea, loss of appetite and acute pain are concomitant.

Vomiting should be induced. Enema should be administered with castor oil mixed with Yavakshara. Ajowan, rock

salt, belleric myrobalan and dry ginger (all in powder form in equal quantities) blended together should be taken 2gm with lemon juice and warm water thrice a day.

After the subsidence of pain, give light, easily digestible food like khich-

di, old rice (cooked), rice starch, parval, Sooran, Munakka, pomegranate, fig, apple, orange and milk. In recurring pains light food, bitter and heavy stuff. No sour things, barring lemon juice, pomegranate and chebulic myrobalan should be taken.

whom it is given. The symptoms which call for the use of this remedy are intense cutting, shooting pains with extreme soreness and tenderness of the epigastrium. Cold water aggravates the pain and hot water gives amelioration. Hence this remedy is often administered in hot water. Give Mag Phos 3x five grains in half a glass of hot water every 15 minutes. By two or three doses relief is obtained. Then give it after long intervals.

Gastritis

Inflammation of the mucous membrane of the stomach accompanied by constitutional manifestations is known as Gastritis. In common words, it is termed as Acute Indigestion or Acute Dyspepsia.

Etiology :

Diatheses such as Tubercular diathesis, Cancerous diathesis, or Rheumatic diathesis.

- Anaemia.
- Malnutrition
- Chronic diseases.
- Convalescence from acute diseases.

Exciting Causes:

- Improper food, such as too hot or too cold food, canned foods or spoiled meat etc will produce gastric fever or catarrhal gastritis.
- Some strong drug and poisons will produce Toxic Gastritis.
- Infectious diseases.
- Animal parasites.

Gastritis can be divided into 4 types: (1) simple acute (2) chronic. (3) ulcerative and (4) suppurative.

Pathology: The simple acute type is a mild form. Red ecchymosed spots will

be seen over the interior mucosa. Later the mucous membrane becomes swollen and then it is termed as chronic gastritis. Small abscesses grow to form ulcers. When ulcers are formed, it is termed as ulcerative gastritis. Later when these ulcers are covered with mucous and filled with pus, it can be named as suppurative gastritis. Sometimes necrosis of the coats lead to perforation, and then the case becomes fatal. Toxic gastritis, caused by very strong drugs and poisons often lead to this stage if not properly and promptly treated in time.

Diagnosis : In acute form of gastritis, vomiting gives relief to pain. Sudden rise and sudden fall in temperature is another diagnostic factor. The toxic form due to poisoning can be identified by inspecting the mouth and pharynx. In such cases, chemical examination of vomits gastric contents and urine will be necessary for confirmation.

Symptoms : Pain, nausea and sour eructation will be present in almost all cases. The vomited material may contain food in all degrees of digestion. In some cases hyperhydrochlorhydria is presented and in some other cases will be absent. Some of the most often indicated Homoeo remedies in gastritis are given below:

Pulsatilla Nigricans: The patient who requires this remedy usually suffers from a gastric headache with catarrh of the sinuses.

Digestion is too slow. Even after several hours of eating, the eructations will give the taste of that food. Gastritis caused by too much of fatty foods is brought under control by the curative powers of Pulsatilla

Hydrastis: This remedy is required in the second stage of gastritis where Pulsatilla may fail. The presence of mucous is a characteristic feature.

Mucous is present in stomach, small intestine and colon. The stool is seen wrapped by strings of mucous. We can see the mucous in respiratory tract also. Hydrastis is useful in the ulcerative stage of gastritis.

Lycopodium Clavatum: When there is large accumulation of gases and bloated stomach, we have to think of this remedy. Aggravation of symptoms from 4 PM to 8 PM is another characteristic symptom pointing towards this remedy. If these two symptoms are present, Lycopodium will definitely do good, whether it is gastralgia, gastritis, peptic ulcer or mere flatulence. The patient suffering from abdominal trouble calling for Lycopodium usually has scanty urine with brick-dust sediment.

Sepia: This is a remarkable remedy which is often indicated in chronic gastritis cases. The patient will be having variable appetite with a craving for stimulants. Constipation will be there. It is very useful in female patients where uterine prolapse is also present along with gastritis.

This remedy is prepared from the liquid contained in the 'ink bag' of the cuttle fish.

Auxiliary Treatment

Complete rest of the stomach for 24 hours (Upavaasa) is helpful in some cases. The most difficult problem is the diet, and yet, in certain cases regulating the diet is the only treatment needed.

Some Don't's :

- Don't eat in a hurry
- Don't eat when you are worried
- Don't eat when you are tired
- Don't eat with your mind on your business.

Abdominal Diseases

Vd. Ramakant Mani, Kanpur

Shariram Vyadhimandiram viz. body is a shrine of diseases. One such disease is abdominal disease. This is a fatal disease if not diagnosed and properly treated in the beginning. According to Sushrut samhita, abdominal disease is classified according to humours in to eight varieties-Vataj, Pittaj, Kaphaj, Sannipataj, Pleehodar, Baddhagudodar and Jalodar.

Abdominal disease owes its origin to dyspepsia. When a dyspeptic person takes incompatible or uneven or rough and malodorous diet or indulges in inadvisable sweating, vomiting, and purgation and thereby aggravates the humours they settle in Amashaya, Pittashaya or Pakwashaya and create the symptoms and form of tumour and create acutely painful abdominal disease. The vitiated Prana & Apana Vayus make the food-juice seep through the skin and renders the skin hard and thereby worsen the disease. The patient loses in strength and complexion. The stomach is striated and one is not aware whether the ingested food is digested or not, one feels burning, painful burning in the bladder and has swelled legs.

In Vataj abdominal disease there is rumbling in the stomach, pricking pain, dystension and pain as if being axed.

In Pittodara there is a sucking pain, thirst, fever, burning, veins turning yellow and eyes, stools, urine, nails and face also turns yellow. The disease grows soon.

In Kaphodara the abdomen remains cold, and one can see the network of

emaciated. One is always having parched throat. This disease is horrifyingly painful and equally difficult to cure.



For abdominal discomforts be careful about your diet

veins over the stomach turned white. The stomach becomes hard and heavy and face, nails etc turn white. The stomach is smooth and distended to great extent, limbs are limp.

Sannipatodara occurs due to having consumed exceedingly vitiated and and dirty things. The sickness worsens by cold, wind & clouds. In this sickness burning is present and one is always in coma. His complexion turns yellow, one becomes extremely

Pleehodara occurs due to consecutive consumption of Vidahi (irritating, burning) and Abhishyandi (clammifying) food for some time. Such food aggravates the blood and Kapha which continually extend the spleen. That is why it is called Pleehodara (spleno stomach). This extension occurs below the left rib. The patient especially complains of fatigue, slight fever, dyspepsia and gradually loses in strength and his body exudes yellow tinge. If the vitiated Rakta & Kapha vitiate the liver on the right side then Yakrudalyudar

occurs which is included in Pleehodara.

Baddhagudodara & Jalodara are very serious abdominal diseases and one should not attempt to treat it lightly. An adept physician should be consulted.

All abdominal diseases end in producing water in stomach. And as such all abdominal diseases, at the end, become incurable.

Prevention and Cure of

Intestinal Worms

Vd. Srinivasa Pandey, Lucknow

Worms may occur in any person. Mainly there are four types of worms described causing various stomachic or intestinal disorders.

Thread worm : These worms are usually found in children. These are similar to white thread and are sharp mouthed, lengthy worms. Female worms are 10-12 cm long and males 2-5 cm. Occasionally these appear in the faeces. Itching sensation in the anal region usually at nights indicates the presence of thread worms. Children affected by these worms, complain of frequent micturition, bed-wetting, rectal prolapse, symptoms of dehydration etc. Sometimes children scratch their anus and injure themselves.

Round worms : The eggs of round worms enter our stomach alongwith edible substances. These worms cause stomach pain, distension, dysentery, anaemia, cardiac symptoms etc. and are very painful. The toxicity of these worms may give rise to fever, severe anaemia, boils or eruptions all over the body.

Hook worms : When persons affected by hook worms defaecate in the open grounds, the eggs of hook worms present in the faeces remain in the soil for long time. The eggs later become larvae which have sharp needle-shaped mouth. Whenever people step over these larvae barefooted these larvae of the hook worms penetrate through sole of the foot and enter the

body, leading to various symptoms like vomiting, nausea, stomach distention, giddiness, weakness, stomach pain, anaemia etc.

Tape worms

These worms exist in the intestines by penetrating the intestinal walls with their sharp hook-shaped mouth. These worms are ribbon shaped and are of 8-10 feet length. These worms break into pieces and appear in the faecal matter frequently. It keeps on growing till the hook shaped mouth remains in the intestines.

General Symptoms

Certain symptoms are common in all sorts of worms like - itching sensation in the anus and at the tip of the nose, teeth biting, weakness, stomach distension, excessive salivation nausea, vomiting, tendency of eating soil, disturbed appetite, paleness of face, foul smell in breath, disturbed sleep, convulsions, dysentery etc.

Causes

Excess consumption of sweets, jaggery etc, lack of proper nourishment drinking impure or dirty water eating vegetables and fruits etc. without cleaning them properly.

Certain diseases occur due to worms only, viz. repeated fevers and cold attacks, stomach pain, appearance of white patches all over the body, dryness of the body etc.

According to Ayurveda, Agnimandya i.e. weak digestive power and eating before previously taken food is

digested, provides the medium for growing worms.

Prevention and Treatment

If facilities are available, it is better to have the stool tested and the type of worm infection, identified. However there are certain remedies which can be taken for all sorts of worms.

- 2 ml juice of tender castor leaves if taken 2-3 times a day for few days, kills all kinds of worms.
- 1 1/2 teaspoon of white Goose-foot (Bathua) juice can be taken with a little salt.
- Taking 2 gm of Butea seed (Palash) powder with jaggery is good for curing round worms.
- Take an unripe papaya and make holes in it. Latex (milk) starts oozing, collect it. 1 spoon of this latex and honey is to be given for 5 days children between 5-10 years, to babies below years half the dose should be given. This medicine is also good in round worms. Lastly castor oil should be given for purgation.
- 20-25 seeds of pumpkin should be ground with water to a paste form and this has to be taken with little sugar by adults for 5-7 days and lastly purgation with castor oil should follow. This is good in Tape worms.

Contd. on page 40

Healthful Eating

Vd. Sanjay R. Dakhore, Kashele

A healthy person should eat twice daily. The day meal should be eaten at noon. The night meal should be eaten only after the previous meal is well digested. The night meal should be taken within the first three hours of night.

If the previous meal is properly and fully digested, belches would be pure and harmless. Mind becomes enthusiastic. Body feels light. Hunger and thirst are acute.

One should never eat bellyful one should eat half bellyful only. A quarter belly is to be filled with water while the remaining quarter is to stay empty. Overeating induces laziness, heaviness and rumbling in the abdomen.

Eating off banana or bastard teak (Palash) leaves make the food delicious. One should not eat off wooden plates as it increases Kapha. If the food is prepared in vessels of iron and is eaten off iron plates then it helps the

patients of inflammation and jaundice apart from giving strength. Eating of bronze dinner plate increases Vata and roughness in the body but cures stomachache, worms and Kapha.

Drinking water is best preserved and served in copper glasses. If copper utensils are not available then clay pots are the next best. Bronze glasses are also good for health.

While eating, water should be drunk a little only-excess of water hinders digestion. At the same time, lack of water produces indigestion. Therefore, water should be sipped little by little at mealtimes.

If one is hungry one should not drink water first. Otherwise in the long run ascites may be produced. Similarly one should not eat first when he is thirsty, otherwise tumour might occur.

At mealtime, eat at the beginning a little piece of ginger with rock salt.

This cleanses the tongue & throat and increases their sensitivity and also increases the appetite.

Before beginning to eat, the dinner plate should be observed well and sweet dishes are to go first and then sour and salted things should be tackled. Bitter, pungent and astringent things are to be lastly eaten.

Eat solid and hard things first, thereafter eat soft things and lastly thin things should be eaten.

Fruits are to be eaten before meals. But banana is to be eaten after meals only.

Sleeping should be avoided after meals as it increases Kapha in the body and also diminishes the digestive fire. After meals one should walk. It extends the life. If one sits after eating then he is likely to become pot-bellied. In no case, one should run after meals, because the habit is likely to hasten one's death.

Continued from page 39

Intestinal Worms...

- Vidang powder - 5 gm, asafoetida 1/4 spoon, rocksalt, 1 spoon, king's cumin (Ajwain) - 1 spoon, should be taken simultaneously with hot water 2 times a day during meals for one week.
- Sweet and heavy food, should be avoided.
- After every two months, medicine is to be taken to destroy the worms.
- Prevention
- Finger nails should be cut at regular intervals.
- Always try to maintain good appetite.;
- Food and drinking water should be prevented from flies insects etc.
- Vegetables should be washed properly before use.

Book Review

Tulsi

Authors : Vd. R.M. Nanal &
Vd.V.M. Nanal
Publisher : Madhavi Prakashan,
Bombay
Pages : 108
Price : Rs. 20/-

Nanal brothers have packed a lot of useful information regarding Tulsi in Hindi in this little book. The book has seven chapters. In the first chapter, languagewise names, synonyms found in Ayurvedic texts, varieties etc. have been described. In the second chapter Panchmahabhoota, their relation with sense organs, properties, functions, potency and Dosha-Dhatu-Mala have been dealt with in detail.

In the third chapter, the function of Tulsi has been described at large, according to Dosha-Dhatu-Mala and bodily characteristics. Moreover, the relation of Mahabhutas with Doshas, Dhatus and Malas has also been described. In the same chapter, the properties of Tulsi have been considered. The effect of Tulsi is also considered meticulously. Vata, Pitta and Kapha have been explained and at what stage of life which of the three predominates is also stated.

The fourth chapter is the longest. It contains the relation of Panchmahabhoota with the earth. The qualities of different lands and variations in the properties of Tulsi with its place of growth, collection period, pharmacy

and contraindications have been fully explained.

The fifth chapter deals with medicinal uses of Tulsi. In this chapter, we find the tried and tested prescriptions of eminent Vaidyas and traditional folk-physicians. This chapter is most useful and makes the book indispensable to one and all.

In the sixth chapter surrogate substances for Tulsi have been described at length.

In the seventh chapter, uses of Tulsi as given in Brihatrayee and Nighantus have been given.

Vd. Dinesh Singh, Lucknow

Lastly a glossary has been provided which has enhanced its worth.

This book may go a long way in helping the masses. Even Vaidyas can reap benefits out of it.

Though there is immense material available regarding Tulsi, but this one is unique in that the presentation is totally Ayurvedic and style is lucid and popularising. As the author brothers are Maharashtrians, this book naturally contains mostly the experiences of Maharashtra Vaidyas and moreover the language also is tinged with Marathi.

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Saraswati : Good Morning, Granny !

Granny : May God bless you. How are you ? Where are you going so early in this rainy morning,

Saraswati : Granny, today I have come to you to learn about the treatment of ailments common in rainy season. First of all I would like to know about stomachache diarrhoea, constipation, gas trouble, fiery sensation down the throat, sour belching etc.

Granny : OK, write down the ingredients of a tablet which cures various stomach disorders; ginger - 50 gm, borax (Suhaga choukia) - 50 gm, black salt - 50 gm, asafoetida - 50 gm. At first the raw borax pieces should be grounded and heated well in an iron pan till puffy. Asafoetida should be fried in ghee. Ginger and black salt has to be powdered and filtered with a cloth. Later on both the fried asafoetida and borax have to be mixed alongwith ginger and black salt powder. This mixture should be powdered well again, hence this powder is ready. A decoction is prepared by boiling two kg of drumstick leaves with 4 litre of water till a quarter remains. Then some of the abovementioned powder is taken in a pestle, little decoction is also poured in it and mixed well by stirring. This process should be repeated till the powder absorbs the decoction.

Stirring should be continued till the liquid attains a solid state and finally tablets of peanut size are prepared dried and kept in a clean dry vial.

PRESCRIPTIONS OF GRANNY

Vd. Badlooram Rasik, Lucknow

This tablet is efficaceous in all stomach disorders taken 4 tablets alongwith warm water 4 times daily.

In Dysentery

Bael fruit (wood apple) - 50 gm, ginger - 50 gm, fennel - 50 gm Kurchi bark (Kuraiya) - 50 gm, Indian syllium (isabgol), black salt - 50 gm. All these should be finely powdered pulverised and preserved in a bottle. Two table spoonful of this powder should be taken 2-3 times a day, this relieves diarrhoea, dysentery, cramps in stomach, bloody dysentery, mucous discharge in stools etc. This powder may also be taken alongwith Khichari prepared of lentil pulse or with fresh curd.

For fiery throat and sour belching : 50 gm of Embellic myrobalan should be powdered and 10 gm of baking soda is mixed with it. Two spoonful of this powder should be taken twice a day before food, it soothes the burning sensation of throat and sour belching. While taking this powder two spoons of Triphala powder should be taken with warm water daily at bed time.

In Constipation

Small variety of chebulic myrobalan - 100gm and 20 gm of black salt should be powdered well together, Two table spoonful of this powder should be taken alongwith warm water daily at bed time.

In Intestinal Worms

Vidang - 50 gm, butea seeds (Palash) - 50 gm, King's cumin - 50 gm, black

salt - 50 gm all these should be finely powdered. Two table spoonful of this powder should be taken in the morning on empty stomach and at night before bed time daily for 10 -15 days. This cures the intestinal worms.

Saraswati : Granny ! now please tell me some simple remedies for the diseases occuring in rainy season because the villagers keep on asking about these from me.

Granny : Please note down, but before learning about medicines you must first understand why these diseases occur in rainy season ? Drinking the rainy water without boiling, irregular meal times voracity, often getting drenched in rains, excess of cococasia (Aravi), jackfruit, peas, taking curd or buttermilk at nights, sleeping under the skysy in dewfall etc. give rise to various diseases.

Saraswati : Granny ! I have understood these things now let me know the remedy for the fevers occuring during rainy seasons ?

Granny : OK, Write down, petiols of Neem leaves-20 ocimum leaves - 20 Karanja leaves-20 Green Chiretta (Kalmegh) leaves - 20, leaves of rough chaff - tree (Chirchita) - 20, all these should be washed well, ground and kept in a clean vessel after adding 100 ml. of water. A pan is kept on fire for heating, after it gets heated the above ground ingredients should be fried for 5 minutes.

This medicine should be given alongwith one teaspoonful of sugar to the patient of fever bearably hot. This medicine if taken cures fever, cold, bodyache, headache etc. in 3 days. If the Karanja leaves and Kalmegh are not available black pepper - 20 and 3 gm of ginger may be taken. In food, soft Chapatis and lentil pulse may be given.

- If fever is accompanied with shivering cold, the leaf juice of dog mustard (Hulhul) should be collected in a clean vessel and applied over the spinal cord from top to bottom, and also over the nails of hands & feet for 2 or 3 days, cures the fever. have you written ?

Saraswati : Yes granny, many people are usually affected by cough, asthma sinus problems etc. So please tell some cure for these.

Granny : OK, write down, 10 leaves of adhatoda, 4 inches long wild egg-plant (Kantakari), Indian liquorice - 3 gm, black pepper - 10gm, all these should be crushed well and soaked in a glass of water at night. In morning it should be boiled and reduced to quarter. On cooling it should be taken with one spoonful of honey or sugar twice a day. This relieves asthma, cough etc. within 10- 15 days but it should be continued for 4-6 months for lasting benefits.

- In common cold, 10 fresh yellow leaves of Small sebastian plum (Lisoda), raw wheat flour - 1 table spoonful, black salt - 1 gm, all

these should be boiled in a glass of water, reduced to 1/4th and filtered. This should be taken with one spoon sugar twice a day. This relieves the cold within 3 days. Infusion of mustard oil in the nostrils also helps.

- In diarrhoea and vomitings, asafoetida - peasized bit, camphor peasized bit green leaves of mint - 50, all these should be ground alongwith water and taken. This relieves the diarrhoea and vomiting.
- In sporadic diarrhoea and dysentery, 4 tea spoonful of ginger juice should be slightly warmed in a bowl and drunk by stirring one spoon of sugar in it.
- In stomachache one tea spoonful of sodabicarb should be taken alongwith 4 tea spoonful of vinegar, with equal of water. This gives immediate relief.
- After a feast if some sour belchings are present or stomach remains distended, following are useful. Ammonium chloride (Nausadar) - 50 gm, black pepper - 50 gm, black salt - 50 gm, king's cumin - 50 gm, asafoetida fried in ghee - 25 gm, all these should be powdered together and kept in a clean bottle. 1-2 spoonful of this powder should be taken 2-3 times a day. This powder is very useful in curing various stomach disorders.

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Treatment of Gall Bladder Stone

Vd. Sultan Ali Khan, Lucknow

Boil ears of maize in water. Filter and take the water frequently for 40 days. Gradually the gall bladder stone starts dissolving. Severe pain at the site of stone will be felt which indicates that medicine is working. This is an effective cure testified by several patients. This is free from side effects. We request our readers to try this remedy and do not forget to remit our fee in the form of a letter to the Editor, Jeevaniya relating your experience.

Avipattikara Churna

Generally, 70% of people are affected by one or the other stomach disorder among which digestive disorders are more common. Avipattikara churma is very useful for correcting the digestion.

Main stomach disorders : Constipation, gas formation, distention of stomach, burning sensation in stomach, sour belching, stomach pain, frequent vomiting due to increased Pitta etc. Certain disorders related to digestion are burning sensation in stomach and chest, stomach pain, anorexia, sour belching or distention of stomach due to gas accumulation etc. Now-a-days majority are afflicted with acidity which is due to regular and excessive consumption of fried, spicy things like Chat, Pakaudi Samosa etc., heavy intake of tobacco, liquors, meat, tea etc.

To get rid of these disorders we shall let you know the preparation of a medicinal powder which can be prepared at home easily. The following are the ingredients of the powder.

Dry ginger, Pippali, black pepper, chebulic, belleric and emblic myrobalans, nutgrass (Nagarmotha), Vidalavan, Vidang, small cardamum, Indian cinnamom; all these should be taken in equal parts, clove 11 times, Turpeth (Nishoth) 44 times and sugarcandy 66 times of the above drugs should be taken.

Except sugarcandy and clove, all other drugs should be ground well to a fine powder. Sugarcandy and clove should be ground separately; finally all these are mixed together and kept in a clean bottle.

Every ingredient of this powder shows its effect independently, e.g. dry ginger, black pepper and pippali activate the digestive juices and also digest the food. Chebulic, belleric and emblic myrobalans prevent gas formation and relieve constipation, Vidang checks the growth of worms, small cardamum, sugarcandy and clove increase appetite and taste and also subdue the increased Pitta in the stomach. Being sweet in Vipak (after digestion) and cold in temperament, this powder is useful in burning sensation of stomach and sour belching.

This powder should be taken 3 hours before food, so that the gas from the stomach gets evacuated.

Dose : 3 gm for adults and half the quantity for children. If this powder is taken alongwith Arogyavardhini vati then it acts faster.

Note : People suffering from dysentery, intestinal inflammations and, those who feel pain on pressing the stomach should not take this powder.

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Your Health Problems

Problem: Constant crying and withholding of breath by babies

"I have a daughter of 1 1/2 year old. She cries for longtime and by suddenly withholding her breath, her face etc. turn blue. On giving some stimulus (like beating) on her legs etc. for 5-10 minutes, she becomes normal. Doctor's say that this is not a disease, it is common in some children till the age of 5 years. So we have to avoid the child from crying. Let me know some home remedy for it, if any.

Smt. Sudha Parimal Kothari, Indore.

Follow up: This is not a disease, it will subside itself. Prevent the child from crying by diverting her attention by giving some attractive toys etc. Sometimes the diet and regimen followed by the mother during pregnancy leads to some after effects in the child after birth. You can have more details on this from our Varsha 89 and Shishir-Vasant 90 issues, For this, Shankhapushpi Syrup can also be given to the child-1 teaspoonful two times a day.

Also, 5 gm. of winter cherry (Nagauri Asagandh) should be boiled well in 250 ml. of milk. when it has cooled, filter it and give twice a day by adding little sugar to it.

Apathya: Rice, all pulses, red pepper, leafy vegetables etc. should be avoided.

Problem: Increase in height and fair complexion.

I am a student of 18 yrs. age, I have started Yoga pratce since few days. I am of anerge height and still, want to grow taller. What should I do for it?

What should be done to have the fair complexion of the body?

Kumari Anamika Dwivedi, Durgapur.

Follow up: For increasing the height some yogasanas are useful like Chakrasana, Trikonasana, Parvatasana etc. You can go through the article 'Yoga for Women' published in our Shishir'92 issue, for more details.

For fair body complexion, try to cover most parts of the body. One should avoid the allopathic drugs available in market for increasing the height because it has been proved scientifically that they are harmful.

For fair colour complexion instead of using the cosmetics, one can use poultice of grampowder and curd or juice of lime mixed with sandal and turmeric powder should be applied.

For more details go through our Hemant 89-90 and Shishir'92 issues.

Problem: Control Obesity

One of my friends is suffering from obesity, he is 16 years old with a height of 5 feet 8 inches and has 90 kgs of weight. Please tell some remedy for reducing his weight.

Himanshu Gupta, Dehradun.

Follow up: Ask your friend to avoid fatty foods, if he cannot avoid totally than ask him to reduce fatty content in foods. He should perform some exercised regularly. Take a glass of water by mixing one spoonfull of lemon juice and two spoonfull of honey, daily in the morning on empty stomach.

You can have more details from our Sharad-91 issue.

Problem: To decrease the power of spectacles.

Please tell me what the females or girls should do who use glasses with power of 8-9. Is there any treatment or medicine prescribed for reducing the power of glasses.

Mr. Ram Kumar Gupta, Rishikesh.

Follow up: Reduce the consumption of sugar, or use honey instead of sugar. Not to take condensed milk (khoya) made sweets, fried butter (ghee), cashew nuts, dry fruits, kidney beans (urad), banana, rice and fried snacks (kachaudi, puri, samosa) etc.

Mastard oil can be used but not in excess, spinach (palak), chaulai should be boiled and its juice can be taken. Raw fruits like grapes, papaya, apple etc. grains like barley, gram, millet, punctured paspalum (kodo), savan etc. Pulses like peas, lentil (Masoor), green gram, red gram etc. should be taken regularly.

1 tablet of Arogyavardhini Vati should be taken with honey three times a day. Cucumber, radish, onion etc, should be taken raw in the form of Salads. Butter milk should be taken as much as possible some exercises should be performed daily. Day sleep should be avoided strictly.

You can use the formulations mentioned in our 'Eye Care Special' issue under the guidance of some physician. Mundi Avaleh can be taken regularly. For more details, please contact.

Vd. Badloo Ram Rasik

Kamlesh Aushadhalaya
Near DUGAVA Police Chowki
Lucknow.

Himalayan Herbal Environment

Dr. Vinod Upadhaya, Haridwar

Without the great Himalayas, with its towering peaks like Mount Everest Kanchanjunga and other, the very existence of India is inconceivable. The Himalayas have contributed to a great extent towards the economy of the Indian sub-continent. We can get the glimpse about how beautiful the environment of the Himalayas might have been in the past, from the sacred books. The Aryan Rishis of the yore had forwarded a concept of divinity in the thickly forested land. The idea behind establishing 'Jyotiling' in the Himalayas was to join the whole of India with it from this throne of enlightenment from which many ancient sages had enlightened the whole world.

It was a usual practice in the ancient times to organize conferences for the discussion on various branches of knowledge and to come out with information useful for the human society. It was in one of such discourses that the sage Bharadwaj was sent to India to learn from him the divine knowledge of Ayurveda, taught to him by Brahmagi. Six disciples of sage Bharadwaj in later period became the authors of world famous treatises like of 'Charak Samhita' on Ayurvedic school of medicine. In India, for the first time, started the propagation of medical treatment with the help of wild medicinal plants. This system of medicine i. e Ayurveda is a part of Atharavaveda. The wild medicinal

plants are closely connected with the environment of the Himalayas. This knowledge was synthesized from time to time during the Vedic, the Samhita and Sangrah period, and reached to its present stage.

In the Vedic stage, we come across the names of nearly 250 wild plants of medicinal value. Some of these are :

Anshumati, Apuspha, Amrita Dhamanishatam, Apamarg, Arundhati Rohini, Kesvardhini, Pippali etc. In the ancient sanskrit Literature, nearly 1200 verses are devoted to describe the qualities of Soma. Soma syrup was an important aspect of Vrihadya Soma Yagya. The main purpose of it was purification of environment, rainfall, disease control and to bring about world peace. In addition the economy of those days to a great extent was also based on the sale and purchase of raw Soma and manufacture of its syrup. We find the reference of sale of Soma in exchange of cow's milk, cow or gold coins.

In Daivat samhita, Sri Sripad Damodar Satwalekarji has discussed in detail the vedic reference of Soma. It was observed that the intake of its syrup bestowed divinity, prowess, intelligence, knowledge and austerity. According to Manusmriti 11/97, by the regular use of Soma one could acquire power to unveil the deepest secrets of universe.

During Samhita period, we get description of some preparations of

Soma in Charak Samhita and Sushrut Samhita. Twenty four different varieties of Somvallari and some of the Himalayan ranges where soma was found have also been described in the Chikitsa Sthana.

In the ranges of the Himalayas, extending in Tibet, we find a plant which is quite similar to Soma in its qualities. Besides this, the plant also occurs in some regions of China, Korea, Manchuria and others. In Tibet, it is specially found in Chumby Valley in eastern Tibet. The botanical name of this plant is *Panax ginseng*. There is a surprising similarity between this particular plant and Soma plant of the Vedas. In China it is called Ginseng in common language and is used as medicine. Scientists are actively engaged in research to study the energy giving property of this plant.

A study of the vedic literature reveals that pollution was not then as big a problem as it is today. In those days, the planting and worship of many medicinal plants was considered a religious activity. Gradually many of these plants got associated with religious days of fasting. About 136 plants all over India fall under this category.

In the later period, brief literature on the plants like Mandar, Parijat, Kalpa, Rudraksh, Brahmkamal, Sanjeevani, Harichandan, and Ashoka were made available. The tree of Kalpa is now considered synonymous to *Adansonia digitata* of Bombacaceae.

The Himalayan region is full of medicinal plants. To mention a few, these are cheed, Devdar, Parijat, Jayaphal, karkatshringi, Taleespatra, Vajradanti, Atis, Vatsanabh, Kutki, Chirayta, Kooth, Dhoop, Pushkarmool, Tejpat, Chorak, Choupchini etc. All these plants have their importance in traditional medicine.

Because of its characteristics environment the Rishis of the yore had chosen the Himalayas as their place for spiritual worship. The mighty Himalayas, a formidable barrier too has not remained unaffected from pollution and destruction therefore, some steps are to be taken to preserve the valuable treasure of the Himalayas.

Experts in medicinal plants, forest scientists, botanists, agriculturists, environmentalists should come out with joint action plan for saving the Himalayan environment. This plan once approved, must be implemented in its true spirits.

Himalaya should not be used as a tourist resort. Only a few selected places may be developed for this purpose. Each person entering in this area should be asked to plant a few plants there and pollution from the vehicles of transport should be checked. Mining etc. should be undertaken only in a scientific way without damaging the forests. The plastic junk should not be collected in these regions.

Along with exploration the wealth of medicinal plants available in this area, fresh plantation of similar plants should be undertaken in the same proportion.

Special projects should be taken up for the conservation of divine medicinal plants like soma, kalptaru, Brahmakamal etc. The constant research has to be done to know their properties in the treatment of Cancer, High blood pressure, AIDS Asthma, Diabetics and also for cosmetics.

A proper evaluation and use of the medicinal wealth of the Himalayas will be of immense value not only for India but to the entire world.

Dwindling Trees of India

Ashoka, Kadamba and Rohida known botanically as *Saraca indica*, *Anthocephalus kadamba* and *Tecomella undulata* respectively are among the fast dwindling trees of India. Ashoka has been extensively described in Indian literature. According to the poetic love the tree blossom's only after being kicked by a raishing dandel. The ten-headed demon Rawan had lodged Sita under the Ashoka tree after having abducted her. No garden was regarded worth the name devoid of Ashoka trees.

Leaves are dark green and oblong like mango leaves. Bole is thick and unshapely. Bunches of reddish flowers seem to peep through the leaves, Tree remains blossomed from February to May. Some ancient Ashoka trees are still extant at Rambagh Amritsar, Royal gardens of Luknow and Sitabani. Today there are a few Ashoka trees only in existence. If a campaign to conserve and propagate Ashoka is not undertaken even now then it may go extinct.

Kadamba

Kadamba tree is famous because Lord Krishna was so fond of it. He is known to have jumped off from kadamba tree into Yamuna water to subdue the mighty serpent Nagas and have climbed up the selfsame tree with outfits of all the naked bathing beauties i.e. Gopikas. During the Mahabharata era the entire country was replete with the lumbrella trees of Ashoka.

But now they are to be seen rarely. Even in Mathura, Gokul and Vrindavan they are now scarce. About forty years before they were in abundance in Karouli, Dhoulpur and Bharatpur, but now they are rare there as well.

Kadamba is a worshipped tree just as Peepul and banyan trees. It grows into maturity in 20-25 years and then lives up to hundreds of years. Several Kadamba trees of over thousand years are preserved in the Kevaladev National Park, Bharatpur. A couple of groves are also extant.

The tree flowers in the rainy season. Flowers are yellow, petalless, round and covered with tiny fibres. These flowers look very attractive amidst light-green leaves of the trees. When the humid air comes in their contact then it becomes deliciously fragrant and the atmosphere becomes damity.

Rohida

This tree flourishes in hostile climates and circumstances only. It creates natural beauty in deserts only. Rohida and desert are related like water and clouds. This tree has been cut to such an extent for Chains, Divans, Settees, Frames, Doors that now we are pining to see one such beautiful tree.

Rohida is a shrub like tree called 'Teak of Marwar' Leaves are long. The branches are drooping and give a domelike appearance to the tree. Dark orange-coloured flowers appear in the summer. Fruiting occurs in August-september.

Rohida wood is an excellent medium for etching flowers and creepers. It takes on polish exceedingly well. It is light, durable and strong. That is why the tree is almost extinct now. It is also being converted into coal now. The tree should be protected forth with or otherwise this beauty of desert will be totally converted into fumitures and coal and will depart from desert for ever.

Drugs Useful in Abdominal Diseases

Dr. Madan Lal, Lucknow

By abdominal is meant pertaining to the small intestine, large intestine, liver, spleen, kidney, peritoneum etc. and any defect thereof is termed abdominal disease.

When the digestive fire gets dull due to unclean diet, then the scum (Doshas or urine, faeces etc.) formation increases. This pollutes the Pranavayu and Apanavayu to a great extent and blocks the upper and lower tracts. This leads to the collection of Doshas and scum between the skin and flesh, distention of stomach and abdominal diseases. A patient of abdominal diseases complains of inappetence, tastelessness, belated digestion, food poisoning, uneasiness after meals, progressive weakening, accumulation of scum in intestines, distention etc.

Abdominal diseases are classified in to eight types. All finally lead to ascites. The general symptoms of abdominal diseases are parched lips and palate, inflammation of hands, feet and stomach, loss of strength, action and digestion, emaciation, distended stomach, sunken cheek, thinning and darkening of face etc.

Though abdominal diseases initiate from various Doshas but actually they occur due to the combined effect of all the three Doshas and hence Tridosha-subsidising treatment proves effective. The Doshas like Vata dampen the

digestive fire and hence appetising light diet should be resorted to, from the very beginning. For example, red rice, old rice, barley, wheat and Khichdi of Moong pulse, Sattu, cow's milk, Asava, Arishta, honey, flesh of wild animals and birds, buttermilk, ginger, Parval, bitter gourd, drumstick, garlic, Torai, bottle gourd etc. should be taken, Heavy dishes prepared from pastes, flesh of aquatic and marshland animals, leafy vegetables, beans, banana etc. are to be given up. Evacuation must be ensured. For this, 10 ml castor oil should be blended with 100 ml warm milk and this should be given to the patient. Purgation must be given everyday according to the strength of the patient. Patients of Vatodara should be given buttermilk + 4 Ratti piper longum powder and 2 masha salt. Patients of Pittodara should be given sugared buttermilk with 2 Ratti of black pepper powder. Kafodara patients should be given 1 masha ajowan powder, 2 masha salt, 4 Ratti ginger powder, 2 Ratti piper longum powder and 2 spoons of honey. Sweet, fatless buttermilk, neither concentrated, nor dilute acts as nectar to the patients of abdominal diseases.

Tested Compounds

Samudradya churna (sea salt), Souvarchal salt, rock salt, Yava kshar, ajowan, Ajmoda, little piper longum, Chitrak

bark, dry ginger, Bidasalt and asafoetida are the ingredients, to be taken in equal measure, powdered and kept in a container and taken as a first mouthful during meals blended with ghee and cereals. This pulveratum is beneficial in all abdominal diseases especially in flatulence, jaundice and tumour.

Punarnavadi Churna

Take equal Punarnava, Patha, Devedaru bael pulp, little and big Kateri, turmeric, Daruharidra, piper longum, Chitrak root and adhatoda and pulverise. Take 2 masha of this pulveratum with 20 ml cow's urine before meals. This cures general inflammation, shooting pain and all abdominal diseases.

Hingwashtak Churna

When the abdominal disease has rendered the digestive fire very weak this pulveratum does wonders. Ingredients are dry ginger, piper longum, black papper, ajowan, rock salt, white and black cummins all equal, to be pulverised and sieved with fine cloth and one eighth quantity of above ingredients, asafoetida, fried in Ghee is to be blended with above pulveratum and collected in a stoppered bottle. One masha of the pulveratum is to be taken with Ghee and cereal during mealtimes in the very beginning.

Purging Cassia (Amaltas)

Vd. M.R. Uniyal, New Delhi

The Purging cassia is a medicinal plant as well as of decorative value and as such is grown along the roads and in the vicinity of residential houses. In the days of summer, in May and June, just after the foliage tree becomes laden with golden, suspending flowers. That is why this medium-sized tree is called Swarnanga, Swarnabhushana and Rajavriksha in Ayurveda.

Language wise names : Sanskrit- Aragwadha, Hemapushpaka, Swarnabhushana, Rajavriksha; Hindi- Amaltas; Bangla:, Sondal., Marathi- Vahva, Gujarati- Garmalo, Telugu- Aragvadhum, Aravi, *Khiyat. Latin- *Cassia fistula*.

The tree is medium sized growing to the height of 20 to 30 feet. The bole is hard strong. The bark is green red-brown coloured and the branches are straight. Flowers on peduncles hang in long bunches. Flowers are fragrant. Pods are about one to one and a half foot long, green when unripe and on ripening black (reddish brown) cylindrical and smooth. Seeds are flat, smooth and round. Inside the pod there are separate membranes within which are situated blackish pulp this pulp is used as a mild laxative in medicine.

Flowering Time- May- June

Fruiting- August- September

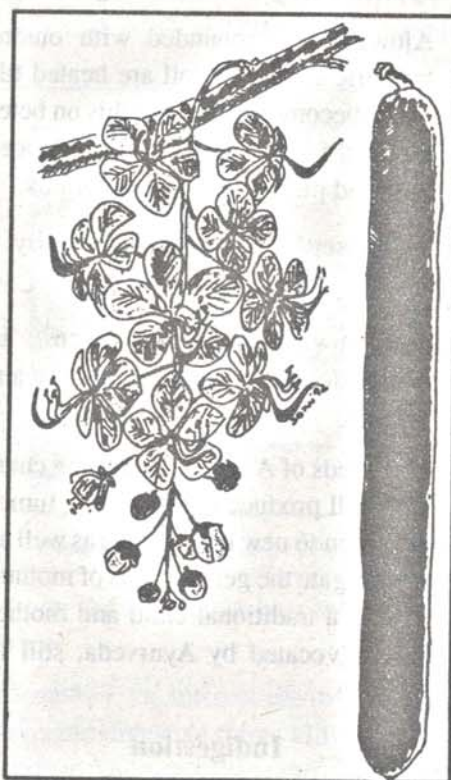
Parts used- Pulp, bark, flowers, leaves.

The pulp is generally used in household treatment and is called Arogyashimbi i.e. the health-pod.

Habitat- Wild trees are found in tropical Indian forests all over the country. The trees are planted along the roads for beautification.

Medicinal properties

Properties- Heavy, lubricated, sweet-



bitter in taste, Vipak- sweet, cold temperament, laxative and purifier of Kapha and Pitta and destroyer of itching and skin diseases. It is anti-inflammatory, blood purifier, demulcent, diuretic and febrifuge.

• In fever the fruit pulp given with the juice of raisins twice a day induces relief.

- In leprosy the decoction of all five parts (Panchanga) used for washing bathing and drinking helps.
- Paste of leaves applied over Visarpa helps.
- In jaundice, the fruit pulp taken twice with cane juice helps.
- Leaves cooked with water and oil and taken saltless helps in Urustambha.
- Pulp decoction taken twice a day in the dose of two ounces provides relief in Pittodara.
- In skin diseases like itching, psoriasis the site should be massaged with oil followed by anointing leaves pounded with butter-milk.
- Decoction of leaves is good for dressing the wounds.
- Decoction of Purging cassia leaves twice a day is useful in Haridrameha.
- In rheumatism use of leaves cooked in mustard oil proves helpful.
- In ringworm and eczema leaves should be pounded with Kanji and applied on affected parts for speedy cure.
- The root rubbed in water and applied over syphilis helps.
- Lukewarm bark decoction gargled helps in the troubled tonsil of throat.

Ajowan - A Wonderful Carminative

Dr. (Mrs.) Sunanda Ranade, Pune

Grandmothers always keep handy some Ajowan for stomachache, indigestion and flatulence. It was known to the ancient Greek and Unani systems are also available. It is known as Yavani in Sanskrit, which is derived from 'Yavana' suggesting its foreign origin is the best carminative. A pinch of seeds with jagery is used as a folk medicine to prevent indigestion after childbirth.

Common cold

Chewing pinch of seeds with clove and crystal of common salt is best medicine for cough and cold. Fumes of Ajowan seeds are inhaled in cough with expectoration and in cases of asthma to relieve expectoration. Infusion of these seeds with common salt should be gargled in sore throat or hoarseness of voice. Decoction of teaspoonful of seeds, and fenugreek in glassful of water boiled for half an hour; is given in the dose of one ounce with one tea spoonful of honey 3 times every day for bronchitis.

Dental caries

Chewing of seeds also prevents dental caries and foul breath. Powder of seeds with alum and salt is used as dentifrice.

Muscular pains and boils

Infusion of the seeds is massaged to relieve muscular pains caused by

blows or Ajowan seeds fried in coconut oil are rubbed as liniment. Paste of the seeds with lime juice is applied over painful swelling

Ajowan seeds pounded with onion, turmeric and castor oil are heated till onion becomes soft. Keep this on betel leaf and foment over boils. It reduces pain and prevents formation of pus.

Antiseptic for Newborn Baby and Mother

Ajowan vaginal douch, given in newly delivered mother, acts as antiseptic.

Few seeds of Ajowan on burning charcoal will produce fumes. These fumes are given to new born babies as well as to fumigate the genital parts of mother. This is a traditional child and mother care advocated by Ayurveda, still in practice.

Indigestion

Ajowan seeds are soaked in fresh ginger juice and dried in shade. Then they are soaked in fresh lime juice and are dried again.

Later on they are soaked in mint juice and papaya sap and dried again.

These processed dry seeds are powdered and kept in clean air tight container.

A pinch of this powder taken immediately after food is an excellent medicine for indigestion, dyspepsia or diarrhoea due to indigestion.

Diarrhoea, Dysentery

Using above powder with tender coconut water, twice daily is good medicine for acute diarrhoea and dysentery, or charred Ajowan seeds 1/2 T.S.F. with buttermilk 3 times a day, after food is also very effective. Similary oil of Ajowan and camphor 5 mg each with sugar should be licked from time to time.

Appetiser

Being Deepan and Pachan, these seeds if taken with rock salt lukewarm water, increases appetite.

Carminative

Volatile oil in the seeds, stimulates gastric secretions and intestinal movements, which prevents fermentation in intestines. It also expels gases from the intestines. Thus its carminative property is a boon for infants and young children. Ajowan seeds are chewed after food, as a medicine for dyspepsia, flatulence, colic pain due to gases.

Easily available, cheap and handy in the kitchen; Ajowan seeds have multipurpose benefits.

Buttermilk in Piles

Dr. Girija, Madras

In piles, fleshy growth occurs in the three folds of ano-rectum within a space of few inches. The disease may be dry or bleeding. This could be by birth as well as acquired.

The illness induces acute pain in rectum, rectal bleeding, inconvenience in sitting and ache in hips, back, inguinal and thigh regions.

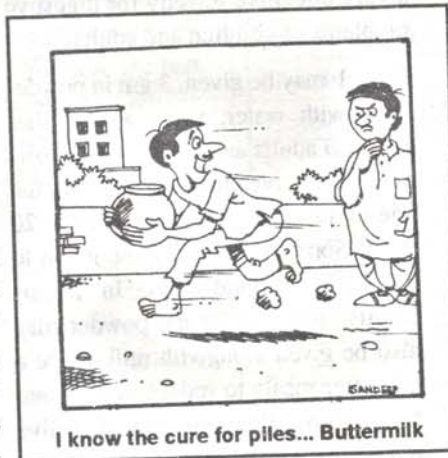
The inborn piles occur due to the deformity in the rectal folds. The acquired variety owes its origin to a combine of many reasons in conjunction with dietetic and behavioural defects and lack of digestive power.

Weak digestion plays a great role in the production of piles. The unhygienic dietetic and behavioural habits weaken ones digestive fire. Due to this, dyspepsia results and scum collects all along the digestive tract. When this scum descends, then it comes in contact of aggravated Apanavayu (lower limb wind) which happens to be sited at hips, inguinal and thighs. Apanavayu leads the scum to the folds of rectum where warts are formed that are called piles.

The general reasons of aggravation of Apanavayu are habitual sitting on hard and uneven seat for long times, overindulging in sex and fissures in the ano-rectal region. Apart from this, use of extremely cold water for lavation, withholding urges of motions and even exerting the body habitually aggravates the wind of lower limb.

Therapeutically, piles is twofold bleeding & dry. The dry variety forms by the combination of Vayu and Kapha. By different combinations of the three humours and blood, various varieties of piles are generated.

There are four types of treatment-using medicine, Kshara-Prayoga, cauterization and surgical extraction. Among



these, the first is the best and mostly used.

Generally, the internal use of carminative and digestive drugs kills the pain and inflammation in the ano-rectal region of the patient of dyspeptic piles. Such drugs relieve the colic pain and hardness of bowels. They remove the obstruction in the flow of winds. Even after surgical removal of warts of piles, if carminative and digestive drugs are not administered, and patients, digestive function is not improved, then warts reappear. Therefore, in this disease, the internal use of digestive & carminative drugs is essential.

Buttermilk is an easily available, simple, efficacious and delicious medicine for the patients of piles. To get cured, the patient has to live on just buttermilk which should be given in quantity commensurate with his strength and season, for seven days to one month. There is no other medicine equal to it for piles due to Vata and Kapha. The patient is given buttermilk as food and medicine both. Buttermilk is a boon to those patients whose digestion is weak.

The patient's diet comprises rice and buttermilk, vegetables and meat soup with buttermilk. Piles-curing medicines are also added to the buttermilk. Thus, after keeping the patient on buttermilk for one month, the use of buttermilk is gradually and slowly decreased. Thus, cured piles do not relapse. Charaka says, just as pouring buttermilk into the roots of herbs destroys the plants beyond recall, similarly piles destroyed by buttermilk don't reappear. The buttermilk cleanses all channels and the digested part of food which is called Rasa and imparts strength, energy, luminosity and happiness.

Usually three major deformities occur due to lack of digestive power, that are diarrhoea, piles and Grahani. In 'Grahani' the food comes out from the digestive system before the function of digestion is complete. All the three pathological conditions promote the growth of the other two. Therefore, to cure these sicknesses, the digestive power should be conserved and rectified and enhanced at all costs.

Medicinal Uses of Fennel

Dr. M.A. Shareef, Dr. S.J. Hussain, Dr. S. Imam,
and Dr. S. Sultana, Hyderabad

Nearly 80% of India's population lives in villages. They usually seek medical aid for their ailments from herbal and mineral sources. They are often aware of the remedies of some common ailments like diarrhoea, vomiting, abdominal pain, headache, indigestion, fevers etc.

Fennel Fruit is one of the common herbal drugs used in Unani and Ayurvedic systems of medicine for different ailments since a long time and the claims are very effective.

Language-wise Names : Hindi- Soumph; Sanskrit- Mishreya; Telugu & Kannada- Sompu, Bangla- Mouri; Marathi- Badishafe; Gujarati- Bariali; English- Fennel fruit or seed. Latin- *Foeniculum vulgare*;

Temperament: hot and dry.

Properties: carminative, digestive, eye tonic, emmenagogue, diuretic.

Medicinal Uses

Fennel is highly beneficial in the treatment of diseases of digestive system, urinary system, night blindness and also for promoting lactation. Gastro-intestinal disturbances are common problem of the day. Night-blindness is also becoming common in children due to vitamin A deficiency. The symptoms of gastric disturbances like,

indigestion, flatulence, nausea and heart burn are very common among people of different ages. Sompu is of special use to these patients. From ancient times, sompu water is considered a very effective remedy for digestive problems of children and adults.

Fennel may be given, 3 gm in powder form with water, twice a day after meals in adults and 1.5 grams of powder is to be given in children below the age of 12 years. For infants, 10 to 20 ml of Sompu water may be given to relieve abdominal pain. In hyper-acidity, 3 gm of Sompu powder may also be given alongwith milk twice a day after meals to reduce acidity and heart burn. It increases digestive power by stimulating the secretory glands of the stomach. Many people are suffering from hyper-acidity due to excess intake of chillies, spices, pickles and other dishes which may cause hyper-acidity and gastric ulcers. Sompu is considered to be very effective in such cases, if it is given in the dosage of 3 gm, alongwith water or milk. It reduces and neutralizes the acid secretions and also protects the gastric mucosa, improves enzymatic action and relieves gas trouble.

Sompu is valuable in night blindness as it contains Vitamin A and B₂. It is also useful in diseases of nervous sys-

tem produced due to Sauda, also known as melancholic diseases.

Sompu increases lactation. In spermetorrhoea, 5 gm of Sompu powder with 200 ml of milk, twice a day may be given, for good results. Stomatitis and chilosis is common in people with Vitamin B (Riboflavin) deficiency. Sompu is found very effective in these conditions if given with honey for one month.

Sompu is regarded as an excellent treatment for urinary tract infections, particularly in cystitis and burning micturition. 150 ml of Sompu water/Arq-e-Badyan, given three times a day for 10 days relieves the symptoms. It increases the output of urine by neutralizing the acidity.

Sompu is found to be very effective in insomnia. 3 gm of fennel fruits with sugar may be given at bedtime. It is also effective in the patients suffering from bad breath. Chewing 2 gm fennel fruits twice a day after meals reduces the risk of peptic ulcer and hyper-acidity and stops bad breath. Sompu is also used in different ways. In Indian homes a pinch of Sompu is taken after meals, as a tradition for Mukhashud-dhi (purity of mouth).

Coconut

(Late) Mr. Shubhasheesh Mitra, Lucknow

The fruit is very nutritious and tasty. Coconut water quenches thirst and induces freshness. Coconut fruits are used in religious and social functions. South Indians and Bengalis use it in various food items to make them tasty.

Language-wise names: Hindi- Nariyal, Sanskrit Narikela, Nalikerā; Marathi- Naral, Khopra; Punjabi-Narel; Gujarathi- Nariyal; Bangla-Narkel, Narkol; Malayalam & Tamil- Tengu; Telugu- Tenkai; Kannada-Tengina kaw, English- Coconut; Latin-*Cocos mucifera*.

Coconut grows in east Bengal, eastern oceans and in the coastal regions of south India. The height of coconut trees may be as much as 80 feet and its stems are of 1 1/2 feet thickness. It possesses four branches. Both male and female gamete flowers are found in the same bunch which bears the fruits. Coconut fruits are of 7-11 inches length, bearing seed and a hard epicarp (fruit cover).

Properties

Coconut is cold in temperament, heavy, unctious, nutritious, purifies the urinary bladder and palliates Pitta. Coconut water is sweet, tonic, quenches thirst and Pitta Doshā. Coconut application is good for subsiding, various skin diseases, haemoptosis (Raktapitta) and the three Doshas i.e. Vata, Pitta and Kapha.

Medicinal Properties

- Coconut water should be taken regularly in acidity and burning Sensation in stomach.
- Coconut eating helps in curing the diseases of urinary bladder. It also cures running nose and sinusitis can be prevented by habitual coconut eating.
- Boiled coconut, if taken with asafoetida kills the intestinal worms. Skin diseases may be cured by application of coconut oil mixed with little camphor in it. Salt should be avoided till the ailment is cured.

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Obituary

With profound grief we have to inform you about the tragic demise of Sri Subhashish Mitra. His article 'Coconut' also appears in this issue. The 'Jeevaniya' family extends its sincere condolences to the bereaved family and wishes that his soul may rest in peace.

Nutritional Recipes

Ms. Veena Tandon, Lucknow

The seasonal fruits are a gift of nature to the mankind. Fruits are available in abundance in all the seasons which suit our 'Prakriti'. Our digestive system is inherently suited to the proper absorption of seasonal fruits. On the other hand one can eat whatever, if it looks nice, smells nice and is tasty. Coconut is an important item of culinary traditions. The Shravana heralds the beginning of the six month - long festival season. Let us get off to a fervent start with some of its easily made dishes.

Coconut-Vermicelli Laddu

Ingredients : 1/2 kg. fine broken vermicelli

- 100 gm finely grated fresh coconut
- 6 tablespoons of sugar
- 25 gm raisins
- 50 gm finely chopped nuts

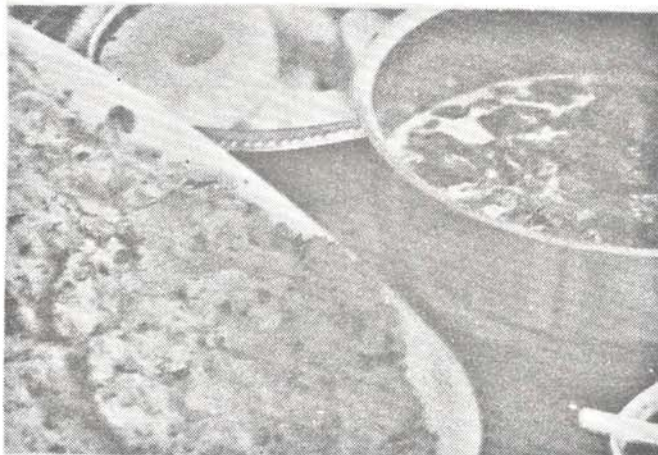
Preparation : First fry the vermicelli to a golden colour, add sugar, grated coconut, raisins and nuts, stir and remove from fire. Sprinkle water on the hot mixture and make into small balls. Garnish with silver foil.

Three - layered Burfi

Ingredients

- 500 gm fresh Khoya

- 250 gm sugar
- 50 gm peanuts
- 50 gm dessicated coconut
- 1/2 cup cocoa-powder



- 1/2 teaspoon saffron powder
- 1/2 tea spoon crushed cardamom
- 1/2 a coconut, grated

Preparation : Rub Khoya and the sugar together. Cook on a slow fire till sugar is dissolved. Continue cooking slowly till mixture forms a thread when tested between finger and thumb. Divides the mixture into three portions. Remove skin from peanuts, roast and crush them. Add crushed peanut and saffron powder to one portion. Turn out into a greased tray and spread evenly.

Add cocoa-powder to the second portion and mix. Spread it over the first layer. In the remaining Khoya add coconut and crushed cardamom. Spread over the second layer, add grated coconut over this, pressing lightly with a spatula. Cut into diamonds.

Like other fruits and vegetables, corn is relished, roasted and salted with lime. Let us make and serve steaming hot corn pakora .

Corn Pakkora

Ingredients

- 250 gm grated corn grains
- 200 gm gram flour (Besan)
- 2 tablespoon oil or ghee.

Preparation : To a pinch of sweet soda powder, add salt, red chilli powder, turmeric powder and coriander leaves to taste. Add some paste of ginger and garlic in small quantity. First take the fine grated mixture of corn and add little gram flour, a little oil, sweet soda and spices and the paste of ginger and garlic. After ten minutes, make small balls from this dough and fry, till they turn light brown. Serve these Pakoras, steaming hot, with tomato sauce.

Some Facts About Squints

Eyes are one of the vital and important organs of our body. The eyes being our window to the world around us, should be very cautiously cared and preserved. Parents should take care of the eyes of children since birth itself. They should observe the blossoming of eyes of the new born to find out whether they have a proper vision.

Infant's eyes cannot always focus directly on objects since birth. However, by the age of four months, they do watch by responding to various stimuli and focus on small objects with both eyes. At the age of six months, infants start focussing continuously upon distant objects and briefly on the nearby ones. The term strabismus or squint denotes the improper alignment of the eyes. One eye or sometimes both the eyes may turn in (cross-eyed), turn-out, turn-up or turn-down or some-

times look the wrong way. The deviation may be present since birth or may appear at a later period, it may occur spontaneously or may take place due to some accident or illnesses. If the above symptoms are noticed in a child of six months, it should be checked up because most squints occurring within the age of one year can be corrected functionally.

Parents should keenly watch the development of child's eye and watch any misalignment, slight or marked, presence of wandering in one or both eyes, tilting of the head, drifting of an eye when the child is tired, usual practice of closing one eye, especially in sunlight, rubbing of the eyes, excessive blinking or holding objects too close to the eyes etc.

Besides hindering the development of useful vision, a squint may affect the child's personality because of the cos-

metic defect. Squint may occur from several causes:

- Birth injuries
- Heredity
- Faulty muscle attachment
- Need for glasses (far sightedness)
- Illnesses with fever.

The final aim, while treating the squint is the development of normal vision in each eye and the achievement of fusion and depth perception. Accomplishment of this involves prevention of amblyopia (lazy eye) etc.

The methods used for treating squint and amblyopia are glasses, patching, eye drops, surgery and eye exercises. These may be used alone or in combination as per the advise of the ophthalmologist. The choice and order vary with the type of squint and its cause.

The measure of a man

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Effects of *Juglans Regia* on Dental plaque

Dr. C.S. Saimbi, Dr. K.K. Kapoor,
Dr. Jaya Dixit and Dr. S.K. Nigam, Lucknow

Plaque is the main etiological factor of periodontal diseases. Several mechanical and chemical agents have been explored for the control of plaque formation. Scientists, of late, have begun to focus upon the potential of phytochemicals that could have value in the prevention and treatment of dental diseases. Plant alkaloids like Sanguinarine showed detectable anti-plaque activities. The antibacterial activity of Magnoliae cortex and related compounds isolated have been investigated against *S. mutan* with promising efficacy. Leaf extract of *Azadirachta indica* and *Acacia arabica* also showed promising plaque inhibitory effect. Bamboo leaf extract has been tried in periodontal therapy which showed statistically significant results in gingivitis, though no change in plaque index was noticed. Another important medicinal plant is *Juglans regia* belonging to the family Juglandaceae. It is extensively used by the North Indian population, specially ladies, for cleaning their teeth and staining their lips and gingiva but, unfortunately no effort appears to have been made to evaluate its plaque inhibitory efficacy. It was therefore planned to explore the role of *Juglans regia* against the developing dental plaques.

Materials And Methods

Twenty subjects of 16 years to 30 years age group were enrolled for this clinical trial from the Department of Periodontics, Faculty of Dental Sciences, Lucknow. The subjects selected had clinically healthy gingiva or with mild gingivitis, pocket depth not exceeding 3 mm and having no oral affections.

Plant Materials

In the present clinical trial 2% *Juglans regia*, ether extract, 3% *Juglans regia* ether extract, 2% *Juglans regia* petroleum extract, 3% *Juglans regia* petroleum extract, 2% water soluble *Juglans regia* extract and propylene glycol as vehicle were tried.

Preparation of extracts

The bark of *Juglans regia* was collected, shade dried and pulverised into fine form. The pulverised material was Soxhleted with ethyl alcohol and extract was sequentially segregated into petroleum ether, ether and dried over with anhydrous sodium sulphate. The solution was then filtered and distilled off. The left over residue contained the petroleum ether soluble fractions from which solution of 2% and 3% concentration were prepared, using propylene glycol as vehicle.

The aqueous fraction was then treated with cold water, three or four times, separating the aqueous and other layers. The washed out ether layer solution was treated with anhydrous sodium sulphate. The extract was distilled to have the ether soluble fraction from which solution of 2% and 3% concentration were prepared, using propylene glycol as vehicle.

Remaining lower fraction was treated with ethyl acetate three or four times. It was washed with water and dried with calcium chloride. The dried extract was distilled to have ethyl acetate soluble fraction. Remaining water soluble extract was evaporated to get water soluble fractions.

Before starting the experimental trial, oral prophylaxis was done on the subjects and plaque was removed by thorough brushing. Subjects were instructed not to perform their routine brushing for three days and not to take any fibrous food. At the end of three days, plaque was disclosed by tetrazolium compound and methylene blue disclosing solution. The disclosed plaque was scored by Turesky-Gilmore Glickman modification of Quigley and Hein scoring system. Plaque thus obtained at the end of three days provided a "Base-line plaque" of each subject. The subjects were given an interval of three days to perform

their routine oral hygiene measures. On the seventh day, plaque score was again reduced to zero in each subject and the preparation of 2% ether extract of *Juglan regia* was applied with the help of cotton pellets, twice daily on the facial and lingual surfaces of all the teeth. The subjects were allowed to rinse with tap water after 5 minutes. The procedure was repeated for three days in succession at the end of which plaque score was again recorded. In a similar way, all the preparations of different extracts of *Juglans regia* were tried.

Results

On comparison of baseline plaque scores with experimental plaque scores, *Juglans regia* exhibited antiplaque activity in all the preparations tried. Ether and aqueous extracts showed promising results as compared to the petroleum extract.

2 percent and 3 percent ether fraction of *Juglans regia* showed the anti-plaque activity of 32.12% and 31.56% respectively percent aqueous solution

of *Juglans regia* inhibited 30.32% plaque; 2 and 3 percent petroleum ether fraction showed 17.62 and 19.45 percent of plaque inhibitions respectively. All the findings were statistically highly significant (table 1).

Propylene glycol used as solvent for the test preparations showed the antiplaque activity of 7.88%.

Discussion

The results show varying response to plaque by different extracts. The preparations of petroleum ether extracts, ether extracts and aqueous extracts were tried in concentrations of 2% and 3% solution on plaque for three days consecutively. The results with ether and aqueous preparations were promising but petroleum ether extract results were comparatively less effective (17.62 and 19.45%) (Table I).

The juglone, present in the cambium of *Juglans regia* is reported to stain the oral mucosa. Interestingly, none of the fraction when tested clinically stained the oral mucosa. The possible reason for this peculiar behaviour may be due

to reduction of juglons to hydrojuglone. The aqueous extracts of *Juglans regia* possess bactericidal action due to the presence of caffeic acid, crumicidine and quercetin in the bark of *Juglans regia* which exhibit antibiotic effect. Thus antiplaque activity of *Juglans regia* can be partly attributed to juglone, caffeic acid and crumicidin. The presence of enzymes: peroxidase, lipase and amylase in *Juglans regia* may also be responsible for plaque inhibitions, which, too may play a role in the inhibition of plaque accumulations.

The findings of this study suggested that *Juglans regia* is to be clinically used as an anti-plaque and could be considered a potent adjunct to oral hygiene regime. However, further exploration needed in various other concentrations to obtain the optimum results and qualitative assessment of bacterial plaque will be more meaningful.

Mean base line plaque score, experimental plaque and percentage plaque inhibition of different extracts of *Juglans regia*

Preparation	Baseline plaque	Experimental plaque	Percent plaque inhibition	Level of significant
Propylene glycol	198.95	182.75	7.88	-
2% Ether extract of J.R.	198.95	134.50	32.40	**
3% Ether extract of J.R.	198.95	136.15	31.56	**
2% Water soluble of J.R.	198.95	138.10	30.32	**
2% Petroleum extract	198.95	163.9	17.62	
3% Petroleum extract	198.95	152.80	19.45	

*Significant P < 0.001

Traditions and Practices in Yoga

Dr. Shrikrishna, Bombay

Yoga is a living tradition in India which has kept up the unbroken continuity with its past - the past which stretches back to more than five thousand years. Over these many years, it has become a repository of very many concepts, from the very crude and simple to sophisticated and complex ones.

Some claim that yoga is a mystic tradition beyond the ken of understanding of common man, some claim that Yoga philosophy is totally nihilistic and cuts the person off from his social obligations and responsibilities making him a burden and parasite for the society. Some others bind the tradition of Yoga so closely with the ritualistic aspect of Hinduism, it becomes a mere appendage of Hindu religion. Others who emphasize on the physical practices of Yoga, make it appear as if it has developed out of some gymnasium while others, who emphasize on the mental practices, turn it into some sort of training programme meant exclusively for the purpose of developing skills of clairvoyance, clairaudience etc.

YOGA could be explained as a way of life. It is a process which emphasizes INTEGRATION (in Sanskrit, the word Yoga means to join - to join that which is separated) at every level of existence, every aspect of life, be it social, personal, physical, emotional, intellectual or intuitional. It increases the awareness of different dimensions of our existence, their mutual depend-

ence and mutual influence on each other and the various factors which lead to harmony in their functioning, ultimately causing the disruption, disintegration and fragmentation.

Thus Yoga makes one aware of his state of fragmentation at every level, the factors which had been responsible for this fragmentation, the way of overcoming this fragmentation and thus ultimately the way of living in the most integrated way.

Thus it becomes clear that Yoga has a broad theoretical base taking in its sweep the whole phenomenon of life, a practical discipline, it provides a very precise and clear-cut approach, in a systematic methodical manner to reach the integrated state necessary for living in the most essential way.

The practical discipline of Yoga, as explained by Patanjali, touches all the different aspects of life. Patanjali has grouped them in eight different categories. The system of Yoga described in eight different parts by the Patanjali is known as 'Ashtanga Yoga' or the eight limbed Yoga.

This Ashtanga Yoga is more like a figure of octagon where each side of the figure is of equal importance and not a single one could be excluded if one wants a complete figure and all these aspects are so much mutually dependent that one has to pursue all of them together, with more-or-less competence but with equal zeal and this alone ensures the deeper under-

standing of the phenomenon of life in its totality.

Patanjali begins his description of the practical discipline with 'YAMA' and 'NIYAMA'.

Yama emphasizes developing correct relationship with the society and the nature. It infuses the idea of oneness of the mankind where sharing, caring and compassion are the most important qualities which enliven this relationship.

Niyama on the other hand emphasizes the integration and self-discipline in one's personal life; where the constant vigilance against the dissipation of physical and mental energy, ensuing from the indulgence in the emotional vicissitudes, becomes an important factor.

Though the emphasis here, is on moral and ethical aspect of living, it is interesting to note that this is more in the form of developing inner understanding where the ensuing actions are spontaneous and natural.

The inner conviction based on the understanding and the discriminative faculty which is the natural outcome of it, helps the individual in charting out his way of living in such a manner that it generates minimum distress in any adverse situation, helps to overcome the irrational fears and complexes, and infuses love and compassion for the whole of the living world including men, animals and plants.

The next two limbs or elements of Ash-tanga Yoga are 'ASANA' and 'PRANAYAMA'. Actually these two elements together constitute, what is known as physical culture of Yoga. Alongwith the Yama and Niyama, which could be called as the mental culture of Yoga, they form the body-discipline of Yoga. The practices included in this psycho-physical culture of Yoga are meant as a foundation course for preparing the psycho-somatic apparatus for the subtler and exacting practices of meditation.

Asanas are quite often equated with physical exercises where the emphasis is more on the muscular strength, joint flexibility and the physical fitness. But beyond this is the similarity between these two ends. Asanas could be described as the Postural patterns where more than the outward physical appearance, the inward physiological and psychological states are more important. Whatever may be their effect on muscles and joint functions, it is the effect on the visceral and mental functions that remains the main goal of these Asanas. And thus, Asanas become an important tool in the hand of a knowledgeable person for bringing the desired effects at the psycho-physiological level.

This effect is more pronounced in the practices of Pranayama. These are the practices which involve the conscious control of breathing pattern and alongwith the control of postural pattern through the Asanas, affect not only the visceral but also the mental functions. The Yoga seers from the ancient times had noted very deep and intimate relation between the state of mind and the breath and had also observed that the modification in one, modifies the other. They identified the energy operating at both these levels unifying their functions, as the energy of 'PRANA' and discovered that through

certain manipulations of breathing pattern called Pranayama, they are in a position to influence the pattern of mental function including attentive faculty, thinking process and the emotional states. The tradition of Yoga has, therefore, given a very special attention to these Pranayamic practices with an aim of gaining an access to the control over the mental functions.

At this juncture, it would be relevant to mention that though not included in

the system of Patanjali, there arose another class of practices in the post-Patanjali period, known as 'SHAT KRIYAS' or 'SHODHAN KRIYAS'. These practices are concerned with the regulation of the functioning of the body's inner mucus membrane, both of digestive and respiratory systems, ensuring thereby the whole body's health. These hygienic practices can also be called as the cleansing practices of Yoga.

What is Old Age ?

Solar time or lunar time passes without causing any change on the living organism. What we usually mean by the term old age is nothing but the chronological age. At the same chronological age, some people become a decrepit while another enjoys vigorous health. This indicates that chronological age measured in units of solar or lunar time is not very relevant in the consideration of old age.

Secondly, we have the psychological age. It represents the functional condition of the mind. The mind of the female matures earlier than the mind of the male. Intellectual growth is slow in some while in others it is quick. Some people retain their mental faculties even at the age of hundred while others lose it in their middle age. Psychological age represents internal time and does not correspond to chronological age.

Thirdly, we have the physiological

age. It represents the state of the body of the organism. At the same chronological age, one man is physiologically young and another old.

The living body grows by multiplication of the parent cells. The cell grows, performs its function and ceases, to exist either by dividing to form two cells or by disintegration to be thrown away from the body.

Multiplication is the inherent tendency and characteristic of the living cell. But disintegration is not due to any inherent power or defect but on account of an adverse environment.

The fourth category of age is known as the pathological age, Pathological age is the degeneration-expression of adverse changes in the body. It represents the degree of deterioration in the body and is the real old age. It does not correspond to the chronological age.

Courtesy : Goodlife, May/June, 92

Report of LSPSS workshop at Kashele ON 14, 15 & 16 MARCH 1992

The convention was held at Academy of Development Science Kashele, beginning with a warm welcome address by **Vd. Y.T. Chavan**, President of LSPSS. He pointed out that the camp symbolises the spirit of self-reliance as all delegates had come bearing their own expenses, to show this spirit & commitment to the Samvardhan cause.

Vd. Gangadharan, Executive Director, LSPSS, gave a brief presentation of the three day deliberations. Explaining the significance of the 'Samvardhan' movement, he said that due to the influence of western ideas, we have ignored the rich health traditions of the country. The basis of restructuring our health care structure is to build upon these traditions. He also pointed out that practical aspects such as (i) self-help techniques of preparing medicines (ii) developing herbal gardens and (iii) preparation of herbarium sheets would also be taken up in the camp.

Vd. Ramesh Nanal of Bombay, pointed out that the relationship between LHT (Local Health Traditions) and Indigenous Health Sciences (IHS) can be understood by appreciating the meaning and spirit that these words denote.

There are different types of 'Paramparas' economic, social, religious, practical and so on. The health traditions are prevalent all over the world. Acupuncture in China is an example. It has drawn the attention of the globe and people have attempted to understand it. Similarly, our own

tradition needs to be examined and evaluated, and its strengths and weaknesses identified. LSPSS has been involved in this kind of work for the past three years.

Shri Darshan Shankar gave his address on the relevance of people's movement in self-reliant health care.

Some examples of rich health traditions are :

Dai tradition - for child delivery, managing millions of births, cannot be replaced by any other government programmes.

Tradition of bone setters - there are thousands of them, who manage conditions ranging from treatment of simple fractures and dislocations to complex orthopaedic procedures. Work at some traditional centres can contribute to the world of medicine.

The convention mainly focussed on two aspects - work to be done in the organisational area for revitalisation of local health traditions and secondly on experiences of folk practitioners in treating ailments,

Vd. Gangadharan spoke on the activities of LSPSS from its inception to the present stage. He also described in short the diversified activities in the area such as promotion of traditional centres of excellence in different branches of indigenous medicine like Visha, Marma, Netra etc. Documentation of these systems, strengthening of LHTs by conducting fellowship programmes by which ISM graduates are trained in specialised subjects and training botany graduates in identification of flora etc.

Dr. Narendra Mehrotra pointed out that it has been realised that decentralisation is necessary for efficient implementation of LSPSS programmes and that a central body alone will not be able to cope with the task. For the LSPSS movement to gather momentum and strength, programmes should be in the regional language. This can be made possible by the opening of state chapters.

While feedback from participants is expected before deciding on the final structure, he gave some broad guidelines for the formation of state chapters. There should be a unit at least at the district level which is not supposed to set up new infrastructural facilities but to catalyze the existing field groups associated with LSPSS.

Defining the role of the centre, he pointed out that it would mainly be by co-ordination. The peripheral state chapters would be involved in activities like publishing newsletters and other publications in the regional languages. It could also take up tasks like conducting training programmes. Information will be collected by the peripheral state chapters whereas the evaluation of the same will be done by the centre.

The advantage of such a set up is that sharing of resources - manpower, material and so on would be possible in a very effective manner.

He also put forth the idea of a rotating centre which shifted its headquarters from time to time and could thus strengthen state chapters where it was weak. There was a group discussion on opening of state chapters.

Field Work

Baba Srinath Shiksha Sansthan, Sultanpur (U.P.)

The organisation has been working in several villages of Sultanpur District in the Kurebhar block for the past 10 years. Besides working with local folk-healers in providing primary health care, the Samsthan also runs several schools as well as adult education centres, Bal-baris, womens, development programs and other community development activities. It has worked extensively on the problems of water-logging in the canal irrigated areas of Sultanpur as well as Barabanki and parts of north Bihar. In some areas the Samsthan has also worked for the retrieval of saline soil and has tried to transfer some appropriate technologies in agriculture and non-conventional energy in rural areas. They have also been associated with science popularisation programs with the villagers and coordinated the campaign of Bharat Jan - Vijnan Jatha in Sultanpur district in Oct-Nov., 1992. They have also conducted some developmental research on the appropriate technologies for rural areas, particularly in the waterlogged areas due to canal irrigation.

For the revival of the traditional herbal system of health care in their area, they are utilizing largely the herbs available in their area and involve local health practitioners who have been trained by a local expert folk-practitioner. They have documented the use of a large number of herbs and their preparations as used by the folk healers in the area. The compendium prepared by

them also provides simple home remedies of a large number of routine health problems. Some of their major programs in this regard include:

- Training of local health practitioners including Dais and others in primary health care.
- Preparation of simple formulations based on locally available resources and their use in health care programs.
- Documentation of experience of such preparations and locally available herbs.
- Organisation of awareness camps and health care camps based on locally available resources and manpower.
- Development of Nurseries and Herbal Gardens in schools and elsewhere for popularisation of the use of medicinal plants
- Organisation of health education and programs for self-reliance in health care at rural areas.

The health care program is coordinated by a Ph. D. in Botany with the help of more than a dozen folk-practitioners from the area.

The Baba Srinath Shiksha Samsthan has established a research centre in which the studies on the various medicinal herbs are conducted, based on the informations and guidelines of the folk practitioners. Also they advice people for their benefit. Some prescriptions are given below-

- One part chebulic myrobalan, two parts belleric myrobalan and four parts of emblic myrobalans are taken and powdered together. 1 spoon of this powder can be taken 3 times a day in constipation, dysentery and other stomach and blood disorders.
- The root bark of calotropis (Madar) dried in shade and powdered - 2.5 gm of this should be taken 3 times a day with hot water for common cold, fever, asthma, gas problems etc. It should be taken with fresh water in stomach disorders.
- Adhatoda-100 gm. and sugarcandy 100 gm should be powdered together and kept. 2 gm of this powder should be taken 3 times a day in cough, asthma etc.
- Powder of the Panchang (all five parts i.e. root, stem, leaf flower and fruit) of Rough chaff-tree (Latjeera) is good for healing wounds on washing by its decoction or by applying the ash of Latjeera. Its decoction is also useful in regularising the menstrual cycle.
- 1 gm. powder of Neem leaves, 200 mg. of black salt should be powdered together and kept. 1 teaspoon of this powder should be taken 2 times a day for 1 week-regularly destroys the intestinal worms.



Global Research

Ayurvedic Cure For AIDS Claimed

A pharmacy in Kochi claims to have developed an Ayurvedic formulation to cure AIDS within two months.

It said that the medicine had cured two HIV-positive patients - a male and a female.

Ms.S.S. Chitra, 25, of Kilimanoor in south Kerala, contracted the disease from her husband, who succumbed to it, the blood test showed that she was HIV-positive. Ayurvedic treatment was started on September 17. After 45 days, the Elisa test conducted by the Gautham hospital in Kochi declared her HIV-negative.

(The Times of India, 13 Nov.92).

Designing A Cure

A compound which could lead to drugs for treating prostate cancer has been synthesized by British scientists. This compound called "tamandron" inhibits the growth of cancer cells in a way similar to action of tamoxifen-a drug widely used for treating breast cancer.

Growth of tumours in the breast and prostate are stimulated by an excess of normal hormones. In men, these compounds, known as androgens, are produced by testes and adrenal glands. Reducing the levels of androgens can reduce the chances of getting a cancer. However current methods to reduce androgen levels have some side-effects too; such as thrombosis and fluid retention. The recent approach to reduce the androgen levels is to use the designer molecule, tamandron. It selectively blocks the entry of androgen into prostate cells, and so stops the chain of reactions which ends in a tumour growth. Tamandron has a structure similar to tamoxifen but one part of molecule resembles testosterone and causes it to bind specifically to androgen receptors.

(Science Reporter, Oct-1992)

US Congress approves Human Trials of AIDS Vaccine

WASHINGTON-A biotech company has successfully lobbied to expedite large-scale human trials of an experimental AIDS vaccine after it was rebuffed by government researchers.

At least a dozen potential vaccines to prevent or treat AIDS are in Development. The icrogene product is one of about

half a dozen such drugs now undergoing limited trials in human patients.

(Indian Express, Oct 92)

Final Trials of Abortion Pill Soon

BOMBAY-The Indian Council of Medical Research (ICMR) is all set to begin phase-III trials of the controversial, abortion pill' RU- 486 (mifepristone)which had evoked mixed reactions from women's groups and health activists when it was first tested in the country in early 1991. The results of this trial along with those of phase-II random trials which had ended about four months back, would help to decide whether to allow the drug to be marketed or not.

Asked why the prestigious Institute of Research in Reproduction (IRR) in Bombay, which also comes under the ICMR umbrella, was not included in such a critical study, Dr Saxena of ICMR said that only those centres which had access to hospital facilities could participate in the trial. ICMR was not included in critical study because some women abroad had complained of heavy bleeding soon after consuming the pill and the ICMR did not want to take any chances.

But now about 200 to 300 women would be given 200 milligrams of the test drug along with five milligrams of prostaglandin E2, and a thorough study of possible side effects would be made. The dose had been determined as part of the phase-II trials in which four dosage combinations had been examined; they were: 600 mg of mifepristone with 3 mg of prostaglandin; 600 mg of mifepristone with 5 mg of prostaglandin; 200 mg of mifepristone with 3 mg of prostaglandin; and lastly 200 mg of RU-486 with 5 mg of prostaglandin.

The results of the eight-centre phase-II tests involving about 200 women had shown that the selected dose was 90 percent effective in terminating pregnancies of upto eight weeks. The report denies the fears of some health activist organisations regarding likely toxic effects or even the heavy bleeding that women in France have reported, saying that the dosage being recommended for Indians was barely one-third of that used in Europe.

Once it is approved for general use, mifepristone would be routed through the government health care set up: "any auxiliary nurse should be able to administer RU-486 with little instruction," it is observed.

(Indian Express, Nov.1992.)

Biomedical News

The Immortal cell

Dr. Carrel conducted a series of experiments with tissues taken from living animals. He kept a piece of live tissue in a liquid medium fortified with nutrients necessary for its growth. The tissue grew continuously and independent of the animal. After a certain period, the growth slackened and tissue showed signs of degeneration. When nutrients were freshly added to the medium, the growth regained strength. Again after some period, the growth slackened. When the medium was renewed to remove the metabolic poisons absorbed from the tissue, growth became normal as before. The experiment proved that as long as the nutritive value of the medium did not diminish and the metabolic poisons are regularly removed, the tissue will grow indefinitely. Dr. Carrel succeeded in keeping alive a piece of tissue taken from the heart of a chicken for more than thirty years until he discontinued his experiment declaring that the cell is immortal.

(*Good life, May-June'92*)

Genetic Engineering of Plants

Plants so far have been used as a source of pharmaceuticals, colours, flavours or agrochemicals. Recently scientists in U.K. have also made plants to produce antibodies. The production of antibodies in transformed plants is more economical than in animal or microbial production methods. Furthermore, the use of plants as antibody factories avoids the controversies regarding use of animals. The study of antibody production in plants began in 1989 when scientists made fully functional, whole antibody molecules from plants. Genes or DNA sequences encoding part of the antibody proteins (the light chain or heavy chain) were inserted into the soil bacterium, *Agrobacterium tumefaciens* and then transferred into separate plants. Following regeneration, these transgenic plants produced either light or heavy chain of antibodies. The plants synthesizing separate chains when then crossed. The hybrid progeny were found to synthesize antibody molecule to a level of more than 1% of total protein in plants, which is quite a bit. Later in 1990, Scientists have even produced complete antibody molecule doing away with the crossing of plants.

This technology has been used to produce herbicide resistant crop plants by using herbicide - inactivating antibody.

Using this novel method plants can also be protected from fungi or viruses. It should also be possible to use this technology to endow plants with entirely new chemical capabilities, such as ability to detoxify the pollutants.

(*Science Reporter-Oct'92*)

ET-born Cow Gives Birth to a Calf

'Gomathy', the first cow born in Kerala through the Embryo Transfer (ET) technology 22 months ago, gave birth to a calf recently, bringing in the second generation of ET-born cows in the State.

It is reported that 14 days after calving Gomathy had started giving a daily yield of 17 litres of milk.

The embryo transfer in cattle for the last two years, established the first pregnancy through ET in April 1990. The first calf, Gomathy, a cross-bred animal with Sahiwal Jersey inheritance, was born on January 19, 1991.

(*Indian Express, Nov'92*)

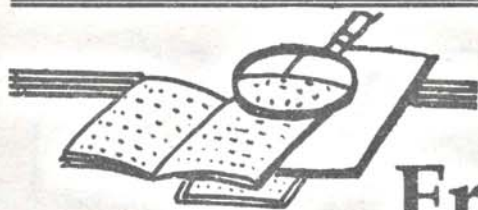
Embryo Transfer

The most widely new reproductive technology is embryo transfer. Although not for use on the (small) farm, embryo technology can greatly contribute to research institutes, work on genetic improvement of local breeds. Advances in embryo technology are mainly found in cattle reproduction and breeding. The reasons for this emphasis lie in the economic importance of cattle and in the fact that cows only give birth to one calf per year. The principal benefit of embryo transfer is the possibility to produce more calves from a female animal than would be possible with normal reproduction, just as artificial insemination produces more offspring from one male animal. While a cow normally will give birth to 4 calves in an average lifetime, this can be readily increased to 25 calves. Increasing the reproductive rate of selected cows has important benefits for breeding programmes :

Genetically outstanding cows can contribute more to the breeding programme, particularly if their sons are being selected for use in artificial insemination.

The rate of genetic change can be enhanced if specially designed breeding schemes are set up, which take advantage of the increased intensity.

(*Biotechnology and Development Monitor-June'92*)



From Periodicals

Quick Diagnosis Service Helps Argentine Potato Farmers

Since February 1990, Argentine potato farmers have been able to make use of a service which offers them a diagnosis of the infection of their crops within 48 hours. The service can offer information about four viral pathogens: potato x or y, leafroll virus or spindle-tuber viroid. The grower simply samples the plant by squashing a bit of leaf, stem or tuber onto a blotting membrane. A reference laboratory at Industrias Quimicas Almidar SA (IQA) in Buenos Aires telephones the results in return. A field test version of its DNA probes is under development.

(Biotechnology and Development Monitor, March '92)

Need to Promote Ayurveda Underlined

At the Vishwa Vaidya Sammelan it was said besides individuals, a machinery formed through private organisations and the government was essential to implement the plan for the promotion, preservation and propagation of Ayurveda from the village to the national level.

Stressing that Ayurveda should be popularised through the local language rather than technical jargon it was said that knowledge regarding different streams of medicine should also be synthesised while allowing free flow

of knowledge and information between countries 'without any hurdles'.

Referring to the national health policy, which assures health for all by the turn of the century, as a tall and ambitious claim, it was said attention should be paid to the preventive aspects of the policy rather than its curative aspect. In order to prevent the spread of diseases, medical education was important.

It was regretted that Ayurvedic practice was losing popularity since too much was being talked about other systems developed in the West, forgetting the benefits of the indigenous medicine of Ayurveda.

It was observed that it would be wrong not to accept the system of allopathy but attempts should be made not to give up the Ayurvedic system. Ayurveda was a 'holistic system' and the approach to develop Ayurveda should be inclusive of the knowledge which was already existing for the benefit of the country and other nations.

It was felt that the practitioners of Ayurveda should be given responsibility in implementation of certain health plans and projects, adding that importance to Ayurved should also be given during various cultural and scientific exchanges India has with other countries.

(The Observer, Nov '92)

WHO Says More Women Smoke

The use of tobacco is increasing among women, whose numbers as

smokers will pass that of men in coming decades if the trend continues, a study of the World Health Organization said.

The mortality study rates among women from use of tobacco would double by 2020. The report is the first to present a global view of tobacco use among women and was submitted to a world conference on tobacco and health being held in Buenos Aires. Smoking and other uses of tobacco can lead to many problems for women like fertility, premature births, spontaneous abortions and still born babies etc. the report said.

(Indian Express, April 3, 1992)

Beta-Carotene Again !

Beta-carotene is assuming importance like never before.

Found in plant foods like spinach, pumpkins, sweet potatoes and papayas, Beta-carotene is said to lower your risk of breast cancer.

Nutrition and Cancer reports that 83 women with breast cancer and 113 women without it were checked for their beta-carotene levels.

Those with low beta-carotene levels were three times as likely to have breast cancer. In those who also had high cholesterol, breast cancer risk increased six-fold. This connection needs to be checked out further. Meanwhile researchers think that beta-carotene lowers breast cancer by protecting us against "free radicals" (damaging molecules occurring in the body).

(Health and Nutrition, Oct '92)

Abstracts

Health for no one by the year 2000

The introduction of primary health care into the international agenda in 1978 was an attempt to shift health and disease away from a biomedical sphere to broader social context. Although the leaders of the world's nations, at least on paper, subscribed to the progressive objectives of the Alma Ata declaration, it is not surprising that most were less willing to put its egalitarian, potentially liberating strategies into practice. It is no surprise, therefore, that primary health care in its full, comprehensive sense, has never really been tried by most governments.

In fact, in many countries the nationalisation of a centralised, top-down approach to primary health care has been used by the powers-that-be to coopt, make redundant, or crush pre-existing genuinely bottom-up, community-based health initiatives.

Of the 14 million children under age five who die each year, 99% are in poor countries. Most die from preventable infectious diseases like diarrhoea and measles. One million die directly from hunger.

UNICEF focuses on just four low-cost, high-priority health technologies known as GOBI; an acronym for Growth monitoring, Oral Rehydration Therapy, Breast Feeding, and Immunisation.

Today it is popular to focus on the survival of children and to pretend that

it depends primarily on a few simple interventions.

But the health and survival of children depends on many factors: on the health of their fathers and mothers, on the survival skills of their families, on the relative peace or violence in their communities, on the economic and political status of their nations, on whether the wages people earn from the land they till provides enough to eat; on the availability, quality, and cost of education, health services, water, shelter, and transportation; on the ability of people to organise and defend their rights; on local consumption of alcohol, tobacco, and narcotics; on who has power over whom, on war, on military expenditures relative to public service expenditures, on international trade relations, on the preservation or destruction of the environment, on how far mother has to walk to get firewood or cow dung for cooking.

Although it is easy to blame 'natural causes' such as bacteria, viruses, earthquakes, drought, and an 'in-

hospitable environment' for high rates of illness and death, man-made causes play an increasingly prominent role. Many of these causes relate to human greed: the efforts of some to prosper at the expense of others.

In order to design strategies for improving overall health, it is important to first have a clear idea as to what causes widespread illness and early death, and secondly what causes far-reaching improvements in health.

(*Health for Millions, Dec'92*)

New Remedy for Hiccups

"Hold your fingers to your ears for 20 seconds during an attack of hiccups and you are guaranteed to overcome it", according to a medical journal.

The pressure exerted on the nerves by placing the fingers in the ears temporarily blocks nerve impulses to the diaphragm, thus relieving the hiccups, the British medical journal 'Lancet' reports quoting British doctor P. Reading.

(*Indian Express, Sept. 1992*)

The subscription rates of Jeevaniya have been increased from January 1993, as given below

	In India	In Asia (Except Japan)	Elsewhre (Including Japan)
	Rs.	(U.S. \$)	
Annual	50	15	20
Biannual	90	28	35
Triannual	130	40	50
Life	500	-	-

(Subscription includes postal expenses)

Indigestion

Pt. K.G. Gore, Lucknow

Rasasheshajeerna

The food is converted into Rasa after digestion, which nourishes the body but when the Rasa dhatu is formed in excess, Rasasheshajeerna occurs. In this, though the digestion is good, anorexia, heaviness in the heart & excessive salivation will occur. These symptoms prevail till the excess of Rasadhātu is not totally assimilated.

Causes of Ajeerna

Irregular mealtimes, over or under eating, drinking excess of water, sleeping in daytime, keeping awake at nights, worriments and depression lead to indigestion.

Food after digestion is transformed into Rasadhātu which nourishes other dhatus and finally fulfills the basic requirements of the body. In indigestion, the Rasadhātu formation is disturbed which interferes with the functions of body, leading to various disorders. Hence indigestion is believed to be the root cause of all diseases.

Generally, fasting in Amajeerna, emision in Vidagdajeerna and fomentation in Vishtabhajeerna is helpful. In Rasasheshajeerna, fasting accompanied with bed rest and taking light food later on, relieves the complaint.

Indigestion should be cured at once, otherwise it leads to further complications. In indigestion, fasting till the food gets digested, is the best cure.

If the food gets properly digested, then one feels proper appetite, bowels are properly evacuated and one feels light and fresh.

Improper digestion of food is termed indigestion. When the digestion is not proper, the following symptoms occur. The flatus gets blocked, general weakness, headache & pain in the hips and back, acute thirst, yawning, fever, anorexia, tastelessness, giddiness and occasionally fainting may occur.

According to Sushruta Samhita, indigestion is classified into four types.

Amajeerna

When the undigested food becomes Madhura (sweet) due to being blended with Kaphadosha, it is termed as Amajeerna which leads to following symptoms - food lumps leap up to the throat repeatedly, belching, swelling around eyeballs and cheeks etc. are perceived.

Vidagdajeerna

This jeerna is due to the dominance of Pittadosha, generating symptoms like sour belchings, over sweating, acute thirst, burning and feeling as if smoke is rising from inside.

Vishtabhajeerna

Ajeerna due to the dominance of Vata Doshā is called as Vishtabhajeerna. Distension of stomach, stomachache, constipation and non-emanation of flatus, stiffness of the body etc. are the symptoms of this.

Glossary

Vd. S.N. Pandey, Lucknow

Vipaka: The temperament of food substance (Ahar Ras) after the digestion is called Vipaka. It is of 3 types Madhur Vipaka (sweet temperament) Amla (sour) and Katu (astringent)

Shool: Pain

Abhishyandi: Clammifying.

Jalodara: Ascites (fluid accumulation in the stomach)

Urticaria: Small eruptions all over the body.

Fomentation: To warm any part of the body with hot packs or hot water.

Flatulence: Distention of stomach due to filling of gas (Vayu).

Dentifrice: Tooth paste / powder.

Gastralgia: Stomach pain.

Dyspepsia: Indigestion due to disturbed digestive fire.

Emmenagogue: That which assists in regulating the menstruation.

Diathesis: Nature of function.

Peduncle: Flower stalk.

Papillae: Small finger like projected structures usually present at the inner wall of intestines.

Peritoneum: The innermost layer of abdomen which encloses various internal organs with it.

Ovarian Gland: The gland which produces ova.

Shirovirechan: To purge out the Doshas accumulated in the head by inducting water or medicine through nostrils, head etc.

Prize For Suggestion/criticism

With the growing popularity and readership of jeevaniya, it has been our earnest effort to present it to our readers in the new format with more useful reading material. The improvement is possible only with the cooperation of our readers, therefore, we are introducing this prize scheme from this issue. If your suggestion/criticism is selected by our editorial board then you will be entitled to free subscription of Jeevaniya for one year. Send your suggestion/criticism by filling and posting the form given below :

Yes, you can be one of the ten lucky winners.

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My Suggestion/criticism is that.....

(If the space is not sufficient you, can attach another paper along with this form)

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Jeevaniya Health Conundrum

Pt. K.G. Gore, Lucknow

We have been encouraged by some response for our Health Conundrum published in the last issue, though none of the answers were correct. However, we are giving its another series with the determination to make it more interesting. We would very much appreciate receiving readers' suggestions on any change in it which they feel will make it more useful. We hope to receive more responses in the New Year. The last date for sending the answers is 1st March 1993.

Editor

First Prize : Free Jeevaniya Subscription for two years.

Second Prize : Free Jeevaniya Subscription for one year.

Terms and Conditions

- There will be no entry fees for sending solution of Conundrum.
- Any reader can send the solution.
- Solution should be sent to us by post.
- A person is entitled for one prize only.
- In case no perfectly correct solutions are received, we reserve the right to award or not the prize.
- Editor's decision shall be final.
- Complaints, if any, could be made to the Editor only.
- No legal claim could be registered anywhere.
- Only those solutions that are filled in on the page printed here and sent by ordinary post to us shall be considered. The solutions should be addressed to :

The Editor,
Jeevaniya Health Conundrum,
E- III/250 Sector H
Aliganj, Lucknow 226 020.

Please tick (✓) the correct answers. Wherever details are asked, please fill in.

1. In Hemanta season

- (a) Pitta is aggravated.
- (b) Kapha is aggravated.
- (c) Pitta subsides.

2. Abhyanga i.e. massage is beneficial

- (a) in summer
- (b) in rains
- (c) in winter

3. Coriander is a rich source of

- (a) Vitamin A
- (b) Vitamin B
- (c) Vitamin D

4. Garlic

- (a) predominates in bitter taste.
- (b) predominates in pungent taste.
- (c) is temperamentally hot.
- (d) has sweet Vipaka.

5. In Shishir season

- (a) sweet taste is powerful
- (b) pungent, bitter, and astringent tastes are powerful.

(c) unctuousness of the body increases.

(d) roughness of the body increases.

6. In Shishir season

- (a) Pitta accumulates
- (b) Vata increases
- (c) Kapha accumulates

7. Write the names of two Doshawise types of sciatica

- (a).....
- (b).....

8. The following reasons produce diabetes

- (a) deformity of Kapha
- (b) aggravation of Pitta
- (c) aggravation of Vata

9. Write the Ayurvedic names of the groups of worms found in the body-

- (a).....
- (b).....
- (c).....
- (d).....

10. Write the name of the original habitat of touch-me-not.

- (a)

Jeevaniya : A Retrospective View

The first issue of Jeevaniya was Greeshma 1989. Till now we have published 16 issues. We often receive letters from our readers asking how many issues of Jeevaniya have been published so far and what were their contents?. So we are giving a retrospective view of Jeevaniya in which, names of the titles and their authors are given. This may satisfy our readers. The Retrospective view of Jeevaniya published in Shishir' 92 issue contains the names of articles and authors upto Greeshma'91 only and the current issue contains the details from Varsha' 91 to Greeshma' 92.

From Varsha' 91 to Vasant-Greeshma'92

Sl	Title	Author	Issue	Sl	Title	Author	Issue
A. HEALTH AND DISEASE				17.	Jaundice in Unani medicine	Hm. Saad Usmani	Var'91
1.	Rainy Regimen	Vd. R.N. Mishra	Var'91	18.	Dietetics in Jaundice	Vd. S.A. Khan	Var'91
2.	Bronchial Asthma	Dr. Shailaja Kumari	Var'91	19.	Experienced Treatment of Jaundice	Vd. C.G. Joshi	Var'91
3.	Switching off with Boils	Vd. K.K. Pandey	"	20.	Sharad Regimen	Vd. M. Singh	Sha.Hem.91
4.	Hemiplegia Prevention and Management	Dr. G.P. Upadhyaya	"	21.	Healthy Hemant	Vd. Sangeeta Jain	Sha.Hem.91
5.	Rehabilitation of Polio victims	Dr. P. Yadaiah	"	22.	Dietary therapy of Acidity	Vd. R.M. Nanal	"
6.	Yoga: Exercise or Endeavour	Vd. Madanlal	"	23.	Switching off with Allergy	Vd. Dinesh Singh	"
7.	Food and our Health	Vd. P.C. Jain	"	24.	Pain in Neck	Dr. R.K. sharma & Vd. V.C. Sharma	"
8.	Fruity way to Fasting	Vd. P.V. Kulkurni	"	25.	Surya Namaskar	Pt. Madhavacharya	"
9.	Wonder of Planets	Pt. K.G. Gore	"	26.	Panchkarm in Sharad	Vd. H.S. Kasture	"
10.	Blood Pressure and Traditional Medicine	Dr. M. Uniyal	"	27.	New World Order of Children	E.B.	"
11.	Avicenna	Dr. Saad Usmani	"	28.	Clean Your Teeth	Dr. C.S. Saimbi	"
12.	Structure and Functions of Liver	Vd. P. Malaviya & Vd. P.C. Jain	"	29.	Some Unani Tooth Powders	Hm. S.A. Rizvi	"
13.	Liver: Modern View Point	Dr. A.S. Puri and Dr. S.R. Naik	"	30.	Prevention of Dental Disorders	Dr. C.S. Saimbi	"
14.	Yakrit, Pitta and Agni	Vd. B.V. Sathaye	"	31.	Neem for Dental care	Dr. C.S. Saimbi, and others	"
15.	Pitta and its Functions	Vd. S.A. Khan	"				
16.	Jaundice Management	Vd. Raghavan Thirumalpad	"				

32. Teething in Children	Vd. U.R. Deshmukh	"	60. Measles: Prevention & Cure	Dr. P.Ali	"
33. Relative Old Age Routine	Vd. R.M. Nanal	"	61. Malaria: Prevention & Cure	Dr. S.K. Mishra	"
34. Old Age: Problems and Solutions	Vd. S.A. Khan	"	62. Raw Drugs in Ayurveda	Dr. K.K. Pandey	"
35. Senility in Old	Dr. A.P. Achal	"	63. Care Your Healthy Hair	Smt. Nisha Mehrotra	"
36. Shishir Regimen	Dr. S.N. Pandey	"	64. Ayurvedic Expectations from Food	Vd. M. Radhika & A.V. Balasubrahmaniam	"
37. Intestinal Worms	Vd. R.P. Palekar	"	65. Rice And Its Recipes	Vd. R.M.Nanal	Vas.Gre'92
38. Sciatica	Dr. Dinesh Singh	"	66. Healthy Local Traditions	Vd. Sanjay Dakhore	"
39. Murdha Tail in Ayurveda	Dr. P. Yadaiah	"	67. Persisting Bad Mood	Dr. Anamika Prakash	"
40. Morbidity in Diabetes	Vd. P.C. Jain & Vd. P. Malviya	"	68. Elixir for Longevity	Dr. V.N. Pandey & Vd. Ayodhya Pandey	"
41. Poison in Babyfood	E.B	"	69. Structure & Functions of Eyes	Vd. P.C. Jain	"
42. How to strengthen Immunity	Prof. Avinash Lele	"	70. Eye care: Intrinsic Devices	Dr. T.K.A. Razack	"
43. Jeevaniya Retrospective		"	71. Simple Tips on Eye care	Dr. G.L. Mishra	"
44. Yoga in Perspective	Dr. Shri Krishna	"	72. Precious Eyes	Dr. G.L. Mishra	"
45. Energising Yoga	Dr. H.K. Singh	"	73. Eye Diseases in Childhood	E.B	"
46. Yoga for Women	Dr. Nalini Mehta	"	74. Care of Eyes in Childhood	Vd. K.C. Bhushan	"
47. Our Goal: Total Health	Smt. H. Jayadev	"	75. Case of the Eyes	Vd. Ramakant Mani	"
48. Ashtanga Yoga	Dr. Sangeeta Jain	"	76. Nature Care for Conjunctivitis	E.B	"
49. Easy Pranayam	Vd. K.C. Bhushan	"	77. Prevention of Eye Diseases	Vd. J.K. Tripathi	"
50. Yoga & Vertebral Column	Institute of Yogic Therapy & Culture	"	78. Herbs Useful in Cataract	Vd. S.P. Tripathi	"
51. Yoga & the yogi	Dr. T.K.A. Razack	"	79. Importance of Eyes	Vd. K.C. Bhushan	"
52. Yoga & Mental Tension	Vd. M.R. Uniyal	"	80. Prophylaxis of Conjunctivitis	Vd. Sanjay Dakhore	"
53. Yoga for Pregnant Women	Ms. L.Ranganathan	"	81. Plants Useful in Eye Diseases	Vd. S.P. Tripathi	"
54. Yoga & Cardiac Problems	Dr. Shri Krishna	Shishir'92	82. Eye Care for the Aged	E.B	"
55. Convenient Yoga	Vd. K.C. Bhushan	Shishir'92			
56. Vasant Regimen	Vd. Madanlal	Vas.Gre.'92			
57. Greeshma Regimen	Vd. Sangeeta singh	" /			
58. Cold Drinks in Summer	Vd. N.D. Mishra	"			
59. The Farce of Ayurveda	Vd. S.A. Khan	"			

B. MEDICINAL SUBSTANCES

1. Dronpushpi. Magic in Jaundice Var'91

2. Punarnava	"	3. Seasoned Naari	Var'91
3. Kasani	"	4. Medicinal Values of Spices	Sh.Hem'91
4. The Tooth brush Tree.Peeloo	Sh.Hem'91	5. Seasoned cabbage	Sh.Hem'91
5. Medicinal Liquorice	"	6. Milk and Its products	Sh.Hem'92
6. Bakuchi	"	7. Garlic	Sh.Hem'92
7. Musk In Cosmetics	"	8. Carrot	Sh.Hem'92
8. Useful Herbs in Diabetes	Shishir'92	9. Diet and our Health	Shishir'92
10. Honey	Shishir'92	10. Cow's Milk	Shishir'92
11. Gokhuru	Shishir'92	11. Juicy Orange	Shishir'92
12. Ginger	Shishir'92	12. Garden Pea	Shishir'92
13. Tulsi in Homeopathy	Shishir'92	13. Nutritious Beans	Shishir'92
14. Triphala	Vas.Gre'92	14. Winter Food-Sesame	Shishir'92
15. Ayurvedic Tulsi	Vas.Gre'92	15. Useful Papaya	Vas.Gre'92
16. Ami	Vas.Gre'92	16. Aonla	Vas.Gre'92
17. Shankhapushpi	Vas.Gre'92	17. Long Cucumber	Vas.Gre'92
C. Nutritional Substances		18. Tasty Mangoes	Vas.Gre'92
1. Asafoetida	Var'91	19. Dry Dates	Vas.Gre'92
2. An Apple a Day	Var'91		

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MASTRAMJI



STORY : PANDIT KASHINATH GORE
ILLUSTRATION : SANDEEP SEN

SALIL REALIZED THE SARCAASM AFTER SOME THINKING.



I SHALL RATHER STOP EATING CURD THAN THESE BENEFITS!



THAT'S IT.

MASTRAMJI WAS VERY HAPPY TO LEARN SALIL'S VIEW.



BOTH THE FATHER AND SON FELL AT GURUJI'S FEET.



GURUJI, WE ARE CONTENTED WITH YOUR BLESSING



BOTH OF THEM CAME OUT OF THE HUT.



I DONT UNDERSTAND WHY GURUJI DID NOT SUGGEST THIS AT THE OUTSET.



MASTRAMJI AGAIN WENT INTO THE HUT.



WHAT IS THE DOUBT NOW?



GURUJI, THERE IS A SMALL QUERRY? WHY DID YOU NOT SUGGEST IT BEFORE



DEAR, I MYSELF LIKED THE CURD. HOW COULD HAVE I FORBIDDEN SALIL FROM THIS





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