

Rs. 5/-

Sharad

14th Nov. '1990

Jeevaniya

Bimonthly Magazine of Local Health Traditions



Senecio chrysanthenoides



Eleocharis ganitrus



Elscholtzia densa



Geranium nepallensis

JEEVANIYA Bimonthly

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Editorial

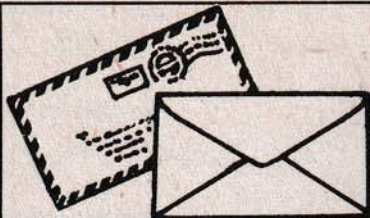
Though the founders of Indian Constitution have fixed the responsibility of health and proper nourishment of citizens on the government, there have been many lapses regarding policies and programmes to solve the problems of health care of the poor and badly nourished people of free India. The very unfortunate lapses were those to meet the health requirements where they laid unnecessary emphasis on the programmes of treatment of diseases. They built the structure of national health care almost totally based on the allopathic system and here also they preferred the programmes of urban health.

The far reaching result of these two lapses is that the primary health care system became very poor throughout the country. Even after 40 years of freedom seventy per cent of our people enjoy no primary health care services. Though these two lapses were often recognised while discussing the basic changes to correct the errors of the services of primary health care, they were totally neglected while enacting and implementing the policies and programmes. The monopoly of allopaths on the management of national health programmes has been quite unfortunate. Due to this the morale of practitioners of other systems of medicine (specially the indigenous medicine) has gone down on the one hand and the indigenous medicine practitioners are fully deprived of their co-operation for the plans and programmes chalked out for the maintenance of public health, on the other.

Moreover, if any programme was ever chalked out in favour of systems of medicine other than allopathy, the implementation of these programmes was fully distorted by the overpowering of allopaths upon the national health care management. Thus, these programmes became meaningless.

Recently, while framing the 8th five year plan, the Planning Commission suggested that 10 to 20 per cent primary health centres should be under direct control of indigenous systems of medicine as well as 20 to 30 per cent of national health budget should be allocated for the development of indigenous systems of medicine. It is noteworthy that this amount was never more than 5 per cent until the last seventh five year plan. In accordance to another decision it was proposed that a Directorate of indigenous medicine should be created under the control of Director General of Health Services. But neither the allopath bosses of health department are interested in these suggestions nor the bureaucrats under their influence. Due to these obstacles, the expenditure allotted for the indigenous medicines was never allowed. In these circumstances if the indigenous medicines have not done enough in the field of primary health services, they alone can not be blamed.

It is the greatest need of time to seek the co-operation of these systems of medicine spread throughout the country, keeping in mind their efficiency as it has been done in China, Vietnam and many other countries.



Dear Editor,

We welcome a magazine devoted to traditional systems of medicine which is the only available system for considerable sections of people in South Asia.

I wish to offer one suggestion when an article on the management of a disease like asthma is published. Perhaps it will be good if it is shown before publication to a chest physician. Asthma, if not managed properly leads to distressing symptoms and even death. I do not want to go into details of the article (PP 6-7). However, I wish to know how your friends trained in modern medicine reacted to this article.

-Dr. K. Balasubramaniam,
Penang, Malaysia

Many thanks for your valuable suggestions on article Asthma. We always try to have the articles edited by specialists before their publication. However, an allopath may not have always agreed to the views found in traditional system.

We normally describe home remedies only. In case indicated results do not appear, readers are requested to consult physicians for expert advice.

I have read this magazine "Special issue" (No. 5-6) 1990. I am much impressed and have

Readers' Forum

come to the conclusion that this magazine is very useful for we doctors to enrich our knowledge specially in Ayurvedic field.

Dr. R. S. Chauhan, New Delhi

I have received issue of Jeevaniya (Greeshma No. 1) and was glad to go through it. It is really an informative journal for all people in general. It is gradually taking a nice shape as we expected. The articles are varied and the pictures of the medicinal plants are very attractive. All the visitors and patients coming to my dispensary have expressed their nice opinion.

Vd. C.G. Joshi, Poona

Received two copies of Jeevaniya latest issue two days back. I am very much thankful to you for publication of my paper Suddab in the latest issue. All papers and articles published in this issue are excellent and informative.

Dr. M. A. Shareef, Aligarh

We have received a copy of the special issue of your journal "JEEVANIYA". The information contained in this issue is highly useful for the people especially to the people in the rural areas who are not able to make use of the sophisticated modern medicinal system as such

facilities are beyond their reach both by distance and by cost. In such situations the efforts, that of yours and your colleagues are highly appreciated and wish your team all the best. The matters contained in your journal will be communicated to the people with whom we are working in the rural areas. Ours is an organisation working in the remote rural areas of Mahabubnagar district of Andhra Pradesh which is a very backward district.

C. Francis, Nacharam,
Hyderabad

JEEVANIYA is indeed a spectacular publication in the traditional medicine. So far I have received two issues of the same and both of them are quite absorbing.

Though I am not a medical practitioner or any way connected with such a profession, even then I find that the magazine has sufficient material for a layman like me to understand the medicinal plants and their uses. Can it include some colour photos of the common medicinal plants, so that their identification is easier.

Yours sincerely
V J. Raghuvanshi,
Ahmedabad

We do give some colour pictures of plants and hope to give still more in future.

In this Issue

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Health Care in Sharad

-Vd. P. C. Jain and Vd. Pramod Malviya, Lucknow

Human body is composed of the same basic elements as those that constitute the rest of the planet, Earth. Naturally, changes occurring outside are bound to cause far reaching influences on the human system as well. According to the ancient Indian concept air, sun and the moon are some of the factors influencing body functions. And even among these the single most important factor causing functional changes in human body are the southward - northward solar displacements which are designated as 'Dakshinayan' and 'Uttarayan' respectively. During 'Dakshinayan' period the sun becomes mild (the Indian sub continent being situated in the Northern Hemisphere - Ed.) which brings about a progressive change for better health. Conversely, as Uttarayan Palayan approaches, the sun becomes progressively stronger causing a deleterious effect on human health.

Based on the annual waxing and waning of solar cycle, the ancient Indian thinkers divided the cycle into six seasons of which the Sharad Ritu comprises the Indian months, 'Ashwin' and 'Kartik', corresponding roughly to 16th September - 15th November period (upto 15th December according to some authorities)

following the rainy season. Sharad is, thus, the second season of the Dakshinayan half - year. As a result the sun's increased mildness reduces its ill effects on the body functions.

During sharad, the air becomes clear and dust free and the sky turns intense blue. The moon, therefore, shines brighter and has a stronger influence on human beings. This is also the time for water lilies and the lotus to flower. The earth is no longer muddy but is covered with green. There is thus, a greater flow of Ruksha' (not-dry) Rasaas - Amla (sour) Lavan (salty) and Madhur (sweet) - in living beings, including plants, during this period. And out of these two, lavan Rasa (salty) is particularly predominant. With this there is also an increase in vigour even though their unctuousness and vigour (Bal) is still not at its peak level. Since during the day time the sun is still quite strong it causes vitiation of Pitta which in turn, gives rise to Pitta dosh disorders.

During Sharad the well, tank and river water which had got turbid in the rainy season again becomes pure, clear and wholesome. It is believed that the strong moonlight during these months has positive poison removing properties. Due to this belief it has become customary to expose kheer or

milk to the full moonlight of the Sharad Purnima night and take it early in the morning as a symbol of Amrit - the elixir of life.

Siesta during the season causes 'Mandagni' (impaired digestion) and can cause indigestion. Long exposure to sun during day time and early morning dew is harmful. But sleeping late night hours and sleeping during the day time needs to be avoided.

Food for Sharad

During Sharad, foods which help in subsiding vitiated Pitta are to be preferred. Thus out of the six Rasas recognised by Ayurveda-Madhur (sweet), Kashaya (astringent) and Tikta (bitter) reduce Pitta Dosha, while Lavan (saltish), Amla (sour) and Katu (Pungent) augment Pitta. Accordingly, items which are sweet, astringent and bitter should predominate in the daily meals. It should be light, simple, freshly cooked, neither too hot nor too cold but tasty and nutritious. 'Chat' sold by hawkers and items excessively sour, salty and pungent should be avoided. Ghee from Goat milk reduces Pitta and renders food tasty and should, therefore, be used in adequate amount. During this season the inner Agni (gastric activity) is still below the optimum. Accordingly, the quantity of

food taken should be slightly less than normal.

During Sharad wheat, barley Shali and Sathi varieties of paddy, Khichri, porridge, bread, biscuits, Ramdana (Buckwheat). Poha, milk, butter, ghee 'Paneer' (chhedar cheese), fresh butter milk, sugarcane and its juice, black mustard and pulses like Moong, Arhar and Kulthi are beneficial.

Among the vegetables potato, cauliflower, bottle gourd (Lauki), Parval, radish, fenugreek leaves, spinach, soya and other leaves, Torai etc. are particularly suited to this season.

For the non-vegetarians such meats as that of 'Lav' birds, white sparrow, deer, sheep and rabbit are quite suitable. Use of black mustard and ginger in all meat dishes and soups is specially recommended.

Fruits like apple, pomegranate, water chestnut (singhara), raisins, lotus, guava, banana, emblic myrobalan, coconut, Kasheru and khichri are suitable for the season. And for dessert, sweets like Pheni, Kheer, Jalebi, Imarti and other sweets from milk are also recommended but those made from khoya, similarly ice cream, Kulfi, Malai, Rabri should be avoided.

Items to be avoided

During sharad excessively sour, salty, pungent and too hot should be generally avoided. Thus tamarind, oils, wines, kanji and alkaline articles are unsuitable during this period.

Similarly Bengal gram, Urad dal, lentil, gingelly and very dry foods are harmful. Curds, again, needs to be avoided. Sour buttermilk also causes excess of Pitta and is, hence, unhealthy. Eating too often at short intervals is not a healthy practice. Garlic, asafoetida, Garam Masala, mustard oil, bitter gourd and items made with Urad dal or its paste are best avoided.

For the non-vegetarians meat of aquatic animals or those inhabiting damp climates is harmful and should not be consumed during this period.

Seasonal Disorders

During Sharad, Pitta gets vitiated easily and in turn, vitiates blood. Accordingly, fever is the most common disorder and is caused by blockage of Pitta flow. Similarly, vitiation of Pitta causes indigestion, acid eructations, hyperacidity, Amla Pitta, bilious nausea and vomits, gastric inflammation, stomachache and connected disorders, excess of pitta may also cause 'vishad', insomnia, headache, giddiness, palpitation of the heart, impotence and such other diseases.

Amelioration of Pitta:

Use of ghee medicated with bitter drugs and purgation is very useful in pacifying pitta. While ghee is itself a pitta pacifier, medication with bitter drugs, which too are pitta pacifiers, strengthens its pitta ameliorating qualities still further. In this category drugs like Guruch, Nishoth, Varun,

Shankhapushpi, Kutki are particularly noteworthy. A decoction of 10 gms of any of these drugs is first prepared and added to 15-20 gms of ghee. The mixture is then boiled slowly till all the water is evaporated. This medicated ghee is cooled and used daily to keep pitta ameliorated.

Purgation expels excess pitta and is, therefore, the chief method for pacifying augmented pitta. It increases appetite, eases out gases, improves digestion and helps subside skin afflictions. 20-30 ml castor oil taken with milk at bed time once a week is a good method of purgation. Besides, castor oil, Nishoth powder-3 gms., Triphala powder 3-5 gms, chebula powder-3 gms. Kutki powder 3-6 gms. any one of the above taken with milk at bed time is equally effective. However, in case medicated ghee coupled with any of the above purgatives gives no relief and instead headache, nausea, high blood pressure etc. persists; a competent vaidya or physician should be consulted.

During sharad, fever is the most common ailment, as mentioned earlier too. Use of a decoction of 10 nos. tulsi leaves and 5 nos. raisins every morning is greatly beneficial in such a condition. Similarly those who can stand bitter taste should use a decoction of 10 gms Guruch daily to keep fevers away. Chebula powder (3-6 gms.) may also be taken with warm milk as a preventive.

What are Vata, Pitta And Kapha ?

-Vd. S. A. Khan, Lucknow

As the readers would notice on careful reading, the notions of Pitta, Vata, Kapha, Dhatu, Mala etc. or their actions in the body have been traditionally envisaged in a holistic framework which can be explained more symbolically than precisely in a reductionist approach of physically defined quantitative components. However, the Holistic approach when properly understood allows objective assessment of not only the physiological or pathological conditions but also their management.

We have frequently come across Vata, Pitta and Kapha (Tridosha) in the previous issues of Jeevaniya. It is very important to acquire the knowledge of the triad. This triad is the backbone of Ayurveda and traditional health care, and also of hygienic rules. The body of all living beings is constituted of the five Maha bhutas i.e. Akasha (space), Vayu (air), Agni (fire), Jala (water) and Prithvi (earth) (these are more symbolic than actual translations). All activities whether normal or pathological pertaining to growth, decay or stability are conducted by Vata, Pitta and Kapha. These activities are conducted through the collaboration of Dhatus and Malas. In other words, the body which we treat is a structure of Dhatus (sap, blood, flesh, fat, bone, marrow and semen). Malas (faeces, urine, sweat, bile, phlegm, the scums of eyes and ears, nail, hair etc) and Doshas.

Actions of Vata

Palpitation of heart, expansion and contractions of lungs, winking of eyes, activities

of kidneys and intestines, normal clearing of faeces, urine, semen and sweat, urges of belching, fasting, intimation of knowledge through the five sense organs (nose, ears, eyes, tongue and skin) are actions of Vata. All actions in the physical world owe their origin to Vayu.

Actions of Pitta

All actions pertaining to digestion, dissociation, change and such as wherein heat is generated and energy is obtained are due to Pitta. All actions of metabolism are due to Pitta, by which food is digested and Rasa (sap) is generated and subsequently blood is generated from the sap, flesh is formed from the blood, fat is formed from the flesh, bone is created, marrow is derived and finally semen is generated from the marrow. The Pitta, as body heat, is life itself. When this heat becomes extinct the body becomes dead. The warmth of the sun, electricity and chemical changes and heat generated automatically in the body cells is due to Pitta.

Actions of Kapha

All actions of growth, such as growing of a tiny seed into a huge tree, growth of foetus by the combination of semen and ovum into a baby and from baby to man and his ageing are due to kapha. It is kapha that gives physical shape to the matter. Weight, volume and shape of all matter is owing to kapha. The gravitation and mutual attraction between things is due to kapha. Molecules remain attached together owing to kapha.

There are two main states of Vata, Pitta and Kapha:

Intrinsic state and pathological state. Intrinsic state is the normal state of doshas. In this state doshas perform normal functions in the healthy body.

Pathological state - In this state doshas are aggravated, distorted or vitiated and create disease, abnormal symptoms or actions in the body.

To lead a healthy life we must know the above two states of doshas. Without this knowledge neither we can maintain the health nor can we treat a sick.

Identification of intrinsic state of Vata

Vayu is life. This is present in the entire body. But mainly it is situated in heart, throat, chest, head etc. If the heart is functioning properly, there is no pain in the heart, the blood pressure is neither high nor low, there is no trouble in the throat, the tone is sweet and normal, there is no pain in the chest, respiration is normal, mentality is normal, fits of epilepsy or hysteria are absent, that means vata is functioning normally in the body.

If the natural urges - sneeze, belch, hunger, thirst, sleep, yawning, urine, faeces are proper and normal then these are the symptoms of the intrinsic state of Vata.

If the bowels are functioning normally, there is no pain in the stomach, no constipation,

bladder is functioning normally, then normal.

The normal functions of the male and female genitals are also controlled by vata. If semen and ovum are normally produced and do their functions normally and at the time of urge, semen and menses emerge in the right quantity at the right time, sexual urges are good and proper then the vata should be deemed normal.

If hunger is properly felt, digestion is good, gas is not formed, no pains, eyes are well and good, ears are well and good, there is no deafness, the tongue is working properly and identifying the tastes accurately, the nose is functioning properly and grasping the smells well, the skin is okay, no numbness anywhere, the mind is in a happy state then it may be

inferred that the vata is functioning properly.

When all the limbs are working properly, all the bone-joints are working properly, lameness, hunchbackedness etc. are absent, Vata should be deemed in its intrinsic state.

Vata is also responsible for controlling Pitta and Kapha. If pitta and kapha are functioning normally then the vata also may be deemed normal.

Every limb of the body is controlled by vatas, but especially large intestine bladder, lumber, thighs, and bowels are the specific sites of vata. If these sites have no pain then it may be deemed that the vata is functioning normally inside the body. Pitta and kapha cannot do a thing on their own without the help of vata. So vata is the prime mover inside our body.

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Whooping Cough In Children Home Remedies And Prevention

Whooping - Cough or "Kukkur-Khansi" in Hindi is "Dangya-khokhala" in Maharashtra and "Moti Udhras" in Gujarat. It is caused by specific microorganisms. It is common in children of the age group of one to five years. Late winter and spring are the seasons in which it occurs as epidemics, but may occur in any season. Infection spreads through air.

It begins with severe coryza, sneezing while running of the nose and eyes are also common. The cough is pronounced at night. There is slight fever. After three or four days cough becomes more pronounced in day time also. It is paroxysmal. In a typical case the paroxysm runs a series of 15-20 short coughs of increasing intensity, and then with a deep inspiration air is drawn into the respiratory passage making the typical "whoop". This typical high-pitched sound is diagnostic of the disease. At the end of a spasm the child is extremely exhausted and prefers to lay motionless for a while. The cough is almost dry and non-productive. Frequently there is vomiting at the end of a coughing bout. Slight exertion, eating, crying - all result in a severe bout of spasmodic cough. Frequent

vomits and sleepless nights result in extreme weakness. Following are some home remedies:

Parosa - Pimpal (Marathi): It is a big tree. The leaves have the same shape as the leaves of "Peepal tree". They are of a little larger size. Plucking the leaves and flowers or scraping of the bark results in the flow of latex-milk. In Hindi the plant is known as "Gajadand" or "Paras-Peepal". In Gujarat it is known as "Paras-Piplo". In Marathi it is also known as "Bhendi". Latin name is *Thespasia-populanea*. The tree is planted in parks, gardens and also along roads.

Leaves are used in "Whooping Cough". Take five full-grown leaves, cut them in small pieces and put these in 1 1/2 cup of boiling water. When reduced to 3/4 to 1 cup, stop boiling. Keep the pot covered till the leaves settle down then filter the water. Its taste is a little bitter and astringent. So, put one or two spoonful of sugar. The water thus prepared should be given in a dose of one to two spoons at frequent intervals, throughout the day. The water should be freshly prepared at least twice a day. It reduces the bouts of cough, vomits and loosens the cough.

Bakul (Sanskrit & Marathi): Bolsari (Gujarati) Moulisari

Vd. V. B. Mhaiskar, Vadodara

(Hindi) *Mimasops-elengi* (Latin). This is also an evergreen and beautiful tree of big size with extremely sweet fragrance. The flowers are used in Whooping Cough. About 40 to 50 fresh or dried flowers are put into boiling water. After a few minutes of boiling; the fire is put off and the pot is kept covered for a while. Filtered water tastes a bit bitter and astringent. Sugar is added to taste. One to two spoons of the water should be given at frequent intervals throughout the day. This also controls vomiting cough and liquefies Kapha. Avaleha is also prepared from the flowers which is also very useful.

Champak (Sanskrit): Son-Chanpa or Pivala Chanpa (Marathi), Pilo Champo or Raj Champo (Gujarati), Champa or Chamba (Hindi). *Michelica-champaca* (Latin).

It is a big tree and planted in gardens and parks everywhere. The flowers are of yellow colour, they are very attractive of the size and length of fingers, or a little larger at times. They are very frequent and very common in the south. Many times these are seen growing wild on small hills and along with streams. The flowers are used in the treatment of Whooping Cough. Boil about 4 to 6 flowers in about 1 1/2 cup of water, for a while in a partially covered pot. Keep the

pot covered to cool and then strain. The water is bitter, astringent and a bit pungent. Add sugar to taste. Give one to two spoons at frequent intervals throughout the day. An avleha can also be prepared. It acts in the same way as that of bakul.

In Maharashtra traditionally "Bakul-Champaka-Avleha" has been very popularly used as a homeremedy for treating "Whooping Cough". The avleha -should be given in a dose of 1 to 1 1/2 spoons three to four times a day.

Saurashtri (Sanskrit.): Turti (Marathi) Tat-Kari (Gujarati) Sphatika (Sanskrit), Alum.

Sphatika or Alum crystals are reduced to powder by

thoroughly heating them in open pans. This is known as "Shuddha-Sphatika". Fine powder is given in a dose of 1 to 2 gms. two to three times a day with honey. Contact with cold should be avoided. Direct breeze on the face, cold drinks and eatables should be avoided. The affected child should be kept away from those children that are not affected. Separate sleeping arrangement is advisable (if possible). Children should also be protected from dust and smoke.

The aforesaid drugs are homeremedies. Care should be taken to see that they are used in selected cases where the

children are comparatively free from complications. Constant watch be kept on the condition of the child. Expert's ultimate opinion should be sought as and when felt.

While treating, the child should be given small, frequent, light and warm food. Fresh-soft food with little salt or sugar is preferable. Soft rice-porridge, Ragi- Milk-Mudga-yush. etc. should be given. Warm water should be given for drinking. Light fomentations should be applied to the chest and back in the morning and evening every day. They should be given hot water bath.

Whooping Cough And House Hold Remedies

Vd. Usha Deshmukh, Nagpur

By treatment, bouts and intensity of cough can be reduced. The patient is protected from complications that can result from attacks of cough.

1) Boil 1/2 cup of milk and add 1/2 teaspoon "Turmeric". Give the same twice a day.

2) Marking nut oil - 2 or 3 drops in 1/2 cup milk twice a day for 5 days. Reduce dose to 1 drop only for the patients who have Pittaja temperament.

3) "Krushna - Kasari" - Leaf juice along with honey, twice or thrice daily in dose of 1 or 2 teaspoon ful for 15 days. This remedy is effective, easy and inexpensive. The "Krushna-Kasari" is a shrub around 3 feet high. It grows extensively in India at any place during rainy season. It is also called "Kasmard, Kaswind, or Kasari in Marathi language; Bangla - Kesenda, Tamil - Peyaweri Telgu - Kasind, Gujarati - Kasendar.

The leaves of the shrub are compound and there are 5 leaves row in each leaf. Flowers are small and yellow coloured. The fruit is 3-4" long, thin and round containing 10-30 seeds. In rainy season one can extract the content of leaves and can be given to patients. In other seasons the dried leaves are made into powder and can be used along with honey

Prevention : A vaccine, is available for prevention of whooping cough. Dry triple vaccine also contains preventive ingredient for whooping cough. The vaccine can be given during 3 months age to 1 year in three doses at 4-6 weeks, interval. The vaccine is freely available in government and municipal dispensaries and in rural area in primary health centres.

By administering vaccine we can prevent whooping cough. If at all we find a patient suffering from whooping cough, the patient can be treated with house hold remedies and the children can be definitely saved and the complications resulting from whooping cough can be definitely reduced.

Betel Nut And Pan Masala

-Dr. Gopal Mishra, S. K. Nigam, Lucknow.

Nowadays the craze of Pan Masala is all the rage. The credit goes to the advertising media which has played a great role in whipping up its popularity. It has left Pan, Bidi and cigarette far behind in the race. Children, youngsters and old all like it. Due to mounting popularity and commercial competition Pan Masala is sold in umpteen attractive names in the bazars.

Recently certain facts gleaned from scientific inferences have cast a shadow of doubt over it. In various magazines there have appeared articles from time to time wherein authors have warned against the probable ill-effects on the health of consumers of Pan Masala. But it seems that the mass has ignored it because there appears to be no slackness either in its consumption or publicity through ads.

It is believed that the ingredients of Pan Masala are same as of Pan, i.e. betel nut, catechu, slaked lime, and a dash of peppermint, saffron, sugar, glucose, glycerine, coconut, aromatic spices, edible colour and taste-builders. Manufacturers only can tell what more they add apart from these to maintain the

individualities of their products. But betel nut is an ingredient which is common to all and also responsible for under-mining the health of the consumers. Why and how betel nut is not salutary we propose to discuss below.

'Poongifalam mahad divyam...' hymn is often heard in religious ceremonies. With the citation of this hymn betel nut is offered to the deities. No religious ceremony is ever deemed complete without this offering. Poongifala is said to be eminently celestial, which is our religious notion regarding betel nut. Betel nut is not unknown to us. We all recognise it. Everybody must have tasted this in some form sometime.

The tree of betel nut is similar to coconut tree and grows to a height of 40' to 60' and happens to be as slim as a thick bamboo. This is a native of Malayasia. One of its name is 'gua' by which is derived the name Guahati (Gua = betel nut, hat = bazar) which is a commercial centre of the same. In and about Assam, orchards of betel nut are cultivated as of coconuts. It is also cultivated commercially in all the seashore sites of India, especially in Maharashtra, Karnataka, Tamilnadu and Bengal. Along the Mettupalayam-Ooti road in

Tamilnadu miles and miles long rows of betel nut trees are something worth seeing.

The important qualities of betel nut are described in the various texts of Ayurveda. Bhawa Prakash Nighantu says, 'betel nut' is astringent in taste, heavy, cold, rough, mystifying, taste-improving and destroyer of Kapha, Pitta and metallic taste of mouth.' and further that 'raw betel nut is heavy, clammy, deappetising and sight weakening. Stewed betel nut destroys tridosha. The best betel nut is that which is hard in the middle.

Its botanical name is *Areca catechu* and it belongs to Palmy family. In English it is called Betel nut Palm and the seed is Betel nut. It is manifold by size and taste. Two varieties are famous, the ordinary one, which is ashen grey in colour and the other is southern or the red variety. The latter is processed by boiling. The 75 percent cooked betel nut is boiled in 'chhogaru' (extract of the previous year's betel nut). If 'chhogaru' is not available then it is boiled in the decoction of the barks of jambol, red sandal wood, betel leaves, a dash of lime and sometimes also with oil of sesame and jaggery. This improves the taste, renders it lasting and also eliminates its

vitiation. Parching with sand also renders it free of vitiation. Chhogaru, which has been used several times is concentrated and used as catechu.

Betel nut contains moisture -30%, protein -5%, fat -4.4%, carbohydrate -47.2%, minerals like calcium, phosphorous and iron 1%. The fat contains lauric, myristic and oleic acids 50, 21 and 29 per cent respectively. So the fat happens to be in condensed form.

The unprocessed betel nut contains 21 to 30 percent tannin whereas the processed one contains 8 to 15 percent only. Apart from this the betel nut contains several alkaloids like, arecolin, arecolidin, arecolidin, guayacoline, guacin etc. The chief among these being arecolin (0.1%). This is a wormicide for the cattle.

The producers and customers alike are ignorant of betel nut's unwholesome properties, because the latter watches T. V. and consumes Pan Masala. In samples obtained from markets 12.5 to 16.5 percent of moisture was found. In excess of moisture no vegetable matter or product

can stay immaculate. Excess of moisture renders it an excellent area for the attack of fungi. The proteins, carbohydrates and fats are as nutrients to the fungi. As such a variety of fungi reside in the betel nut, such as, Aspergillus, Mucor and Penicillin groups - These create mycotoxins like Aflatoxin, Ochratoxin, Penicillic and trichothecin and zeralinon. All these chemicals are carcinogenic i.e. produce cancer. Betel nut thus obtained and Pan Masala made thereafter are unwholesome for consumers.

The question arises here as to how long and in what quantity should Pan Masala be used for symptoms of adverse effects to manifest themselves or shall we wait till the day they show themselves. We do not possess a precise answer to this question. Therefore, research work must be conducted along these lines to solve this knotty problem. On the other hand a legal warning must be printed on the pouches of Pan Masala to the effect that consumption of Pan Masala is harmful to health as is being done on the cigarette packets.

It is widely believed that the consumption of betel nut precludes the decay of teeth. But due to the continuous excitement the mucus membrane is swollen, teeth start quivering and sometimes cancer of mouth results.

Now it is imperative to collect all Indian samples of Pan Masala and conduct their methodical studies to determine the presence and content of mycotoxins and their bioactivities. On the other hand every ingredient of Pan Masala should be standardised. At the same time the bio-evaluation of Pan Masala and each of its ingredients be carried out. The manufacturers be supplied with excellent betel nut by conducting intensive researches into the post-group industry of betel nut. This should also be determined that whether *Acasia catechu* is being used or chhogaru or something etc. is being used. Similarly samples of catechu be studied and then only it could be decided as to whether the Pan Masala is salutary or otherwise.

Dear Reader,

From time to time, we have been Urging you to send us your experiences regarding matters of primary health for publication in Jeevaniya. So, if you have happened to have any beneficial experiences (or otherwise, as the case may be) by following the dictates of Jeevaniya or some other source, please do write to us, so that others also may derive benefit from your instance.

Editorial Board.

Parinama Shoola

Its Genesis and Handy Remedies

-Vd. R. M. Nanal, Bombay

There are few diseases which are associated with mankind since time immemorial. One such disease is Parinama Shoola. Its occurrence is umpteen nowadays due to the hectic and tense lives lead in the modern metropolices.

Meaningful nomenclature is the speciality of Ayurveda. The name means 'resultant pain', It is said that '*Bhukte jiryati yad shoolam tadeva Parinamajam*', that is the pain generated during the process of digestion of food is called 'Parinama Shoola'.

In this sickness, the sides and the upper and the below portions of abdomen, back, umbilicus, and chest aches. This pain may arise at all the said sites simultaneously or at different times. The pain starts just after the meals or 2-3 hours thereafter and subsides upon fasting or overeating. Some people believe that Parinama Shoola is same as peptic ulcer which is not true. In peptic ulcer pain is felt only in the intestines.

Etiology

Dietary : Vata-proliferating food such as rough vegetable, rough meat, pads like pea,

rajama, gram, too peppery and pungent dishes.

Such vagaries as fasting, undereating, eating instead of drinking water when one is thirsty or taking incompatible foods.

The meal time should be determined by the body and the mind and not by clock. Those living in cities have forgotten this rule. That is why the lunch time has become fixed. One should eat only when one is hungry otherwise one should be ready to welcome Parinama Shoola.

Nowdays advertising media is exaggerating the excellence of several medicine preparations. This is not only something to be worried about but it also is health-shattering. Indiscriminate use of medicines, whether they may be Aspirin, Fruit salt, Panchasava or Chyavanprasha, breeds Parinama Shoola. Taking medicines without the Doctor's advise is courting the disease. Medicines prepared from unnatural chemicals may induce severe side reactions. As a result, what to say of Parinama Shoola, even death may take place. Therefore

medicines are to be taken on Doctor's advice only, not on one's own by being guided by the ads.

Regiminal : Eating four or six times a day and not doing proper exercises. Not attending timely to the natural urges or motion, urine, fast, hunger, thirst etc.

Nowadays wine, cigarettes, pan masala are regarded as status symbols. Even students use them. These habits are sure to cause Parinama Shoola.

Those who have developed the habit of taking siesta of 2-3 hours get their digestive systems perverted, resulting in Parinama Shoola.

Types of Parinama Shoola

Symptoms of Vata-dominating Type - distension, rumbling in the abdomen, uneasiness, feeling uneasy upon taking hot and greasy food like meatsoup and milk.

Symptoms of Pitta-dominating Type - excessive thirst, burning sensation in abdomen, throat and chest, increase pain upon taking pungent sour-salty things and relief upon taking cold things like butter or ghee.

Contd... P.14

Useful Home Remedies For Intestinal Worms

Vaidya R. M. Naval, Bombay

These days it has become a necessity and common practice to run to a doctor even for minor ailments. The reason being that the ideal family today consists of just the parents and children without any place for granny's. It is there that the modern urban life style in itself is the cause of many health problems but there is no solution to this. To what extent one can avoid pollution, tension, fast life? But it must be emphasized that it is in our hand to lead a regular life. This helps to increase the disease resistance of body and mind and even if some disease attacks, its effect is greatly reduced. Moreover, even the application of some homemade medicines results in the restoration of health. For this reason, a few such remedies are discussed below. You are free to keep them under any 'Pathy' you like.

WORMS : This disease does not differentiate between urban, rural or tribal people i.e. it equally attacks all. The main prevention for this is to use well boiled water. Keeping water under sun for 2-3 hours and then filtering with muslin cloth before use is also recommended. Cooking with

clean hands, regular cleaning of hands, feet, mouth are other preventive measures. Worms cause many ailments some of which are not even related with them. For example, repeated fever, cough and cold, mild stomach pain, anaemia, white spots on the skin etc. Loose motions is also a serious ailment possible due to worms. Separate treatment is needed for each of these indications. However, some common treatments are given below :

(1) One part powder prepared by grinding dried skin of pomegranate fruit boiled in 16 parts of water (20 gm. skin + 320 ml water). Boiled to 4 parts (80 ml), filter and add about 30 ml. Til oil and drink every morning on empty stomach. Use it for three days. Many types of worms will fall out with this method.

(2) Vaividng Powder -5 gm. prepare it with asafoetida -1/4 teaspoon, rock salt -1 teaspoon, celery -1 teaspoon and take it with hot water twice a day with food. It may be used for one week.

(3) Paste made from neem leaves-20 gm. + asafoetida-1/4 teaspoon mixed with sour butter milk. Take it the morning empty stomach. After one hour,

drink 1/4 cup of oil. This treatment may be continued for three days. It is, however, not recommended for children.

Prevention from worms

- * Drink boiled water.
- * Tulsi leaves, mentha leaves, betelnut powder, black pepper and clove - eat along with betel i.e. paan.
- * Try to have a good appetite. Exercise is very beneficial.
- * Use green leafy vegetables only after thorough washing with water.
- * Cluster beans, Jaggery, very sweet and heavy food should be avoided.
- * Should undergo any treatment mentioned above for discarding worms every two months.

Some of the problems created due to worms:

Stomach pain - The pain is usually in the naval region and is frequent and mild.

Remedy- Dried ginger powder -1/4 teaspoon, asafoetida -1/4 teaspoon, celery -1/2 teaspoon, turmeric -1/2 teaspoon, garlic buds -4, rock salt -1/2 teaspoon. All these ingredients are boiled in 4

cups of water and reduced to 1 cup. Drinking this mixture luke warm gives immediate relief.

Repeated fever- Use remedies recommended for deworming and for prevention. In case of high fever proper treatment is advised.

Cough and Cold- Use remedies for deworming and prevention. Avoid drinking water after food. If feel thirsty then boil 1-2 clove buds in water and drink it warm. Every night eat 1 teaspoon turmeric mixed

with 1 teaspoon honey. Do not drink water after that.

Anaemia - After undergoing first two treatments eat healthy and nourishing food regularly for a long duration of time. To increase digestive capacity rocksalt 1/4 teaspoon, celery 1/2 teaspoon, dried ginger 1/2 teaspoon, black pepper 1/2 teaspoon - mixed together and taken before meals is beneficial. Under nourishing food coconut, dried apricot,

almonds, walnut, groundnut etc. are recommended.

White spots on the skin - Undergo treatment for deworming and prevention. If the disease is not cured in a month then consult an expert.

These are a few easy, home remedies for worms. Not only quite cheap but effective also Health is also maintained and not any strain on the pocket. So, what do you think ?

(Adaptation by Dr. M. B. Bande, Lucknow)

.....Contd. From Page 12 **Parinama Shoola**

Symptoms of kapha - dominating type - Vomiting, nausea, numbness, intensity of the pain very dull but lasting for a long duration and relief upon taking sharp and pungent things like ginger, chilli and asafoetida.

In nausea, sour - burning belches, tendency to vomit, and excessive saliva formation in the mouth vomiting is advocated. For this, 2 litres of water should be boiled with 10 gm liquorice and 5 gm common salt and drunk. This induces vomiting and provides immediate relief.

In intense pain (a) apply castor oil on the stomach and then anoint the paste of black mustard (b) foment the stomach (c) enema should be administered with 2 spoonful of castor oil, 2 spoons of rock salt in 1 litre of lukewarm water, (d) take black salt, lime juice and ginger juice with warm water, (e)

chew the seeds of pomegranate and spit the stones.

In excessive burning of stomach - (a) drinking lukewarm milk (b) take one spoonful each of liquorice powder, emblic myrobalan powder and asparagus powder together or separately. (c) Cook water caltrop, arrowroot in milk, add sugar and eat with meals. (d) Take grapes, black raisins, date, banana, coconut.

Use vegetables like bottle gourd, Luffa acutangula and *Trichosanthes dioica*. Consume milk, ghee and butter in excess. Take cereals little by little and at short intervals. Cool, greasy and semisolid foods are wholesome.

In excess of vomiting - (a) mix cardamom powder in honey and take by licking little by little. Eating pop corn by chewing well. Eating emblic

myrobalan marmalade by sucking fasting.

Heaviness of stomach Take powdered dry ginger and pepper -1/2 spoonful each, henbane -1 spoonful with warm water, 15 minutes before meals take a piece of ginger one inch long with one spoonful turmeric powder and black salt. Eat lightly.

These are the primary treatments. Also avoid the pathogenic regimen. Take rest, sit in 'sukhasana' (Pleasant posture) after meals, try to be free of worries and happy. Do not allow anger, fear, jealousy and greed to influence your mind. No sex. Beware of things like tobacco and wine. Sleep well and good. Eat and drink at proper time and in proper quantity. These are all 'Pathya' i.e. if you always indulge in these you need not care for Parinama Shoola.

Home Remedies for Worms in Children

By. Vd. V. B. Mhaiskar, Vadodara

Intestinal worm infestation is very common all over India, especially in children. Unclean drinking water, improper protection of sweetmeats and foodstuffs in general from flies, ignorance and carelessness in the observance of common rules of hygiene and cleanliness, are the major causes that result in worm infestation. Rainy season and resultant contamination of drinking water are additional causes. A useful remedy for common Round Worms is the latex or milk from the raw-fruit of Carica-Papaya. Take a well grown green papaya fruit (unripe). Make multiple-vertical incisions on its surface. Collect the milk or latex or ksheera that flows from these incisions in a clean dry glass vessel. One tea-spoonfull of the latex is to be thoroughly mixed with the same amount honey and given once in the morning, for 3 to 5 days. This dose is for the age group of 5 to 10 years. For younger children (1 to 5 years) half of this may be given. Using a laxative like castor oil at the beginning and at the end of such a course helps eradication. Pickles

prepared from the raw fruit of papaya is an item of daily use in the diet in Saurashtra. The skin of papaya is scraped off. The fruit is cut into small suitable pieces for Pickles. Salt, Turmeric, Lemon juice are added to taste. Frying it with cumin ghee is given. This can last for 4-5 days and used as any other pickle along with food. This can be used to avoid recurrence of infection (infestation).

Poogi-Phal or betelnut is another home remedy for common Round Worms, Thread Worms as well as for Tape Worms. About 150 mg of finely powdered good fruit of betelnut are to be given twice daily for about seven days. The dose is for the age group 5 to 10 years. For the age group of 2-5 years, the dose should be 50 to 100 mg. And for the age group of 1 to 2 years about 50 mg and less can be given.

One of the good Home-Remedies for the Tape Worms is the ripe seeds of Whitegourd or Kaddu. In tape worms the head of the worm is attached to the intestinal wall. The chain or tape like long

worm is composed of small segments. The segments when mature are separated and appear in the stool. Shedding of segments can continue for any length of time. The head portion is affected and separated only with difficulty and with the use of very few medicines. Seeds from overripe gourd or Kaddu fruit are thoroughly crushed and used. About 20-25 seeds are used along with sugar as a single dose on empty stomach. 3 to 5 grams of the lump are given for 5 to 7 days and this dose is for adults. For younger age group 1 to 3 grams may be given. At the end of the week a laxative like castor oil be given. A routine checkup of stool should be made to see if the head segment appears. While using these home remedies it should be noted that children suffering from worm infestation are also having indigestion, weakness, anaemia, oedema and diarrhoea etc. that many times require special attention. Care should be taken to treat these efficiently as and when present.



Granny's Prescriptions

Vd. Badloo Ram Rasik

Saraswati : Namaste Grand ma

Grandmother : May God bless you.

Saraswati : I've brought sweetmeat for you which I had prepared myself. I've some puffed rice with me if you eat it with sugar you'll like it.

Grandma : O. K. I'll eat but first let me tell you why do we eat puffed rice on the eve of Diwali.

Saraswati : O. K. tell me.

Grandma : Pitta is the natural phenomenon of the months of Knwar and Kartik. People suffer from nausea, headache and acidity, therefore, it is advisable to take puffed rice in milk with little sugar. Amla is the only fruit which has six juices and it is a good remedy for Pitta.

In order to get relief from Pitta and the headaches with either vomiting or nausea tendency. Grind four green Amlas with small quantity of Coriander leaves and pinch of salt then take it with neals. Dried Amla, can also be taken. The oil prepared from Amla can be used to prevent falling and

greying of hair; it also reduces the chances of getting severe headache. You can see my black hair and good eyesight !

Saraswati : Grand ma, Tell me how is Amla oil prepared.

Grandma : Take it down.

Amla - 1 Kg Green Leaves of Bhangra - 1/2 Kgs. Boil all these things in water till only a quarter is left. Filter it in a clean utensil. Then take the oil of sesamum and mix the filtered solution and leaves on heat for about two hours. When it is well boiled remove it from heat and leave it to be cooled. Add 10 gms. of well grinded camphor and store

Saraswati : You have given a very good method of preparing oil. Now tell me the medicine for my buffalo who has given birth to a calf last month and is having temperature. Tell me some home made remedies for that.

Grandma : The best cure for the fever which comes after delivery is to take at least four inch long Guruch and mash it properly. Add a big size Pippali and at least four tender leaves of holy basil. Then boil all these things in a half litre water in an

utensil with a partially covered lid. Remove it from heat when only a quarter of it is left. Take it regularly for fifteen days with a teaspoonful of honey and celery. Mahasudershan Churna of about 3 grams with honey and two tablespoonful of Dashmoolaristha with equal amount of water can be taken for fifteen days to recover from the fever. Which one suffers after the child birth. Some precautions are must along - with this treatment. One has to avoid the use of radish, cabbage, brinjal, mustard leaves, spinach, black gram, pickles and curds.

Saraswati : One of my neighbours has given birth to a child. She had first complained of mild backache and cramps but now she finds it difficult to walk because of shooting pain. Tell me the medicine which can either be taken orally or applied as an ointment.

Grandma : Now you can write. Take 100 gms. fenugreek seeds and 25 gms. ginger then grind them well. Fry the powder after putting a little ghee in a shallow utensil. After that fry 1

Contd. on Page 18.....

Effect Of Seasonal Changes Of Environment On Body

Vd. B. V. Sathye, Nagpur

Ayurveda considers many facts that are responsible for building up of tissues or otherwise. The food with many aspects of growth, area, rainfall etc. is one aspect responsible for building or otherwise of tissues. This is about the agents from outside.

Natural variations in the climate affect such agents. Simultaneously the environmental factors cause effect on internal conditions. The average experience confirms that during the fraction of year where day is long and night is comparatively short the capacity to digest is considerably low. To the contrast when the night duration is more and day duration is shorter the capacity to digest is better.

To have effect of building of tissues one factor is availability of nutritive food from without. Another one is good capacity to digest and absorb what has been taken in. There may be many factors in an individual for this. But by ascribing two technical terms meaning tissue-building period (Visargakala) and tissue depleting period (Adanakala), Ayurvedic scholars have shown distinct effects of environment on individuals.

The period of movement of sun towards north, even though it is rising from east everyday, usually starts from Jan 14 to July 21. Here the sun is moving towards north. The period from July 22 to Jan. 13, shows the movement of sun in southward direction. The period of southward is of longer nights and shorter day spans, where as one of northward is shorter night and longer day spans.

During the period of north-movement period the warmth slowly increases, reaches to hotness or very embarrassing hotness, it ends usually with stormy winds and heavy brisk rainfalls. The availability of health promoting potable water decreases day by day, and at the fag end of northward movement period the water is specifically harmful to health due to variety of pollutions. Due to scanty dirty water supply the environment continuously puts strain on health promotive supply of marine, vegetable or animal food. The fish, fruits and vegetables and milk and such other animal products progressively decrease in quantity as well as quality. Due to environmental rise in temperature, deterioration of biological products is comparatively faster. This is

another disadvantage to proper nutrition. The summer and beginning of rainy season are the periods where maximum illness is noted. Perspiration increase causes decrease in capacity to ingest and digest.

Availability of biological nutritives at less ample statge, less helpful water and decrease in capacity to digest altogether cause to deplete the body tissues. The extra length of day decreases the natural period of proper sleep. This also leads the body to less building of tissues.

This phenomenon is seen to affect all the animal beings also. The animals do not have green grass freely, amply and naturally available during this period. To drink water they have to cover longer distance everyday. The rise in temperature increases the desire of water and that commodity is progressively less and with less qualities. The carnivorous animals are dependent on grass eaters. The grass-eaters are not properly nourished. Consequently they also get less potent raw material to build their tissues. The marine food also is at minimum due to water contents in the pools and its temperature.

Ayurvedic scholars therefore point out that the northward movement of sun be

aply called as tissue-capacity depleting period.

The period after initial rainy season is over and progressively the stormy climate settles the water which was polluted and scanty is changed to clear and ample availability. The effect of proper rain fall is seen in availability of ample green-grass. The animal kingdom has more easily available good nutrition and clean water for drinking. The environmental temperature also decreases. This increases the capacity to ingest and digest. The availability of better raw material (food and water) alongwith better capacity to digest and absorb increases the chances of tissue building. The marine food is also amply available. Dairy and such other supplies are rich and last naturally longer as compared to another period. Here the nights are comparatively longer, comfortably cooler. The period of natural sleep is some what more. Thus availability of better raw material, good capacity to digest and less exhaustion by cool and relaxed stage helps to huild the tissues better. The southward movement period

therefore is called as tissue-capacity building period.

The terms **Visargakala** or **Adanakala** are given by observing natural happenings in variety of facts related to health and welfare in a number of beings.

It may not be possible to have all six seasons in all areas. But the existence of tissue building/depleting periods can clearly be made out. In certain parts both the periods may be of equal division say six months each. But at places it may not be so. The period of comfortable cool climate is the period where illness is minimum. The tissue improving programmes according to ayurvedic guidelines if concur at environmental tissue building period, yield maximum results.

The programmes for building better tissues, (Rasayana) have been advised from the beginning of **Visargakala**.

The principle for demarking **Aadana** or **Visargakala** is applicable all over. The only difference will be the actual period in that geographical circumstance. The classical authorities have marked it

according to conditions in India. The movement of the sun towards north or south is responsible for changes in the environment. This change consequently causes modifications on the physiological factors. The result is either building of tissues or otherwise.

Having comprehended the environmental and body changes the advise for modification in behaviour is given. This compensates the possibility of disturbances likely to erupt. The traditional fasts to be observed are maximum during beginning of rainy season. This is the period where minimum capacity of digestion is observed. The food which is pre-treated for easier digestion is advised. Puffed or roasted cereal mixtures are to be opted in powder form. The Diwali period on the other hand is meant for providing the body heavy nutritives. As the capacity to digest is best at that time, the raw material is fed. The social and religious traditions also coincide with Ayurvedic concept of Adana - Visargakala.

Contd. from Page 16.....(Granny.....)

kg. of semolina (Suji) and prepare the syrup of 1 kg. sugar, then add all the three ingredients. Make round balls of about 25 gms. each and take with your meals. That will give relief from backache.

Oil for Removing Vatta : Take 250 gms. of cleaned garlic, celery, fenugreek seeds and nutmeg, each and grind them well. Then put all the ingredients in 2 litre water for 24 hours. After that, boil it with one litre of mustard oil for 2 hours on mild flame. Remove it from heat when it is well boiled. Filter it into bottles and add 20 gms of camphor to it. The massage with this oil gives quick relief from all kinds of aches. Have you noted down all ?

Saraswati : Yes, grand- mother, I'm going now. Goodbye.

HYDROCOTYLE (MANDOOKAPARNI)

-Vd. R.A. Gupta, Lucknow

In Uttar Pradesh and Punjab, Mandookaparni is known by the name Brahmi. It is a sprawling shrub. Usually it is found along the banks of ponds, nullahs, reservoirs and rivers. Its stem sprawls far and wide on the ground. Stem has several knots and from every knot emerge several roots, leaves, flowers and fruits. Leaves are pediculate, round, kidney-shaped, one and a half to six cm in diameter, having denticulate or simple edges. Several veins emerge from the base of the leaves.

The taste of leaves is pungent, bitter and astringent. Leaves smell like carrots upon rubbing. Dry leaves are non-aromatic and tasteless. Pedicels are 7-15 cm long.

Flowers grow in bunches, every bunch having three to six purple flowers. Below every umbel there are two leaflets. Flowers have no outer fringe of leaves. Petals are small, purple and oviform.

Fruits are three to eight mm long, oviform and hard having seven to nine furrows. Fruits



have flat stones inside. Roots are thread like. Flowers materialize in spring and fruit in summer.

In North Indian bazars, the dried entire plants (Panchanga) of Mandookaparni and allied species are sold by the name of Brahmi. These are brought from Hardwar.

Properties

It is light and purgative. Its taste is bitter, post-digestion (Vipaka), it is sweet, cold by temperament and finally brainsome. It is an

intellectualiser and elixir. Indicated in weak intellect, hysteria and lunacy.

Dose

Juice - 10 to 20 ml

Powder of entire plant three to six gm.

Main Preparations

Brahmi Ghrīta, Brahmi Taila, Brahmi Pak, Brahmi Panaka, Saraswatarishta, Saraswata Churna, Saraswata Ghrīta.

Medicinal Value Of Ustukhudoos

Dr. Mohammad Ataullah Shareef, Aligarh

Ustukhudoos (*Lavandula stoechas* Linn.) or the French lavender, as it is also called is a small perennial aromatic herb found on the Arabian and Mediterranean coasts. It is supposed to have been brought to India from Persian gulf.

The English name of the drug Ustukhudoos takes root from stoechas. Stoechas is an Island in Greece where the drug Ustukhudoos was found. The drug is well known to the Unani physicians since long time. The drug has a camphoraceous odour and hot bitter taste.

Nomenclature of Ustukhudoos: Botanical name - *Lavandula stoechas* Linn. Arabic - Ustukhudoos, Hindi - Dharu, Gujarati - Lavendra-na-phula, Bangala -Tantane

Medicinal Properties And Uses

The medicinal properties of Ustukhudoos were described first by (Galen 130 A.D.) hence from that time this is also known as Ghiya-e-Jalinoos) Galenical herb. Ustukhudoos is **Muqavi** (Tonic) **Mulattif** (demulcent) **Mufatteh** (deostruent)

Mane-e-Ufunat (antiseptic) and **Mushil-e-balgham** (purgative for phlegmatic matter).

Avecinna has mentioned in his famous medical book Al-Qanoon Fi- Tibb that the decoction of Ustukhudoos has tremendous effect on neuralgia. Some times it causes nausea and vomiting. It is also useful in Epilepsy and melancholic diseases and also in the diseases of heart. Local application of the leaves are useful in gout and joint diseases. Its decoction is useful in Ascitis and in liver, spleen, and kidney diseases etc. An essential oil is distilled from the flowers which is of use in colic pains and in chest affections and also relieves biliousness.

Ustukhudoos is a drug in nervous disorders particularly in Amraz- e-Saudavi (diseases caused by the domination of black bile). It is also useful in chest and stomach diseases. It has the property to expel the abnormal humour like balgham and sauda from the body through faeces. Unani physicians regard it as cephalic resolvent, deobstruent and carminative and recommended

it in colic and chest affections. In Maghzan-UI-Adviuya it has been called the broom of the brain and expels its impurities. It has also the properties to remove obstruction, strengthen brain power, expel brain exudities and also carminative, diaphoretic, expectorant, antispasmodic and antiphlogestic etc.

The syrup of Ustukhudoos is useful in respiratory and excretory system. Sometimes it causes constipation and dryness of mouth.

Drug Of Choice

In chronic catarrh, chronic sinusitis, chronic headache, paralysis, epilepsy and other diseases of nervous system, and diseases of heart.

Compound Preparations Of Ustukhudoos

Easily available in the market under the name of 1. Itrifal Ustukhudoos, 2. Itrifal-e-Shahitra, 3. Itrifal Khisnizi, 4. Khameera Gaozuban Ambari, 5. Sharbat-e-Ustukhudoos etc.

DOSE: 3. grams in powder form.

Medicinal Plant

Kovidar

Vaidya Mayram Uniyal and K.G. Tiwari, Ranikhet

Vegetable kingdom serves the human need for food, medicines, fodder for its livestock and so on. Whereas ecological balance in Nature is totally dependent on plants, these since the commencement of civilization are thoroughly associated with art and culture of folk tribal medicines which is made up of plants and their parts. According to "Charak" the knowledge of medicines should be gathered from any available source. Therefore, the authors have attempted to indicate medicinal value of a common but beautiful flowering small tree "Kovidar" along with its cultural aspects and miscellaneous scientific descriptions.

Kovidar In Sanskrit Literature

The plant finds its mention in "Valmiki Ramayan" in 'Ayodhya Kand' with reference to flag of chariot of Bharat, in the Pamasar forest of Kiskindha, at Malyan mountain and Ashoka Vatika of Lanka. In superb poetic lines in his 'Khand Kabya' "Ritusanhar", Kalidas gives a master piece literary description of new blooms on the tree of "Kovidar" with black bees sucking the nectar. Many

Contd. on Page 34.....



Photo : Dr. H.P. Sharma

Medicinal Substance

Trikatu (The Bitter Three)

-Km. Pushpa Aswal, Lucknow

The combination of Dried ginger, Piper longum and Black pepper in equal quantities is called Trikatu. This is very useful in winter season.

Dried Ginger

Dried Ginger has been described in detail in this very issue. Ginger having less fibres is supposed to be good. Dried ginger being of hot temperament is salutary in diseases of Vata like Amavata, Paralysis and in diseases of Kapha like cold, cough, gas formation etc.

It should be used freely in winter being hot and should be sparingly used in summer and rainy seasons. It

should be taken in 1-2 gm doses.

Long Pepper

This is a little less hot than dried ginger. It has a little of unctuousness as well. Therefore, it helps to subside

the digestive system and cures indigestion, gas formation and loss of appetite.

Black Pepper

This also is hot and helps to cure diseases of Vata Doshas but it aggravates Pitta Dosha.

Properties of Trikatu

Trikatu contains equal quantities of dried ginger, piper longum and black pepper. All the three being hot and bitter in taste should be freely used in winter especially in diseases like cold, cough, fever, lumbago, asthma, Amavata in the form of powder or decoction.

It may also be taken in tea. Dose is

two to three gms once a day.

Sonth useful in winter

Km. Pratibha Joshi, Lucknow

The Winter season is cool; thus the things of warm temperament are especially useful during this season. Because with taking these things we become safe from the bad effects of winter.

Similarly, dried ginger is also useful for cold. It is commonly used in homes as hot food spice and is well known. Ginger rhizomes boiled in lime water and then dried are called dried ginger (sonth).

Properties: Sonth is hot by temperament due to which it is useful in the disease of Kapha Dosh like cold, cough, loss of appetite, asthma as well as in the diseases of vatadosh like paralysis, arthritis, backache etc. It is digestive and so it is useful in stomach - diseases. It does not allow the collection of gas in stomach. It is easily digestible and has a little fat keeping it fit for the body.

Method of use

Aamvaat and Sandhivaata: In arthritis arising from these diseases 1 gram dried ginger should be taken at morning and evening with lukewarm water.

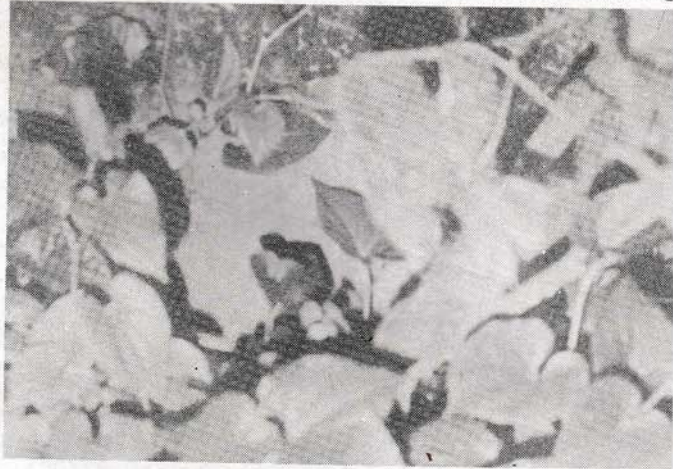
Post Natal Condition: Dried ginger is very useful for women in post-natal condition in northern India a sweet drink made from dried ginger, turmeric, black pepper, acasia, long pepper and ghee is given to women in this condition. Besides providing nutrition, this drink rectifies the uterus and its inflammation is removed by the dried ginger and turmeric.

N.B. : Use of dried ginger should be avoided in anaemia, skin diseases, fever and boils etc. due to its warm temperament.

Kapha and Vata Doshas. Therefore, it is good for cold, cough, arthritis, lumbago and post-natal fever. It also rectifies

Long Pepper.

Vd. Krishan C. Bhushan, Chandigarh.



Dried unripe fruits of Pippali i.e. *Piper longum* are a common house-hold article for use in spices as well as in medicines.

Common Names :

Sanskrit: - Pippali, Magholly, Krsna, Kana, Vaidehi, Ushura, Tikshnatandula. **Hindi:** -

Pippali, Peepal, Maghan, Pipri.

Gujarati: - Lendi Pipal, Pipal.

Bangla: - Pipul. **Tamil:** - Tippli.

English: - Long Pepper. **Latin:** - *Piper longum*.

Parts Used: Dried unripe fruits and roots.

Medicinal Properties

Stimulant, carminative, appetiser, diuretic, vermifuge, emmenagogue, madhur-vipakam. Ushna viryam, laghu, snighdham, rejuvenator, curer of ulcers, colic pains, blood purifier, appetiser, digestive, reliever of stomach pain, cough and cold, useful in liver ailments, urinary troubles. Also useful in jaundice, sciatica, arthritis, backache, gout & epilepsy.

It is important to mention here that fresh piper longum is not so useful as the one year old. So always use old piper longum for better results.

Medicinal uses

Cough, cold, asthma, hoarseness and hiccup:- Its fine powder taken with honey cures these diseases.

Colic, flatulence, coryza:- Its powder alongwith the powders of its roots, black pepper and ginger in equal quantity taken with hot water is useful in these ailments.

Pippali (*Piper longum*), roots of Pippli, ginger and black pepper (*Piper longum*), all the four taken in equal quantity and powdered is called Chaturushna. This powder i. e., Chaturushna Churna is useful in many ways. It is a home remedy for cough, bad cold, flatulence, indigestion, stomach pain and vomiting.

Infusion of long - pepper taken with honey is best expectorant. Its infusion (say of three long peppers) is valuable

in paraplegia, asthma, chronic bronchitis, chronic cough, enlargement of the spleen and other abdominal diseases.

Long pepper and ginger taken in equal parts and mixed with Jaggery is useful in urinary disorders, swelling, colic and sciatica.

Powder of *Acorus calamus* and long pepper taken with honey is beneficial in migraine.

Long pepper soaked in urine of cow and dried in sun and then powdered taken with honey is useful in fever, cough and asthma.

Pippali khand, Pippali Pak, Pippali asav, pippalyadiloh, pippalyasdi ghrīt and tail are the medicines mentioned in Ayurvedic texts are available with the Ayurvedic Pharmacies. These can be used according to their indications.

Valuable Torai *Luffa acutangula*

Vd.S.A. Khan, Lucknow

L*uffa acutangula* (Torai) is a vegetable known to all and cultivated in many parts of the country. Two varieties are important as vegetable :-

1. *Luffa acutangula* :
These are medium-sized, having protruding linings along with length of the vegetable. This is known by various names, such as :- **Hindi**- Torai; **Sanskrit** - Dharakoshataki, Ghosha, Jhingale; **Punjabi**:- Turel; **Gujarati**:- Turaya, Turian; **Marathi** - Dodake;

2. *Luffa cylindrica* :
Popular names - **Hindi** - Ghiya Torai, Nenuan; **Sanskrit** ; Raj-Koshataki, Dhamargava; **Bangla** - Dhundul; **Punjabi** - Ghiya Tori; **Marathi** - Ghoshale
Luffa cylindrica is bigger than *L. acutangula*. The upper surface have no lining and is smooth. Both the varieties are cultivated in Kharif and Jayad, both crops. The production is less in Jayad crop and consequently costlier in markets, during summer when it happens to be the best vegetable for use.

Properties

By temperament it is cold and clammy. It subsides Pitta, and is easy to digest. It increases Kapha and strength.



Contd. on Page 26

..... Photo : Ali Kausar

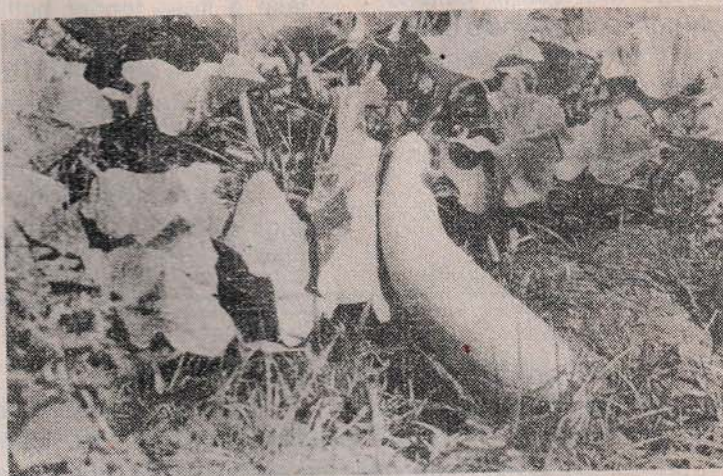
Bottlegourd

-Vaidya Ramesh Nanal, Bombay

The vegetable bottlegourd (Louki) is readily available in the market throughout the year. Called Doodhi in Marathi, the pudding prepared from bottlegourd is a famous dish. It can be used in the form of soup, vegetable, pudding etc.

If used in proper way, bottlegourd is quite useful in the treatment of following ailments:

- **Piles** can be of two types - dry or bloody. In both the cases its vegetable prepared without adding pepper should become a part of both the meals every day. About 100 gms of bottle gourd could be used with each meal.
- In **sprue** one suffers with loose motions with sometimes thick or watery stools. Digestion power and also the activity of small and large intestines is reduced. For this ailment also, use vegetable of bottle gourd with dried, green coriander and cummin.
- In case of stomach pain due to **acidity**, severe pain about 1 to 1 1/2 hours after meals and if the patient finds relief after vomiting



then it is suggested that milk pudding prepared from louki, clarified butter, milk and sugar should be eaten along with bread (chapati). One week course for the above is recommended.

Severe **mental tension** usually results in mental disturbance, irritation, heaviness, lack of concentration, loss of memory, loss of sleep, headache etc. Half a cup of bottle gourd juice mixed with a table spoon of honey and taken before going to bed gives a great relief from all these ailments.

Sex in limited amount is good for health. Excess sex becomes the cause of loss of potency, weakness in the legs,

thighs, belly region, lack of energy ultimately resulting in many problems of married life. Limited sex is the best remedy. However, pudding of bottle gourd containing cloves, cardamom nutmeg etc. should be taken everyday with meals. At the end of the meal, milk mixed with clarified butter should be taken. A three week's course of the above restores body vitality to a great extent.

Heavy consumption of alcohol usually causes severe burning in the stomach and urinary passage. Drinking a glass of its juice mixed with sugar gives quick relief.

If suffering from **reddishness of eyes** and pain in eyes then prepare a paste from bottle gourd, wrap it in a

cloth and place it on the eyes, sleep. Relief is obtained within half an hour.

Cracks appear on the lower side of the feet due to dryness of skin, sometimes bleeding also occurs. For this do massage with castor oil and apply bottle gourd paste on the cracks and leave it overnight. Relief is assured.

Important - Only raw, green bottle gourd should be eaten - not the matured one.

Recipes of 'Lauki'

Mrs. Sunita Sharma, Lucknow

Here we are giving methods of preparation of some tasty recipes which can be enjoyed by our readers.

Lauki Raita

Take a fresh tender bottle gourd (Lauki). Peel and grate it. Steam cook the grated lauki for atleast 12 minutes. Squeeze out excess water, gently. Beat the curd thoroughly and mix the water squeezed bottlegourd gratings gently. Add desired quantity of rock salt powder,

roasted cummin powder, raita or fruit masala. Decorate with roasted cummin powder, finely cut coriander leaves and red pepper. Serve cool.

Boiled Lauki with curd.

Peel and cut a fresh tender lauki. Pressure cook these pieces. When cooked, serve with black pepper powder and salt. This preparation is good for patients or persons having weak digestion. We can also mix this lauki (boiled) in beaten curd.

Lauki Gratings

Peel and grate a fresh tender lauki into long noodles. Wash, drain out water & boil in milk, till slightly tender. Spread these noodles in a dish length wise, sprinkle powdered sugar. This will stick to the noodles. Dry them. Serve sprinkled with rose water.

Lauki Pudding

Finely grate a fresh tender lauki (Pith Part discarded). Add this grated lauki in boiled milk. Add powdered cardamom. Simmer and cook with constant stirring. Test from time to time if the boiled lauki is tender. When 1/4th milk is left, add sugar to taste.

Keep stirring till the milk dries. Remove from fire, add Khoya, dry fruits, (finely chopped kaju; dried grapes and chiraunji). Serve hot or cold.

.....Contd. from Page 24..... Torai

It increases a little of Vata as well. Small and smooth fruits are less Vata - increasing. The bigger ones with hard seeds and a lot of fibres are comparatively more Vata - increasing. For those who are of Pittaja or Pitta dominated temperament and patients of fever this is by far the best vegetable.

Similarly this is also good for patients of Rakta-Pitta T.B., jaundice, enlargement of liver and spleen, skin diseases, Amla Pitta, and indigestion.

Excessive use may harm persons of Vataja or Vata - Kapha or cold and clammy temperaments.

Persons of cold and clammy temperament can take it with cumin, black pepper, ginger, garlic and mustard oil. This minimises the probability of harm. Persons of Pittja temperament or suffering from Pittja diseases should take minimum of these spices with luffa. On the other hand they should take it cooked in clarified butter and with coriander, turmeric and onion, so that luffa retains its Pitta - subsiding properties.

Luffa is used alone as vegetable or with Potato or any other vegetable or meat or mince.

Luffa and such vegetables should only be taken fresh. Stale ones or kept ones for months, with time to time sprinkling of water should not be used because they become disqualified.

Nutritional substance

Bathua

Vd. S. A. Khan, Lucknow

This green plant itself grows like a grass in the fields with the spring harvest plants like wheat etc. It also grows alone in uncultivated fields and flower buds. It is commonly used as a potherb. It is called in different languages as under:-

Hindi: *Bathua*; **Bangla:** *Bathua shak*; **Malyalam:** *Chakvat*; **Gujarati:** *Chilni Bhaji, Tanko*; **Arabic:** *Al. Samark*; **Farsi:** *Salm*; **Sanskrit:** *Wartak, Shakraj*; **English:** *White goose foot*; **Latin:** *Chinopodium album*.

Bathua is of two kinds : (1) It grows in the fields almost like a grass. Its plant may go upto height of one feet. (2) It is cultivated; its leaves are bigger than those of small quality; its stem is reddish blue and it grows upto the height of 2 to 2 1/2 feet.

Properties of Bathua

It is warm in nature but in the opinion of Unani Hakims it is cold. It has a sweet and bitter juice having alkalinity. Because of being warm it may increase the Pitta but due to its purgative functioning it removes the pitta. For these qualities Bathua has been called as 'Shakraj' (The king of vegetables). It is light in

digestion and increases the appetite. It keeps normal the inner apartments of body like abdomen and intestines and is very useful in the swelling of liver and spleen and heart diseases. It removes the constipation and causes easy discharge of gas. Because of being alkaline and laxative it does not allow the worms to be developed.

It is a good nutritive potherb which increases the strength, semen, and intellect of human body and equalises all the Dhatus and is useful for the men of all Prakrities.

It is used alone as a potherb and sometimes it is cooked with urad pulse so the deficiency of the pulse is removed and a good nutritive food is prepared.

(2) In the swelling of the liver and spleen and other diseases like Jaundice, Amlapitta, Rakta Pitta and tuberculosis it is prescribed as a patient's diet.

(3) In inflammatory conditions and ascitis, its regular use as a potherb or a bread (prepared from bathua and gram floor causes easy and sufficient discharge of stool and urine due to which the inflammations are reduced and the functioning of kidneys and intestines is normalised.

It is advised to add any Vaat Marak drug like ginger, black pepper, rocksalt and asafoetida because the Bathua may increase Vaata upto some extent. It has also been used without the addition of any Vaata suppressing drug.

Dear Readers,

JEEVANIYA is part of a nation-wide campaign launched by Lok Swasthya Parampara Samvardhan Samithy with a large number of individuals and Voluntary organisations to revitalize our health traditions.

Please join in this campaign by not only becoming members of L.S.P.S.S. and subscribing to JEEVANIYA but also by actively participating in our programmes of developing herbal gardens and Nurseries of Medicinal Plants which can be used for tackling routine health problems.

Editor

Importance Of Salad In Our Food

-Vaidya Manmeet Singh and Vaidya Sanjay Sharma, Lucknow

Our food not only fulfills our body's requirement of nourishment but it also gives a feeling of satisfaction and happiness to our mind and soul. Absorption of well digested food by body becomes the base for the formation of blood, muscles, bones etc.

The purpose of our food is not merely to fill the belly but it should also satisfy our palate. For this reason only we include dishes of various tastes and flavours in our meals. After digestion the useful portion of the food is absorbed through the intestine, while the unnecessary and non required portion is thrown out through anus in the form of stools. If our food consists of fibrous matter in good quantity it helps in the natural movement in the intestine and the stools are passed out with ease. In case the quantity of fibrous material in our food is very less, then these movements of intestine are hampered resulting in many diseases of the digestive system. On the basis of this principle it has been observed that compared to vegetarian Indian people, the diseases of the digestive system are much more common in the non-

vegetarian westerners. Obviously, the vegetarian diet is more beneficial than the non-vegetarian. Nowadays, therefore, it has become common to include some fibrous elements in our diet which are especially necessary for smooth functioning of our intestine. Salad is the most important dish in this regard. Usually salad consists of the following;

cucumber, green coriander, carrot, onion, tomato, radish, lemon, green chillies, ginger, apple, banana etc.

An important advantage of salad is that it is eaten raw. Obviously the important minerals and vitamins are not destroyed which are otherwise lost during cooking. The qualities of some of the ingredients commonly included in salad are given below.

Radish - It is bitter in taste and does not allow accumulation of gas in the stomach. Besides, it is also useful for liver. Its regular use prevents constipation.

Onion - It is a good appetizer, forms urine in good quantity.

Just like radish, this also does not allow gas to accumulate in the stomach. It clears the lungs during cough and cold. It can also be taken as compatible diet in the vaata ailments.

Carrot - Easily digestible, appetizer, sweet and is good for kapha and vaata ailments, being hot by nature. It can also be consumed as compatible diet during an attack of loose motions. It is also beneficial for those suffering from piles.

Cucumbers - It is sweet and tasty, not easily digestible, Pitta reducer, and by temperament it is cold. Therefore, recommended in burning sensation in stomach (acidity), stomachache. However, it should be consumed in limited quantities by those suffering from Vaata diseases like arthritis, low back pain etc. It is more frequently taken during the summers.

Papaya - It is good for stomach diseases, being easily digestible. Its chemical ingredients enhance the production of digestive juices. It also helps in blood formation.

Radish

Akhilesh Kumar Arya, Allahabad

Radish starts coming into the market with the onset of winter. It is used as salad and also as indicated diet in diseases like jaundice. Radish grows all over India. Its plant grows to a height of 1-1.5 foot. The root penetrates the earth vertically and the colour is white. It also grows in seasons other than winter. The mature plants bear buds called 'Mogari'. It contains seeds. These seeds soaked in butter and sown yields big and delicate radishes.

Radish is of two varieties - little and big. Both have differing properties.

Properties of Little Radish

It is delicious but bitter and peppery in taste and is easily digestible. It takes in the process of digestion.

Properties of Big Radish

It is hard to digest and hot in temperament. Its excessive use renders the body rough and creates diseases of Vata.

Languagewise Names

In Hindi speaking areas it is called Mooli or Marai. In Bangla

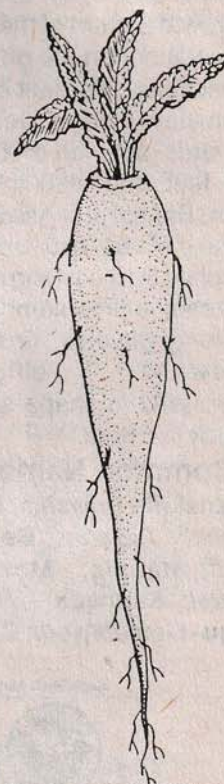
and Gujarati it is called Mula. In Tamilnadu it is called Mulinga and in Karnataka it goes by the name Mulangi. Its name in Latin is *Raphanus sativus*.

Medicinal Uses

For persons, complaining of constipation, radish is good. It could be daily taken as salad. It expels abdominal gases. In jaundice it should be eaten with leaves. It is diuretic and also purgative. The patients of jaundice should take it in the morning on empty stomach. Those who do not want to eat it may drink its juice.

In amenorrhoea the seeds of radish should be taken. For this take clean seeds and grind them into a fine powder. Take this powder, twice a day, about 2 gms (one spoonful). Seeds are harmful to pregnant women.

For patients of piles too, radish, its roots and leaves are indicated. They may be given cooked radish as well. Being light and purgative it is good for them.



Caution

The radish should be washed well with clean water before using.

It should be chewed and champed well as it exercises the teeth.

After eating radish eat a couple of leaves thereof.

Use only slim and delicate radish.

Paedaria foetida (PRASARINI)

The Sanskrit name of the herb 'PRASARINI' means extensile and aptly describes the growth pattern of the shrub. It spreads out on the ground in all directions. The plant is found in Himalayas from Dehradun eastwards upto an altitude of 5000 feet and also in Bihar, Orissa, Bengal and Assam.

The leaves are ovate to lanceolate 5.15 cm long and 2.7 cm broad, entire, membranous with long petioles. Fruits are somewhat elliptical, compressed in shape and red or black in colour.

Common Names:

Sanskrit - Prasarinī; Hindi - Gandhali, Pasaran; Bangla - Gandh Madale; Marathi - Hiranvel; Kannada - Herane; Telugu - Goutem goru; Gujarati

- Gandhana; Malayalam - Talaniti; Oriya - Gandhali; Assamese - Paduri lata; Latin - Paedaria foetida.

Medicinal Properties

The herb is collected in winter for its various medicinal uses.

The plant is bitter in taste. Leaves are tonic and astringent. The entire plant is medically useful in treating rheumatic affections. Leaf poultice on abdomen cures flatulence. Boiled and mashed leaves are applied on lower abdomen to cure urine retention. Leaves are diuretic. Root juice is prescribed for piles, inflammation of spleen, pain in chest and liver.

Prasarini is hot by temperament and therefore, is

-Vaidya U.C. Sharma, Lucknow

effective in curing inflammation, swelling, pain, fractures etc. Generally roots and leaves are used for above purposes. These are administered as juice, powder or decoction. 2-3 spoonful of juice is given with honey or plain water. Powder is given 2-4 gms.

The herb is known to possess bone - setting properties. The aborigines of Bihar and Madhya Pradesh extensively use the mashed leaves for anointing externally over the fractured bones. An oil which is used to annihilate vata. The oil is known as VATANASHAKA TAILA

-(Adapted by Dr. R. K. Sharma and Sunita Sharma)

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Curing Scorpion Bite : The Tribal way

-Vd. Sanjay R. Dakhare, Kashele.

Even in these modern times, there is no dearth of Vaidos in countries like India, who successfully treat by giving locally available herbal preparations. In fact, it would be difficult to name an area, wherein at least one such person is not curing at least one disease with locally available herbs.

In tribal areas of Karjat, there are numerous vaidos who treat cases of poisoning. One such vaidoo successfully cures scorpion bites by applying the gum of *Butea frondosa* (Palash). We tried to find the reference of this medicine in Ayurvedic texts, but met with no success, so far.

Butea frondosa (Palash) is easily available all over India, but its gum is difficult to acquire in the required quantity. With an eye on vaidos line of treatment, we tried the alkali of flowers in treating cases of scorpion bite.

Method of Preparation

Dry the flowers of *Butea frondosa* in shade. Thereafter, burn the flowers to ash. Mix this ash thoroughly in 16 parts of water and then strain. Keep the

filtered water for some time and then decant the clear natant water. Boil this water in an iron cauldron till all the water is evaporated. Now we get yellow alkali.

Method of use

The sites of scorpion bite usually are hands, legs and their fingers. The alkali should be rubbed immediately at the bitten spot. If the poison seems to rise up in the body then take a strong cord and tie a little above the point to which the poison has risen and the alkali should be rubbed little by little from the tied spot up to the bitten spot down.

In about 20 minutes, pain will be confined to the bitten spot.

Then the cord should be untied. Alkali-rubbing should be continued. In two hours the pain will vanish.

Just three internal doses of 125 mg to 800 mg alkali with half a cup of water, every four hours increases urination to some extent.

In the Ayurvedic clinic of Academy of Development Sciences Kashele, we have so far successfully tried this medicine on ten persons, four of them being children, two females and four males. They were of ages above ten and below 40. Sites of bite were hands, feet or fingers. All these were cured eventually.

For A Healthy Living

Read

Jeevaniya

Bimonthly Magazine on Local Health Traditions

Medicinal Plants Pilgrimage To Valley of Flowers & Neelkanth

Dr. H. P. Sharma & R. Malviya, Lucknow

The lofty Himalayas forming a silvery crown of the Indian sub-continent have had a profound influence on all aspects of Indian thought, life and culture. Its influence on the people's health is equally profound and is aptly symbolised by account given in the Charak Samhita, the first ever conference on health problems held anywhere. According to the old treatise, a gathering of some 53 sages in the Himalayas was especially held to consider how to combat the spreading diseases in the land. This, under the leadership of Rishi Bhardwaj formed the basis of a medicinal system which later came to be known as the single richest repository of herbal drugs in the sub-continent.

In this context a herbal drugs familiarisation cum - botanical trip to valley of flowers, Badrinath area was organised by A. Y. S. under the sponsorship of L. S. P. S. S. from Aug. 25 to September 3, 1990. The group comprising 16 members connected with local health problems, research institutes and forest department started from Haridwar - literally meaning "gateway to (the abode

of) Gods".

Travelling through the day, the first night halt was taken at Karan Prayag. The cool night and the sound of impatient Alakananda rattling down, lulled us to a restful sleep. After an early breakfast, we started on onward journey, reaching Joshimath around noon.

Then we left for Govind Ghat, where we had the base camp both for the valley of flowers as well as for Hemkund sahib. Besides, discussing the aims of the trip and importance of drug collection, and the experts also explained the basic concepts of the traditional systems and essentials of botanical collection. There is no motorable road from Govind Ghat onwards. One has to, therefore, cover the next 14 kms. by foot or on mules. Leaving the excess baggage at the Gurudwara, we left early next morning. One has to cross the river through a hanging bridge which swings as one walks across the foaming water below. The party was divided into two groups for purposes of botanical identification and Ayurvedic guidance.

On our way to Ghangaria, we examined the medicinal

plants and their importance with the party members, as these were quite unfamiliar to most of them. Some of the more important plants found were Davna, Rudravanti, Daru Haridra, Bhoj Patra, Vijaya, Patha, Tej Patra, Dhatoora, Riddhi - Vriddhi, Kshir Kakoli, Meda- Mahameda, Anjbar, Bhoot Keshi, Chirayta, Lodhra, Mamiri, Ban ajwain, Hapusha, Manjishtha, Gandarayan and many others. Some of the crops cultivated in this are are Razma, Ram Dana, Kotu and rice.

Then we came across Bhyunder valley which meets Alaknanda a little below the Govindghat Gurudwara, flanked by tall mountains.

Ghangaria is situated at an elevation of about 10,000 ft and after the heat generated by the arduous climb, one feels suddenly chilled.

The next morning we started for the valley of flowers. This is a part of the Nanda Devi National Park. Permit from the forest department is required in order to conserve the ecology of the part. The valley is several kilometers long and situated at an elevation of around 12,000 ft. It is flanked by tall mountains

on both sides. The old foot path which an along the river is now obliterated due to a big land-slide. One is therefore, confronted with a steep and narrow goats path to reach upto the new foot path. The ground level vegetation is quite thick and one finds several Gentians, Primulas, Balsams, Geraniums, a few Rhododendrons and several other plant species. The trees are mostly Betulas and Taxus. However, as the valley opens out; the tree species vanish and the overwhelmingly dominant plant is a tall Polygonium species which is now smothering out the low vegetation.

We had to abandon our trip to Hemkund the next day. Instead we decided to spend a day at Badrinath and explore the Neelkanth glacier bugiyals. We found villagers carrying large head loads of **Brahma Kamal** which are popular with the pilgrims. This species is already on the list of threatened plants. As such the present rate of exploitation needs to be checked immediately. The large number of mules used by the visitors has made the entire valley dirty and stinking. The authorities will have to give a serious thought to find alternatives so that this nuisance is eliminated. We reached Badrinath the same afternoon and most of us took bath at the hot springs near the temple.

The party visited the Neel Kanth Bugiyal (glacier) behind the temple. We found this place



Senecio chrysanthimoides

blooming with a myriad of flowers presenting a view fit for the Gods. It was quite a rewarding trip. We could discover such rare plants as **Kutki, Jatamansi, Ranuncules, Ephedra, Meconopsis, Bergenia, Plantago, Gaozaban** any many others. On the way back we surveyed the local drug market. The night was also equally fascinating with the full moon playing hide and seek with the silvery glacier.

The last Indian village, Mana, is quite nearby where the river saraswati - the largest of the Alakananda tributary - emerges, from its sub-terranean passage.

The impenetrable mountain forms to the Indo-Tibetan border. Paying a hurried visit to the place next we bade good-bye to Badrinath and started on the

backward journey. A night halt at Srinagar and return to Hadidwar heralded the end of the trip. It was discovered that meetings to enable comparing of notes at the end of the day and to properly sort out the collected plants could not be held regularly. Also arrangements for accomodation at different places had not been properly made before hand, occasionally necessitating last minute changes in the programme.

However, every one felt greatly bemiffitted by the experience. It was, therefore, unanimously recommended that similar trips to different agro climatic areas should be undertaken at least once a year regularly.

.....Contd. From Page 21

"Kovidar"

other literary pieces on "Kovidar" can be traced out from vast ancient literature of India.

Sanskrit name : Kovidar;
Syn. Kanchnar, Yougma patrak,
Shona pushpaka, Karburdar,
Gandariha. Botanical Name:
Bauhania purpurea. Hindi
Name: Kachnar. Marathi Name
: Kanchan, Korala. Gujarati
Name : Kanchan. Telugu Name :
Devakachunum.

Botanical Description :
Medium sized deciduous tree,
Bark brown- blakish and
reddish on the inner core
exfoliating; leaves solitary,
alternate two lobed base
cordate 3-6" long; 2.8 - 5.5
inches broad, flowers large
observed as rosy white, fruit
pods flat thin green, purplish
when mature with 10-15 seeds.
Tree is common to
sub-Himalayan tract up to 4000
feet; Assam, Khasi hills,
chittagong and adjoining belts.

Flowering Period: Normally
Aprit-May or spring season or
early summer and some time in
autumn also.

Fruiting Season : Winters

Parts Used : Bark and flower
buds.

Varieties : Rosy and white
flowered. It is also used as an
ornamental tree on road side
and gardens.

Ras, Guna, Virya & Vipaka

Sweet astringent; cooling;
bitter. Its use is recommended
to correct "Kafa" and "Pitta"
disorders. It is specifically blood
purifier and useful in goiter.

Main Recipes : Kanchanar
guggulu; Kanchnar Kwath.

MEDICINAL USES

In Goiter : - Decoction from
the bark of tree taken in the
dose of 14 to 28 ml. daily with
honey produce beneficial
effects.

Excess Salivation : - Equal
parts of bark of 'Kanchnar',
pods from "babool" and
flowers of pomegranate tree are
mixed and decoction is
prepared. 20 to 25 ml. taken
daily for 15-20 days controls
unnecessary out pouring of
saliva from the mouth.

**Inflammation Of The
Mouth :** Decoction from the
bark of the tree is useful.

Inflammation & Glandular Abscess (Soth-Apachi) :

Bark is grounded thoroughly
with dried zinger and paste is
put over infected parts.

Impurities Of Blood : -

Decoction from the bark in
15-20 drops is mixed with oil of
Psoralea cordifolia and given
twice daily. Significant cure of
boils and abcess is achieved.

**Diarrhoea, Dysentry,
Hepatitis :** Decoction given
thrice daily helps in cure and
control.

In Diabetes : Vegetables
from the flowers, buds assists to
controlling medicines of the
diseases.

**In Inflammation Of Lymph
Glands And Prolapse Of
Uterus :** - Two tablets of
"Kanchnar guggulu" given
thrice daily with the decoction
of bark for 3 months produces
tremendous beneficial effects.

Local Ethno-medical Uses

Tribes of Bastar, Santhal and
Chhotanagpur areas and of
Koinar use the bark to cure
goiter, locally knows as
"Ghenga". Flower buds are
used as vegetable. Leaves
make a good palatable fodder.
While concluding it is
summarised that "Kovidar"
besides, serving as a beautiful
ornamental tree is a reconised
medicinal source for important
Ayurvedic and folk tribal
medicines.

Dear Readers,

We regret the delay in bringing out this
issue, due to unavoidable reasons. However,
we assure you of its regularity in future.

We shall always await your response and
suggestions to further improve Jeevaniya.
Your continued interest and cooperation is
the major source of our strength. Editors

Collection and Preservation of Plants in Winters

Vd. K.C. Bhushan, Chandigarh

From Greeshma issue, we have started this column so that the readers may collect some medicinal plants in each season and use them for the whole year.

Eclipta alba Hassk
(*Bhringraj*)

Parts used:- Roots, leaves and whole plant.

Collection and preservation.

It is abundant in rainy season but it is collected in Sept. - Oct., when it is fully ripe. Pick up the whole plant with roots. Wash the roots immediately and cut the plant into pieces. Dry them in shade and preserve them in air tight containers.

Boerhavia diffusa Linn
(*Punarnava*)

Parts used:- Mainly roots, whole plant.

Collection and preservation:-

Dig out the roots of the plant and collect the whole plant. Cut them into small pieces and dry them in shade. Preserve them in safe containers for further use.

Punica granatum Linn
(*Pomegranate*)

Parts used:- Flowers, rind of the fruit, seeds, fruit juice, dried husk of the stem and root.

Collection and preservation:-

There are pomegranates of sweet and sour quality. In this season seeds and rind of the fruits are collected. Seeds are collected-Annar-Dana which is used in medicines as well as in house-hold spices. Rind of the fruit is called Naspaal which is used in medicine and is common for children's ailments by the elderly women i.e. Dadi Ma.

Pick up the ripe sour variety of pomegranates. Cut them in halves. Separate the seeds from the rinds. Dry the rinds and seeds separately in the sun and then separate.

Saussurea lappa (Kuth)

Parts used:- Roots only.

Collection and preservation:-

This is the season when the plant of kuth blossoms and fruits are also ripe. During this blossoming time, its roots are dug out and dried. In some hilly areas like Kashmir, Himachal and Garhwal, it is also cultivated for commercial purposes.

Lawsonia inermis Linn
(*Henna-Mehndi*)

Parts used:- Leaves, seeds, bark and flowers.

Collection and preservation:-

Leaves and seeds are collected in another season. In this season only flowers are collected. Pick up the flowers from the plant. Dry them in shade and preserve them in well corked containers. Some people stuff the pillows with these dried flowers which acts as soporific.

Cannabis sativa (Bhaang)

Parts used:- Leaves, Charas and seeds.

Collection and preservation:-

Leaves are collected as and when required. Seeds are ripe in this season and are collected in this season. These are collected, dried and stored in ordinary way. These are used in medicines as well as in food-stuffs. People of hilly areas eat them after parching like pop-corns.

Plants Useful In Winter

Sri. Romello Malaviya, Lucknow

Winter season provides an ideal climate for growing vegetables, flowers and other plants. You have a variety of choice to plant in your kitchen garden and available pots. Remove the unwanted growth of plants developed during rains and thoroughly till the beds and properly mix the manure. Grow vegetables and flowers in and around your house not only for its commercial value but also for its medicinal value.

SHATAVARI

Sanskrit- Shatmuli,
Hindi-Shatavari, Safed moosli,
Marathi- Shatavarmool,
Gujarati- Shatavari,
Telugu-Challagadda, Tamil-
Shimaishdavari, Kannada-
Majjige-Gadde, Malayalam-
Shatavali.

It is an ornamental creeper. Roots are medicinally important.

How to propagate? It is propagated by seeds and vegetatively by root tubers.

Propagation by root tubers:- Clusters of small tubers, tapering at both end remain attached with the main stock of the stem. Each long root tuber is removed with the help of a sharp knife. It is important to remove the root tuber along with a small piece of main stem. The growth point remains in the stem piece.

Plastic bags are filled with a mixture of garden soil, sand and cowdung manure in a ratio of 1:1:1. Keep one tuberous root in

each polythene. Roots are kept in erect position with stem attachment facing upward. Bags are watered and kept in shade. Sprouting takes place after 2-3 weeks. Plants can be transferred after they have grown to a height of 8-10 cms.

Propagation by seeds:-

Shatavari seeds are collected in Feb. or March. During monsoon, prepare the soil mixture as said earlier and fill the bags. Seeds are treated with hot water prior to sowing. For hot water treatment boil water and remove it from flame. Now dip the seeds in hot water for 24 hours. Sow two seeds in each bag. Don't sow too deep. Water the bags after sowing. Seed germinates in 10-15 days and saplings can be transplanted after the plant grows to a height of 8-10 cms.

Selection of place for Replantation:- Shatavari is a creeper and requires support for its proper growth. It should be planted near a wall or tree where enough sunlight is

available and there is no waterlogging.

Preparation of Pit:- A pit of the size of 1MX1MX1M is dug at the selected place. It is filled with a mixture of rotten cow dung and sand in ratio of 2:1. Sapling is transplanted during monsoons. Plantation can also be done in pots.

Harvesting : The creeper dries during summer and becomes green during rainy season. Roots are dug after 2 years. Roots (tubers) weighing upto 25 kg can be obtained after two years.

Jwarankusha (Lemon Grass)

Lemon grass is very popular in villages. It is grown wild and people brew tea after adding fresh leaves of Jwarankusha. It is said that it develops immunity against cough and cold. In Hindi it is called Jwarankusha, whereas in sanskrit it is called Lamajjaka. Its Latin name is *Cymbopogan jwarankusha*.

Method of Propagation : It can be propagated by slip transfer method. It grows in thick cluster mode of numerous slips or individual units. Its roots are shallow. Remove a part of the leaves. Replant each slip in poly bags or directly in bed. Water it after planting but excessive watering can rot the roots. New leaves appear in 10-15 days. Leaves are plucked gently to avoid any damage to roots.

RADISH

It is a vegetable, primarily grown for using its white or red root and green leaves. In plains it can be sown from September to March.

How to grow Radish?:- Annual crop is grown by seeds. Some of important varieties are Pusa Desi, Pusa Himani, Pusa Chetki, Punjab and Kalyani safed.

Radish can be grown in any type of soil but it prefers loose sandy loam soil. Soil is thoroughly tilled and mixed with rotten cow dung. It is advised to add nitrogen fertilizer prior to sowing. Sufficient application of rotten cow dung manure and chemical fertilizer helps to increase the size of root.

Radish is sown in a row keeping distance of 15 cms. between two plants and a difference of 15 cms. between

the row. Drill a hole with the help of a pencil like structure and drop the seed 2 cms. below the surface. Irrigate immediately after sowing. Subsequent irrigation is done once a week. Crop is ready in 40-50 days. Beds are irrigated a day before plucking the roots. It is a fast growing crop hence don't allow weeds to germinate. It is advised to sow the seeds, in small beds at an interval of one week. It helps in continuous supply of Radish during the season.

Medicine Preparation

Hingavashtaka Churna

This churna is very useful in stomach disorders especially for those who suffer from loss of appetite, flatulence due to gas forming, uneasy digestion and constant mild pain in stomach. This churna can be made in home easily as well as it should be readily available because any member of family may need it at any time. The greatest benefit of home made churna is that the purity of medicine is guaranteed. The purity of churnas available in the market is often doubtful. This churna contains the following drugs:

Dried ginger, Black pepper, Long Pepper, King's Cumin, Rock Salt, White and black cumin and asafoetida. Being prepared from these eight ingredients the churna is known as Hingvashtak churna.

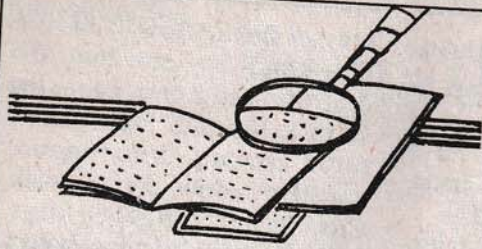
Method of Preparation

Excluding asafoetida, the rest seven ingredients are taken in equal quantities and powdered well. Then the powder should be weighed. Thereafter, asafoetida equal to 1/8th of the total weight of these seven should be taken and dried in pure ghee, then it should be mixed well. Now the Hingvashtaka churna is ready.

Method of use

Those who suffer from loss of appetite should take one tea spoonful of churna and add some pure ghee and take half an hour before meals. Regular use upto 10 to 15 days will improve the appetite.

People suffering from flatulence, gas formation and pain in abdomen should take one tea spoonful of churna 30 minutes after meals.



From Periodicals

Herbal Cure for Arthritis on the Anvil

Joint research being carried out at Sunderland Polytechnic in North - East England and India's University of Poona is seeking to establish whether traditional Indian medicines could provide a herbal cure for arthritis. The project involves the use of ayurvedic medicines, which have been used for thousands of years in India and are still largely unknown in the west. Professor Malcolm Hooper, who heads the polytechnic team believes the Western world has a lot to learn from Ayurvedic medicine. A British High Commission release quoting Prof. Hooper said so far the attempts to find a cure for such ailments as arthritis have failed to find a solution. The research has the backing of medical consultants in Britain and clinical trials are planned for India.

-Indian Express, 30/7/90.

Ayurvedic Cure for Guineaworm Disease

Indian Ayurvedic techniques may soon alleviate the sufferings of thousands of Nigerian men, women and children afflicted by the dreaded water-borne Guineaworm disease not recognised as a 'real' disease by allopaths, although it claims thousands of lives in the Third World.

Guineaworm is endemic in West Africa and an estimated one-million people out of Nigeria's population of 120-million are affected. Mr. Shima K. Guah, Director General, Federal Ministry of Health in Nigeria, who was in India for the Global consultation on safe water and sanitation for the 1990, evinced considerable interest in the

SWACH (Sanitation, Water and Community Health) project in Rajasthan. This project, among other things, envisages treatment for Guineaworm Disease through Ayurvedic techniques provided by vaidya Banwarlilal Sharma and vaidya Dwarkananth Pandya, two traditional Ayurvedic experts. The SWACH project has integrated traditional techniques into its operations in an innovative approach which can be trendsetter. The treatment of Guineaworm Disease is simple, consisting of removing the worm from the body by very slowly rolling it upon a stick, thus breaking the life cycle of the worm. Removal of worm cures the patient.

-The Hindustan Times 20/9/90

Eat Your Way Out of Diabetes, Heart Ailments

A new system of treatment developed by a team of medical scientists under Dr. P. G. Kurup, claims success in dealing with diabetes, heart's ailments, and cancer conditions, "Without having to suffer any deadly restrictions".

According to Dr. Kurup, extensive clinical trials with normal healthy volunteers and with those having problems like angina pectoris, high cholesterol, obesity and diabetes "showed beyond doubt that intake of Logadhanya (as the preparation is called) led to a sense of well being, weight reduction, improvement in anginal condition and substantial control of diabetic problems". Dr. Kurup said the new preparation contained the active ingredients processed out of wheat, ragi, black gram, green gram, banana, onion, groundnut, fenugreek, and cumin along with fibre components from papaya, gooseberry, pears, guava and mango.

-Indian Express, 22/5/90

Contd. on page 43.....

ABSTRACTS

Biotechnology and Medicinal Plants

With awareness in biotechnology, there is renewed interest in the South's plants and microbes, especially in tropical areas such as rainforests as a source for developing new pharmaceutical products. Of all useful plant derived drugs, only 10 are synthesized in the laboratory and rest are still extracted from plants. Rain forests, plants have been likened to 'complex chemical store houses containing thousands of natural chemical compounds with unrealized potential for modern medicines. With tropical forests being destroyed at the rate of upto 100 acres per minute, scientists warn that 20-25% of the world's plant species will be lost by the year 2000. An economist calculates that 25 marketable prescription drugs will be lost in the next decade...an estimated loss of 15 billion by the year 2000 alone. Fewer than 1 percent of tropical forest species have been examined for their possible use to human kind. Madagascar's rosy periwinkle plant is the source of at least 60 alkaloids.

To what extent are Biotech Companies and pharmaceutical corporations combing the tropical forests and jungles of the third world in pursuit of exotic medicinal plants? It is generally recognized that Japanese and European companies are more active than their counterparts. Many pharmaceuticals are turning to China, where herbal remedies have been used for centuries.

The discovery of exotic plants and their medicinal properties does not first happen by accident. Madagascar's rosy periwinkle was investigated because of its use by local people as an oral hypoglycemic agent. Over 60 species of

plants are used to treat skin infections in the Amazon. Worldwide, tribal people use at least 3,000 plants to control fertility.

But native people and oral traditions are dying even more quickly than their fragile surroundings.

As far as mining microbes are concerned there is also interest in bacteria, algae, fungi and protozoa and a wide range of marine organisms, as potential sources of valuable raw material. Pharmaceutical Companies such as Smithkline and French (U.S.A.) and the U.S. government's National Cancer Institute are also collecting corals, sponges, aneuromes and other organisms from tropical waters. With the microbial collections, potentially vast new frontiers for discovering living organisms have produced a future source of pharmaceuticals.

Conserving and utilizing medicinal plants makes good social and economic sense for developing nations. The search for new medicinal plants is a race against time. There is no doubt that tropical forests hold uncalculable value as an untapped emporium of germ plasm. The most hopeful scenario is that pharmaceutical and biotech interests will become powerful allies in efforts to stop or curtail destruction of the world's tropical forests.

Traditional Medicines From Tropical Forests

Tropical forests are nature's storehouse of raw materials for modern medicines, thus a host of medicines for the treatment of different diseases can be derived from the plants itself. In India these are found on the Kerala's Coast and in North-eastern states.

The most commonly used dainty plant of the drier tropical forests, the rosy periwinkle, is a

Contd. on Page43.....

Common Cold

Dr. S.P.S. Gaur, Lucknow

The term "Common Cold" was coined to describe the coryzal (coryza i.e. profuse discharge from the nose) ailment before various causes were known. It refers to illness characterised by nasal obstruction and discharge, sneezing, sore throat and mild constitutional reactions like headache, bodyache and sometimes fever. It is now known that most of the viral infections of the respiratory system may produce this picture. The importance of this global problem can be gauged from the fact that even in developed countries like United States, its incidence is from 3 to 5.6 episodes per person per year. The highest rates occur in children under one year of age (6.1 to 8 cases per year) and remain high until the age of 6 years when a progressive decline is noted. Adults in general have 3 to 4 episodes per person per year. Disability from these illnesses accounts for 30 to 50 percent time lost from work by adults and from 60 to 80 percent time lost from school by children.

Causes and distribution

More than 200 types of viruses from eight different genera are associated with the majority of common colds which cause illness in humans,

the most common being rhinovirus, respiratory syncytial virus and corona virus. A somewhat similar type of illness caused by influenza virus infection produces headache, fever, muscle pain, weakness etc. and usually occurs in epidemics (occurring in a great number of cases in a community at the same time).

Common cold has the highest prevalence in infants and children under 6 years who have twice as many episodes per year as the average of entire population. Females have more incidence than males. There are prominent seasonal differences in the frequency of common cold. The rates are highest in winter and least frequent during summer, about one third of the maximum. However, despite anecdotal observations, exposure to cold, temperature, fatigue or sleep deprivation has not been associated with increased rates of common cold in human volunteers.

Transmission

The spread of virus appears to be by direct contact with infected secretions, usually by respiratory droplets. Transmission is most efficient by hand to hand contact with subsequent self circulation of the eye or nasal cavity. Its transmission appears to be

much less efficient following exposure to large and small air borne particles.

Symptoms of 'Common Cold'

Common Cold infections are most often introduced into families by pre-school or school children below 6 years of age, 25 to 50 per cent of initial illnesses in family setting are followed by secondary cases, with highest attack rates occurring in the youngest siblings at home. Attack rates also increase with increasing size of families. Once contacted the infection takes a course which varies markedly with individual and also with age. Most adults have only Common Cold illness with bronchitis occurring in rare cases. In contrast, more than half of the children develop bronchitis, bronchopneumonia etc.

A typical case of Common Cold presents with symptoms 1 to 2 days after contacting the infection. The first evidence of disease are scratchy throat, nasal congestion and discharge, bodyache and headache. There is usually no fever, nasal secretion increases sharply between day 1 and 2 and then returns to pre-illness values. The illness usually lasts for 4 to 9 days and resolves

Rasa

According to Ayurveda, seven Dhatus sustain the body and Rasa is the first among them. The word generally means 'one that flows.' Water is the symbol of Rasa among the Panchamahaabhutaas. That is why Rasa Dhaatu is water dominated. This Dhaatu forms the original matter sustaining the body. The chewable, suckable, drinkable and lickable food of six tastes which is made of Panchamahaabhutaas, after getting digested yields as its Prasaada (happiness) a type of super-essence that is termed as Rasa. It is this Dhaatu, from which the living beings derive necessary matter to conserve and foster body and life.

The Pittoshma (bile-warmth) contained in the Rasa Dhaatu is called Rasaagni (fire of Rasa). The Rasaagni initiates various chemical actions in the Rasadhaatu. As a result of these actions Annarasa (the food juice) takes a form of homomorphic with the Dhatus of body, so that it becomes acceptable. The site of Rasa is said to be the heart. Inside the heart it gets mixed up with blood and then rushed through the entire body through ten up going veins, ten down going veins and four to and fro veins.

Rasa Dhaatu is the nutrient of all other Dhatus. It is this Dhaatu which grows the others. After digestion, Rasa gets divided into three forms- Prasada (happiness), Dhaatu Rasa and Kitta (scum). Rasa Dhatu creates blood as Prasada and Kapha (Phlegm) as Kitta. Rasa as Dhatu also acts as a nutriment to all the body constituents and the other Dhaatus.

The Rasa Dhaatu provides consolation i.e. satisfaction of hunger contentment and nutrition to the blood. If there is lack of Rasa Dhaatu in the body the symptoms like palpitation of heart, shaking, emptiness in intestines, roughness, dejection etc. are produced. Excess of Rasa Dhatu produces uneasiness in the heart, watery mouths, heaviness, laziness,

Pt. K. G. Gore, Lucknow
drowsiness and slackness in the body, loss of appetite, coldness of body cough and dyspnoea.

Though Rasa has a high content of water, but since it also contains a part of food, therefore, according to the nature of the foodstuff consumed it contains earthy, fiery and windy portions as well. Thus Rasadhaatu contains proteins as earthy portion, water and greasy substances as watery portion and various other things as fiery portion. All these perform various functions in the body.

The major function of Rasadhaatu is the protection and nutrition of the body and Rasa is a watery matter. Rasa is essential for human beings to drink a lot of water. Rasa is life itself.

.....Contd Common Cold

spontaneously without any residual effects. Recovery is rapid and complete unless there is superadded bacterial infection which is heralded by onset or persistence of fever and purulent secretions from nose and throat.

Treatment and Precautions

Common Cold infections are generally mild and self limiting so that treatment is not necessary. Some patients may benefit from pain killers and nasal decongestants, and reduction of activity is prudent if significant discomfort and fatigueability is present. Specific anti-viral treatment is not presently available. Experimental vaccines have been prepared but their utility is questionable, though hand washing or barrier protection against self inoculation may help to reduce transmission of infection.

Glossary of Technical Terms

Amenorrhoea - absence or abnormal stoppage of the menses.

Antiphlogistic - The medicines that counteracted inflammation and fever.

Carminative - Medicine that relives flatulence and assuages pain.

Colic - Pertaining to colon. Acute abdominal pain

Homomorphic - Having chromosomes - (genetic

substance) mates of similar size and form.

Hypoglycemic - Reducing the blood glucose to lower than normal levels.

Lumbago - Pain in the lumber region.

Melancholic - A depressed and unhappy person.

Mycotoxins - Toxins produced by fungi.

Paraplegia - Paralysis of legs and lower part of the body.

Paroxysm - a sudden recurrence or intensification of symptoms of spasm or seizure.

Phlegmatic - Characterised by an excess of phlegm.

Purulent - Consisting of or containing pus.

Sprue - A chronic form of malabsorption syndrome occurring in both tropical and non-tropical forms.

Vermifuge - An agent that expels worms.

The measure of a man

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From Periodicals

Pollution by Effluents Unabated

Industrial effluents containing heavy metals like iron, lead and cadmium are polluting ground water and posing a serious health hazard to people living around industrial areas in the country. This has been borne out in a recent study by the Department of Geology of the Banaras Hindu University, on the effect of the presence of heavy metals in drinking water in Naini Industrial area of Uttar Pradesh's Allahabad district. The study said "lead affects formation of haemoglobin and bone marrow and replaces calcium in bones while cadmium interferes with certain enzymes and causes hypertension and cancer of liver and lungs.

-Financial Times 5/10/90

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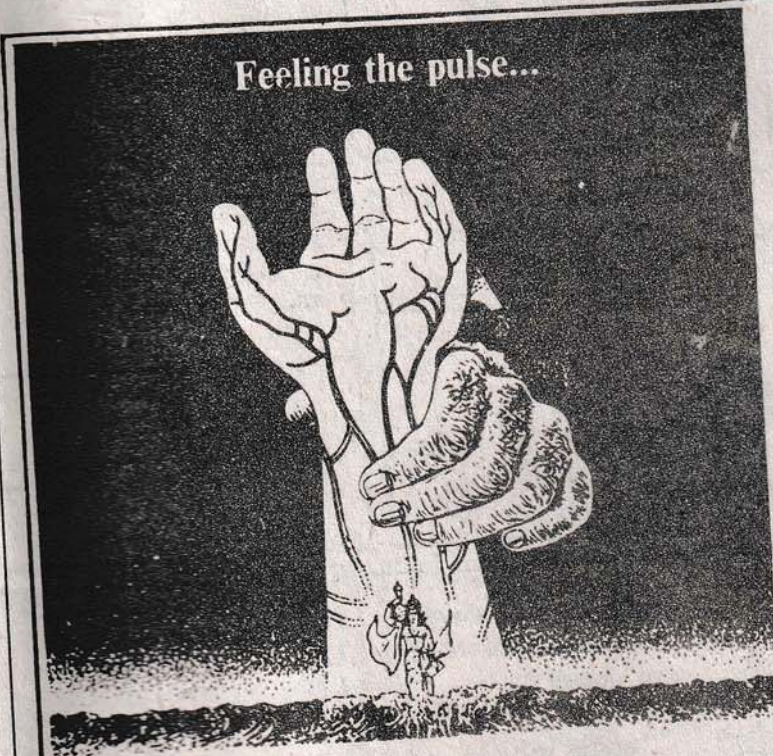
Abstracts

flower which yields the vinca alkaloids used for the cure of leukemia, Hodgkin's and other malignant diseases. There are about 1,400 plant species of tropical forests believed to offer potential against cancer.

The species are used in extracts from organisms as drugs, and in term serve as therapeutic agents. Second, the chemical structures of forest organisms offer blueprints to chemically synthesized drug compounds. Third, these provide research aids for the development and testing of drugs and pharmaceuticals.

The biochemical compounds of many tropical forests organisms serve as building blocks for the manufacture of semi-synthetic drug material, the well known product of Dioscorea species.

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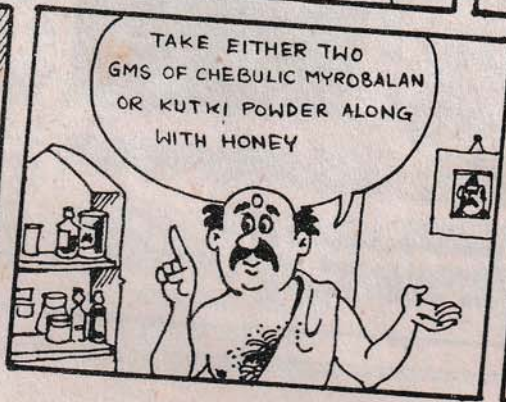
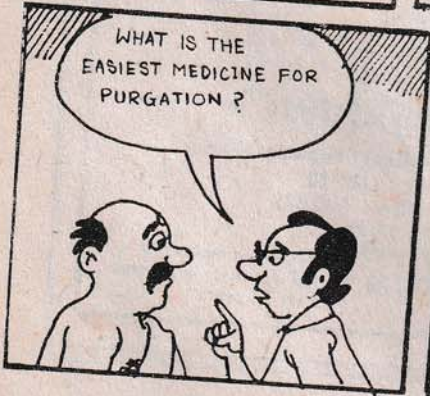
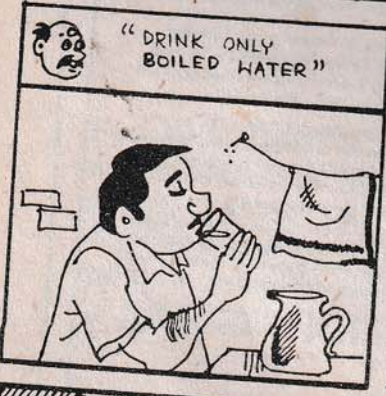
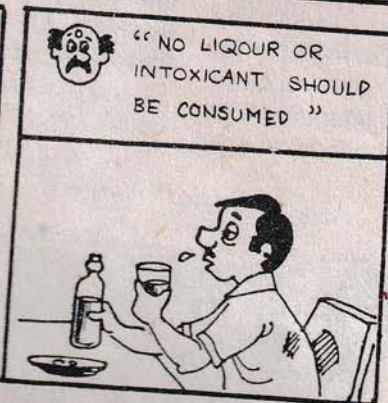
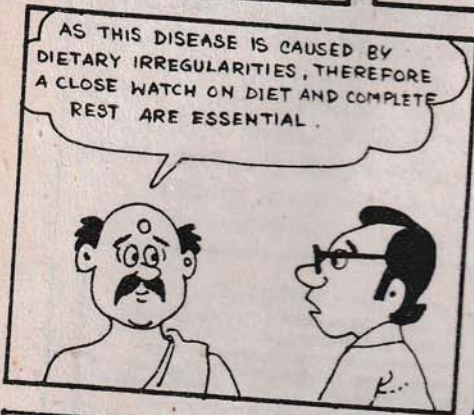
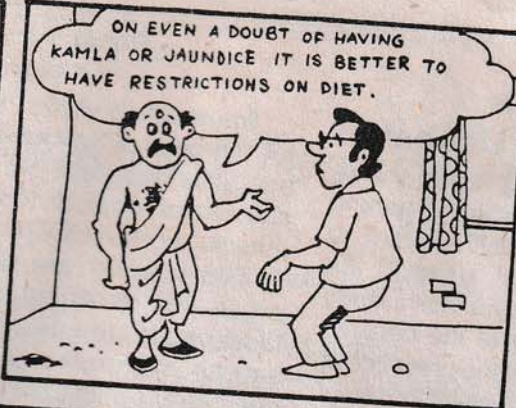
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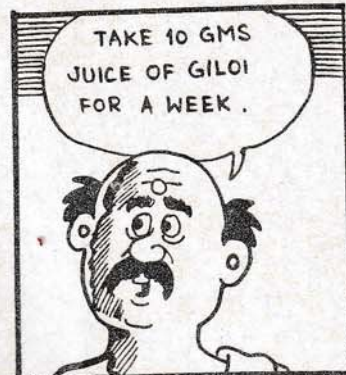
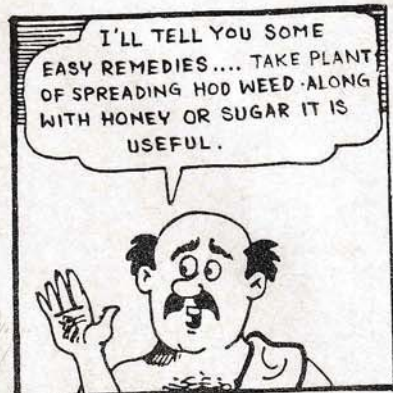
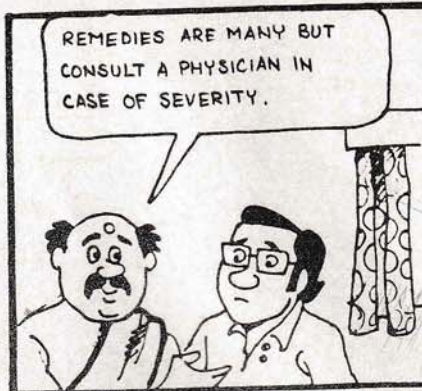
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