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Year 2, No. 4

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Editorial



This issue of Jeevaniya comes to you in a new form and look. This change is not limited to an increase in the size and number of pages of Jeevaniya or its improvised layout design alone. As you would notice from the pages ahead, several significant changes have also been introduced in the contents of the magazine.

Whereas we have already tried in the recent past to present specialised aspects in some of the issues viz on liver, Dental care and the care of the aged, we want to further strengthen each of our issue on at least a given aspect. For this purpose we propose to involve a guest editor for each issue, covering a certain aspect in detail. In this issue we have been fortunate to have the benefit of guidance and help of Dr. Shrikrishna of Bombay. Dr. Shrikrishna is an important link with a strong international chain in this field, Kaivalyadham Ashram of Bombay. Dr. Shrikrishna has not only studied the science of Yoga in depth, with a modern scientific perspective, but has also been an ardent practitioner of the traditional science of Yoga with a philosophical framework. He is actually a practising Yogi. This issue has also been benefitted from the rich experience of Shrimati Hansa Jaydeva of the Yoga institute of Santacruz, resulting in its further enrichment.

We have also introduced several new columns starting from this issue. While Jeevaniya will cover the efforts of many in the villages and tribal areas for promotion of this concept of primary health care, it will also try to keep you abreast with some of the latest research and development efforts globally in this area. It will not only provide articles based on Ayurveda, Unani, Allopathy or folk medicine but will also provide regular information based on other pathies. We shall also have regular columns on Dental care, Eye care, Care of the Aged, Mother & Child Care, Matter for Youth etc., besides our regular articles and columns. We are also thinking of introducing yet more new columns. We have already started the Jeevaniya conundrum, we propose to have a Jeevaniya Panel of Experts from various systems of Medicine to answer to Your Health queries. We shall also publish the names of questioner unless instructed otherwise.

Jeevaniya has been able to reach this stage of its growing childhood with immense affection, encouragement and cooperation from a very large number of you all, our esteemed readers. We are sure of your continued help cooperation and useful suggestions in our efforts to make Jeevaniya an ever - improving venture.

**We wish our readers a very Bright, Healthy and
Happy New Year**



Reader's Forum

Dear Editor,

I have read your magazine and found it interesting. The articles based on the care of diseased are very informative because the use of parts of plants for the prevention and care of diseases is something encouraging as this treatment does not have any side effects. It also ensures treatment at low cost as well.

P.E. Jagdale, Ahmednagar.

Please advertise more and make this helpful and valuable magazine easily available to the people all - around and in the open market.

Ms M. Sharma, Lucknow.

The magazine is very inspiring and beneficial. Most of the diseases can be cured by using simple things which are easily available. I congratulate whole team for doing such a wonderful job.

Ms. Ashoo, Lucknow.

I am interested in your bimonthly magazine Jeevaniya and would like you to send me a copy to let me consider for subsequent issues. I am an adult educator here and would find it most useful.

A.M. Ityobo, Nigeria.

I am in M.D. final in Government Ayurveda College. Recently I came across your magazine and after reading it I am quite impressed by the articles given therein. I need your

magazine badly for my research. I am particularly impressed by your 'Liver Care Special'.

Dr. G.G. Manoj, Trivandrum.

I feel your magazine is very useful for our Herbal Garden. Hence, I want to procure the back issues of the magazine. Please inform me whether these are available and at what cost.

Dr. Indira Balachandran, Kerala.

I bought 'Jeevaniya' from a stall and read all the articles. I find it interesting and useful. I have a keen desire to subscribe for its life membership. Please send the detailed information.

Prem Kumar Gupta, New Delhi.

We have come to know that you are publishing a bi-monthly magazine. We are also engaged in the promotion of health and cure of sickness. Therefore we feel that your magazine can help us in the task of propagating Ayurvedic therapy and medicines.

P.M. Emmanuel, Dhenkanal.

I am a scientist and I have found your magazine interesting as it is based on 'Local Health Traditions'. I want to become its subscriber. I would like to have its back issues also.

Chris O.Alah, Nigeria.

I liked your magazine very much and am keen to persuade my friends to subscribe for it. I found its Varsha issue quite useful as I am suffering from arthritis.

Mrs. P. Nag, Goregaon, Bombay

I have gone through the latest edition of Jeevaniya. I would like to have life-long subscription of the magazine but I found two different rates on front cover and 49th page, i.e. Rs. 350 and 400, respectively. My question is to which rate should I subscribe or send D.D. I am having annual subscription No. 538/19. I want the rates of back issues from the first year of publishing and also publications like Compound Formulations (Oils, Kwaths & Kashayas etc.), medicinal plants useful in MCH, Marma Chikitsa, Local Health Traditions. etc.

To subscribe for life, should I wait till the end of my present annual subscription or can I send it now itself. Here is a request, please give details of therapies or medical systems prevailing throughout the world in your forthcoming issues.

Dr. S.V.S.K. Reddy, Hyderabad.

The difference in rates on the two pages has been explained there itself. Rs. 400 is the revised rate effective from Feb. 92. However, if you wish to become life-member, we can offer you the copies of back-issues available with us. You can send your subscription now itself and we shall adjust the balance amount of your annual subscription. Those monographs referred to by you can be obtained from us or from our Registered office at Coimbatore. We have also started some new columns on the lines suggested by you.

Editors

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Shishir Regimen

Vd. Srinivas Pandey, Lucknow.

According to Ayurveda year is classified into six segments called seasons. These seasons are further divided into two Ayanas, Dakshinayana and Uttarayana. Varsha, Sharad and Hemant seasons come under Dakshinayana and Shishir, Vasant and Greeshma come under Uttarayana. During Uttarayana, the strength of moon gradually decreases and that of the sun increases hence the sun rays extract more Rasa or energy from the body. In Shishir season bitter, pungent and astringent Rasas are more dominant in nature, so the Vayu or vatakopa and dryness increases in the body hence gradually the strength of the body decreases.

Hemanta and Shishir are the two cold seasons. Due to the accumulation of Kapha and the mildness of Sun in Shishir unctuousness of the body decreases, so Shishir is felt colder than Hemanta.

As the sweat glands are closed and the body is always covered by woollen clothes, hence the body heat is retained inside the body. Due to this digestive fire is acute and consequently hunger also is acute. In cold seasons one should take more fat and the food should be such that it subsides Vata and Kapha i.e., increases Pitta.

Magha and Phalgun (16th January to 15th March) constitute Shishir. Kapha accumulation and Kapha vitiation is faster in this season and causes Kapha disorders, especially in persons of Kapha temperament.

Ahar (Food)

Vata and Pitta humoured folk should take nourishing energizing food and in sufficient quantity too. But phlegmatics should take such food items, but moderately.

Pathya (Good Food)

Grains : Wheat, rice and all new grains.

Pulses : Gram, Black gram, Rajma etc.

Vegetables : Potatoe, Cauliflower, Cabbage, Tomato etc.

Fruits: Guava, orange, papaya, malta etc.



Leafy vegetables : Mustard, Methi, Bathua.

Milk and Milk Products.

Spices : Cumin, black pepper, cardamom, fenugreek etc.

Miscellaneous : Meat, fish, egg, oil, Tulsi, ginger etc.

Apathya (Bad Food)

Avoid bitter, pungent, astringent and cold foods like ice-creams. Fasting is not recommended.

Behaviour

One should get up early in the morning. Attend the natural calls thereafter exercise, Yoga should be done as per one's strength followed by massage and lukewarm water bath. Winter nights are long so one should take breakfast in the morning without delay. In cold seasons one should not stay hungry particularly who are choleric. Coloured clothes should be worn to better retain the body heat. Woollen blankets cushion should be used at nights. Homes should be kept warm. One should not go out in the cold winds without being dressed warmly from head to foot, hat coat and boot during the nights. Sex should be indulged in as often as feasible.

Supplementing the food with Chatni (paste) of ginger, coriander and guava with rock salt will give an added taste and helping hand in the proper digestion of food.

In the evening one can have bread or salty preparations of wheat or black gram, sweets, tea, fruits (papaya/guava/apple/orange/malta).

Dinner : Qualitywise it could be like lunch except that the quantity should be less. Curd should be avoided in the dinner.

Before going to sleep a glass of warm milk with milk-fat will be very good for health.

Thus one can and should enjoy and live healthy and wise in winter.

Harmful Worms

Vd. R.P. Palekar, Kashele

Food taken by us after passing through oesophagus (food passage), finally reaches the intestines and is absorbed here by the action of various digestive juices and enzymes. Carbohydrates, fats and proteins are absorbed in the intestinal walls and they help in the activities like growth, production of energy, body building etc. But certain worms or parasites in our stomach eat away all the nutrients from our body. This causes deterioration of our health and many diseases occur in our body. In Ayurveda various diet regulatory precautions are mentioned for these intestinal worms.

Pathya

Grains : Old red rice should be taken.

Vegetables : Drumstick, bittergourd and Parval.

Pulses : Gram.

Fruits : Wood apple, Giant lemon, raw banana.

Milk products : Fresh butter, Ghee prepared of goat milk, curd water.

Others : Daily use of garlic is very good.

Apathya

Grains : Maize, wheat and all other foods that are not easily digestible.

Vegetables : Leafy vegetables.

Pulses : Black gram, Peas, Cow gram.

Fruits : Pineapple, ripe banana, watermelon, Jack fruit.

Flesh foods : Meat should be avoided.

Milk products : Milk should not be taken.

Others : Potato, sweet potato etc. should be avoided.

According to Ayurveda worms are classified in different ways based on their shape and origin etc.

Bahya Krimi : The worms or parasites found on external surface of body, i.e. which come from the dirt in clothes, hair, e.g., lice.

Antara Krimi : The worms found inside the body are further classified as :

Kaphaj Krimi : These are manifested in the stomach due to excessive intake of sweat, milk, curd, new rice etc. They are flat, lengthy, white, e.g. Antaraad Udaraveshta. They cause weakness, loss of appetite, excessive salivation, roughness over the skin etc.

Malaj Krimi : Malaj Krimis are found in large intestine due to excessive intake of barley, blackgram leafy vegetables etc. which lead to more stool formation. These are fat and round in shape with black, yellow or white colour. They cause diarrhoea, anaemia, itching over the anal region and skin roughness etc., e.g. Kakeruk and Makeruk.

Raktaj Krimi : These are formed in Raktavahini Shiras (blood vessels). They are small, round and copper red in colour. They cause leprosy and various other skin disorders etc., e.g. Keshad, Lomadhvansa.

Management of Krimis

Bahya Krimi : This type is mainly cured by cleaning the body. Extracts or juices of certain herbs are used to eradicate these worms.

Lime juice is applied to kill the eggs of lice from hair.

Powder of custard apple seeds or raw turmeric can also be applied on Indralupt (alopaecia).

Kaphaja Krimi : Drumstick should be used as vegetable.

Khichadi (gruel) prepared of green gram, old red rice, ginger, black pepper, cumin seeds, coriander and rock salt should be taken.

Bittergourd can be taken in large quantity.

While taking meals, fresh buttermilk fried with cumin seeds and asafoetida should be taken instead of taking water.

Fresh and warm food free from excess of oil or fats should be taken.

Taking garlic and ginger is very good.

Taking raw betelnut paste (prepared by grinding alongwith water) and lime juice 1 table spoon each is very good in deworming the Kaphaja Krimi.

Malaj Krimi : Peach juice and honey is to be given alongwith food continuously for 3 days and after this a strong purgative is to be given. The same process is to be followed 3-4 times after a gap of 8-10 days each.

Decoction of pomegranate epicarp to be given alongwith food for 4 days and after this a strong purgative has to be given. This is very effective remedy for the Malaj Krimi.

1 tablespoon of Aonla juice and 1/2 cup coconut milk (to be taken by squeezing the inner white part of the coconut) before meals for 15 days.

Raktaj Krimi : The remedies practised in skin diseases can be used in Raktaj Krimi. Decoction prepared of Triphala (Chebulic, Emblic and Beleric Myrobalans), bark of Khair, Neem, leaves of Patol, Guduch and Adoosa is very good in deworming the Raktaj Krimis.

Sciatica

Dr. Dinesh Singh, Lucknow.

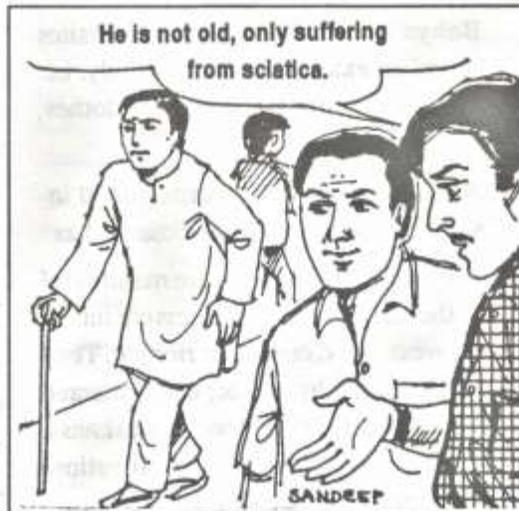
According to Ayurveda sciatica, has been classified under Vata disease. A nerve beginning in the lower part of the body, the gluteal (buttock) region and extending to the backside of thighs, knees and finally ending at ankle, is the longest nerve of the body named as sciatica nerve or 'Gridhrasi naadi'. When Vata vitiated by various factors gets lodged in this 'Gridhrasi naadi', it gives severe pain starting from the hip region and extending to the sciatica nerve & ending at the ankle. This disease is called sciatica or 'Gridhrasi'.

The patient affected by sciatica realises severe pain while folding or stretching his legs or moving of legs. On pressing the region through which the sciatica nerve passes, severe pain is felt. Generally sciatica may be seen on one leg only, but sometimes may be seen in both the legs. Upon asking the patient to lie on his back and lift the leg up, he sometimes may be unable to lift or may lift very little. While lifting the leg, sciatica nerve is pressurised hence the pain is felt on the back side of the legs. Due to the severe pain the patient becomes restless and sweating can be noticed on his face.

This disease is known by various names like hip pain, Gridhrasi Vata, etc.

The cause of this disease may be over exercise or over exertion, standing continuously for a long time or sitting for a long time by hanging the legs, excess of cycling, starting the scooter while sitting on it, lifting heavy

weights, getting up suddenly (after sitting for long) etc. Due to these various



reasons the disc may prolapse or get shifted from its original position. Due to this shift in the disc the sciatica nerve is pressed and gets swollen so the pain sets in.

Treatment

The first principle is to avoid the cause of the disease.

- Patient should sleep on a hard bed.

- Do not massage the aching spot by force.
- Foment the sick part with hot sand.
- Apply warm Mahanarayana Taila from hip to ankle.
- Brihat Vatachintamani Ras - 24 mg
- Ashwagandha powder - 1 gm. = one dose or Yogaraj Guggulu 3 gm &
- Vata Vidhwansa Ras - 1 Decigram = One dose.

Among the above two prescriptions either may be given with hot milk in the morning and evening.

- If the above treatment provides no relief, cauterisation should be done at 3 spots of Gridhrasi naadi.
- If blood-letting is performed on the veins of the legs, then the pain subsides very soon.
- Practising Yogasanas is also very helpful.

The above treatments should be done under the guidance of an able physician only, otherwise instead of relief the ailment may become worse.

How Did You Like This Issue?

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

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

Editor,

Jeevaniya,

E-III/250, Sector-H,

Aliganj, Lucknow. 226020.

Sciatica Some Tips

Vd. S.N. Pandey, Lucknow.

Sciatica patients should always be careful against constipation.

For curing sciatica purification of accumulated impurities and Kapha inside the body by taking emetics and purgatives is essential. After the purification only, drugs should be given internally.

For Vamana (emesis) 10 gm of Mainaphala should be given with water in the early morning on empty stomach. If Mainaphala is not available then 40 gram Saindhava salt (rock) should be taken with 1 litre water.

For purgation 25 ml. castor oil with 1 glass of hot milk or a glass of hot water should be taken.

Strong purgatives are contraindicated for the weak and oldage patients.

Medicine (After Purification)

- 5 Castor seeds peeled and ground with milk should be baked in milk and taken in the mornings and evenings.
- 1 kg. of Harasingaar and Nirgundi leaves should be boiled in 1 litre water, when 1/3rd of water is evaporated it should be removed from fire, filtered and kept. This decoction if taken 15- 25 ml, 2-3 times a day, cures sciatica within 6-8 weeks.

Murdha Tail Ayurvedic Therapy

Dr. P.Yadaiah, Akola.

Application of medicated or non-medicated oil over the head for a specific period is known as 'Murdha tail'. It is an important therapy of Ayurveda. Murdha Tail is classified in to four types (1) Shiro abhyanga, (2) Shirah Seka, (3) Shirah Pichu and (4) Shiro Basti.

Application of medicated or non-medicated oil on the head is said to be Shiro abhyanga. Head is one of the important vital organs (Marmas) and the site of all sense organs and hence one should protect it from stress and strain by doing Shiro abhyanga daily. It is useful in all the diseases of head and keeps the sense organs healthy. It also gives nutrition to the brain and sense organs. It removes the dryness of scalp, itching, head-ache etc. Hairs become soft and black and baldness is precluded. It induces sleep. In rural areas application of the oil on the head of the newborn is a general practice in our country, but now-a-days many pediatricians are against the application of oil on the head and infusion of the oil in ears. Shirah Seka is the process in which medicated oils, milk, butter-milk, medicated decoction and lukewarm water is poured in a continuous stream on the forehead in a specific manner. This treatment is commonly known as 'Dhara Treatment'.

Uses : It is useful in insomnia hypertension, paralysis, paraplegia, epilepsy, depression, mania etc. It also helps in memory disturbances like lack of attention and concentration, brain fatigue syndrome and stress disorders. This treatment is very useful in men-

tally retarded and anxiety neurosis patients. It activates all the brain functions. It removes giddiness and keeps the patient calm and quite. Some patients get sleep at the table itself. Hence it is very useful for the patients who are suffering from sleeplessness even after consuming high doses of sedatives.

Procedure : First apply oil on the head and massage lightly and then apply oil to the whole body. Ask the patient to lie on his back on the Dhara table. This table is provided with an extra projection which is round and concave with a hole in the centre which acts as an outlet for the oil poured over the head. Head is kept on the extra projection and should be in comfortable position. Dhara patra should be hanged 4 fingers above the patient's forehead. Lukewarm fluid should be poured in Dhara-patra and allowed to flow down on the forehead. The flow should be adjusted to the required thickness of the stream. The oil coming from over the head should be collected in a separate vessel. The temperature of the fluid should be maintained in Vata & Kaphaja diseases. The flow should not stop till the specified time is over. Normally 20-30 minutes is the duration for Dhara and it can be continued for 15-21 days. Cold water Dhara is advocated in high fevers.

Shirah-Pichu : It is the application of a piece of a cotton cloth or swab at the top of the head (anterior fontanelle) or Bramharandhra after dipping it in medicated oils or fluids.

Continued on Page 11

Diabetes

Morbidity Can Be Managed

Vd. Purnachandra Jain &
Vd. Pramod Malviya, Lucknow.

Diabetes results due to disturbed metabolism of sugar in the body. Sugar levels in the blood increase and rather high levels result in its appearance in the urine of affected people. It is common in persons of either sex in the age group of 35 to 60 years.

According to Charak excessive sugar in urine and body is the symptom of Madhumeh. Modern scientists Vanmering and Minkoski found through their experiments in 1889 that if pancreas is removed then the sugar level in blood increases and leads to diabetes. The lack of the secretion of insulin from pancreas is the main cause of diabetes. Insulin is secreted by pancreas continuously which enters into the blood and transforms red sugar into glycogen and helps in oxidising glucose into tissues, hence when the amount of insulin secretion is less then the oxidation of food doesn't take place properly also various toxic substances are formed during the energy releasing process which blocks various physiological actions.

Madhumeha is considered as a disease in Ayurveda. One yasya (prolongable) who follows the diet restrictions and behavioural routines lives longer whereas one who doesn't follow these does suffer from various deformities and complications and loses life itself pretty soon.

Causes Of Madhumeha

The main cause of Madhumeha is pancreatic disorder and this results due

to the Hina Yoga, Ati Yoga or Mithya Yoga of Ahara Vihara i.e. lack, excess or wrong intake of food and over-eating of heavy, unctious, sweet, sour and salty things, taking new grains, living in comfort without hard work, staying worried or upset always, over eating the meat of birds and animals of village & watery land, consumption of carbohydrates and fatty food.

Diabetes is a hereditary disease, i.e. through the genes of parents it is transmitted to the next generation.

Symptoms of Madhumeha

Generally the symptoms of diabetes do not show up in the beginning. Only when one feels weakness or during the infection of some disease it is found that the illness is not being cured and the patient is advised to undergo blood-test then diabetes is detected. Some of the following symptoms are seen in diabetes :-

- 1- Dryness in mouth and excessive thirst.
- 2- Excess of hunger and no improvement in the health. Even when the diet is nutritious and sufficient.
- 3- Loss of weight without any specific reason, weakness, mental tension and lack of concentration.
- 4- Frequent or excess of micturition and swarming of ants due to sweatness of urine.

5- Delayed healing of wounds & injuries, itching all over the body and numbness of the distant limbs.

6- Eyesight is rendered weak without any specific reason and diminution of virility.

7- Menstrual abnormalities or even menopause among women is observed.

Pathogenesis

According to Ayurveda Madhumeha results due to Vata and Kapha vitiations and decreased Ojas. Due to improper diet and regimen the Kapha, Medas and flesh flows in the body, which blocks the passage of Vayu and gets vitiated. The vitiated Vayu obstructs the secretion of insulin in pancreas. consequently the Ojas of the body flows out through kidney alongwith urine, in the form of astringent, sweet, Pandu and dryness; and hence more micturition, hunger & thirst, and itching all over the body, aching joints etc. are observed.

Excess of sugar in urine alone is no confirmation of diabetes but excess of sugar in blood is. The normal testing blood sugar level is 80-120 mg. and after meals is 160 mg. per 100 cc. of blood.

Proteins, fats and carbohydrates nourish the tissues after digestion & assimilation and are transformed into glucose. Some of the blood sugar is transformed into glycogen by insulin and the remaining is oxidised by the insulin for yielding energy. In

diabetics the insulin secretion being low, Dhatu paak of the food doesn't take place, less energy is produced and during oxidation toxic substances are produced and due to these the blood becomes toxic and acidic this in turn proves fatal to the various vital parts.

Management

A diabetic remains healthy by taking appropriate diet and regimen without recourse any medicine i.e. avoiding the causative factors.

Diabetics are of two types, strong and healthy, lean and thin. The former should be given Snehan (oleation), Swedan (perspiration) and Sanshodhan (purification) therapy. Whereas the thin and lean patients should be given by Sanshaman (subsiding) therapy. Diabetics should be free from mental tension and worries and also should take minimum of carbohydrates, stop tobacco, cigarettes and all intoxicants. They should practice yogasanas and walk barefooted on green grass in the early morning till tired.

Food of diabetics should be tasty, simple, easily digestible, non-constipative, lacking in carbohydrates and of bitter, pungent and astringent tastes.

Fibrous vegetables, leaves of spinach, Bathua, Methi, Parval, bittergourd & gooseberry etc. can be taken. Among fruits sweet apple, pine apple, lemon etc. may be had.

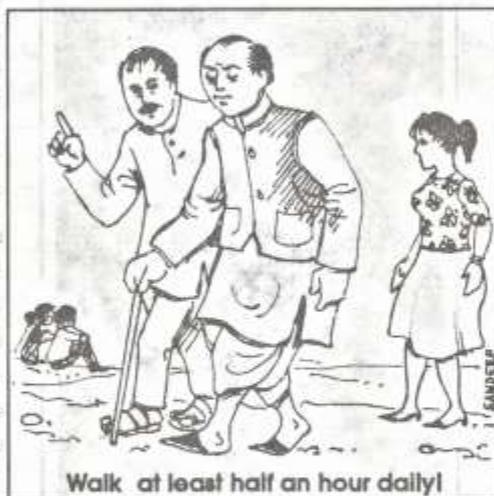
Potato, rice, sugar, and tubers should be avoided and curd, milk & ghee may be taken in small quantities. The should drink water daily and should not indulge sufficient in sex.

Some Home Remedies

Juices of Amla and Giloy 10 ml. each should be taken with honey twice a day.

- 20 gm. powder of Jamun stones and 20 ml. juice of Karela should be taken twice a day.
- Belpatra and Nimbapatra juices 10 ml. each should be taken two times in a day.
- 20 grams of fenugreek powder should be taken twice a day.
- Juices or powder of Gudmar leaves and Gular leaves should be taken twice a day.
- Purified Shilajeet 1 gm. can be taken with milk two times a day.

Other medicines beneficial to the diabetics are Chandraprabha vati, Shivagutika, Shilajitwadi vati, Vasanthakusumakar ras, Hemnath ras etc.



which are to be taken as per instructions of a physician.

Prevention of Complications

The diabetics should control their sugar level by regulating their diet and regimen strictly, otherwise it may lead to some other diseases like hypertension, heartattack, urinary disorders, paralysis, inflammation, abscess, varicose veins etc. Once the sugar level is controlled other complications automatically subside.

Do's : Stay free from worries.

- Check your sugar level once in three months regularly.

- Eat less and take fibrous vegetables, barley, horsegram, wheat, kodonrice.
- Consume Green leafy vegetables, chapatis of millet, maize curd etc.
- Take light physical exercises, walking like.
- Be strict in diet & regimen. If you have a hereditary history try to reduce your weight.
- Prefer bitter and astringent tastes.
- Avoid sex.
- Take medicines only under the guidance of a physician.

Dont's : Do not take potatoes and tuberous vegetables or food rich in carbohydrates. Meat of animals and birds belonging to marshy lands should be avoided.

- Do not lead a pleasure seeking life.
- Do not take incompatible foods like fish and milk.
- Avoid all intoxicants.
- Do not indulge in excessive hard work.

Insulin can be administered under the guidance of a physician. Almost all the oral medicines given to diabetic patients gradually impair the functioning of the kidneys, so it is always wise to avoid them as such and if at all necessary it should be given as per physician's advise. Ayurvedic medicines do not lead to such complications.

The medicinal plants which diminish the sugar level are - Karela, Saptarangi, Bel, Neem, Jamun, Vijayasaar, Lamajjak, Amla, Guduch, Kutki, Kapittha, Kodo, bark of Gambhari, Tinduk & Shireesh, Chirayata, Daruhaldi, Parval, Padmakh, Vibhitak, Gudmar, Lodhra and Lajjavanthi.

Diabetic patients sometimes suffer from giddiness, coma, excessive sweating etc. due to acutely diminished blood sugar level by the action of medicines, Sharkara (jaggery) mixed with water should be given in such conditions.

Diabetes Management

Some Useful Herbs

Dr. Ved Prakash, Lucknow.

Diabetes is nowadays a very common disease which can grip a man at any age. But even then this is not an uncontrollable disease. If in the beginning efforts for its cure are made and the patient keeps off sugar, jaggery, grapes, bananas, potatoes and rice and uses some of the undermentioned plant material, he can control the disease and prolong his life.

Fenugreek : *Trigonella foenum-graecum*

Fenugreek seeds are very efficacious in the control of diabetes. It reduces the quantity of blood sugar and the sugar in urine in diabetic patients. On detection of diabetes after the blood test, grind 15 - 10 gm. seeds and soak them in water for overnight. On the morning of next day filter and drink the filtrate. Continue it regularly for two months. You will see its efficacy against the diabetes, for yourself.

Methi seeds soaked in water for 12-14 hours may also be taken 15 minutes before the meals or alternatively powder of seeds may be taken with water or milk before meals. The dose may be 25 gm to 100 gm per day. Daily chewing of seeds not only controls the diabetes but also reduces cholesterol, which invites the danger of heart attack. Consumption of seeds regularly for two months reduces the high density leoproteins in blood.

Jamun : *Syzygium cuminii*

Leaves, fruits and seeds of this well-known tree are very useful in the control of diabetes. Grind thinly 10 tender and green leaves and take in the morning for 10 days. The diabetes will be

controlled. Whenever possible take 20-40 jamun fruits on empty stomach regularly. It will show miraculous improvement. 5-10 gm seeds powder of jamun if consumed with water in the morning and evening in all seasons results in minimised diabetes. For getting complete cure continue the medicine for 90 days.



Bitter gourd (Karela) : *Momordica charantia*

Everyone relishes the spiced bitter gourd preparation. Bitter gourd is highly salutary for the diabetic patients. They should sip half cup juice of rind of Karela for two months to control their diabetes. For future use cut Karela in small pieces, dry and grind powder. Make a thick paste of this powder in a small quantity of juice of fresh Karela. Prepare then, 1-2 gm pills out of this thick paste, dry and store in a container. Now take daily one or two pills in the morning and evening on empty stomach as per need till improvement.

There is no harm in taking the above vegetable drugs for the whole life.

Bel : *Aegle marmelos*

The fruits are popularly used in mucous secretions, dysentery and other stomach ailments. Leaves are successfully used in the treatment of diabetes. Grind 10-15 leaves and take in the morning or boil the leaves in water and drink the filtrate. It will show improvement in diabetes. This treatment may be continued for one to 3 months as per requirement.

Gurmar : *Gymnena sylvestre*

The leaves of this climber are useful in a diabetes. Taking 1-2 leaves remove the sweet taste of jaggery or sugar from the tongue and thus it is being used by the diabetic patients. But according to modern views this plant is if at all, feebly effective in diabetes. Even then its use is continued in traditional treatment. 8 or 10 leaves, rind of one 'Bahera' fruit, 10 gm turmeric powder and jamun seed powder in the same quantity are well mixed. The mixture is then given to the patient in 5-10 gm dose for 10 days and thus diabetes is controlled.

Chirayata (cheretta) :

Swertia chiraita

The leaves of this plant or the entire plant is in use in the treatment of fever, diarrhoea, jaundice etc. the effectiveness against diabetes was known quite recently. The investigations at the Central Drug Research Institute Lucknow revealed that this plant has promising activity of reducing blood sugar. So this plant can also be used in treating diabetic patients in future.

Translated by Mr. S.K. Palvi

Beejasal

and its Medicinal Uses

Dr. J.K. Joshi, Lucknow.

Tall or medium-sized deciduous tree upto 30 m. high, and a girth of 2 m. the Bijasal tree is found in the hilly regions throughout the Deccan peninsula, extending to Uttar Pradesh, Madhya Pradesh, Bihar and Orissa. Bark grey and rough with whitish markings. Leaves imparipinnate, leaflets usually 5 - 7, oblong orbicular, flat, winged, upto 5 cm. in diam. flowers in large panicles yellowish, fragrant; pods orbicular, flat, winged upto 5 cm. in diam., seeds 1-2 convex and bony.

Language-wise Common Names :
Hindi - Bijasal or Bija, Bengali - Pitshal, Sanskrit - Pitasara, Gujarati - Biyo, Marathi - Dhorbenla, Tamil - Pirasaram, Telugu - Vengisa, Oriya - Byasa. Latin : *Pterocarpus marsupium* Roxb.

Medicinal Uses

Every part of the tree is useful.

Heartwood : The aqueous infusion of the heartwood is used in diabetes. The heartwood is kept overnight in a glass of water where upon the water turns reddish shortly. In this way the aqueous infusion is prepared. The reddish infusion is taken in the morning and evening for curing diabetes. For the same purpose, a tumbler is made of heartwood and water is kept in it. This water is taken in the morning and evening for diabetes. The tumbler is called the "Rishi Glass" and sold in U.P., Bhopal and Delhi.

Bark : The bark is made fine by powdered. The powder gives relief in toothache. The decoction of bark is used in diarrhoea and pyrosis.

Gum : The gum is known as 'Kino gum'. The gum is astringent and also given in diarrhoea.

Leaves : The crushed leaves are applied externally on boils and in skin diseases.

Flowers : The dried flowers are eaten to relieve fever.

Other Uses of Beejasal

The inner part of the stem is soaked in water at night and filtered in the morning. This is very good in jaundice. The watery extract of Beejasal stem is taken twice a day for 25 days. To get full benefit, it should be taken for 30-45 days. In children half the dose itself is sufficient.

In fractures application of the paste made of the stem over the affected part and taking internally gives hopeful (good) relief.

Continued from Page 7

Murdha Tail ...

Uses : It is beneficial in falling hair, facial paralysis, burning sensation in eyes, Netra Stambha etc. In summer many people keep the pulp of the onion on the head to avoid sun stroke or burning micturition. In high fever to control temperature one should apply ice or cold water Pichu overhead.

Shiroh-Basti : Medicated or non-medicated oils or medicated fluids kept on the head for a prescribed period is known as Shirah-basti.

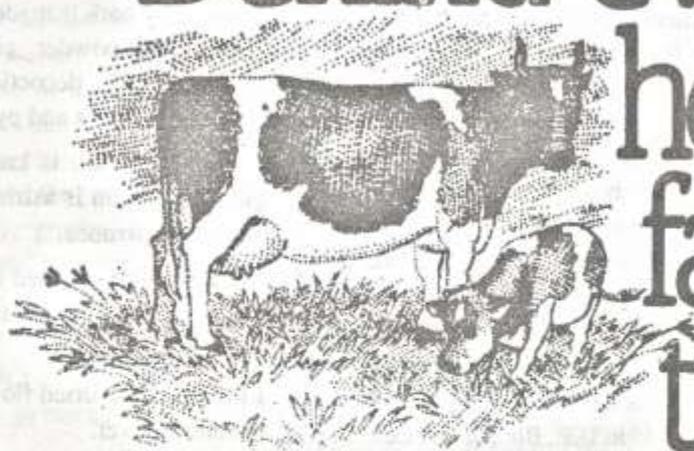
Procedure : The patient should sit on chair or stool in comfortable position. 12" wide and 24" long leather or rubber or thick cloth should be tied comfortably round the head passing over ears like a cap. Paste of black gram should be smeared below the cap to avoid leakage of oil from the cap.

100 ml. prescribed medicated oil is warmed to body temperature and poured into this cap. Usually it should take 10-15 minutes duration and should be continued for 5 to 7

days. After the process is completed, take out the oil with the help of cotton and remove the cap and clean with cloth. Hot water bath should be given after half an hour.

Uses : This treatment is very useful in (facial paralysis), insomnia, insanity, dryness of the nostrils, mouth, throat etc. It helps in glaucoma, severe headache, burning sensation of head and loss of sensation. It also improves the power of vision, memory and mental faculties.

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Poison in Baby Food

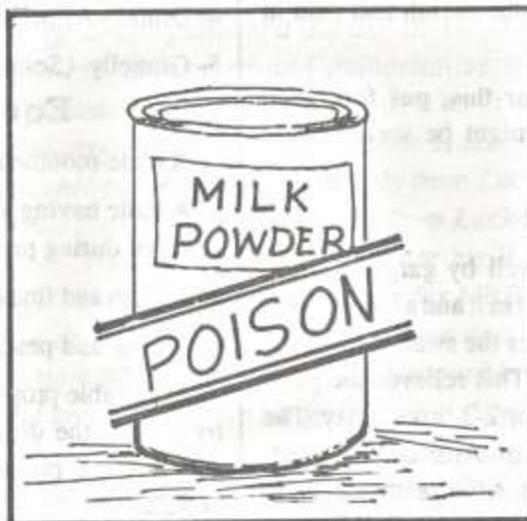
Consumer's Association of Penang of Malaysia has come out with an alarming fact based on its survey of six baby milk powders viz. they all contain toxic substances and are not exactly fit for consumption by human babies. This could be an eye-opener to mothers unwilling to breast-feed their babies.

It has been found after a survey conducted by the 'Consumers Association of Penang' that baby milk powder products manufactured by different companies of that country contain lead, which is a deadly poison, most harmful for health.

For survey, it collected the milk powder samples of six different companies and after thorough testing, it was discovered that those products contained lead in a higher percentage than the approved standard of the Malaysian government. It was further observed that its longer use may cause the impairment of the brain resulting in diseases, mental disbalance and fits.

According to the Dietary Digest of 1985, the maximum approved quantity of lead is only 0.5 parts per million (ppm.) in any milk product. But on the other hand the facts emerged after the survey were rather astonishing -

- In Lactogen milk powder the ratio of lead and milk was 1 part per million.
- In Dutch baby and Dumex milk powder the lead content was 0.8 ppm. which was 60% percent higher than the approved standard.
- Besides these observations, many mothers have some other complaints too and these are that the sealing material of the container and the technique involved are not upto the mark. Because sometimes tiny particles of the seal are found in the milk powder which is harmful for the children. To verify these



complaints, Consumers Association of Penang again collected the samples and found:

- In Momike baby powder the lead content was 1.6 ppm. which was 220 percent higher than the approved Malaysian safety standard.
- In 'Lactogen' it was 1.4 ppm. which was 180 percent more than the Malaysian Standard.

For more comparative and detailed study a chart was also published by the Consumer's Association of Penang alongwith the report.

A Glance at Comparative Study

Table-I Content of Lead in Baby Milk Powder		
Name of Product	Content of Lead Per Ten Lakh	Above 0.5 Percent Per Ten Lakh
Lactogen	1.0	100 %
Dutch baby	0.8	60%
Dumex	0.8	60%

Table-II The Amount of Lead + Particles of Seal		
Product	Lead Content (ppm)	Percentage Above Standard
Promile	1.6	220%
Lactogen	1.4	180%
S.M.A.	1.1	120%
A-26	0.83	66%

(Courtesy CAP, Newsletter, Penang)

Alkali from Apamarga Curing Dental Caries

A hole in the teeth is seen in many people from children to the old. At first a black spotted hole appears at the middle of the teeth. Food particles get lodged in this hole which suppurates and in due course gives rise to various worms or germs. This causes foul smell in the mouth and pain in the tooth.

If treatment is not done in time for this, pus formation occurs. Sometimes even bleeding might be seen. Severe pain will be there in the teeth.

Treatment

First clean the hole of teeth very well by gargling warm water. Apamarg alkali should be filled in it and a cotton swab inserted in the hole. After 2-3 minutes the swab is removed and gargling is done for 2-3 times. This relieves the pain. This procedure should be repeated for 2-3 times a day. The hole should be sealed with alkali of Apamarga. Which prevents lodging of food particles in it. After sealing the hole in this way one should consult a dentist to get the hole sealed with gold or silver etc.

Dental caries occur due to the pus formation in gums. For the yellow coating of the teeth, one should clean the teeth with the fine powder prepared by burning the Panchang (five parts) of Apamarg. The teeth become clean by this.

Preparation of Apamarga Alkali

Apamarg - *Achyranthus aspera* is a small herb available all over India. This plant should uprooted with roots and dried well. After drying it should be burnt to ashes and then cooled collected and kept in a vessel containing 6 times of water. It should be mixed well with hands and than kept covered. Within 1 or 2 days when the ash settles down water become clear, it should be filtered with a four folded cloth for 2-3 times. After filtering it is cooked in an earthen vessel. While cooking it gets solidified and then it is removed from fire and dried in sun. After drying it should be stored in a glass bottle or in a china clay pot.

Some Vaidyas of Karjat Taluka, fill latex of Arka, Madar (*Calotropis gigantea*) in the holes of teeth. Some Vaidus first apply the ground leaf paste of Apamarg. One traditional vaidya administers the Apamarg alkali itself successfully.

Dressing Oil

Vd. Sanjay R. Dakhore, Kashele.

Ingredients

- 1- Bhallataka - *Semecarpus anacardium* - 100 gm.
- 2- Garlic - *Allium sativum* - 100 gm.
- 3- Ajmoda - *Trachyspermum roxburghii* - 100 gm.
- 4- Onion - *Allium cepa* - 100 gm.
- 5- Gingelly (*Sesamum indicum*) oil 800 gm.

Equipments required

- 1- A wide-mouthed stainless steel vessel.
- 2- A ladle having a long handle for stirring and mixing the material during preparation.
- 3- A clean and fine cloth for filtering.
- 4- Mortar and pestle.

The desirable properties of the drugs are imparted to the oil by boiling the drugs with the oil. The resultant medicine acquires the properties of the drugs with which it was boiled.

Method of Preparation

Get your hands smeared with coconut oil and then cut Bhallataka into small pieces. Prepare a soft paste of garlic, Ajmoda, and onion. The oil, paste, and cut pieces are put into the vessel, mixed and heated on moderate fire. The mixture should be continuously stirred all the time. As the amount of water present in the boiling mixture is reduced, there is a concomitant reduction in the boiling sound. When complete dehydration is effected the vessel is taken off the oven.

The Taila could be collected when completely cooled, because it does not solidify under ordinary room temperature. The sedimental material is also taken and squeezed through a cloth to recover the Taila soaked by it.

Precaution

While preparing the oil avoid contact with vapours which may cause swelling. For this swelling one should eat coriander leaves and also apply its paste on the swollen spot.

Continued on Page 19

Tibbi Tradition of Lucknow

Hakeem Safdar Nawab

Beginning with the current issue Jeevaniya will highlight the different systems of medicine being successfully practised in various regions of our country by highly experienced physicians, through the recorded interviews of them. We have started this column encouraged by the encomium received for the interview of Vd. Sardar Hardeep Singh published earlier in Varsha issue. The first physician in this sequence is Hakeem Safdar Nawab, a revered and authoritative personality in the Unani system of medicine and a torch-bearer of Avadh culture of Lucknow, who is continuing the tradition of his late grandfather Hakeem Mirza Mohammad Naki and late father Hakeem Afsar Nawab. He is so popular that hundreds of patients rush to his place everyday not only from Lucknow but also from far of. 65 years old Hakeem Safdar Nawab graduated in science in fifties from Lucknow University when late. Acharya Narendra Dev was the Vice-Chancellor of the University. After his B.Sc. he passed the medical entrance and got admitted in King George's Medical College Lucknow for MBBS, but after completing the first year on his grandfather's advice he discontinued modern medicine and joined Takmeel-ul-Tibb College at Lucknow and studied Unani system of medicine. Praising his teachers he said that alongwith the college education he acquired practical knowledge from his grandfather. Apart from this he had occasion to learn Unani tradition from eminent Hakeems of Lucknow like Shifa-ul-mulk Hakeem Abdul Muid, and Hakeem Shamsuddin etc. A glimpse of the interview of Hakeem Safdar Nawab with Dr. Narendra Mehrotra and Vd. Srinivas Pandey on behalf of Jeevaniya is given below.

Question : What things do you keep in your mind while treating the patients?

Hakeem Safdar Nawab : I give treatment based on purely Unani tradition and the medicines I prescribe are mostly prepared under my personal direction. I had a herbal garden in which the medicinal herbs were cultivated. My grandfather used to give freshly prepared medicines and I too try my best to do so but nowadays getting the genuine and fresh drugs is difficult. Plants are being destroyed everywhere, the government is also encouraging construction of various housing complexes and colonies by destroying the forests or plants.

Question : What are the drawbacks of traditional systems of medicine according to you?

Hakeem Safdar Nawab : In my opinion the government has the major role in deteriorating the Ayurved and Unani systems. Promoting the traditional system for the well-being is given up, even the availability of medicinal herbs is poor due to deforestation. Money is being wasted in crores in the name of research and the reputed and experienced physicians who know about the medicinal herbs are becoming rare. Government has not at all taken care of the Ayurvedic and Unani Colleges. Due to lack of funds and improper atmosphere no good teachers are there in the colleges. Generally those who do not get admission in MBBS come to learn traditional systems for namesake and try to become a modern doctor and consequently they are nil in the traditional medicine.

This is because the teachers also don't have confidence on their systems.

Question : It is said in general that no research works are being done in traditional systems of medicines hence it's progress is arrested. What do you feel about this?

Hakeem Safdar Nawab : The method of research being followed itself is not proper, because through the researches we don't understand the actual property of a medicine or plant in a particular disease as the the research is conducted by using various compounds which indicates the properties of the compound drug but not of any particular drug which is needed.

Question : When are you gratified?

Hakeem Safdar Nawab : When my patients get cured then I feel so satisfied as if I have won a lottery.

Question : What is your opinion about Guru-Shishya tradition? How many disciples have you trained?

Hakeem Safdar Nawab : Now-a-days disciples don't have faith in their masters, even the teachers are not having command over their subject. One should always try to gain knowledge from a well reputed and experienced Guru. In old days students used promise to their masters that only money making shall not be their aim but they will dedicate themselves to serve people, this can't be seen now-a-days.

I had 4 disciples one of them an Iranian and he left to his native place. Other 3 were also facing a lot of problems in our country and due to lack of encouragement they also left to Tashkand, England & Kuwait.

Question : How may we be overcome these difficulties?

Hakeem Safdar Nawab : Simplicity is the best way to overcome these problems. Also there should be encouragement from the government in promoting education and research.

Question : Can you give us some simple tips to the readers of Jeevaniya on primary health care.

Hakeem Safdar Nawab :

- Juice of Tulsi leaves mixed with mustard oil massaged on eczema provides relief.
- The husk of powdered wheat and salt tied in cloth, warmed and fomentated on stomach relieves stomach-ache.
- Black Bhangra if mashed in olive oil and applied on scalp stops falling of hair and also its whitening in young age.
- Juice of BARTHANG stops any sort of bleeding upon drinking.

• Inhaling the flowers of GULE MASAFAR relieves all sorts of headaches.

• Bread (chapati) of wheat burnt to ashes and licked with Saindhava salt and honey stops cough.

Question : What would you like to do for promoting Unani traditional systems of medicine?

Hakeem Safdar Nawab : I would like to prepare an encyclopedia based on my experiences and want to form an Academy wherein the traditional classics may be preserved.

Question : What do you suggest to the young Vaidyas and Hakeems?

Hakeem Safdar Nawab : In treatment basically it is essential to understand the Mizaj (temperament) of the patient first. So far as possible, one should try to use the fresh drugs or give freshly prepared compounds for good results.

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Changing Perspective of Yoga

Dr. Shrikrishna, Bombay

Dr. Shrikrishna obtained his Ph.D. in Physiology of Yoga from the prestigious All-India Institute of Medical Sciences, New Delhi after graduating in modern medicine in flying colours from yet another illustrious institution 'Topiwala National Medical College, Bombay'. His brilliant career only helped him achieve excellence and deeper insights into Yoga which he learned and practiced at the enriched atmosphere of Kaivalyadham. Dr. Shrikrishna is a Karmayogi in 'Grihastha Ashrama' who has travelled across the country and abroad to many continents sharing his knowledge and experiences.

The term Yoga is used in the ancient literature as well as in tradition very liberally to describe anything which would ultimately lead to self-realization; and all the approaches and practices which were considered as useful in this matter were brought under this term. Anyone and everyone who was engaged in spiritual development and followed any method that suited him, could call himself being engaged in Yoga.

Thus the term Yoga, never indicated some exclusive system with exclusive approach and exclusive methods. It always remained as an epithet for all that was directly or remotely concerned with the spiritual pursuit. Therefore, it is not at all surprising that Yoga has come to mean many things to many people. But there is one big difference between what was in the past and in the situation today.

In the past, whatever approach was used, whatever method was followed; unless it was meant for spiritual enlightenment, the term Yoga was never used. On the other hand, today when we use the term Yoga to denote some method or practice, the spiritual context is invariably not present.

In the present times, Yoga has become very popular and has spread all over the world. It is being introduced in majority of the places and most of the time, in a form which is expedient and partial. Sometimes it is presented as a simple physical work-out meant for maintaining physical fitness. Sometimes it takes the form of mental exercise to develop some mental powers. Many a times it is used as a system of therapy to treat many disorders, especially the psycho-somatic type.

All these approaches are based on a singular fact that the Yogic practices do really help in the improvement of the physical as well as the mental fitness. This is to be expected because healthy functioning of the body and mind is considered as a pre-requisite for the spiritual enlightenment in Yoga. Thus even those who may not be keen on spiritual aspect, can still derive benefit from these Yogic practices. This is what is happening all over the world.

This shift in the emphasis from the purely spiritual to the health and healing oriented aspect of Yoga, is the develop-

ment of the last few decades. The efforts to describe and analyse various Yogic practices in the anatomical, physiological and western psychological terms as well as the attempts to verify the effects of these practices on the human body and mind in the scientific laboratory has contributed in this shift. Also the easy spread of information through the mass media has helped in this shift.

Because of this shift Yoga which was hitherto limited to small and scattered groups mainly in India became available to an enormously large population all over the world. This sudden spread had its own advantages and disadvantages. Though now an increased number of people could avail the benefit of Yoga, what passes as Yoga has quite often taken a distorted and sometimes even a ridiculous form. There are many centres where Yoga is being taught by the ill-informed teachers as if it is some sort of magic or self-hypnosis or some sort of weird Tantric cult. At many places it is passed on as a modification of aerobic or calisthenic exercises. All these things hardly make any justice to the original approach of Yoga.

The second development was that the workers in this field found that the Yoga could be used in various conditions to fulfil multifarious requirements. It came to be used for the treatment of various psycho-somatic and metabolic disorders like High Blood Pressure, Bronchial Asthma, Diabetes Mellitus, Low Backache, Migraine and sex disorders. It was found to be useful in the rehabilitation of the patients recovering from Heart attacks and cerebral stroke. Young people engaged in sports, games and athletics found that the simultaneous practice of Yoga helps them in their own activity. Even those interested in dramatics and music, found that the Yoga could be used with an advantage to improve their voice and stage performance. Thus this applied aspect of Yoga became a treasure trove for many. Thus today we find the field of Yoga as having enormous possibilities to help the society, nations and the world by improving the quality of human performance and making this world a place where one can enjoy the flowering of his potentials to fullness.

Changing Perspective of Yoga

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Energising Yoga

Dr. H.K. Singh, Lucknow.

Unimpaired digestion, supine vertebral column and powerful lungs were regarded as important constituents of a healthy body in the ancient Yogic system. It was recommended that Yogic-asans should be performed at least for an hour each morning and evening at twilights. A modern man imbrued in a gruelling schedule can hardly afford this luxury. The modern practioners of Yoga recommend a 30-40 minutes session of Yogic-asans daily at any convenient time. The only pre-condition is that it should be performed three hours after a parsimonious meal. The practitioner of Yoga should partake frugal meals periodically divided over the day.

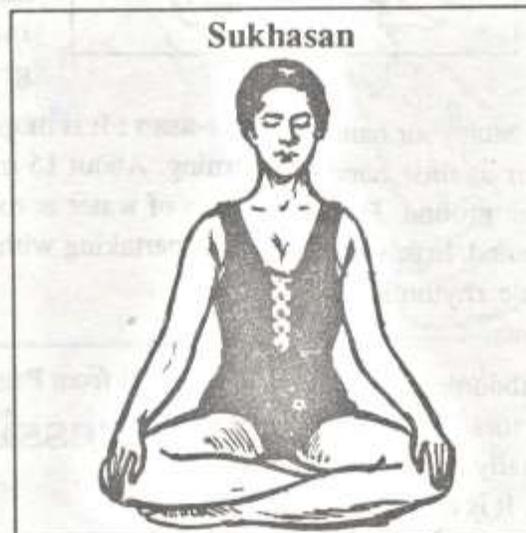
It is a great pity, that in a nation of early-risers, the health in at a very low ebb. The morning is devoted to endless cups of tea then walking to the nearest pan-bidi shop in order to chew or smoke tobacco. The morning caffeine and nicotine are used for stimulating intestinal peristalsis which leads to the clearing of the bowel. This conditioning to the body is similar to an automobile whose self-starter is nonfunctional and hence could be set into motion only by pushing. This habit is the starting point of many physiological diseases. This leads to spondylitis (inflammation of the vertebrae at the root popularly known as slipdisc or prolapse), inflammation of the back and waist and ultimately to hypertension and diabetese. Normally weak nerves and muscles of the gastric regions lead to most of these diseases. No

doubt the drugs provide relief, but it is only symptomatic and the root-cause almost remains uncured.

- It is the my contention that few asans can prevent and cure these diseases, Before describing the

Asans, it is useful to suggest certain elementary precautions :

- The asans should be performed in an open airy area. When this is not possible a well-ventilated room should be used.
- Light music in the background provide relaxation and relieves monotony. News or commentary should not be heard during asans. Any form of distraction e.g. telephone calls etc. should be avoided.



Sukhasan

- Yoga should be performed with a relaxed body and mind. A little bit of warming up exercises, e.g., jumping, spot jogging etc. or shavasana loosens the muscles and provide relaxation.
- There should preferably be no clock or watch in the room. Consulting time counteracts the beneficial effects of Yoga.
- Yoga should be performed in loose clothes. Rings, watches, bangles etc. should be taken off. Gents must wear slips beneath the training trousers. Likewise the ladies must put on panties. It is not essential to wear the brasiers.
- Breathing in and exhaling should be done rhythmically. All the asans are performed with anmuni-mudra (closing the eyelids gently and allowing the

mind to wander inside the body and observe it). The ratio of inhaling and exhaling should be in the ratio of 1:2.

These are simple precautions. It would be difficult to follow all of them in the beginning. But gradually they become involuntary.

Now one should practice the following asans :

Sava-asans : Lie on your back. Hands and legs comfortably stretched. Breathe in and out normally and allow your body and mind to relax.

Spot-jogging : Upto 500 counts gradually.

Vajra-asan : Sit as in the pose of namaz. Hands on knees and perform anmuni0mudra. Inhale for 8 counts, exhale for 16 counts. This is one cycle. Perform 10-15 cycles.

Makar-asan : Lie on your abdomen and spread your legs apart forming an angle of 40°C. Raise your torso. Stretch your hands to touch the raised chins. Press chin against hands which should be resting erect on the ground. Press your feet from fingers to toes on the ground. In this asan root-lock is a must. Inhale and exhale rhythmically. Perform the asan for 1 min. or 60 counts.

Dhanur-asan : Lie down on your abdomen. Touch your feet with your hands. Raise your torso from front and back as a bow and swing gradually in both the directions, i.e. forward and backward. It is essential to form the root-lock. Perform for 60 counts or 1 min. Relax for 30 counts or 1/2 min. Repeat for two more times.

Chakra-asan : Lie on your back. Contract your legs inwardly. The feet should be apart and touching the ground. Place your palms on the ground by bending your arms backward. The palms should be placed near the shoulders. Raise your body forming an arch. It is essential to perform root and abdomen locks and inhale and exhale rhythmically. Perform this asan for 60 counts or 1 min. only once. Relax for 30 counts.

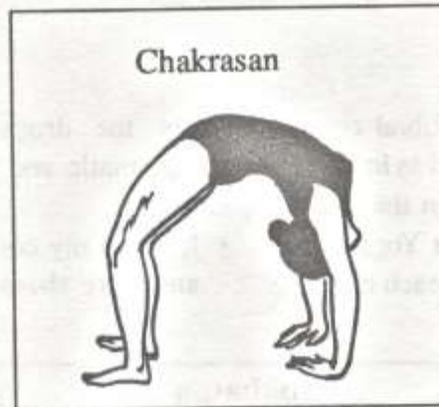
Nauka-asan : Close your rist and bend your arms. The thumbs should be pointing outwardly. Place the

thumbs on the nipple of your breast. Raise your legs and torso so as to form a boat. The abdominal region will shake. Perform the root and chin locks and continue in this position till the abdomen stops shaking. Breathe normally. Come down to the original position. Relax for 30 counts or 1/2 min. Repeat for two more times.

Udar-Shakti-Vikasak-Kriya : Sit in the lotus posture (padmasan) or sukhasan. Exhale and contract the abdomen inwardly. Inhale and bring it to the original position.

Cautions : 1. Both these cycles are continuous and we should not stop in between.

2. While bringing the abdomen to the original position, do not out-stretch it. Repeat this 25 times increasing the numbers gradually.



Sava-asan : It is more beneficial to do the asans in the morning. About 15 min. after the exercise one or two glasses of water at room temperature should be taken before partaking with any food.

Continued from Page 14

Dressing Oil ...

Storage

This dressing oil is to be stored in narrow mouthed glass bottles.

Advantage

The oil does not cause any irritation pain, in the wound on application. Since last four years Academy of Development Science Ayurvedic Dispensary is using this oil for dressing purposes. This oil is for external application only. It is antiseptic and antibacterial. It heals up wounds and encourages tissue formation in the wounded region. It could be conveniently prepared at home and used for treating injuries, wounds and ulcers. The method of preparation is given in detail below.

Yoga for Women

Dr. Nalini Mehta, Bombay.

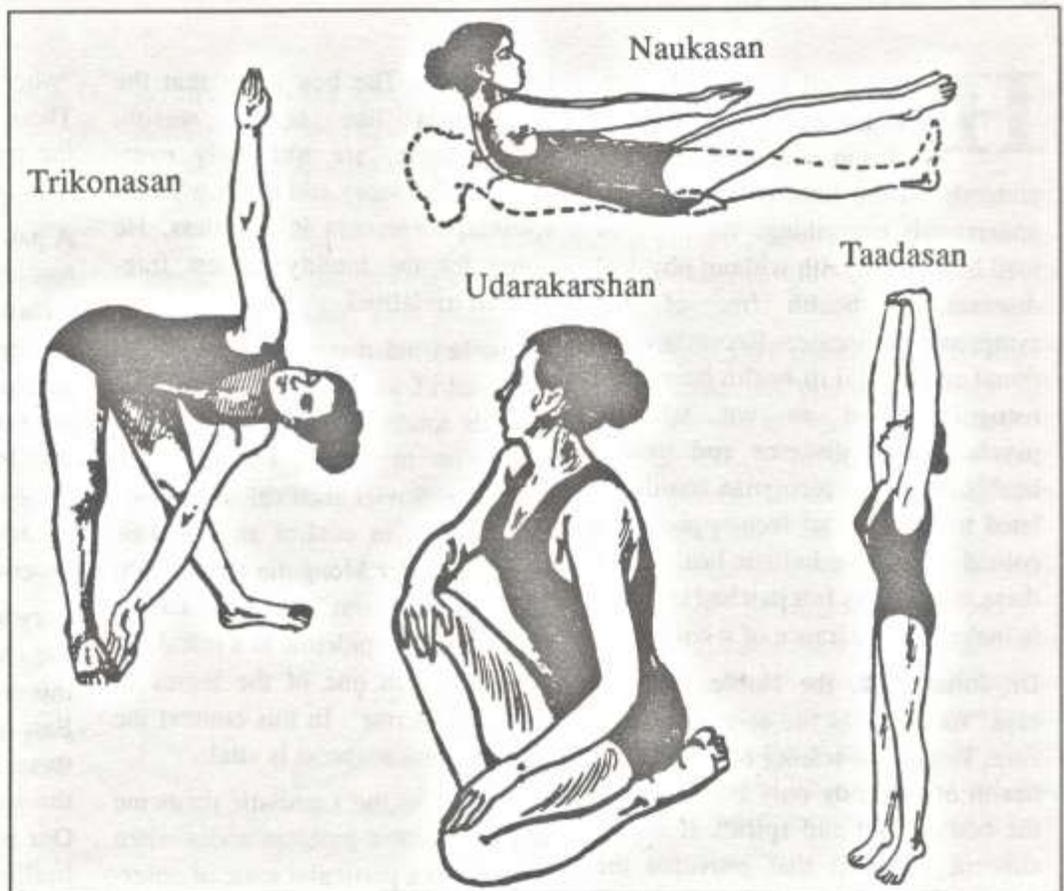
The contribution of women to domestic as well as to social life is large enough to merit a place of its own. Unless women are healthy physically and mentally; one cannot expect healthy family or society at large.

Though the final goal of Yoga is to achieve the spiritual enlightenment, it considers the efficient functioning of body and mind as a pre-requisite for this purpose. The practical discipline of Yoga, therefore, advocates various practices like Shatkriyas, Asanas, Pranayamas and meditation for this purpose which help in maintenance and promotion of health and also assist in the natural process of healing in various disease conditions.

Thus Yoga has two aspects: spiritual aspect and therapeutic aspect. The latter includes the promotion of health as well as the prevention and cure of various disorders.

The data collected at Kaivalyadhama Yogic Health Centre, Bombay over the last sixty years has proved it again and again. It has shown that the Yogic Physical Culture is readily accepted by the Indian women, compared to other forms of exercises like jogging, swimming, aerobics, sports and even simple walking.

Before Puberty : The practice of Yoga can be started as early as teens and can be continued right upto the old age. Clinically it is observed that in teenage girls, Asanas like Parvatasana,



Tadasana, Pada-hastasana, Trikonasana and Chakrasana help in gaining a proper height and body shape and alongwith the practice of Pranayama and meditation help them in increasing their concentration and memory resulting in their improved academic performance.

During Menarche : The regular practice of Vajrasana, Janu Vakshasana, Naukasana, Yoga Mudra, Ashwini Mudra alongwith Loma- Viloma Pranayama and Prana-Dharana, help in having a smooth sailing in womanhood. The menstrual cycle begins at the proper age and continues without usual problems related with this cycle namely pre-menstrual tension, irregular menses, heavy bleeding and painful periods. These practices help

in proper growth of female reproductive organs, preparing them for future child-bearing function-both physically and mentally.

Ante-natal period : During the period of pregnancy, various Yogic practices involving pelvic muscles, chest, thoracic diaphragm and abdominal muscles are very much useful for acquiring and maintaining normal position and growth of the foetus in the womb. It also provides relief from backache, cramps in the legs, shortness of breath as well as from various emotional and psycho-somatic disturbances which occur during this period.

During Pregnancy : It has been observed that women who practice Yoga, usually enjoy very comfortable and

Our Goal : Total Health

Smt. Hansa Jayadeva, Bombay

Human mind can hardly perceive the infinite. The fault is with our intelligence. One pretends all the time as if he or she understands everything. We think of total health as health without physical diseases, or health free of any symptoms of diseases. Recently emotional and mental ill-health have been recognised and so we talk of psychosomatic diseases and mental health. We even recognise health related to other social factors and have coined words like holistic health. But these are just tiny bits patched together to make an appearance of wholeness.

Dr. Jonas Salk, the Noble Laureate says "medicine is the science of disease, Yoga is the science of health - not health of the body only but health of the body, mind and spirit". It is this concept of spirit that provided the totality. In the story of Nachiketa, the God of death who granted a boon to the little boy, tempted the boy to ask for wealth, pleasures of different kinds as a boon. The boy Nachiketa was instead interested in spiritual awareness and

immortality. The boy knew that the lesser bits like health, wealth, pleasures etc. are ultimately overpowered by decay and death whereas spiritual awareness is deathless. He opted for the totality against fragmented trivialities.

To go beyond disease, infirmity and low kind of awareness, is a progress towards totality and provides a new dimension to health. For example, when the Soviet medical authorities were unable to control an epidemic raging in outer Mongolia they had to invite Lamas from Tibet. The Lamas controlled the epidemic in a few days, as reported in one of the issues of 'Medical Mirror'. In this context the level of consciousness is vital.

According to the Lamaistic medicine and treatment a problem arises when you take to a particular scale of observation. The problem disappears when you take to another scale.

An abnormal mind (which is indeed our so called normal mind) creates its own disease. As said in the Yogasutra,

"where there is Chitta there is disease". There may be a correlation between the type of disease and the level of consciousness.

A patient who was under much strain had high blood pressure (180/110) and a cholesterol level of 285 mg. and triglyceride level of 315 mg. Only after he reached a state of basic relaxation after over six months, his blood pressure became normal (12/80), cholesterol 240 mg. and triglyceride 150 mg. He achieved this through a total health programme having discontinued drugs.

Very little work is done with regards to the culture of consciousness. In fact this area has been studied more in the East than West. Medicine, psychotherapy education, etc. were all part of the ancient Total Health programme. Our present trend at fragmentation of health services would not meet with the needs of coming generations. Most of our programmes are perhaps aimed at perfecting the means for achieving what at best can be termed as 'ambiguous goals'.

pain-less labour and smooth delivery. The fatigue, muscle cramps and the heavy bleeding after the delivery, is much less.

Post-natal period : Even after the delivery, to prevent the flabbiness of the abdominal muscles, backache, weakness etc. and to help in the proper recovery of the uterian function; many of the Asanas like Vajrasana, Halasana, Pavanamuktasana, Yoga Mudra etc. are very helpful. They also help in

dealing with the varicose veins which appear during the pregnancy period.

During Menopause : During this period many of the women suffer from irregularity in their cycle as well as in the flow of menses. They also become irritable with increased emotional ups and downs. This phase can be gone through more easily by practising Asanas, Pranayama and meditation regularly.

Other Benefits : By regular practice of Yoga-asanas, Pranayama and meditation; one develops healthy and clear complexion, lustrous eyes, resonating voice, flexible and agile body, balanced posture as well as a composed and creative mind.

We may thus conclude that the Yogic physical culture is essential for women to face the various physiological and emotional challenges in their life.

Ashtanga Yoga

Dr. Sangeeta Jain, Nagpur.

On the one hand while man is trying to progress and upsurge he is obliged to work faster & faster. Thus man has landed himself in trouble in saving time. All these hectic activities affect his mind and body. It is quite obvious that to violate the laws of nature is to invite diseases. If the mind is sick then that is going to affect the body and similarly if the body is ill then that affects the mind. Mind and body are sympathetic in this regard.

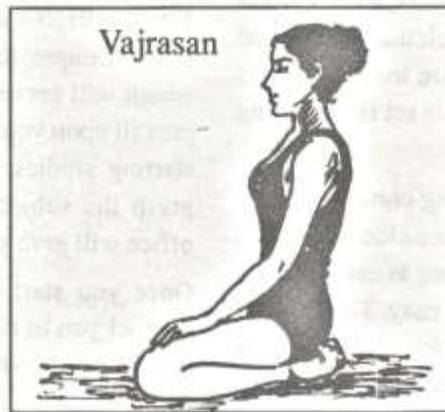
One has to be highly conscious about his health. To keep himself fit he has to exercise, take to nature, Yoga etc. Among these Yoga is very popular these days. Some years back yogic exercise was confined to the few elite in our country.

West has studied our Yoga and exposed its physiological and therapeutic uses before the world. After this only, we Indians also took to Yoga as imitators. Educated citizens started adopting it.

By the word Yoga we normally imply Yoga-postures. Whereas postures are just one branch (Anga) of Yoga. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi are the eight organs of Yoga. Only those who have imbibed Yama and Niyama should take to postures according to the Yogic scriptures.

Postures are the third organ of Yoga. Practice of postures provides proper exercise and rest to the muscles. Body becomes strong and efficient. Modern studies reveal that the regular practice of Yogic postures reduces weight, blood sugar, fat, frequency of breathing and increases vitality and

creativity. It has also been found to alleviate certain diseases. For example, digestion, distention, constipation and the like abdominal diseases could be cured by the practice of Mayurasana (the peacock posture), Pawanuktasana, (the wind-release posture), Dhanwasana (the bow posture), Koormasana (the tortoise posture),



ture), Paschimottanasana, Ardhamatsyendrasana and Gomukhasana are useful in this.

In backache, low backache, sciatica, Amavata pain of joints etc. Padmasana (the lotus posture) Siddhasana, Paschimottanasana are beneficial. In pathological thyroid glands Sarvangasana, Shirshasana (the head on posture), Halasana (the plough posture) are good. In the disease of genitals and urinary tracts Bhadrasana has been found apt. For insomnia, anxiety and sorrow Shavasana is found to be very effective.

Before starting the practice of postures be sure to mind the following :

- While practising Asanas the stomach should be empty. Morning time is the best time for practising postures. However postures may be

practised in the evenings too prior to the meals. After meals only Vajrasana may be practised.

- Postures should be practised in a clean, open, airy, secluded and peaceful place, on a carpet or blanket.
- When tired mentally and bodily one should not practice Asanas. Only Shavasana (dead posture) could be practised in such states which removes tiredness and induces enthusiasm in the body.
- Before practising Yogasana one should be sure that his blood pressure, palpitation of heart and body temperature are normal. If these are not normal one should not practice Yogic postures without consulting a physician. Ladies should not practise postures during menses and pregnancy.

- It is harmful to begin with tough postures, therefore easier postures should be practised first. Dead posture should be done last.

After mastering the postures one should start practising Pranayama. Pranayama is the process of controlling the breathing. This rectifies the functioning of head and lungs and also improves metabolism. Pranayama is helpful in asthma.

The fifth organ of Yoga is Pratyahara i.e. controlling of mind. This results in the withdrawal of sense organs from their subjects.

Sixth part is Dharana (retention). This a type of mental process, limiting the mind in a specific field. Meditation (Dhyana) comes after this which is the seventh part. The last part is Samadhi

(bliss). Samadhi is the state of total relaxation and creative knowledge.

In fact, the object of eight-limbed Yoga is to achieve total mental relaxation and through it to perceive God and achieve salvation. In the modern era of practicality one should practice Yoga up to meditation if not up to Samadhi.

The research conducted on Yoga in foreign countries have revealed that this is a scientific method. While in meditation the total oxygen expenditure in the body of practitioner is reduced, metabolic rate is also lowered. The practitioner feels a specific rest. Yogic method proved to

be efficient in blood pressure, asthma, insomnia, anxiety, sorrow and the like diseases.

Thus if we practise Yogic postures regularly then we would be physically and mentally healthy and lead a diseaseless life.

Simple Way of Pranayam

K.C. Bhushan, Chandigarh.

The present world is full of tension, anxiety & frustration. To over-come these health destroyers, Pranayam is the best remedy. Its benefits are incalculable. All the muscles are relaxed & all the nerves are toned. Mind is cooled & calmed. Circulation of blood is set right feeling of peace & bliss is experienced.

Technique : While lying in bed or sitting comfortably on a chair or sofa in the house or in the office alone, draw the air through both the nostrils slowly as long as comfortable. Retain the air inside as long as you feel easy. Then exhale slowly. There should be no yard-stick for observing any ratio between inhalation, retention & exhalation. But ex-

halation & inhalation should be deep & full. There should be no restriction of time or duration.

When evils like anger, lust etc. capture your mind, practice this technique; the mind will be filled with a great power which will prevent the evil & a feeling of calmness will prevail upon you. Students & intellectuals can do it before starting studies; the mind will be concentrated & will grasp the subject matter easily & quickly. Doing it in office will give you strength & you will not be tired.

Once you start doing it, the numerous benefits would compel you to do it very often, again & again. So start it just now observing no rules & regulations what-so-ever.

Attractions of Next Issue

Cataract

Cure of Eye Diseases Through Yoga

Structure and Function of Eyes

Causes of Bad Eyesight

Causes and Prevention of Constipation

Mood : A New Perspective

Soreness of Eyes

Natural Method of Eye Care

with all other regular columns and features



Yoga & Vertebral Column

Institute of Yogic Therapy & Culture, Lucknow

Spondylosis, pain in waist, back and neck, slipdisc etc are some of the commonly occurring ailments associated with vertebral column. So far, no permanent cure is possible for these ailments. But "Yoga" offers very effective exercises as cure and relief. These exercises are specific for a particular type of ailment and should be practiced under the guidance of an Yoga Expert.

1. Stand erect with feet together, spread out your arms in front of you, keeping palms facing each other and fingers stretched out. Do not bend the elbows. Then turning the palms outside slowly move your hand towards your back. Remember that elbows should not bend the body should be erect and palms should not touch each other. Slowly move your hand towards the front again at same time turn your body to the original position. Repeat the exercise.

2. Repeat the above exercise except, this time bending your elbow and touching your palm behind.

3. Stand erect with your arms folded in front of your chest with palm facing down and fingers are stretched out facing the other side. Move your arms towards your back and return to original position and repeat.

4. Stand erect with arms at your side with open palms. Rotate both

shoulders clockwise (5-10 times) then rest and repeat again.

5. Stand erect with your feet together. Bend your elbows and wrist so that your fingers are touching your shoulders making an arch. Then rotate both the shoulder clockwise.

6. Take your hand behind your back. Hold the wrist of your right hand with the left hand with jerk stretch your hands and return to original position. Repeat this exercise rigorously.

7. Stand erect with your arms stretched above your head your palm should face outside and fingers stretched. Breathe in and bend your back backside to your fullest (keeping your arms stretched above) stay there for a moment and breathing out return to original position. Remember, that knees should not bend.

8. Stand erect with your arms at your side. Arch your back as much as possible with your arms hanging loosely. Wait for a time as per your tolerance and then return to original position.

9. Position yourself as per the exercise given at 6th No. and then instead of moving your arms away from your back, arch your back as much as possible stay in this position as per your capacity and then, slowly return normal position. Repeat this exercise. Remember that breathing should be normal and knees should not bend.

10. Stand with your legs spread out. Keep your hands on your waist with the thumb towards front side and fingers on the hips. Arch abdomen backward as much as you can. Stay for four seconds and then return to original posture. Repeat this exercise 10-15 times.

11. Stand erect with feet together bending your elbows hold your hands behind your back. Then hold your left elbow with your right hand and vice-versa. Arch your upper abdomen backwards as much as you can. Stay in the position for a while and return to the original position and repeat the exercise. Remember that the knees should not bend.

12. Step towards your right feet a foot apart from the left one. Keep the palm of your left hand on the front side of thigh of the left leg. Now stretch your right hand at shoulder level in front of you keeping palm in the front side and fingers pointing upward. Then bend abdomen backward (arch) as much as you can. Stay for few seconds and return to original position. Repeat the same exercise with right/left hand also. Remember that shoulder should not bend from knees.

Precautions : In cases of spondylosis, painful waist, neck back or other ailments associated with vertebral column do not bend forward.

Behold the Yoga & Yogi

Dr. T.K. Abdul Razzack, Palakkad

Yoga is a prescribed way of life, underlying a code of conduct for the disciplined physical, mental, moral, social and spiritual development of human life. Yoga does not mean physical exercises or breathing techniques only. However, they are two important aspects of the science of yoga. Today Yoga has been considered as an effective method for physical and mental fitness. Hatha Yoga is practised as a curative therapy as well as a preventive system for different kinds of diseases.

The Fundamental Principles

The eightfold path to Yoga is following:

Yama (moral precepts), Niyama (self-discipline), Asana (posture), Pranayama (scientific breathing), Pratyahara (introversion), Dharana (retention), Dhyana (meditation), Samadhi (enlightenment).

Yogic discipline cannot be divorced from the universal eternal law ('Rta') sustaining all harmonious functions or in any way dissociated from the natural law ('Dharma'). The technique of disinterested service is the basis of yoga, as far as its practical side is concerned. This technique of life is defined cryptically in the Bhagavad Gita as mastery over every situation and problem of practical life. Thus the individual and the supreme source of all reality constitutes the mystical secrets of Yoga.

Yoga : A Science

Like mathematics, chemistry or medicine, yoga is a science connected with the human life and unconnected with any race, religion or language. It

is the science of soul. A person endowed with the true knowledge of yoga will be a great man who can serve and guide the humanity in all spheres of life.

Yoga is firstly the method of controlling the body, secondly, the controlling and regulation of the breath, thirdly the control of the senses and fourthly control of the thoughts and ideas through concentration and convergence of mind, and fifthly meditation, harmonisation and realisation of the supreme consciousness. Thus a true yogi becomes a part and parcel of the cosmic solar energy and his other inner self gets in tune with the universal laws where there is no room for selfishness or "I". Yoga is thus a "sacred secret".

Those who practice ascetism in any form and name like the 'Jesuits' of Christianity the 'Sufis' of Islam, 'Arhats' of Jainism and even those who are silently and unknowingly suffering and working for the good of humanity, are in fact Yogis. In fact a true Yogi tries to sustain a golden balance between good and evil in this world.

A True Yogi

The Yogi will be a person who has crossed the sea of possession and his whole life will be in tune and harmony with supreme Being. His love embraces all and possesses the self (Atma) in its fullness. Having renounced the joys which arise from perishable external things and being in enjoyment of bliss (Ananda) which is the sole, permanent, abiding and imperishable reality; he is calm and serene like a flame unmoved by the wind. He remains immutably poised in

the Absolute truth unaffected by contingencies. Then there is peace, health and happiness to one and all.

Yoga recognises the supreme importance of emotional and social adjustment. Yoga gives stress on food and recognises the fact that our indulgence of the sense of taste is the prime cause of the mental weakenings which lead to the slavery to other indulgences. A person who can control himself in eating in accordance with the natural laws of hygiene will be able to live a moral life, not those who neglect the hygienic laws. A programme of positive dieting with occasional fasting will purify and lighten the body as to increase the vital power to the extent necessary for the prevention of acute diseases.

According to Yoga philosophy man is not a bottle of blood and a bundle of flesh. He has his conscious existence also which is more full of life and reality than his body. The organs of the body are only carriers of that conscious existence. Body itself is inert and lifeless. It is the consciousness which is the source of life.

Man is living because of this consciousness. Yoga presents a method of establishing contact with this conscious energy in its purest form. Yoga is in essence the science of controlling the vital force and utilising it for a healthy life. Through deep meditation or exercises (yogasanas) a person can attain complete health.

Yoga advocates a life in action. Those who do not lead a life full of physical action should resort to specifically

Continued on Page 40

Yoga Postures

Remedy of Mental Tension

Vd. Maya Ram Uniyal, New Delhi.

In the current modern era, every man is tense. Due to the brisk activities one can't find time to eat calmly and this has upset everything. According to modern scientists the adjustment needed to maintain the balance of the body is tension. Adjustments are always taking place naturally. For a healthy life all the organs of the body, all tissues, humours (Vata, Pitta & Kapha) and psychic properties like Sattva, Raja and Tama, the sense organs, heart, mind and soul all ought to be healthy. Then only we would be free from tension.

The internal and external phenomena continuously affect the body. This causes tension. In our times, we are all always facing various dilemmas. These lead to psychic diseases. Until one is completely overcome by disease one doesn't bother much. This invites diseases like heart-attack, blood-pressure, diabetes, hyperacidity, gastric-ulcer and several mental diseases. We can't get rid of these by medicines only.

Science & Technology have provided many amenities on the one hand and on other the have multiplied our needs resulting in rendering the life wretched. This has given rise to a rat race and mental struggle in the society. Mental struggle is responsible for the mounting mental pressure and strain. Pressure and strain are the two sides of the same coin.

Reasons of Tension

There are two types of tension, hereditary and earned. Tension by



birth is due to some lacuna in blood-circulation, palpitation of heart etc. Deflection of consciousness breeds, mental tension, consciousness gets deflected due to jealousy, anger, hatred, pride etc. Due to the predominance of these there is so much of pain everywhere at home, office, shops etc. We ourselves are the cause of mental illnesses. Some diseases we derive from our previous births and some we beget in our current life. We become pray to mental tension due to Prajnaparadha (crime of intellect). In our day to day life, these are the factors that disbalance us mentally and disturb our adjustment. We ourselves become unhappy and make others also unhappy. To get rid of these we start taking allopathic medicines which do not control the mind for a long time.

When our room is dirty we broom it. When our body gets dirty we wash it. When our clothes are dirty we soap them. But if our mind is dirty due to anger, hatred, pride etc. then we don't think to remove this dirt. We can wash

this dirt with the philosophical soap namely Yoga postures. Techniques of Yoga Yama, Niyama, Dhyana, Dharana, Pranayama & Yoga postures cleanse the mind. It washes the hidden pride, covetousness, anger, selfishness, cowardice etc. The mind being cleansed our house and family gets balanced. This is the ladder by which we could reach up to God. This is the path of success here and beyond too.

Tension Eliminating Devices

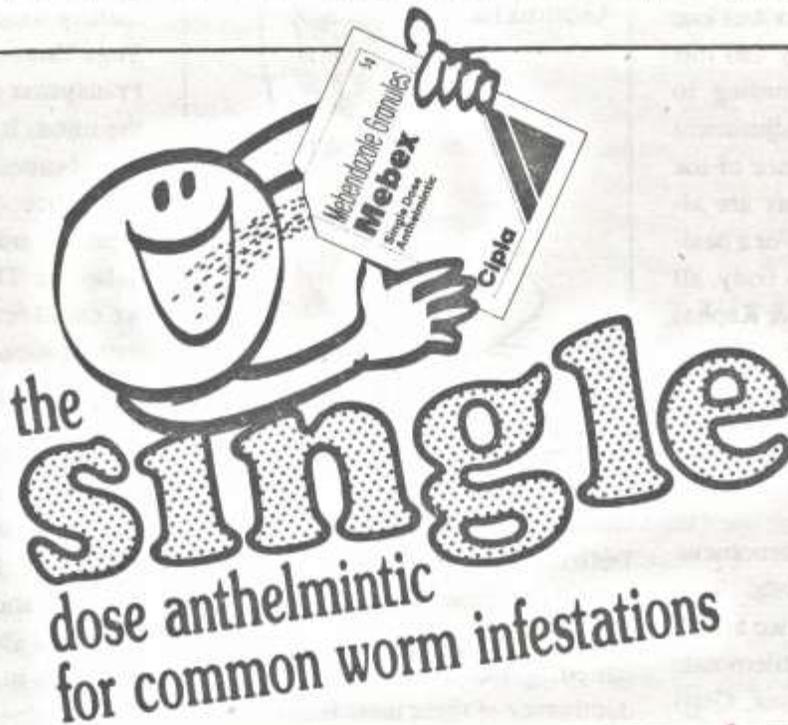
Rise early in the morning. Drink one glass of cold stale water just after quitting the bed. Take tea after brushing the teeth and motions. In the morning itself you should bathe daily. Take up some job in which you are interested and dive deep into it. Think high. Keep your daily regimen, nightly regimen, food and drink, behaviour all in order. While having meals be seated on the ground. After meals, drink water after one hour only. Take lemon juice-water, honey-water, buttermilk and Sattu.

To remain free from tension practice Surya Namaskara. When you are in mental tension take deep breaths close your eyes and sit in peace. Concentrate upon your favourite deity. As you think so you become. Keep yourself happy. Adopt your cultural qualities. Before going to bed sing 'Om'. One sleeps soundly. One would not complain - Why sleep evades me all the night?

and now!

(Mebendazole granules 200 mg)

Mebex Granules



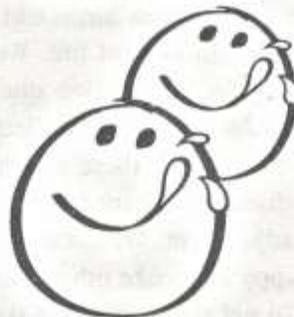
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Yoga During Pregnancy

Ms. Laxmi Ranganathan, Madras

Yoga Practice during pregnancy is not a new concept. There are textual references of it in Nathamuni's Yoga Rahasya (7th-8th Century) which was thought to be extinct. It was made available by the great Yogi Shri T. Krishnamacharya. Here he has mentioned clearly the kind of Asanas and Pranayama to be practiced and avoided during pregnancy for an easy delivery.

Yoga practice during pregnancy and post natal period requires special attention. The main idea of the practice should be :

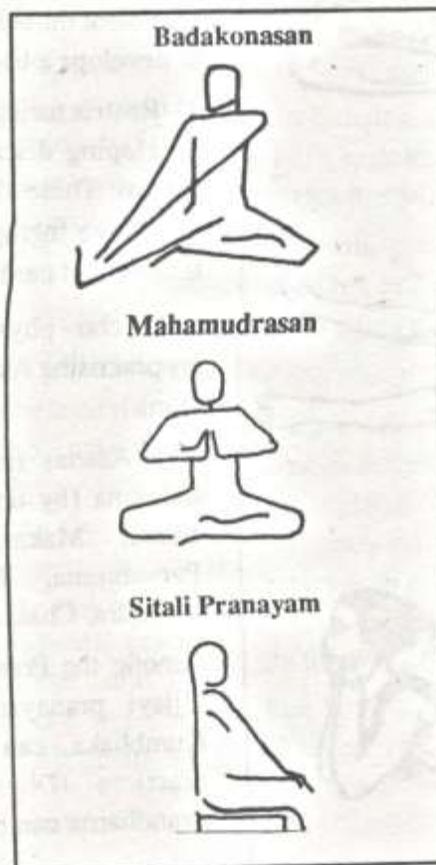
- to take care of mother's health during pregnancy,
- to eliminate any discomfort or problems encountered during this period,
- to work with postures which prepare the body for a comfortable delivery,
- to take care of mother's health during post-natal period.

If the pregnant is new to Yoga, it is advisable to avoid practice for the first three months. As this period is risky, it is sensible not to expose the body to any new system or change. After this period, a simple practice can be gradually introduced. The pregnant should also be instructed on aspects like proper diet, oil application, adequate rest, sleep and other activities.

Even an initial Yoga course should be modified to suit various conditions. For example, a student who

is a working woman, on her feet for long hours can be given a practice which is relaxing and in which she feels her back rested. Someone who is suffering from common nausea, can be given a practice where change in postures are gradual and which would help her condition.

Though there is no prescribed practice there are general guidelines to be followed. Extreme forward bending, back bending, inversions and twisting postures should be avoided. However, postures can be modified so that the concept of forward bending, back bending, twist and inversion can be used positively to benefit the student.



As Yoga practice progresses, classical postures should be gradually introduced. Some of the classical postures mentioned in Yoga Rahasya are Mahamudra, Badakonasanam, Dandasanam, Chakravakasanam, Sitali and Ujjayi Pranayama. These postures work in the region of Vata, hence help in preparing the body towards an easy delivery. Quite often these postures might need modification to suit the individual's condition. It is important to use postures which do not cause discomfort or problems to the pregnant.

Pranayam is given special importance right from the initial stage. Smooth exhalation relaxes the body and removes Mala from the system. As child-birth is associated with Apana Vayu, long exhalation help in the regulation of Vayu. The breathing should never be forced as it might result in the vitiation of Vata. Hence it is important to train the student to breathe within comfortable limits.

The practice during post-natal period depends on the nature of the delivery. For a normal delivery, practice can be started or resumed as early as possible. The practice is modified to take care of some of the common problems faced such as backache, slack abdominal muscles, neck and shoulder stiffness to ensure that the mother regains her normal health and strength.

Yoga & Cardiac Problems

Dr. Srikrishna, Bombay.

Yogic health centre of Kaivalyadham, Bombay is devoted to its dedicated service in the cause and propagation of Yoga and also for the cure of patients through Yoga since past 50 years. Though there are very few reports confirming the efficacy of Yoga in the treatment of cardiac problems, based on scientific investigation and supported by unambiguous statistical data, there is enough evidence on the clinical basis to indicate such efficacy.

Kaivalyadham Yogic Health Centre indicates the usefulness of the Yogic approach in the treatment of cardiac patients. The Yogic approach consists of three main components i.e.

1- Behavioural correction, which helps in prevention of violent outbursts, maintains emotional stability and to develops a balanced attitude in life.

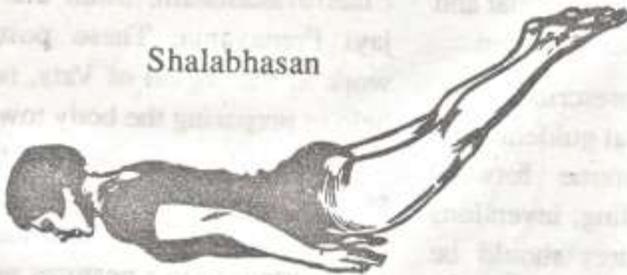
2- Restructuring the daily routines which help in developing discreet food habits and a rational sleep pattern. These things are extremely important in the corrective therapy aimed at rehabilitating the hypertensive and cardiac patients.

3- Psycho - physiological reconditioning - This is done by practising Asanas, Pranayama and Dhyana (meditation).

The Asanas recommended are Vajrasana, Ardha-halasan (by one leg), Bhujangasana, Ardha-shalabhasana, Makarasana, Vakrasana, Gomukhasana, Parvatasana, Brahmamudra, Jihvabandha, Simhamudra, Chakrasana and Shavasana.

Among the Pranayamas Loma - Viloma pranayama, Ujjayi pranayama, Bhramari pranayama without Kumbhaka, can be practised. Among meditational practices (Dhyana) Pranavajapa, Ajapajapa and Prandharna can be done.

Shalabhasan



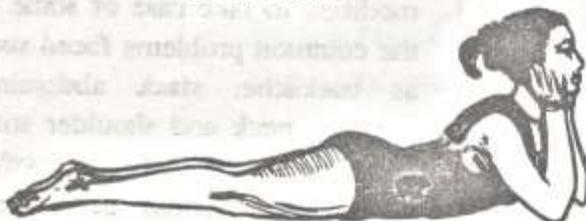
Supta Vajrasan



Shvasan



Makarasana



No doubt the Yoga programme, at least to some extent can be taught to patients within a month, but this is an erroneous approach. The yoga programme should continue at the yogic centres until it becomes a part of the patient's life. The patients should be motivated to understand and inculcate Yoga practices. Practice of all Yoga should be undertaken under the guidance of an expert.

Procedure followed at Yogic Health Centre, Bombay

All the individuals who seek admission at Kaivalyadham Yogic Centre are screened well by the medical yoga consultants. During this initial consultation the doctor assesses the health status of the patient and tries to find the contributing factors of disease from his personal and social life, also the doctor advises to rectify them wherever necessary. This also helps the doctor to decide the proper Yoga programme for that particular patient.

Then Yoga teacher teaches the Yoga programme to the patient as advised by the medical Yoga consultant on one by one basis. In case the patient has come after myocardial infarction for rehabilitation purpose Yoga programme is formulated with meticulous care. All the practices which would overload the heart are avoided.

On completion of the first programme, patient meets again the medical Yoga consultant with the report from the Yoga teacher. During this the psychological approach is further consolidated and appropriate modifications are introduced on the second clinical assessment.

This repeated programme continues every month as long as the patient attends the yogic health centre.

At the beginning all the people who attended the yogic health centre were placed under two categories i.e patients and physical culturists by the medical Yoga consultants. Those who were suffering from various disorders like arthritis, anxiety, neurosis, bronchial asthma, diabetes, hypertension, obesity and wished to undertake Yoga training for the therapeutic purpose were categorised as patients. On the other hand those who were free of any such disorders and were interested to learn Yoga for maintaining their health were categorised as physical culturists.

From April 1986 to March 87, 3127 people attended classes at the Yogic Health Centre, Kaivalyadham, Bombay, among which 2522 were patients and 605 were physical culturists. Out of the 2522 patients 155 were suffering from hypertension and among them, 121 were males and 34 were females. Those who were in the age group of 61 - 70 both males and females were affected by cardiac problems mostly.

Change in Blood Pressure by Yoga Therapy

Each patient was assessed at the beginning of Yoga therapy and at an interval of one month thereafter. The recording was possible only in those cases, who attended the yogic health centre regularly for two months or more. The difference in initial and final measurement of blood pressure considered significant only if it was 10 mm. Hg. or more in case of systolic blood pressure and 4 mm. Hg. or more in case of diastolic blood pressure.

In males the systolic pressure of the 33 patients with high systolic pressure 11 had not changed, in 18 cases it was decreased and in 4 cases it had increased by the Yoga therapy.

Diastolic pressure - of the 39 patients with high diastolic pressure in 7 cases it was same, it was reduced in 31 cases and rose in 1 case by the Yoga therapy.

In females, systolic pressure of the 21 females with high systolic pressure 4 had the same reading, in 14 cases it was decreased and increased in 3 cases.

Diastolic pressure - Out of 21 patients, 2 had the same reading, in 2 cases it was increased and it was lowered in 17 cases by the Yoga programme.

Change of Weight

As a result of yogic therapy in some obese patients change in their weight was observed. The difference in the initial and final measurement was considered significantly only if it was 5% or more. Among the 12 males with excess weight 8 remained as they were, in one case it rose and in 3 cases weight was decreased by the Yoga therapy.

Out of 17 female obese patients 9 remained unchanged, in one case it rose and in 7 cases the excess weight was reduced by the Yoga therapy.

Convenient Yoga & Health

Vd. K.C. Bhushan, Chandigarh.

The word Yoga is derived from the Sanskrit root-verb "Yuj" meaning bind, unite & control. Yoga thus literally means union & control, the union of man with God, of individual with the universal reality, of mortal with the eternal. Yoga also means control i.e. appropriate self-discipline. In this sense, Yoga is the method or technique, by following which one can fulfil the ultimate good of life i.e. union of self with God. Yoga does not stand for any rigid rule to observe. It does not prescribe any patent remedy for salvation. It affirms the unity of truth, but rejects the uniformity of living. Since the people are of different psychological types, there should be different lines of self-development. Hath-Yoga is one such path. As a first step on the path of Yoga-Sadhna, the necessity for physical fitness hardly needs any explanation. Even for a house-holder it is most important to keep the body system quite fit to perform daily duties. Asanas i.e. yoga-postures are the means to achieve this goal. Asanas are for longevity & radiant health. The Asanas loosen the joints and irrigate the vertebrae. Free flow of energy through and the nervous system and elimination of toxic substances is achieved through the practice of Yoga-Asanas. They are the sure cure for so many illnesses. The Asanas are also a aid to spiritual development.

Body postures are associated with mental attitudes. When the mind is discouraged, the body stoops. Courage makes the body erect. In depression, the eyes look downward & when inspired, the eyes look upwards. Likewise breathing is also affected by

one's mental attitude. Fear & anxiety tighten the muscles of the stomach upsetting the digestive system. But just as mental attitudes affect the movements of the body, the body postures also affect the mind. As such the postures i.e. Asanas affect the mental attitude. Keeping this fact in mind, different Asanas have been developed.

The Yoga-postures are not merely an exercise. Their purpose is not to strengthen the muscles. Rather they relax the muscles. Unlike most physical exercises, they do not excite, rather they eliminate excitement from the system. As such an important difference between Asana and exercise is that exercise strengthens the muscles whereas Asanas relax the muscles and tension of the body and mind.

It is necessary to mention here that now-a-days some unscrupulous so-called spiritual Gurus frighten the people by alarming statements that practice of Yoga Asanas may result in incurable diseases or other harmful effects to the body and mind if not done under an expert Guru. All these are absurd and groundless. It is only true for the Kundalini-Sadhaks who need expert guidance of a true Guru. Others who do selected Asanas or Pranayam for health purposes are not bound by such rigid rules or regulations. A short term daily practice of these Asanas selected for one's own needs, can be undertaken by any person after initial training. The results will be entirely beneficial & healthy. You are only required to observe the following tips :

- The Yoga Asanas should be done out of doors, or in a well ventilated and clean place.

- Try to do Asanas on empty stomach or at least 3-4 hours after eating.
- Try to do Asanas early in the morning after answering the calls of nature.
- Don't do Asanas immediately after strenuous activity.
- Don't do Asanas so long as you feel overexerted, fatigued or unwell.
- Don't do such Asanas which give feeling of pain in the chest, abdomen or head.
- Duration of Asanas should be increased gradually & not haphazardly.
- Start doing Asanas with simple postures slowly & gently.
- Practice of Asanas for curing diseases should be done under an expert guidance.
- People suffering from chronic eye diseases, running ears & heart troubles should avoid Asanas. They can however do Savasana i.e. relaxation pose.
- Don't wear tight clothes while doing Asanas.
- Do Asanas on a spread blanket.
- Don't wear spectacles or ornaments during the Asanas.
- One cup of milk can be taken 10-15 minutes after finishing the Asanas.
- If one can not do a number of Asanas, he can do Surya-Namaskar followed by Savasana.
- Do Asanas followed by Pranayam and then meditation.
- If the Asanas are discontinued due to some unavoidable circumstances, there is no fear of any adverse effects. Restart them. However, regularity is the key point. Try to observe it strictly.

My face is beautiful because of using these unctions.



For good health and increasing the beauty various types of unctions are there, but to know and practice them is very essential. Along with the physical health care, caring the skin is also necessary.

By the application of unction face will brighten up and also wrinkles won't appear soon. While doing usual work the skin gets in contact with hot, cold, rough and dry things causing strain to the skin, and scum dust and dirt get accumulated on the skin.

So any one or more of the belowmentioned unction applied once in 24 hours, renders the face beaming and fresh. Curd application is very good to tone up the face.

- 2 spoons Curd and 10 drops of Mustard oil mixed well should be applied on the face at bed time and washed in the morning. This prevents wrinkles and also softens the skin.
- If the Skin is dry and rough then half cup gram powder mixed with half cup curd and 4 drops of Almond oil should be mixed well together. This paste should be applied on the face, bath should be taken after half an hour. To eradicate pimples and soften the skin, wash the face well with water. Take some butter derived from curd and butter your face well, then leave it for fifteen minutes and then wash with hot water.

Beautifying & Healthy Massage

Vd. Madan Lal, Lucknow.

- To improve beauty one spoon curd should be rubbed gently on the hands, legs, neck and face, wash after 15 minutes. By this the skin becomes soft.

- For pimples 10 grams of Besan (gram powder) and 10 grams turmeric powder should be mixed well in curd and rubbed slowly on the pimples and let it be overnight. Bath should be taken in the morning with hot water. This device practised regularly ought to eliminate within 15 days the pimples.

- Butter obtained from the unboiled milk should be rubbed well like unction. Bath should be taken after half an hour with hot water in cold seasons and with cold water in hot seasons.

- For the white freckles of the skin 10 gram Besan mixed with 2- 3 days old buttermilk should be applied over the freckles daily at night and washed in the morning with fresh water. This relieves the neo-spots within 1-2 months.

- To drive the dirt and oil deposited on the skin take the white part of the egg 1/2 spoon mixed with 1/2 spoon lemon juice and poultice yourself. Bath should be taken after half an hour. This treatment may continue for 4-5 days.

- For the blackish or bluish spots of face mix one spoon butter with one spoon lemon juice and apply on the face. Bath after 1 hour with cold water in summer & with hot water in winter.

Health Promotive Massage

Health promotive medicinal massage has a very useful role in nourishing the body. Massage done by hand (palmar

surface of hand) is very good according to Ayurveda. Mustard oil is the only oil which may be used for application on all the five sense organs. If it is infused 5 drops in each ear it increases the auditory power if applied in eyes it increases the vision. If put in nostrils (3-4 drops) relieves the cold, coryza etc., If the total body is daily massaged regularly then the result will be miraculous.

- The paste made of 5 drops oil, 2 grams common salt and one gram turmeric powder used for brushing the teeth daily, makes them strong and free from diseases till the end.

If oil massage is practised daily before bath, one stays young for too long Vata gets subsided and tiredness will go. All the tissues are nourished and wrinkles are prevented. Massage should be done regularly especially in Hemanta (16th November-15th January) and Shishira (16th January-15th March) seasons. Because in these seasons the peripheral blood vessels get constricted hence the skin does not get ample blood supply and becomes dry & rough and gets torn at certain spots.

When massage is done by hands using force the blood supply becomes uniform at the periphery also and when the skin absorbs the warm oil, it is sufficiently armed to brave the cold waves. Massage with pure Mustard oil should be done gently, in the beginning and after some time force should be added to it. The force applied should be relative to age and other factors. Massage is said to be ten times as good as taking Ghee internally. In winter massage should be done with warm oil.



Prescriptions of Granny

Vd. Badloo Ram Rasik, Lucknow.

Saraswati : Good Morning, Granny!

Granny : May God bless you. Why have you come in such a cold weather? Is somebody ill?

Saraswati : Yes, Granny, Ramai Kaka of my village has fallen sick and is having temperature due to severe cold and cough. I had given him the decoction as suggested by you prepared by boiling in half litre water 20 leaves of Rusa, 3 grams of root of Bhatkhataiyya (yellow-berried night shade) 20 leaves of Tulsi, 20 leaves of Apamarg, 10 black pepper, 3 gms. liquorice and 10 leaves of Lasora filtered when the water was reduced to half and gave one dose of it in the morning and the other half in the evening. The decoction has helped in bringing down the temperature but the pain in the ribs is still there, for that I am going to get the horn of an antelope which ground on stone and applied warm on the ribs in the morning and evening is likely to provide relief, my mother told me so, will it do, granny?

Granny : Yes, but if simultaneously 1/2 spoon of ground antelope horn and 1/2 spoon honey mixed together is taken internally by licking it relieves the pain like magic. The village women come to me whenever their children suffer from pain of ribs to take horn of antelope from me. It may also be applied on the ribs by grinding it in milk and give it internally to their children for quicker relief. You may take the horn from me.

Saraswati : Grandma, thank you and please tell me some medicine which could strengthen our body and prevent it from diseases in the cold season.

Granny : Ok, take your note book and note down the Til Paak first. Cleaned white sesame - 1 Kg., Asagandh - 100 gms., dried ginger - 100 gms., Shatavar - 100 gms., All these three should be powdered well separately. Then the sesame should be fried in a pan. Chiraunji - 100 gms. Cashewnut and dried coconut 100 gms. each should be taken and cut into pieces. Chasani is prepared with one and half kilogram of sugar (sugar to be boiled till it becomes a viscous syrupy fluid), when the chasani becomes then all the drugs should be put into it and mixed well in it, then Laddoos are prepared of 25 gram each. These are to be taken alongwith milk daily to increase the potency/strength of the body and will protect from cold. All can take these Laddoos.

Chhuhara Avaleh : Dried date fruits should be taken by removing its stone and 1 Kg. of this be crushed with half a kg. of almonds, half kg. crushed cashewnut, nutmeg 20 gram, Javitri - 20 gram, clove - 20 gram, small cardamom - 20 gram, Dalcheeni - 20 gram, Tejpaat - 20 gram, All these are to be powdered well and filtered, 2 kilogram of pure honey should be added in this and preserved. 25 gram of this Avaleh can be taken daily with milk. This strengthens the body and also protects from cold. This preparation is also good for everybody.

In Shishir if bath is taken after massage with mustard oil, it protects from cold attacks, as well as it strengthens the body and makes the skin smooth and glowing. Taking bath with hot water is beneficial.

In this season if 2 saffron flowers are given with milk to children, they would not get cold attacks or any other disease of cold season. In case of infant diarrhoea, nutmeg ground in water should be given to them, this cures the diarrhoea as well as wards off cold attacks.

In winter taking Laddoos or sweets prepared with sesame and jaggery is very good. Those who have complaints of excessive micturition should take this, 25 gram daily. It increases the potency too. Food should be fresh and hot. Curd, raddish etc. should be avoided at nights.

During winter cold, cough and coryza are the common complaints. To get rid of these, 20 leaves of Tulsi and 10 black pepper should be boiled in 2 cups of water till reduced to 1 cup filtered and taken daily twice. Mustard oil should be applied in the nostrils with fingers.

In Ayurveda, oil massage is given much importance. The daily practice of oil massage over the body strengthens the body and also increases potency and complexion of the body. By this practice headache, early hair falling or whitening of hair various Vata disorders etc. are also prevented. It also regularises the digestive fire and increases the visual power.

Honey

An Excellent Tonic

Dr. Anamika Prakash, Mathura.

Honey is a mixture of nine chemicals and six vitamins. Nowadays honey is prepared by taming the bee in beehives. The honey collected thus contains the taste of pollengrains available near the surroundings. Even the essence of flowers is found in the honey. Production of honey is an excellent example of the art of nature. Beehives are so specific that if even a difference of one thousandth inch is there bees shall not enter it.

The chemicals in the honey are exceedingly useful for the human beings. Their ratio is also such that they increase its usefulness manifold. It is a wonder that such a mixture can not be prepared in any laboratory.

Scientists of Germany advice the patients of dyspnoea to keep a bottle of honey handy. Whenever there is trob-

bled breathing the patient is to take honey which eases the breathing and the patient is able to breathe deeply. Honey contains certain higher alcohols and ethereal oils which normalise the breathing. It also contains certain hormones which have not been analysed till now.

In the Red Cross Hospital, Hamburg honey is applied on the burns. There are no marks left if honey is applied on burns. Honey consumed also diminishes the urge for smoking. In the General Hospital Reading honey is applied for healing cuts and wounds. In Norvis, surgical wounds are also dressed with honey. How does honey heal wounds? It was found out that honey absorbs moisture. It absorbs moisture even when stored in glass bottles or porcelain vessels. For the

proliferation of bacteria moisture is necessary. When wounds are dressed with honey there could be no moisture and consequently no germs.

Excess and lack of haemoglobin in the blood are both harmful. Use of honey maintains the correct haemoglobin level of blood. Honey is an excellent tonic and stimulant. In times of emergency it is better to administer honey than administering brandy. Those who are sensitive to cold and have to use extra blankets in winter, are advised to take a glass of milk with honey, whereupon they will soon feel warm and their hands and feet would not freeze. Honey is also an excellent Anupana (vehicle). Thus honey is an exceedingly useful food for human beings.

The measure of a man

For any industry to be achievement-oriented its people must value achievement as well. At Excel, we know that our organisation can be only as good as our people. We see them as an integral part of everything we do. For all innovations must spring from people, in order to be of value to people. And the worth of every breakthrough we achieve, is the measure of the people behind it.

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Diet & Our Health

Vd. P.C. Jain, Lucknow.

No two persons are alike in all aspects. Therefore there could be no universal diet, equally nutritive to all. Hence Ayurveda has considered diet with special reference to man's temperament, seasonal variations, age, place and time of diet and rules and regulations observed. Dietary substances are also considered for their Rasa, guna, virya, vipak etc. by which their effects is different from person to person.

Balanced Diet : Is the diet which is favourable to one's temperament, age and the work he is doing and having all the five elements in its constitution and is also endowed with all the six Rasas and which is able to maintain the equilibrium of Dosh, Dhatu and Malas in the body.

One should be familiar with the quality of the dietary substances, and the Rasa of various Dravyas. Rasas of Dravyas are also considered according to the temperament, age and seasonal variations and one should observe appreciate the necessity of different Rasas as required. The quality and quantity of Rasas in diet is as essential for the preservation of health as the vitamins and other substances.

Six Kinds of Rasas ; Rasas (tastes) are of six varieties - Madhur (sweet) Amla (sour) Lavana (salty) Katu (pungent) Tikta (bitter) Kashaya (astringent). The modern scientists do not recognise pungent and astringent as Rasa and their number is four only. Rasa or taste is perceived by taste organs located in tongue and having its centre in the brain. The dietary substances are masticated in the mouth and thereby saliva is produced, which when comes in contact with taste-buds of tongue, the

taste is known. The sweet, sour and salt tastes are smooth and sticky while pungent, bitter and astringent are non-sticky and dehydrating.

Seasonal Effect on Rasa : Shishir, Vasant and Greeshma are the seasons of Aadankal. In these seasons dehydration takes place due to the effect of sun heat and air and tikta, kashaya and katu Rasas are produced and nourished inside the vegetable kingdom while in Varsha, Sharad and Hemant the effect of solar heat is less and the moon is powerful. The latter seasons under Visargakal are nondehydrating. Rasas sweet, sour and salt are produced and nourished in the vegetables. This variation needs to be considered while determining the diet.

Genesis of Taste : Although every Rasa or taste is having five elements in its constitution, but predominance of two Mahabhutas determines Rasa while the effect of rest of the Bhutas is called Anurasa. The predominance of Prithivi and Ap Mahabhutas produces sweet taste, Vayu and Taijas Mahabhutas produce pungent taste, Prithivi and Taijas Mahabhutas produce sour taste, Ap and Taijas Mahabhutas produce salt taste, Vayu and Akash Mahabhutas produce astringent taste. Taste is having prominent role of Ap Mahabhut in its production.

The Effect of Rasas on Tridoshas : Kapha is excited in the body by food of sweet, sour and salt Rasas and diminished by pungent bitter and astringent Rasas. Pitta is excited by taking pungent, sour and salt Rasas while it is diminished by sweet, bitter and astringent Rasas.

Similarly Vatadravyas in the body get excited by consuming pungent, bitter

and astringent Rasas and diminished by sweet sour and salt Rasas. Similar qualities of Rasas and Doshas get excited and opposite qualities get diminished. This is to be considered while prescribing the diet.

Immunity : Persons taking all the six Rasas daily in their diet alongwith milk, Ghee and meat, after digesting it properly develop good general immunity in their body. They can better exert physically and mentally and gain longevity free of diseases. On the other hand persons consuming only one Rasa in their diet alongwith dehydrating dietary substances gain lesser immunity in the body and are susceptible to diseases. Persons taking the middle path develop medium immunity.

Madhur Rasa (sweet taste) : Madhur Rasa produces growth and replacement of Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra Dhatu and Stanya etc. These tissues are well-nourished, sense organs and mind are clarified and get engaged in their normal functions. It also increases body nutrient fluid, longevity, alleviates Pitta and toxic substances from the body, allays thirst and burning sensations and is beneficial to the skin, hair, voice and complexion. It renders the body firm. The sweet taste promotes cheerfulness, vitality and satisfaction. It helps in performing the functions of nose, throat, lips and tongue, and allays internal burning sensations and fainting.

When used exclusively or in excess it produces corpulence, softness, lethargy, hypersomnia, heaviness, inappetence, weakness of Jatharagni, hypertrophy of tissues of mouth and

throat, dyspepsia, cough, coryza, constipation, nausea, loss of consciousness, increased mucous discharge from bladder and other diseases produced by Kapha.

The dietary substances of sweet taste are wheat, Sathi rice, Shali rice, Arhar, Moong, Muttur, Moth, Masur, Urad, Gur, sugar, meat, fish, Lobia, gram, Til, potato, Milk, Ghee, oil, fat, marrow, Rajama, barley, apple, mango, dry fruits, canesugar, honey, almonds, Chiraunji, Kishmish, Khirmi coconut, grapes, dates, melons, figs, walnuts, wild vegetables, water-chestnut, pear, cashewnuts, Litchi, groundnut etc.

The Amla Rasa (sour taste) : Makes the diet tasty stimulates the digestive secretions, builds up the body and invigorates the mind, stabilises the sense functions, promotes, stimulates and regulates the peristaltic movements. It invigorates the heart, causes salivation, sends the food downwards, moistens and digests it.

When used exclusively or in excess it sets the teeth on the edge, provokes thirst, causes flinching of the eyes, horripilation, vitiates the blood, stuffs the flesh, renders the body flabby and causes cachexy, emaciation or debilitation. It produces Pitta- vikaras and various skin diseases.

The sour diet are rice, paddy, Phalsa, mustard, Alsi, gooseberry, lemon, elephantapple, greenmango, etc.

Lavan Rasa (salt taste) : Is digestive, liquefacient, inducts defluxion, is depletive and disruptive, and also induces diffusion, laxation, is deobstruent, curative of vata stiffness, obstruction and accumulations, eliminates the rest of the tastes and increases secretions of mouth. It liquefies mucous, clarifies the passages, softens all the limbs of body, gives relish to the food. This taste is heavy,

hot, and helps in lubrication and perspiration.

When used exclusively or in excess it provokes Pitta, increases blood, provokes thirst, causes fainting and great heat, disruption, corrosion of flesh and is discutient to the dermic lesions, aggravates toxicosis, breaks open swellings, dislodges the teeth, destroys manhood, impairs the functions of sense organs and produces premature wrinkles, grey hair and baldness.

Salt-taste substances are various salts and carbonates (Kshar- dravyas) used in food.

Katu Rasa (pungent taste) : Purifies the mouth, stimulates gastric secretions, desiccates food, causes running nose and watery eyes, sharpens the sense organs, is curative of intestinal torpor, oedema, obesity, urticaria, excessive fluidity, unctuousness and perspiration, softens and eliminates excretory matter, makes the food relishable, cures pruritus, lacerates the flesh, removes obstructions, dilates passages and allays Kapha. This Rasa is light, hot and dehydrating.

When used exclusively or in large quantity it destroys the potency, induces stupefaction, gives rise to weariness, asthenia, emaciation, fainting, giddiness and around burning sensations in the throat, produces, heat in the body diminishes strength and produces thirst. It produces various Vata disorders in the body with giddiness burning, tremors pricking and stabbing pains.

The dietary substances of pungent taste are low paddies, fat, oil, mustard, ginger, corriander, onion, dill seeds, cumin seeds, clove, fenugreek seeds, chillies, asafoetida, turmeric, brinjal, Muttur, drumstic, garlic etc.

Tikta Rasa (bitter taste) : Is appetising, antidote to poisons. vermifugal,

curative of fainting, burning, itching, dermatosis and thirst. It imparts firmness of skin and flesh; is febrifuge, digestive, stimulant, rectifies breast milk, is depletive and desiccant of moisture, fat, flesh, marrow, lymph, pus, sweat, urine, stools, bile and mucous. It is light cold and dehydrating.

When used exclusively or in excess it dries up body, nutrient fluid, blood, flesh, fat, bone marrow and semen. It renders the channels rough and deprived of strength. It induces emaciation, weariness, fainting, giddiness and dries up the mouth and generates many Vata disorders.

The dietary substances containing bitter taste are various oxides, salts of potassium, magnesium, calcium, asafoetida, turmeric, cumin seeds, fenugreek seeds, ribbedgourd, bitter gourd, perviflora, radish etc. most of the vegetables are in bitter and pungent taste and should be taken for deficiency of vitamins.

Kashaya Rasa (astringent taste) : Is sedative, astringent in action, synthesizing, compressive, henotic, desiccant, styptic and sedative of Kapha, Pitta and blood. It consumes, the body fluid and is dry and cold.

When used exclusively or in large quantity it dries up the mouth, afflicts the heart, distends the stomach, induces cyanosis impairs potency and is digested slowly. It inhibits flatus, urine, faeces and semen and induces emaciation, weariness, thirst, stiffness and engenders various Vata disorders. The substances containing astringent taste are, Ragi, pearl millet, Shyamak, greengrams, vigna catiana, country beans, grams, gingelly, pea, moth, Khesari, barley, Arhar, the meat of Lava and Viskir etc. milk of goat, pomegranate, jambolana, honey, oil, green mango, pears, spinach, Emblica, water-chestnut etc.

Be Healthy In Old Age

Vd. R.M. Nanal, Bombay.

In the last issue you had read about the types of old people, their sleep, diet and elixirs etc. In this second part the author has explained in depth about the quantity of diet, consumption of water and advantages of different kinds of eatables. We are sure that readers will not only benefit by the article but will also send their reactions.

- Editor

Quantity of Food

Often old men think that they should eat less. This is a wrong notion. Quantity of food mainly depends on Agni. Thereafter time, temperament, occupation etc. should also be considered. The optimum quantity of food does not induce heaviness of stomach after meals, maintains enthusiasm in all activities i.e. does not induce laziness and induces proper evacuation of bowels. While excess of food may induce indigestion lack of it might produce diseases of vitiated Vata. Thus the general rule is to consider the nature of the food material alongwith the Agni. Heavy dishes should be consumed less and even light dishes should be consumed moderately only. Fill only one third part of the stomach with solid food.

Time and Quantity : In Hemanta (early winter) the Agni becomes powerful. Therefore the food quantity should be maximum. In summer and rainy seasons Agni is rendered weak, therefore the quantity should be less. So much so that during the rainy season if the sky remains overcast for the entire day then it is advisable to go without food that day.

Temperament and Quantity : A Vata temperament person has to eat again and again in small quantities. Pitta-temperament person has to eat much and many times. Kapha-temperament person has to eat less.

Occupation and Quantity : Manual labourers have to eat more. Those involved in mental labour and also those who do no exercise need less to eat.

Which Taste is to Predominate

When there is no disease then slightly sweet and slightly sour taste should predominate in the diet. Sweet and sour tastes subside Vata by nature. Being compatible with body inclusion of sweet taste is important. By sweet we don't mean Jalebi, Peda, Burfi and other sweetmeats. Dishes prepared from rice, wheat, Moong (Phaseolus radiata), milk, sugar and jaggery are sweet. In old age one should not eat too bitter, too pungent and too astringent things. Because these increase the Vata, whereby Vataja diseases e.g. constipation, pain of joints, wilting of body occur. If one has to eat such food one should eat them processed with oil or ghee, so that there may be a minimum of danger.

Temperament & Taste : Kapha-dominant temperament persons should eat sweet and dry substances. In Pitta temperament liberal use of Ghee is wholesome. In Vata temperament sweet and almost liquid substances and groundnut oil happens to be wholesome.

Time and Taste : • In Hemant sweet, heavy and pasty substances are to be used.
• In summer only sweet substances are to be used.

• In rainy season salty, sour and lubricated substances are to be used.

Drinking of Water

one should drink water with meals. This helps in digestion.

In summer and Sharad seasons water is to be drunk liberally. However it should be drunk sparingly in the spring season.

In diseases of Kapha, diseases of head, dyspnoea and cough don't drink water just after the meals. In distention and constipation hot water should be drunk with meals. In oliguria a lot of water should be drunk with meals.

In Pitta-cum-Vata temperament more water is needed. In Kapha - dominated and Kapha-cum-Pitta temperaments less water is requisite.

After a wheat and barley meal cold water should be drunk. After pasty meals hot water is prescribed. After vegetable and Moong meals sour drinks like butter-milk, sour sherbet (lemon syrup) are wholesome.

Occupation & Water : • Manual labourers need more water.

• Squatters need less water.
• Orators, singers and those who have to speak much should not drink water just after the meals.

Ushah Pana

Drinking of water through the nostrils or mouth in the early morning is called Ushah Pana. However this does not

prove good to all. It proves detrimental to some like those with Kaphaja diseases, dyspnoea, cough, coryza, hoarseness of voice, headache, diabetes and for patients of eyes and throat.

However Ushah Pana is good in alcoholism, constipation and diseases of Pitta.

Post Meal Behaviour

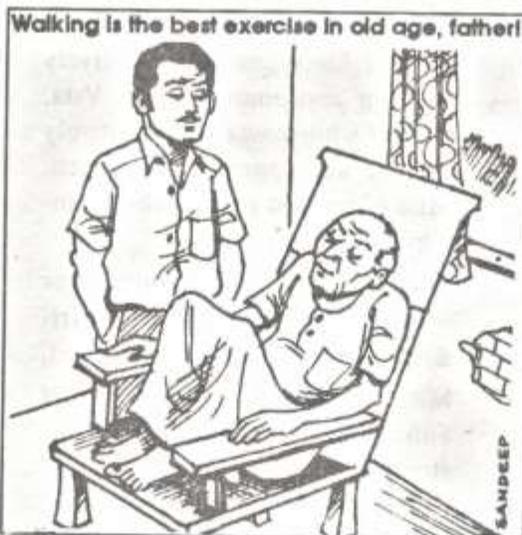
After the meals the body feels tired due to the food. Till this tiredness lasts one should sit patiently. The food having reached the stomach is churned well there. If this churning is not properly done then it might cause indigestion leading to various diseases. The food in the stomach and the process of its churning exerts its influence on the heart and lungs. If brisk activities are undertaken after meals then they may cause pain in the chest, difficulty in breathing, sweating etc. That is why Sushruta has advised to sit erect like a king after meals. If one is of Vata, Pitta temperaments then he should also do 'Vamakukshi', i.e. lie down on one's left side. If one is of Kapha temperament he should not lie down. In the summer season all can do Vamakukshi. But it should be remembered that Vamakukshi does not mean sleeping for 6-8 hrs. Normally Vamakukshi should be accomplished in 5-15 minutes.

Substances to be Used Freely

Generally seed form food should be taken mostly, rice, wheat, Moong etc. belong to such food. Because these possess the maximum power of producing the body ingredients. Leafy vegetables should be used as little as

possible. Eat fresh things and avoid stale food. Eat lubricated food and not rough food. Dietary things may be divided in to three classes, 1- Dosha subsiding, 2- tissue vitiating and 3- hygienic. Among these hygienic food should be normally consumed. In a specific disease, Dosha pacifying food is recommended.

Edibles may also be classified into two more classes wholesome and unwholesome. Wholesome things are always



wholesome and unwholesome things are always unwholesome by nature.

Edibles should be compatible with one's constitution. If you are habituated to non-vegetarian diet then continue it. Don't change your habits. If you want to change at all, then change gradually and slowly, not suddenly. If this advise is ignored then diseases of 'incompatibility' occur invariably. Incompatible things are not to be eaten simultaneously such as milk and fish. Nor you should eat constipative and purgative things like carrot and white

goose foot (Vastooka, Bathua) together.

The diet should include a little of all the six tastes. However the diet should be sweet-lubricated-hot and semi-liquid. Know your wholesome and unwholesome food articles and accept the former and reject the latter.

Things to be Used Daily

Rice, wheat, barley (a little), Sathi rice, flesh of animals of forest, soft raw radish, Emblic myrobalan, raisins, grapes, sugar, ghee, pure water, honey, Amaranthus polygamus (Tanduliya, Chowlai), Trichosanthes dioica (Patola, Parval), ginger, pomegranate, Saindhava (Pakistani) salt are all worthy of daily use.

Non-Vegetarian Diet

In coastal regions, from Goa to all over Bengal fish is a compatible diet for the millions. Old people should take fresh fish. Dried and fried fish they should take a little only.

Cock, hen, eggs and chicken i.e. the entire family is a very popular dietary substance. Nowadays poultry hens are in limelight. But the free, village-hens are more hygienic. The same is applicable to the eggs too.

Goat's meat, i.e. mutton is best suited to the human body. But a good appetite is essential to digest it. For patients, weak persons and dyspeptics mutton soup is nectar-like.

To conclude, in short, health is there if the diet is proper, and sickness is there otherwise. And if the above Ayurvedic advise is followed meticulously then we could live in health for hundred years. What else one needs.

Congratulations

Vd. Brihaspati Dev Triguna, a senior member of our Editorial Advisory Board has been awarded Padma Bhushana. This is an honour both to Vd. Triguna as well as Ayurveda. Jeevaniya family extends its heartiest greetings to Vd. Triguna on this occasion.

Cow's Milk

Vd. R.M. Nanal, Bombay.

Cow's milk is a substance which is used all over the world in infancy, childhood, youth, oldage and even in sickness. Being in a liquid state and easy to digest it could be administered to the male and female of all age groups barring in certain Kapha-dominant diseases.

Milk taken in the early morning is aphrodisiac and bulk-promoting. It is also appetising. Taken at noon, it gives strength and annihilates Kapha and Pitta. For children, old men, patients of tuberculosis and ophthalmic diseases, it is beneficial if taken at nights. Milk should not be taken with meals. If taken, it causes indigestion and insomnia. Milk taken at nights exerts cooling effect on the digestive system.

- Well-stirred and lukewarm milk of cow and goat is light, aphrodisiac, anti-pyretic and annihilator of Tridosha.
- Milk is also appetising, taste-promoting, gratifying and curative of diarrhoea, dyspepsia and chronic fever.
- Milk of black cow is qualitatively superior and annihilator of Vata. Milk of white cow is comparatively heavier and promoter of Kapha. Milk of red and piebald cow is annihilator of Vata.
- Milk of cow just after parturition or when its calf has died generates Tridosha and hence should not be used.
- Milk of a cow with a grown up calf annihilates Tridosha, provides strength and is gratifying and as such is excellent for consumption.
- The cow which consumes fodder sparingly yields heavy, Kapha-increasing and exceedingly aphrodisiac milk, and is good for healthy persons.
- Milk produced by eating grass, chaff and cottonseeds happens to be qualitatively excellent.
- Cows of forest region produce heavy milk. Lowlander cows yield heavier milk and mountain cows yield the heaviest of milk.
- Morning milk is heavy and cold. Because during the night the moon is more powerful and cows are exerciseless. In comparison to this the evening milk is light and less cold. Because during the day the sun is powerful and cows roam about. The evening milk annihilates Vata. During the day we generally eat sour, spiced and burning food and to pacify its effect, we must drink milk at nights.

Continued from Page 26

Yoga & Yogi...

designed physical exercises or some Asanas. For a healthy and fruitful life we must lead a life in action. As the Upanishads put it, in the midst of activity alone will thou desire to live a hundred years. Our actions should be in accordance with the fundamental values of life. We must sublime our instincts, passions and emotions into things of beauty. We must be able to sing what the great poet Rabindra Nath Tagore said, "In my work is my joy and in that joy does the joy of my joy abide"

Varieties of Milk

Vd. R.M. Nanal, Bombay

Buffalo's Milk

This is heavier and cooler than cow's milk. Also it is more fatty. This milk is to be preferred in insomnia and excess of appetite.

According to Sushruta buffalo's milk is highly Abhishyandi i.e. it promotes the production of liquid secretions inside the body. Due to this defect buffalo's milk is contraindicated in coryza, abdominal diseases and oedema due to phlegmatic diseases. It is also prohibited in diseases due to the vitiation of Rasas.

However it should be taken in the emaciations of marrow, fat, semen and Vata-predominant and Pitta-predominant diseases.

Goat's Milk

Goat's milk is astringent, sweet, cool and functionally constipative, light and annihilator of Raktapitta, diarrhoea, tuberculosis, cough and fever. According to Sushruta goat's milk is as good as cow's milk and is exceedingly useful in ricketts. In Raktapitta goat's milk should be taken with honey.

Symptoms of Foul Milk

Vd. R.M. Nanal, Bombay.

Sour, discoloured, distasteful, salted, stratiform and repulsively smelling milk should be deemed as foul milk and discarded. It should not be consumed.

Certain Tips

- Mind that the cow, whose milk you are taking should be free from infectious diseases and should be healthy. If the cow is ill then don't use the milk stream - warm, but boil for some time before using it.
- Be sure that the milk-man is healthy and he is milking in a clean and pure pot. Sick milk-men transmit their

diseases and thus the energizing milk is rendered a vehicle of diseases.

- As soon as milk is brought, strain it with a muslin cloth. Keep the milk in an earthen, stainless steel or silver pot. Boil it for at least fifteen minutes. Thereafter cover it so that dust, mosquitoes etc. do not fall on it.
- After the milk is consumed cleanse the pot thoroughly with hot water and keep the pot dry till use next time. From hygienic point of view this is the most important measure.

- If the milk turns foul soon after keeping over fire then treat it as most harmful for health. Such milk, if used may induce acute diarrhoea, nausea and other serious abdominal complaints.
- Don't drink milk just after meals. Various abdominal illnesses may arise otherwise.
- After taking milk don't take any sour stuff. If taken, then it will constitute incompatible food and may produce several diseases.
- Don't take milk with eggs, fish, fruits (excepting mango) etc.



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Gokhru

Dr. R.K. Sharma & Vd. Umesh Chandra Sharma, Lucknow.

It is an annual herb which spreads on the ground. The name of this plant is so due to the fact that its thorny fruits get stuck in the hooves of cows and causes pain and wounds.

The branches of the Gokhru plant are 2-3 feet long spread on the ground. Leaves are small. Its branches are green in colour when they are new and later on they turn violet in colour. In Sharad season small, circular & yellowish flowers are seen at the leaf nodes. The flowers also contain thorns. After pollination 2-6 five chambered, flat thorny fruits appear from each of the flowers. Roots are soft, lengthy, fibrous, about 6 inches in length and light brown in colour. Roots, fruits and all the five parts are used in medicine and they retain their medicinal property till one year.

Language-wise Names : Sanskrit - Gokshura, Ikshugandhika; Hindi - Gokhru; Bangla & Oriya - Gakhura, Gokshara; Marathi - Lahagosru, Saarala, Sharate; Gujarati - Mitha, Gokharu; Telugu - Chinni paleru; Tamil & Malayalam - Nerinjyil; Kannada - Sanna Neggilu; Punjabi - Lotak, Bakhara; Latin - *Terrestris Tribulus*.

Medicinal Properties

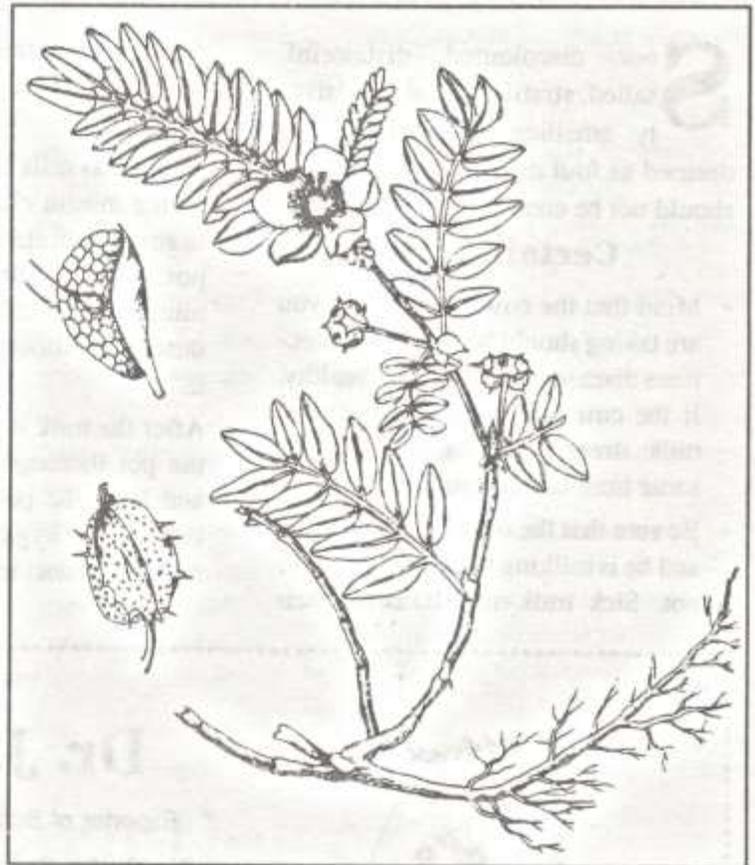
It is a good medicine for purifying urogenital and reproductive organs, it is diuretic, nutritive, decreases oedema (swelling), it is of hot temperament. It is a plant rich in calcium and also contains nearly 41% of vitamin 'C'.

In chemical composition it contains alkaloids namely Harman and Harmin, glucosides, a volatile oil, resin etc. Especially its fruits are diuretic.

Medicinal Uses

Almost the entire plant is used in medicine especially fruits and roots.

- In burning micturition 20-50 ml juice of its fruits and leaves, if taken 2-3 times a day cures burning.
- In Prameha i.e. diabetes especially in the Shukrameha 5-6 gm of Gokhru powder should be given twice a day along with sugarcandy.
- 10 gm of Gokhru powder, should be boiled with 250 ml milk, and 250 ml water till half is left, then filter. This



preparation should be given in urinary blockage due to the enlargement of prostate gland, inflammation of urinary bladder, urinary disorders and also in infertility.

- In the infections of reproductive organs in females 15 gm of Gokhru powder should be given daily along with ghee and sugarcandy.
- In urinary calculi (stones) 3 gm Gokhru powder should be given with honey. This treatment breaks the stones into pieces and they pass out within 10-20 days. If in such cases of stones bleeding is also present, then the powder should be boiled with milk and given along with sugarcandy.
- **Syphilis :** The Panchang (i.e. all the five parts viz. leaf, root, stem, fruit and flower) of Gokhru should be soaked in water for 3 hours and then filtered. This filtrate 5 ml should be given four times a day.

Global Medicine

Ginger

Dr.(Mrs.) Sunanda Ranade, Poona.

Ginger well known to every housewife is commonly used in food preparations to increase aroma and taste. It is known as Vishwa Bhesaja (universal medicine) in Sanskrit. Its Latin name is *Zingiber officinale*. It grows as horizontal roots with knots. Processed dry ginger is known as Shunthi, which is mostly used in medicine.

Though cultivated all over India, ginger grown at Kerala is found to be superior in aroma and taste. Fresh ginger and dried Shunthi being pungent in taste and having hot temperament act as Agnideepana - increase digestive power, and Amapachana - digest toxins in gastrointestinal tract. Both alleviate Kapha and Vata in the body.

Chewing a piece of fresh ginger after meals regularly, cures indigestion, flatulence and if chewed along with clove and crystals of common salt it works as medicine for pharyngitis, and hoarseness of voice. For this linctus prepared from one tablespoonful of fresh ginger juice, 1 tablespoonful lime juice, 1 tablespoonful fresh mint juice should be mixed with 1 tablespoonful of honey. If taken 3 times daily it cures bronchitis, pharyngitis, hoarseness and indigestion. In influenzal fever, a

teaspoonful of fresh ginger juice mixed with one cup decoction of fenugreek and 10 ml. honey is an excellent diaphoretic mixture.

Fresh ginger juice with Saindhav, rock salt and fresh lime juice cures indigestion and constipation.

Fresh ginger fried in coconut oil can be applied as liniment in cases of joint swelling (arthritis), sciatica and neuralgia.

Buttermilk and fresh ginger fried in ghee is used in diarrhoea and dysentery it gives excellent results.

When there is pain in abdomen due to flatulence or gases, a mixture of half tablespoonful of fresh juice of ginger and asfoetida should be given 2 to 3 times a day.

For cough and cold, half tablespoonful of ginger juice mixed with honey should be given 3 times a day. For common cold, a decoction of dry ginger, cinnamon and sugar should be given twice in a dose of 4 tablespoons. Similarly tea prepared with few leaves of lemon grass, and holy basilica (black variety), piece of ginger and sugar should be given twice a day in dose of half cup each time. Paste of dried ginger and sweet flag (*Acorus calamus*) should be applied over forehead to relieve headache due to common cold and sinusitis.

Dry Ginger : The dried ginger is the best medicine for Amavata - Rheumatoid arthritis and painful piles, though it should not be used in bleeding piles. A decoction of dry ginger with one table spoonful of castor oil, if taken daily at night, relieves pain and inflammation of joints in rheumatoid arthritis.

Being hot and spicy, its use during summer season and October heat should be avoided. In collapse or shock, dried ginger powder should be rubbed over the palms and soles of feet, to improve the blood circulation.

Dried ginger burnt to charcoal is best remedy for flatulence. This powder mixed with common salt is rubbed over the teeth, to cure toothache and sourness of teeth. For cough with expectoration, a linctus prepared by mixing this powder with honey, should be licked. A piece of dried ginger should be chewed, when sticky and thick cough is accumulated in the throat.

Dried Ginger : This is best medicine for cough and indigestion, to increase digestive power and is especially a boon for the women during the post-natal period. Thus, ginger fresh or dry is an easily available home-remedy found in every kitchen.

Development of Immunity

Prof. Avinash Lele, Pune

Dhanvantary is the God of science of medicine and health. He is worshipped and prayed in various ways on the day of Dhantrayodashi. The lord Dhanvantary had the knowledge of Ayurveda. He also knew the secrets of plastic surgery and transplantation. He bestowed these arts freely on his disciples Divodas, Sushrut etc. The most important part of Aurveda lies in its concept of adjusting with the nature and thereby preventing the occurrence of disease itself. It reveals the most fundamental and useful principle of maintaining health and strengthening the immunity. If one wants to prevent diseases one should know its proper cause and should also know how to recognize these causes. Once this chain of causes is broken the disease gets cured naturally. So eliminating the causes is the basic key of health.

Normally we are ignorant about the causes of the disease. We should be aware of whatever is either beneficial or otherwise to our health. This can be decided on considering the various factors like the temperament, age, residence, season etc. It is something like being aware of the various factors for the growth of crops.

What is Useful and Harmful?

Just knowing the difference between useful and harmful would not do. One should be able to utilize this knowledge. Even many doctors fall victim to smoking as well as drinking

in spite of knowing its ill effects. This is the best example of Prajnaaparadh. Proper balance of mind is needed to prevent Prajnaaparadh. Such balance can be achieved through yoga, spiritual knowledge, good habits etc. Therefore this sort of education should be included right from the childhood. If Vatadosha is controlled, the control of mind becomes easy.

The first step in acquiring immunity lies in mind, intellect and senses. The second step lies in the relationship between our senses and the external world. We are related to this world through our senses. There are such 44 types of relationships with our 11 senses. Out of these 44 relationships 11 are good and the remaining 33 types are responsible for various diseases.

An inadequate relationship with the external surrounding is also undesirable. For example if our hands, legs, eyes or ears don't work then these organs would lose their capacity to work. If the body doesn't perform enough movement or labour, the inner cavities are choked up and disease starts showing its symptoms, we have to find out these causes ourselves. Because of our 11 senses, 11 types of Heenyoga are possible. Now-a-days there is a growing tendency of Heenyoga of Karmendriyas (sense organs). This has ultimately resulted in the proliferation of diseases. The lack of physical education in school curriculum is also an important cause of this. Every dis-

ease has its origin in laziness which causes Heenyoga of senses. In fact diseases are caused not by germs but by our own system which, being weak, the body invites the germs.

Atiyoga of the Indriyas

Atiyoga means extra or overwork for senses beyond their capacity. One can easily observe that some of our senses have to work beyond their capacity. Once we control this Atiyoga the disease also can be controlled. So the causes are within ourselves. Recognition is all that is needed.

It is entirely our own concern to remove these causes. We should be constantly on a strict watch regarding 11 types of Atiyoga of 11 senses, and thereby always establishing the balanced state i.e. Samyoga.

Another trouble is Mitthyayoga of senses. To look at the bright sun, hearing harsh sound, smelling of bad odour, burning of the skin, haphazard walking etc. are all Mitthyayoga. Pollution is the worst kind of Mitthyayoga. Thus we have to find out the causes underlying such Mitthyayoga and then by removing them have to establish Samyoga. Our mind and intellect must be wisely used to eradicate all Heena, Ati and Mitthyayogas. All addictions are also Mitthyayoga. Similarly-un-necessary use of medicines also come under Mitthyayoga. It spoils the function of liver, and decreases the immunity.

Juicy Orange

Locality

It grows in some warm localities of India, especially in the Nagpur region.

Languagewise Common Names : Hindi - Santara, Sangtara, Santra, Sontra, Rangtara; Sanskrit - Narangah; Gujarati - Narangi; Bengali - Narenga; Marathi - Santre, Narangi; English - Sweet Orange.

Description

It is one of the most familiar and delicious fruits, apple-sized and coloured yellowish red. Its epicarp is smooth and plain. The taste of the fruit is sweet and that of the epicarp is bitter.

Properties

It is sour and sweet. It is a storehouse of vitamin C. It is cold by temperament and is also unctuous.

Parts Used

Fruit, flower.

Flowering Season

Spring.

Medicinal Uses

It is a subsider of Pitta Dosha; it gratifies and also subsides mental illnesses. As it is a subsider of Pittadosha, it relieves thirst and burning sensation. Orange fruit or its sherbet provides immunity against plague. It brightens the colour of face and also eliminates freckles.

Dose : Taking 2-3 Oranges or 50 ml. of its juice daily is good.

Chemical Composition : The fruit juice contains various vitamins (especially vitamin 'C') and various organic salts in abundance, mainly sugars, citric acid etc. Its epicarp contains a gum and glucosides.

Immunity ...

The third step towards the health lies in keeping the Doshas balanced in the body. These Doshas create likes and dislikes and thereby always keep our senses quite alert. At this level the body creates its own protective system and tries to save the Dhatus in the body. Liking for hot or cold, lack of taste, aversion for particular food are in a way defensive measures taken by the body. As long as Doshas are in a balanced state, Rasa and Rakta etc. remain powerful and they prevent the diseases. The balanced state of Doshas is the best and most powerful system of immunity. The Kapha Dosha in the form of Ojas forms the immunity of the body.

Immunity

Immunity lies in the balanced state of Dhatus. Right from the birth every person is strong in some of the Dhatus. Such Dhatus prevent diseases. But our unwise habits weaken these Dhatus and invite diseases.

Ayurveda has recommended Rasayan (elixir) treatment to strengthen the Dhatus. Panchakarmas can be used for removing vitiated Doshas and thereafter Rasayan treatment strengthens the immunity.

Our body is composed of innumerable cavities. Which are the sources of immunity and power. We go on filling these cavities unknowingly with food or medicines. Though it is easy to fill this body with anything but it is quite difficult to expel them.

Development of Immunity

- Acquire the fundamental knowledge of Ayurveda concerning useful and harmful factors to the body.
- Find out your Prakriti and try to adjust with the nature accordingly. Keep the balance among the three Doshas to achieve immunity.
- Recognize your weak Dhatus and limbs in advance and then strengthen them by means of Rasayanas. Our digestive power is an important asset in immunity. This expels the scum from the body. It increases the Ojas and strengthens immunity.

Garden Treasure

Green Pea

Vd. S.A. Khan, Lucknow

Pea is a Rabi crop which is sowed in October-November after the rainy season. Now-a-days there are various species of pea which are cultivated in different seasons, hence pea is available in the vegetable market throughout the year.

In this context it is important to clarify that the vegetables obtained in its appropriate season happen to be rich in properties than those obtained off-season. We should also avoid taking vegetables fruits and food materials for taste or for satisfying the hunger but it should be taken for health, energy, and growth. Nutritious food should be taken as per the constitution, age, season, Dosha and temperament, digestive power, diseases etc.

Language-wise Common Names : Hindi - Matar; Sanskrit - Kalai; English - Pea; Marathi - Batana; Bangla & Punjabi - Matar; Latin - *Pisum sativum*.

Types : Small pea (Deshi Matar), Big Pea (Kabuli Matar).

Properties

Rasa (Taste) : Sweet, astringent.

Temperament : Cold

Vipak (postdigestion) : Pungent.

Dosha : It subsides Kapha & Pitta Doshas.

Pea is light nutritious, tasty but hard to digest.

Raw pea gets digested earlier than the ripe.

Medicinal Use

Peas are used in food in various forms.

- Used for cooking as a pulse. In Amla Pitta gruel of green pea is given.
- The powder of peas mixed with curd, if applied regularly on face removes pimples and enhances beauty.

Precaution : Peas should not be given to Vata-temperamented people particularly in rainy season, also in Vata diseases, and to those with weak digestive power. At best it can be given in small quantities.

Nutritious Bean

Vd. S.A. Khan, Lucknow.

Bean is a type of pod which is used as vegetables. It has various varieties, the native variety bean is very tasty. Its pod is of 1 Angula (length of a finger). Other varieties have longer fruit, flat and have less seeds & contain more fat.

Language-wise Common Names : Hindi - Sem; Bengla - Sem; Sanskrit - Shimbi, Nishpaav; Marathi - Vaal; Gujarati - Awari; Latin - *Dolios lablab*.

Availability : Found in almost all parts of India, it is grown in gardens or near residential localities. The creeper climbs over the walls, windows and trees etc. It doesn't require more space to grow, it just requires the place to climb as a creeper. It can be grown in earthen pots also. The seeds of beans are sown in the rainy season.

Properties

Rasa (Taste) : Astringent, Sweet.

Veerya : Cold

Vipaak (after digestion) : Sweet.

It subsides Kapha and Pitta (Doshas). The raw seeds of beans which have less seeds subsides Vata and Pitta vitiations. Bean is heavy, increases strength & taste of food. It is good for healing.

Uses : Bean is used mostly as a vegetable. It is a protein rich food, hence can be given to weak persons.

Medicinal Uses

Juice of bean leaves, if applied on white patches of skin, of a recent origin it gets cured.

The leaf juice cures eczema also.

In fresh wounds, if no medicine is available, the leaf juice or paste of the leaf can be applied. It relieves the pain also and prevents suppuration of the wound.

Nutritional Recipes

Ms. Veena Tandon, Lucknow.

Sweets Made of Groundnut

It is noted very commonly that low income people take food of low protein content hence the pregnant or breast feeding mothers are affected by lack of nutrition. So our efforts are to let people know the method of easily preparable cheap and nutritious food items. Groundnuts are generally used in cold seasons all over the country. Groundnuts are nutritious and comparatively cheaper than cashewnuts and almond. Groundnuts if taken daily fulfils the requirement of protein, vitamins and minerals to the body.

Various dishes can be prepared by groundnuts as-

Flakes of Groundnut

Requirements : Groundnut 150 gms Jaggery - 200 gms water - 15 ml ghee - 1 table spoon.

Method : Raw groundnuts are fried in a pan and their cover is removed. Now ghee is melted in the pan and powdered Jaggery is put in it. When the chasni (syrupy fluid) becomes ready it is tested i.e. 4-5 drops are put on some vessel and when it becomes a little solidified it is pressed with fingers, if on pressing it breaks that means it is ready. Now the groundnut are

put in it and the pan removed from the fire. It is then spread on a ghee applied plate and leveled. On cooling little vertical and horizontal lines are put on it, in order to cut it in square shapes. Later it is collected and kept.

Soyabean is also an easily available and nutritious substances. Some items of Soyabean are-

Chapatis of Soyabean

Soyabean flour i.e. Soyabean seed powder is mixed in the wheat powder, little salt is added than by adding water it is well mixed in to dough and then chapaties are prepared of it.

To prepare Soyabean flour. Soyabean is boiled for 15 minutes, then it is washed and dried in sun. After drying it is finely powdered and collected.

Papad of Soyabean

Requirements : Soyabean powder - 500 gms black gram powder - 500 gms kitchen soda - 10 gms cumin - 25 gms salt - 70 gms mustard oil - 70 gms black pepper powder according to the taste.

Method : Black gram powder, Soyabean powder and little black pepper are crushed and mixed well along with hot water. Mustard oil can also be added if required. Then

this mixed flour is kept in cold place or shade for 1/2 an hour. Then round balls made of it, these balls are spread and papad is prepared.

Halwa of Carrot

Smt. Kanak Vohra, Lucknow.

Every fruit and vegetable of each corresponding season is like Amrit for us. Carrot itself is a total food. We eat carrot preparations like pickles, murabba, kheer, halwa etc. Carrot halwa is very tasty and good for heart, eyes and stomach.

Requirements : Carrot - 2 kg Sugar - 350 gm milk - 1 litre, Cardamom (small)- 8-10, Almond, walnut & raisins according to taste.

Methods : Carrots are washed at first and made into small pieces by crushing/cutting. Then it is put in cooker alongwith milk and one pressure (i.e. till one whistle) is given. After this it is put in a wide pan and fried, when the milk remains very little sugar is added and stirring/mixing is kept on. When good smell starts 200 gm. of ghee is added and mixed well. After sometime cardamom etc. are added. Halwa prepared in this way will not get spoiled even if kept for 15 days.

This halwa increases the visual power clears constipation if taken 2 spoons with a glass of hot milk daily at bed time.

Winter Food Sesame

Vd. S.A. Khan, Lucknow.

Sesame is a Khareef crop which is sowed in the beginning of the rainy season along with maize and millet etc. The height of sesame plant is about 2-5 feet. It ripens in the winter season.

Languagewise Common Names : Hindi - Til, Tillee; Sanskrit - Til; Bangla & Marathi - Teel; Gujarati - Tal; English - Sesame; Latin - *Sesamum indicum*.

Types : Sesame is of two varieties i.e. white and black. White variety is used for the oil extraction. Sesame oil is supposed to be the best among all oils according to Ayurveda; black variety is used in the preparations of various medicines.

Properties of Sesame

Taste - Sweet, bitter, astringent & pungent. post digestion - Sweet. **Temperament -** hot. It subsides Vata vitiations, it is diuretic, increases digestive power and memory.

Properties of Oil

Taste : Sweet, bitter, astringent. post digestion - sweet.

Temperament : hot.

It subsides vata, does'nt increase Kapha, removes obesity, good for diabetics, improves eyesight, it gives softness to the skin and massage strengthens the muscles in general. It subsides all the humours (Vata, Pitta, Kapha).

Medicinal Uses

- Black sesame is believed to be the almond of the poor. It is very useful in cold season as in this seasons dryness of body increases and Vata and Kapha get vitiated. So the massage of this oil provides cure.
- The Panchang Kshaar i.e. the alkali prepared from all the five parts of sesame (fruit, flower, leaf, bark of stem and root) cures bladder stones and liver problems.
- Black sesame and Trailing eclipta (Bhringaraj) taken in equal quantities in powder form, with a little of jaggery taken 5 grams daily, maintains the hair black and dense to the last.
- Application of Sesame oil on head relieves headaches, particularly the Vatik headache.
- Gargling sesame oil with Saindhava salt is good in stomatitis.

Sunflower

The circular whorl of sunflower is round resembling the sun hence it is named sunflower. It is found in the gardens of America and India, cultivated for show.

Languagewise Common Names : Hindi & Bangla - Surajmukhi, Suryamukhi; Sanskrit - Suryamukhi; Marathi - Suryaphool.

Description

It is a garden flower. Its seed which is actually the fruit is white, ovate or wedge-shaped and opaque. Its top is truncate, elevated and is fixed in between two margins on both sides. It is generally hot.

Parts Used

Seed (fruit) : The most useful part of the plant is seed or popularly known as fruit.

Properties & Uses

It is diuretic and expectorant. It is useful in the diseases of trachea, throat, cough & colds. On applying the paste of its leaves, it decreases pain & swelling and is also useful in malaria. The decoction of its leaves induces vomiting. Toothache & headache can be relieved by gargling the decoction of its root. By doing the Nasya (pouring the juice into nostrils) with its juice it purifies the brain hence it is classified under the Shirovirechenopag Gana or group in Ayurveda.

For A Healthy Living

Read

Jeevaniya

Bimonthly on Local Health Traditions

Dhatwagni

Pl. K.G. Gore, Lucknow.

Tissues, seven in number, according to Ayurveda are the basic elements of body. The entire body wherein various chambers, systems, membranes, sense organs, constituents and glands exist is really made of these seven tissues. Doshas and Malas are also, in one way or the other, various forms of tissues.

The food juice becomes one with the body after digestion by Pachakagni & Bhootagni, and then it becomes able to nourish the various tissues of the body. It is the food juice which generates various tissues. The functions of Dhatwagni are to produce tissues successively from food and to separate and expel the tissue-scums.

The production and diminution of tissues in the body is a continuous process. That is why the body bears the constructive name 'Deha' and the diminutive name 'Sharir'. This incessant process of production and diminution depends on the function of Agni. The particles of every tissue are continuously deteriorating and their compensation is also in progress by means of food juice.

The loss of tissue particles on the one hand creates energy i.e. heat and creates space for the construction of new particles. This process is accomplished by Dhatwagni.

After the digestion of food juice Rasa tissue is produced. Rasa tissue contains the essence and properties of all the five Mahabhutas. The earthy and watery essences go in to body building and making fuel, fiery or Taijas substance takes the form of chemical reactions, airy substances conduct various activities and spacy substances are engrossed in their own work and produce their respective body constituents. Thus Bhootagni takes the form of Dhatwagni.

From the Dhatwagni, seated in all the seven tissues are continuously created and diminished tiny particles of tissues and consequently Prasad Paka and Mala Paka takes Place incessantly.

The Rasagni present in Rasa tissue does three jobs : 1- Creation of tissues, 2- Prasada, 3- Kitta (scum). Under the production of tissues, Rasagni permanently nourishes the Rasa-tissue. Rasagni generates the blood tissue as Prasad Paka and as Kitta (scum) creates Shleshma (phlegm).

Raktagni situated in the blood tissues creates and nourishes the blood-tissue ingredients, as Prasad Paka generates the flesh-tissue and as Kitta creates the coarse bile.

The Mamsagni situated in the flesh-tissue creates and nourishes flesh ingredients, produces fat-tissues and as Kitta produces the scum of eyes, nose, ears etc.

The Medagni situated in the Medas tissue nourishes the ingredients of Medas tissues, as Prasad Paka generates bone tissues and as Kitta generates the scum sweat.

Asthyagni situated in the bone tissue creates and nourishes the bone ingredients, as Prasad Paka creates marrow tissues and as Kitta creates hairs and nails.

The Majjagni situated in the marrow tissue creates and nourishes the marrow ingredients, as Prasad Paka creates semen tissues and creates faeces and skin-scum (Kitta) as lubricity.

Semen tissue is the best tissue. In this tissue no scum is produced. Therefore Shukragni nourishes the ingredients of semen tissues and as essence of semen creates Ojas. This semen-essence or Ojas is a lubricious, potent, internal secretion that flows in the entire body and motivates courage, energy, enthusiasm and reproduction.

Glossary

Aphrodisiac : Drug that arouses sexual desire.

Corpulence : Under fatness.

Coryza : Profuse discharge from the mucous membrane of the nose.

Deobstruent : Clearing the obstruction.

Desiccant : Promoting.

Discutient : Scattering or causing disappearance.

Diuretic : Increasing urine secretion.

Dispnoea : Difficult breathing.

Galactagogue : Promoting milk flow.

Insomnia : Sleeplessness.

Metabolism : The sum of all the physical and chemical process by which living organized substance is produced and maintained (anabolism) and also the transformation by which energy is made available for the sum of organism (catabolism)

Obesity : Increase in body weight in excess of the limitation of skeletal and physical requirements - as a result of excessive accumulation of body fat.

Oliguria : Diminished urine secretion in relation to fluid intake.

Osteoplastic : relating to plastic surgery of bones.

Pathogenesis : The development of morbid conditions or of disease, more specifically the cellular events and reactions and other pathologic mechanisms occurring in the development of disease.

Peristalsis : The wormlike wavy movement of the alimentary canal.

Towards Healthy Children

Vd. V.B. Mhaiskar, Baroda

Two of the most common ailments afflicting children pertain to infections in respiratory tract and diarrhoea and dysentery. A very large number of children in developing countries like ours die due to these two conditions. Incidentally for neither of these conditions any vaccines could have been developed in modern allopathic medicine. It, therefore, becomes more important that our simple traditional remedies advocated here by Vd. V.B. Mhaiskar of Baroda are followed by our readers for ensuring disease-free growth of children **Editors.**

Kasa or Cough

Kasa or Cough is a very common ailment in infants as well as in children. Discussed here are some home remedies for Kasa, useful in the age-group from 6 months to 5 years.

Vekhand i.e. Vacha or *Acorus calamus* is recommended in Ayurvedic texts as one of the first few medicines given to a new born. It is used both internally as well as externally, given in the form of decoction (Kwatha), Churna (fine powder) or paste with honey or milk. It has an agreeable but somewhat strong smell. When given alone in a dose of 125 mg to 250 mg three times a day along with honey, it is useful in arresting cold and cough effectively. In Maharashtra, the powder is applied like face powder to the face, nostrils, around the neck, chest and on the abdomen immediately after bath. It is also used as a 'Dhupanam' (fumigation) for the body as well as for the clothes. Daily application on the face and parts mentioned above gives good protection from strong cold breeze resulting in frequent common cold and cough. Fumigation renders the clothes an agreeable fragrance. Vacha Churna is also used in flatulence which is very common in Kasa.

Sunthi or Sonth (ginger) *Zingiber officinalis* is another useful medicine for cough. Churna or Kwatha can be given. Churna is easy to give 1/4 to 1 gram - three to four times a day. It can be given alongwith honey or milk and sugar or ghee and jaggery. For children having a

tendency of recurring cough, getting a bad throat on slightest exposure, jaggery and ginger in increasing doses for three or four days and again reducing doses for the same number of days coming to the original dose, repeating the procedure for four times is very useful for building up resistance. Start with 0.5 gm dry ginger and increase by 0.5 gm every subsequent day and then come to the original dose (of 0.5 gm). In children having Pitta Prakriti, sugar may be used in place of jaggery. Also the amount of ghee used may be a little more.

In Gujarat 'Shunthi - Siddha Jala' is used for drinking purposes in the rainy and winter seasons. It can be prepared by boiling 25 gm of ginger in 1 litre water for 2-3 minutes and taking it after it becomes cold. It is found very useful in maintaining the health of children.

Diarrhoea in Children

Diarrhoea is a common disease among children. Evacuation in large quantities of watery faeces is termed as Atisara (diarrhoea). Repeated loose motions, greenish yellow, foulsmelling, sticky, foamy stools, stomachache, slight temperature etc. are the symptoms. Other symptoms are aversion towards milk and food, sleeplessness, crying etc. The causes can be related to the inferior quality of the milk, water pollution, teething, seasonal changes etc. Amongst the home medicines Ativisha (*Aconitum heterophyllum*) is quite dependable. Heavy yellowish white tuber should be selected for medicinal purpose. When

the tuber is cut, four black spots are visible on the surface. This is the identifying feature of Ativisha.

Ativisha should be rubbed in mother's milk and 1/4 teaspoon is given 2-3 times a day. Its powder 200 mg alongwith honey or mother's milk may also be given even after Atisara is controlled. Use of Ativisha as above once or twice a day helps to improve digestion and assimilation. Weight is also gained and the general health improves.

If a child of 4-6 month suffers from Atisara and if the mother's lactation is good then the following treatment is worthy of a trial. Powdered dry ginger - 1/2 teaspoon + jaggery 1/2 teaspoon + Ghee - 1/2 to 1 teaspoon. A pill of this mixture is to be given in the morning and in the evening. This treatment with dry ginger helps at the preliminary stage of the Atisara. Other rules of wholesome food also should be observed by the mother.

Carb's claw (*Pistacia integerima*) is not a plant product, but the abode of an insect shaped like a horn on the Kakad tree. It is highly astringent and bitter in taste but very beneficial for children suffering from loose motions and vomiting. It may be given as powder but is more efficacious if given in combination with

Continued of Page 51

Tulasi

in Homeopathic Medicine

Dr. Rakesh Shukla, Lucknow.

Ocimum or the Holy Basil (Tulasi) is a well known small herb in India. It is a highly sweet scented plant of about 1-3 feet height, which is considered by the people of India to be of great value. Several species of ocimum are available in India and other parts of the world. Whereas it is held in high religious esteem amongst Christians and Muslims, its great importance to the Hindus is felt in connection with all their religious ceremonies. Every Hindu house in India possesses at least one plant which is looked upon by the Hindu population as one of their domestic deities. The leaves of this herb form one of the principal ingredients of every kind of offering and worship. Its wood is also used for religious purposes. In Homeopathic system of medicine only four species of ocimum have been proven as medicine.

Ocimum sanctum (Shyama Tulasi)

This drug has been proven and introduced into Homeopathy by Dr. Mure and categorised as specific drug for diseases of the kidneys, bladder and urethra. He has given a short list of nineteen symptoms which are partly clinical and partly pathogenic. Later several other Homeopaths including Drs. P.P. Biswas, N. Sinha and N.C. Ghosh have made use of this drug in several other conditions. The important symptoms are forgetfulness, headache, eye, ear and nose complaints due to nasal catarrh, involuntary urination, menstrual discharges and bleeding after delivery. It is also very useful in skin diseases. Ocimum is an excellent remedy in in-

fluenza and in fevers associated with cough, acute pains in the body, bone pains, soreness of the muscles and terrible headache. It is also useful in fevers prevalent in rainy season, winter or spring or in other seasons. In typhoid fever also it is very useful.

Ocimum caryophyllatum (Dulal Tulasi)

It is another variety of Tulasi. Its leaves contain pleasant odour. It is extensively used in spermatorrhoea and gonorrhoea. It has a decided action upon the kidney and so it is efficaciously employed in hematuria, inflammation and congestion of the kidney and similar other diseases. Fever may be present along with these symptoms. In bloody dysentery also its action has been verified.

Ocimum gratissimum (Ram Tulasi)

Its leaves are larger than the leaves of other varieties. The therapeutic properties that have been attributed to *Ocimum sanctum* are present in this variety also. It is generally used in cos-

tiveness and also in costiveness of children with nasal catarrh, cough and fevers. It is also employed in gonorrhoea where there is difficulty in urination, when the patient suffers from burning sensation while passing urine and when there is pus mixed with urine.

Ocimum canum (Brazilian alfavaca)

This drug is to be remembered in diseases of the kidneys, bladder and urethra and uric acid diathesis. Red sand in the urine is its chief characteristic. Swelling of glands, inguinal and mammary, renal colic, especially of right side and symptoms of renal calculus are pronounced.

As one would notice, *Ocimum* is a widely used medicine in Homeopathy. I have not described specific potencies to be used under specialised conditions. It would be preferred if an expert Homeopath is consulted before deciding on its use in a particular disease condition. However, the importance of Tulasi as observed globally is also amply exemplified in Homeopathy.

Continued from Page 50

Towards Healthy Children...

sweet smelling medicines. Proportion is 500 mg to 1 gm of Carb's claw powder mixed with 200-400 mg of dry ginger powder alongwith honey.

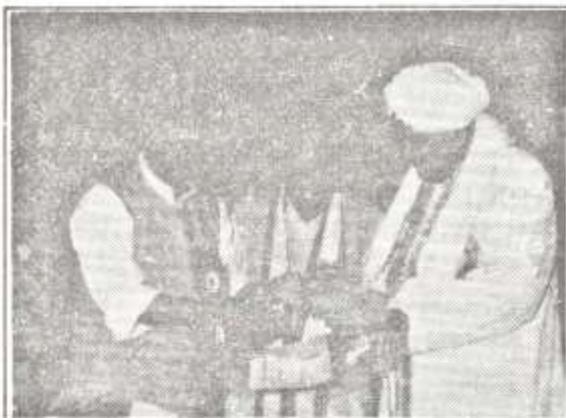
To prepare medicated water any of the following combination of items is used (1) dry ginger and cumin (2) dry ginger and coriander (3) dry ginger and nut grass (4) coriander and cumin. Cooking rice or Mudga pulse in water prepared from any of the above combinations and given in the form of broth or porridge is highly beneficial. All the above treatments are recommended at the preliminary stage of the disease only and expert physician should be consulted if it does not help.

Felicitatation of Eminent Vaidyas

A special session of U.P. Provincial Ayurved Sammelan was held at Krishi Bhawan Auditorium, Lucknow, on November 24, 1991. The session was preceded by a scientific seminar under the chairmanship of Dr. S.S. Shukla, Principal, State Ayurvedic College, Lucknow. The subjects discussed were, 'Role of Ayurveda in the Prevention of Pollution', Extension of Ayurvedic Therapeutic Facilities, Outlines of Ayurvedic Education, Possibilities of Development of Ayurvedic Medicines, Production and Marketing of Herbs etc.

The national president of B.J.P., Dr. Murali Manohar Joshi while inaugurating the session said that Ayurveda is still far ahead of Allopathy. Dr. Joshi said that Ayurveda is like a simple housewife, simple and dedicated to service, while Allopathy is like a glamorous danseuse out to bewitch and charm. Ayurveda is the science of attaining longevity and health. Ayurveda is striving to free the world from diseases and Allopathy is minting money out of the diseased world.

Hon'ble Chief Minister of U.P. Mr. Kalyan Singh said that his Government will soon set up an University of Medical Sciences in U.P. wherein faculties of Ayurveda, Unani, Allopathy, Naturopathy, Yoga etc. will be



started. The Chief Minister gave away the 'Shivnath Sharma Ayurvedic Awards' of Jnan Kalyan Datavya Nyas, Delhi consisting of a cash award of Rs. 10,000/-, a shawl, a scarf and a citation to Vaidya Brihaspati Dev Triguna of Delhi and Km. P.V. Tiwari of Varanasi. The chief minister also announced Rs. 11,000/- cash awards from his government to the two eminent Vaidyas, which the recipients donated to the earthquake relief fund.

The mayor of Lucknow Dr. Dauji Gupta announced to establish a park in the name of Dhanwantari and rename the Medical College square as Dhanwantari square.

Vaidya Dayaram Awasthi in his welcome address demanded a separate ministry for Ayurveda, U.G.C. pay-scale to Ayurvedic and Unani teachers and so on. The conference was conducted by Vaidya Vachaspati Trivedi. Outside the auditorium several stalls were set up amongst which the stalls of Jeevaniya and Ayurvedic & Tibbi Academy were of major attraction to the visitors.

Gonda Convention Report

An exhibition was held at 'Deendayal Shodh Sansthan' Jayaprabha Gram, Gonda, (U.P.) highlighting Science, and Rural Development Technology in February 1992. The exhibition was inaugurated by the Honourable Chief Minister of U.P., Sri Kalyan Singh.

In this exhibition Jeevaniya, State Ayurvedic College Lucknow, and the Jayaprabha Gram Health Team had put up their stalls on their primary health related activities. Water Resource Dept. of U.P., Soil Research Institute, U.P., Govind Vallabh Pant University of Agriculture and Technology and several others had also put up their stalls to make people aware of the latest advancement in the technology on various topics. People from nearby villages came in thousands to visit the exhibition and appreciated the show and the programmes undertaken by the Deendayal Research Institute. They applauded the special programmes started by the Institute to reach the rural poor; the primary health programmes through their mobile clinics even; the remotest part of the district. Steps have also been taken by the institute to educate the people in such a way as to make them self-reliant and to inculcate in them the best social values.

On this occasion, Sri Nanaji Deshmukh, the moving spirit behind the whole experiment reiterated the institution's commitment to ensure provision of productive employment to every able-bodied and water to every field, besides health care to the needy. Along with him and others, the Chief Minister addressed a huge gathering of the villagers assuring full support to the meaningful programmes of the Institute.

Jeevaniya Health Conundrum



Pl. K.G. Gore, Lucknow

With this issue of Jeevaniya we are starting a new permanent column 'Jeevaniya Health Conundrum'. The answers to all the questions raised herein are available in the previous issues of Jeevaniya. Prior to this we had started a column 'crossword puzzle' but it had to be stopped because we did not get enough solutions. We hope, our 'Health Conundrum' column will fare better and readers will appreciate it and send us their solutions to ensure copies of Jeevaniya in gratis as an award. Though in sending free copies of Jeevaniya we shall be the losers but in order to promote the knowledge of our readers we are launching this column.

Editor

First Prize : Free Jeevaniya for two years.

Second Prize : Free Jeevaniya for one year.

Terms and Conditions

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

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

Tick the correct answers (✓)

Jeevaniya Health Conundrum - 1

1. Swedaja Pindika

- (a) occurs all over the face
- (b) occurs all over the belly only
- (c) occurs in the armpits
- (d) occurs all over the body

2. In sunstroke

- (a) the face is rendered livid
- (b) one is excessively thirsty
- (c) the skin becomes clammy
- (d) the pulse beats faster

3. In the summer season

- (a) the digestion becomes weak
- (d) Vata does not get accumulated
- (c) nausea and diarrhoea are likely
- (d) use of spices and chillies is recommended

4. Useful for eyesight in summers

- (a) wakeful nights
- (d) watching distant objects for long
- (c) bathing just after coming from the sun

5. Indigestion

- (a) the mouth becomes sour
- (b) tastelessness occurs
- (c) flatus is obstructed

6. Atisara

- (a) is a disease of eyes
- (b) causes dehydration
- (c) stools with excess of water is called Atisara

7. Give names of summer-drinks.

- (a)
- (b)

8. Breast feeding is contra-indicated

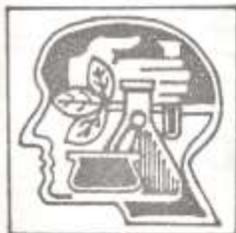
- (a) when the infant has diarrhoea
- (b) while teething
- (c) when the infant is six months old

9. Write any four ingredients of Thandai.

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

10. Write the names of the ingredients of Panchatrina.

- (a)
- (b)
- (c)
- (d)
- (e)



Global Research

Beware of Smoking

It is an undisputed fact that smoking can cause multifarious harmful effects on human body. The addiction for smoking continues to be prevalent in every stratum of the society throughout the globe. The addiction for smoking usually takes root during adolescence. A research and policy survey conducted by a group of investigators of the Institute for the Study of Smoking Behaviour and Policy, Cambridge, Massachusetts, U.S.A. recommended that smoking prevention be integrated with advice on a range of health behaviours.

Joy Townsend and his colleagues recently undertook a study to compare physical life styles, health characteristics of adolescent smokers and non-smokers, and also initial response to anti-smoking counselling.

The population samples of smokers/non smokers of age range between 13-17 years were invited for a general practice of health check up carried out under medical research council schemes. The parameters compared included blood pressure, body mass index, saliva concentration, peak flow rate, alcohol consumption, exercise, sleep duration and stated persistent health problems.

The results of the investigations show that 14% of the adolescents who attended the health check up were regular smokers. The regular smokers had significantly higher systolic blood pressure by 6 mm Hg column but a lower body mass index by the age of 17. Cotinine concentration increased from 0.7 mg/ml in non-smokers to 155 mg/ml in active smokers smoking six or more cigarettes a week.

Further larger number of regular smokers drank 8 gm or more alcohol a day as compared to 'never regular' smokers. Regular smokers undertook lesser exercises as compared to non-smokers. The smokers also slept less.

Persistent health problems, mostly asthma or allergic symptoms were reported by 25% of the smokers and 16% of the non-smokers. Of the smokers given counselling 60% made an agreement with the doctor or nurse to give up smoking.

In India, where such general large scale medical check ups are yet to be organised, survey and counselling may be profitably introduced in schools/colleges, where medical facilities exist.

British Medical Journal, 19 Oct, 91.

Anticancer Drugs from Plants

Dr. Matthew Suffness from National Cancer Institute, U.S.A., prepared various cytotoxic screens like P388 leukaemia, KB human epidermoid cancer or murine cell lines, on which he made a clinical study by the extracts of plants. The study was based on battery of cancerous cell lines derived from various tumours, to seek new agents which were specifically toxic to cell lines from lung, colon, brain and other solid tumours. This method helped to detect and predict mechanisms of action of new compounds, as each of the battery of 50 to 60 cell lines had particular sensitivity to the agents acting by various mechanisms.

Prof. Hideji Itokawa also studied many cyclic hexapeptides from *Rubia akame* and *Rubia cordifolia* and finally found a compound having antitumour activity. Similarly other agents isolated from Asian medicinal plants were alkaloid, Sinococuline from *Cocculus trilobus*, some diterpenes from *Euphorbia* spp., certain sesquiterpenes from *Curcuma xanthorrhiza*, some quassinoids from *Eurycoma longifolia*, methanolic extract from *Ginkgo biloba* having active principles named bilobal & cardinal etc. which had antitumour activity over KB and P388 cells or Sarcoma 180A etc.

Out of 519 plant samples taken 156 had given initial indicative results of anticancer activity. *Gutierrezia resinosa* yielded 3 flavonoids; *Pluchya chingoyo* - 4 flavones; 5 Sesquiterpenes from *Podanthus ovatifolius* etc. were found which had activity on P388 test and KB test.

Immunostimulants : Regarding plant immunostimulants for cancer therapy Prof. Hildebert Wagner classifies them into low and high molecular weight compounds. Among those of low molecular weight, several alkaloids and quinones known to be cytotoxic also showed immunostimulating activities when applied in extremely low doses. One of the most potent compounds was bryostatin, isolated from the marine organism *Bugula neritina*. It exhibited direct antineoplastic activity in high doses but also acted as immunostimulant in low doses. In the light of such findings it was plausible to assume that many known cancer drugs of plant origin exerted their antitumour activities by a total or partial immune-induced mechanism.

In the class of high molecular weight compounds, a great number of water-soluble "antitumour" polysaccharides had been found to be immunostimulant as well as tumoricidal. Currently in clinical use were three fungal polysaccharides-lentinan (*Lentinus edodes*), schizophyllan (*Schizophyllum commune*) and krestin (*Coriolus versicolor*).

Biomedical News

Incompatibility of Ayurvedic and Orthodox Medicines

Traditional Asian remedies and orthodox medicines may not always be compatible, writes Dr Ivan Stockley, from the department of traditional physiology and pharmacology at Nottingham University Medical School.

A group of doctors from the epilepsy clinic and therapeutic monitoring outpatient's department at the KEM hospital, Bombay, were asked to examine an epileptic child of 10 whom they had treated some months before and whose epilepsy had recently worsened.

When they compared the child's serum phenytoin levels with those measured three months previously, they were found to be roughly halved, although the phenytoin dosage had only been minimally reduced six weeks before.

It appeared that another doctor had reduced the phenytoin dosage and, at the same time, had prescribed additional treatment with Shankhapushpi syrup, a traditional Ayurvedic anti-epileptic herbal medicine. The same group of doctors later encountered another epileptic patient in their clinic whose fit frequency had also increased. This patient had also started to take the same herbal medicine as well as his usual medicines of phenobarbitone and phenytoin. The second patient's serum phenytoin levels were also half of his previous measurements.

Subsequently a number of animal studies were undertaken by the group and it was confirmed that the herbal remedy had some definite anticonvulsant activity. It was also shown to cause a reduction in serum levels of phenytoin.

The mechanism by which this interaction occurs is unknown.

The medicine contained a number of herbs, some of which reportedly had anti-convulsant activity attributed to active compounds contained in the leaves of *Convolvulus pluricaulis*, the rhizome of *Nardostachys jatamansi* and the whole plant of *Centella asiatica*. It is, therefore, not unreasonable to expect that these effects would be additive with the effects of orthodox anticonvulsants, but this proved not to be the case with this herbal medicine. The total anticonvulsant effects were reduced rather than increased.

These observations were made in Bombay where Ayurvedic medicine is commonly practised. But there is also a potential problem in Britain within ethnic groups who continue to follow their ancient systems of treatment. Although these remedies are often used at the same time as orthodox medicines, evidence is gradually emerging which suggests that it may not always be beneficial or safe to take them together.

The Bombay doctor's observations are outlined briefly in the *European Journal of Pharmacology* (1990, 183, 519).

Pharmaceutical Journal 19 October 91.

Global Malaria Resurgence

Malaria is rearing its ugly head again all over the world. The disease is now found in 102 countries. Concerned about its spread in the U.S., the U.S. Academy of Sciences has published a report.

Malaria which kills some 1.5 million people around the world each year is raging at 'unprecedented levels', and will continue at that pace unless urgent steps are taken.

'The outlook of malaria control is grim', says a study published by the Academy. Unless practical, cost-effective strategies can be developed and successfully implemented, malaria will continue to exact a heavy toll on human life and health around the world'.

In many regions where malaria was almost eliminated in the 1950s and 1960s, the disease has made a 'vigorous comeback, some times surpassing previous levels' says the report.

The causes are twofold; mosquitoes which carry malaria have developed resistance to insecticide, and the malaria parasite itself has acquired resistance to drugs such as chloroquine. Adding to problem are declines in research and in funding for prevention and control programmes.

Of particular concern to scientists is the rise in the number of cases of cerebral malaria which can kill victims within 24 hours of the appearance of first symptoms. But how it works in the human body is not well understood, according to the report.

Third World Resurgence, January 1992



From Periodicals

The Cup that Cheers Also Cures

A cup of strong tea is a good hair conditioner. Bathing the eyes in weak tea can make them radiant. Chewing tea leaves relieves toothaches and burning them drives away mosquitoes.

Tea leaves are also good manure for flower pots and sundried leaves can be used to stuff pillows. Many properties of the brew have been proved by Japanese and Chinese scientists and were published at an international convention in Japan last August.

As a drink, tea increases blood flow in the body, speeds up the elimination of alcohol and other harmful substances from organs and increases resistance to a wide range of diseases.

It stimulates clear thinking and mental alertness, helps lower cholesterol levels and has a cleansing and invigorating effect on the skin.

Indian Express, January 16, 1992

Meditation Cures Heart Attacks

Following the way of life expounded by Ayurveda can cure even advanced coronary heart diseases it was observed at the conference organised by the Heart Care Foundation of India. The Ayurvedic way of thinking, perceiving and living has the deepest influence on the body. This involves meditation, a fat-free diet and Yogic exercises. It was pointed out that meditation shrinks the plaque deposits in arteries, opening them up. This helps fresh oxygen to flow and reach the heart muscles, reducing the patient's chest pain and reducing the risk of fatal heart attacks.

Ayurveda considers mind and body both to be composed of the same elements.

Indian Express, December 17, 1991

Herbal Care Glandular Swellings

There is a simple herb called 'Amarkand or Goruma in Hindi, Mankand in Marathi, Budhuvar in Bangla and Eulophia nuda in Latin. This root grows in the Konkan area of Maharashtra in the north and south of India and in the Himalayan valley. It is found at the end of the monsoon and the beginning of winter.

According to medical pharmacopoea, it is an appetiser and nutritious, it reduces tumours, subsides the Vayu and Tejas elements in the body and is particularly useful in glandular swellings. It can be applied locally. Amarkand is considered to be the best medicine for scrofula. Although no research

has been carried out but it is being tried on glandular swellings which resemble malignant or tubercular ones.

For best results the Amarkand root should be slightly roasted on mild fire, broken into pieces and powdered, 16 to 20 grains of this powder given orally are very effective. Since this herb is available only seasonally it would be a big boon if the active alkaloid of this root could be found.

Needless to say, patients on this treatment are not allowed to consume ghee, eggs, white sugar, white rice and white bread in any form instead of which they are put on a diet of whole wheat bread, hand-pounded rice, sprouted beans, vegetable soups and sea vegetables.

Patients can be given Halwa made with the powder of this root and whole wheat in the morning.

Apart from glandular swellings, Amarkand allays worms, swellings and rickets. Glands due to tuberculosis or malignancy can be cured with this herb in the earlier stage but unfortunately, patients come to an Ayurvedic physician only at a very advanced stage, when nothing can be done.

The Herbal Way to Fatherhood

According to modern science, infertility could be primary or secondary. To Ayurvedic physicians goes the credit of having discovered a method, 400 years before the death of Christ, to determine whether the fault lay with the man or the woman. Herbs such as Ashwagandha, Kauncha beej, Shatavari, Vidarikand and Gokharu combined and given in of a powder, jelly or tablet form, alongwith a diet which excludes chillies, hot pickles and spices can help in cases of infertility.

For treating sterility in men, one spoon of sesame (black til) seeds should be chewed regularly, Urad dal, carrots and other similar items consumed under the personal supervision of an expert physician also show good results in the treatment of this problem.

The duration of treatment varies. It can take three to six months or, in some cases even two to four years. However the patient should avoid late nights, alcohol, and pungent, sour and acidic food. Worry and anxiety are also to be avoided for an effective cure.

In ancient times several cases were treated where a cure was possible. The patients were able to have children after treatment with herbs like 'Putrajeevaka'.

Abstracts

Foods That Fight Ageing

Regardless of one's age, no doubt one wants to do all he can to slow down the clock. While genetics plays a strong role in determining how well you age, scientific evidence is mounting that diet is important as well. So it's never too late to start.

- Maintain a steady weight as repeatedly gaining and losing weight permanently weakens the elastic fibres supporting your skin. Large and rapid variations in body weight can prematurely age your face.
- No specific food will prevent or ease facial lines. But one can slow the rate of wrinkling by eating the right food to keep the fat layers under the skin sufficiently plump to maintain a smooth complexion.
- Drink plenty of water, because once you are past your 20s, many of skin's moisturizers - sweat and oil glands - shut down, and the top layer of skin thins out. So if enough water is not there in the body to lose every day through urination and perspiration, the body pulls what it needs from the cells including skin cells, resulting in drier, older - looking skin. So drink at least eight to ten glasses of water daily.
- Another symptom of ageing one can offset with diet is lowered resistance to illness. The immune system defends the body against unfriendly invaders such as bacteria and viruses. However vitamin 'E' may strengthen the immune system. Foods rich in vitamin 'E' include dark green, leafy vegetables, legumes, nuts and whole-grain cereals.
- Good eating habits may also help prevent other age related conditions:
- To reduce the risk of heart disease, hike the intake of polyunsaturated or monosaturated fats and soluble fibre.
- Milk and other high calcium foods can help reduce the risk of bone-trouble by building strong dense bones.
- Food is not a quick remedy for ageing. But a sound diet-plenty of fibre, water and Vitamin - rich deep coloured fruits and vegetables - is bound to have a positive effect on the overall health and looks.

Reader's Digest, February, 1991

Healthy Food : Fitness Through Fibre

Computing fibre in the diet, in its natural form, is the new mantra of the 'fitness-gurus' and acolytes. American breakfast cereal markets are flooded with fruit braer germ and nut. Adults and children are reaching out for fibre rich foods made palatable in detectable flavours. If this is the latest craze abroad can health conscious Indians remain far behind? There are at least a dozen manufactures of fibre rich cereals and health foods herb. Even the humble desi paratha breakfast is quickly becoming fibre rich, adding more nutrition.

Business India, January 20, 1992

Labour Without Pain

Inspite of obstetrics being the oldest medical practice, pregnancy and childbirth are viewed, in modern times, as a disease rather than a natural process. Under medical treatment it involves two processes; induced labour and caesarian section. In modern times, all aspects of work, rest and care during pregnancy have taken a distorted course. The symbolic relationship between the mother and child has been reduced merely to uterus and foetus. The mother thus is not prepared for natural delivery.

In Ayurveda, obstetrics and gynaecology are among eight branches of treatment. According to Indian tradition, pregnancy is to be treated as a pleasant phase in a woman's life. During this period among the three bodily constituents Vata, Pitta and Kaph., Vata plays a very major role. It is responsible for the proper development of the foetus.

During pregnancy, food is given primary importance. The diet should be sweet and abounding in fluid substances.

Yoga practice during pregnancy is not a new concept. A course of Yoga with simple Asanas and Pranayam can be introduced after the completion of the first twelve weeks.

The Hindu, January 26, 1992

Jeevaniya

A Retrospective View

The first issue of Jeevaniya issue was Greeshma 1989. Till now we have published 16 issues. We often get letters from our readers asking how many issues of Jeevaniya have been published so far and what were their contents?. So we are giving a retrospective view of Jeevaniya in which, names of the titles and their authors are given. This may satisfy our readers.

Editor

Sl. Title	Author	Issue		Dr. R.R. Bhat	Sha'89
A. Health and Disease			19. Prophylaxis of Childhood Respiratory Problems		
1. Greeshm Ritucharya	Prof. R.K.Mishra	Sum'89	20. Hemanta Ritucharya	Vd. P.C. Jain	Hem'89-90
2. Sunstroke - Prevention and Cure	E.B.	Sum'89	21. Hemanta : Some Beneficial Suggestions	Vd. H.S.Kasture	Hem'89-90
3. Your nose - Your responsibility	Vd. R.M. Nanal	Sum'89	22. Tamaka Shwasa	Prof.R.H.Singh	Hem'89-90
4. Management of Diarrhoea	Vd. R.S. Singh	Sum'89	23. Abhyanga or Oil Massage	G.G.Gangadharan	Hem'89-90
5. Varsha Ritucharya	Vd. P.C. Jain & Vd. H.S. Kasture	Var'89	24. Prameha and Madhumeha	Vd. R.K. Mishra	Hem'89-90
6. Basti Therapy	Prof. R.K. Mishra	Var'89	25. Amlapitta	Vd. N.D. Mishra	Hem'89-90
7. Take care of your Eyes	Vd. R.M. Nanal	Var'89	26. Survive the Heat of Summer	Vd. P.C. Jain	Sum'90
8. Skin Diseases of the Rainy Season	A.B. Alvi & M.R. Kidwai	Var'89	27. Few tips for Summer	Pt. Kashinath Gore	Sum'90
9. Ringworm	Vd. S.P. Dixit	Var'89	28. Diarrhoea, Vomiting & Dehydration	Vd. U.C. Sharma	Sum'90
10. Jaundice - Prevention & Management	Dr. N.C. Shah	Var'89	29. Pittaj-Jwara in Children Some Home Remedies	Vd. V.B. Mhaiskar	Sum'90
11. Care of the Pregnant	Dr. Shail Kumari	Var'89	30. Epistaxis : Bleeding Nose	Prof. S.K. Mishra	Sum'90
12. Control your B.P.with Diet	Vd. R.M. Nanal	Sha'89	31. Pittaj Temperamented Persons	Vd. S.A. Khan	Sum'90
13. Enema or Virechana		Sha'89	32. Home Remedies for Recurrent Miscarriages	Dr. S. Amma & Dr. P.B. Kurup	Sum'90
14. Aamvaat (Rheumatoid Arthritis)	Vd. R.K. Mishra	Sha'89	33. Viruddhahara (Incompatible Diet)	Vd. R.M. Nanal & Vd. B.V. Sathye	Sum'90
15. Laws of Success in Ayurvedic Therapy	Vd. S.A. Khan	Sha'89	34. Teething troubles and simple remedies	U.P.R. Deshmukh	Sum'90
16. Sharad Ritucharya	Vd. N.D. Mishra	Sha'89	35. Hair Care : The Herbal Way	Smt. Sunita Sharma	Sum'90
17. Conjunctivitis : Prevention & Simple Remedies	E.B.	Sha'89			
18. Pratishaya or Common Cold	Vd. P.S.Srivastava	Sha'89			

36. Disease : Genesis and Cure	Krishna K. Somani	Sum'90	61. How to live Exotic Basant	Vd P.C. Jain & P. Malaviya	"
37. Varsha Ritucharya	Vd. P.C. Jain & Vd. P. Malaviya	Var'90	62. Skin Care	Ms.V. Tandon	"
38. Tips for Rainy Season	Vd. R.M. Nanal	Var'90	63. Ringworm and Tribal Medicine	Ms.S.R. Iyer	"
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46. Kaphaja Prakriti	Vd. S.A. Khan	Var'90	71. Astrology and Ayurveda	Pt K.G. Gore	"
47. Concept of Rasa in Rainy Season	Vd. B.V. Sathye	Var'90	72. Are Heart Diseases Fatal?	Vd P.C. Jain & P. Malaviya	"
48. Vomiting and its Management	Vd. S.D. Pandey & Vd. A. Srivastava	Var'90	73. Heart Care - Modern View	Dr A.G. Ghatak	"
49. Health Care in Sharad	Vd. P.C. Jain & Vd. P. Malaviya	Sha'90	74. High B.P. - Causes and Precautions	E.B.	"
50. What are Vata, Pitta and Kapha	Vd. S.A. Khan	Sha'90	75. Heart Ailments - Norms to Observe	E.B.	"
51. Whooping Cough in Children : Home Remedies and Prevention	Vd. V.B. Mhaiskar	Sha'90	76. Seasonal Regimen in Summer	Vd Sangita Jain	Greesh. '91
52. Whooping Cough	Vd. U. Deshmukh	Sha'90	77. Management of Prickly Heat	Vd V.B. Mhaiskar	"
53. Betel Nut and Pan Masala	Vd. Gopal Mishra & Vd. S.K. Nigam	Sha'90	78. Brave the Heat Stroke	Dr B.S. Bedi	"
54. Parinama Shoola: Its Genesis & Handy Remedies	Vd. R.M. Nanal	Sha'90	79. Eye Care	Vd K.K. Pandey	"
55. Useful Home Remedies for Intestinal Worms	Vd. R.M. Nanal	Sha'90	80. Indigestion	Vd V.B. Mhairkar	"
56. Effect of Seasonal Changes of Environment on Body	Vd. B.V. Sathye	Sha'90	81. Diarrhoea	Vd G.P. Upadhyay	"
57. Curing Scorpion Bite: The Tribal Way	Vd. S.R. Dakhare	Sha'90	82. Traditional method for Rehydration	Dr P. Ali	"
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59. Seasonal Regimen in Hemanta	Vd Sangita Jain	Hem.-Vas. '91	84. Care of the New Born	Vd R.M. Naval	"
60. Shishira - A Pleasant Season	Vd S.A. khan	"	85. Advertisement and Health	Vd U.C. Sharma	"
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			88. Ayurvedic Cure for Cancer	Vd S.M. Atiq	"

B. Medicinal Substances

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4. Brain Tonic - Shankhapushpi	Sum'89	40. Gokhru (Tribulus terrestris)	Var'90
5. Medicinal herbs for checking external bleeding	Sum'89	41. Isapgol (Indian - psyllium)	Var'90
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13. Garlic - A Unani Perspective	Var'89	49. Home Remedies for Worms in Children	Sha'90
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28. Negro Cofee	Sha'89	64. Sweetflag	Hm.-Vs. '91
29. Kutki	Sha'89	65. Cow - Hedge	Hm.-Vs. '91
30. Lata Karanja	Sha'89	66. Arka	Hm.-Vs. '91
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33. Emblic Myrobalan	Hem'89-90	69. Sacred Tulsi	Hm.-Vs. '91
34. Erand or Castor	Hem'89-90	70. M.C.H. Plant - Ashoka	Hm.-Vs. '91
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36. Thyme-leaved Gratiola (Brahmi)	Sum'90	72. Purging Cassia	Sum. - '91
		73. Palash	Sum. - '91
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75. Dhavai	Sum. - '91	37. Petha - A Nutritious Fruit	Sum'90
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8. Indian Jack Fruit	Var'89	48. Honey	Hm.-Vs. '91
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14. Poultry Eggs - How much useful?	Sha'89	54. Juicy Grapes	Hm.-Vs. '91
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17. Pomegranate	Sha'89	57. How Useful are Eggs?	Hm.-Vs. '91
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23. Cauliflower	Hem'89-90	62. Buttermilk	Sum. '91
24. Mustard Saag	Hem'89-90	63. Mulberry	Sum. '91
25. Water Caltrop or Singhara	Hem'89-90	64. Musk Melon	Sum. '91
26. Juicy Fig	Hem'89-90	D. Regular Coulmns	
27. Wholesome Gingelly	Hem'89-90	1. Herbal Garden Useful Plants of Sharad	Sha'89
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31. Snake Cucumber	Sum'90	5. Medicinal Plants - Collection	
32. Indian Mint (Pudina)	Sum'90	During Rainy Season	Var'90
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35. Watermelon : A Sweet & Juicy Fruit	Sum'90	7. Herbal Garden : Plants Useful in Winter	Sha'90
36. White Pumpkin	Sum'90	8. Rasa (Treasury of Knowledge)	Sha'90

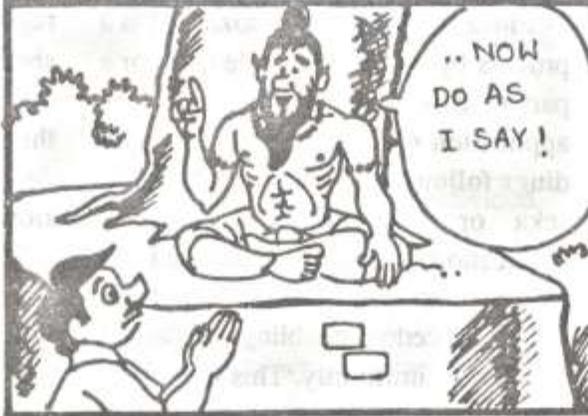
MASTRAMJI



STORY : PANDIT KASHINATH GORE

ILLUSTRATION : SANDEEP SEN

AFTER SOME MOMENTS, GURUJI SAID -

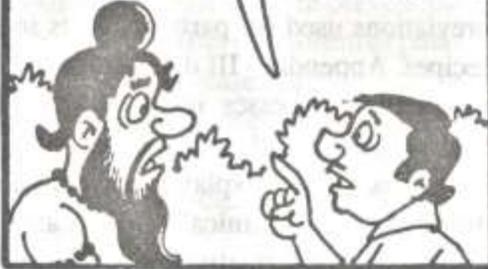


.. NOW DO AS I SAY!

YOU BRING YOUR SON TO ME ON A FULL MOON AFTER A MONTH!



GURUJI, HIS HEALTH WILL FURTHER DETERIORATE IN A MONTH..



MY DEAR, I HAVE ASKED FOR A MONTH DUE TO SPECIAL REASONS.



ON THE FULL-MOON DAY MASTRAMJI REACHED THE ASHRAM WITH HIS SON



GURUJI WAS IN HIS HUT.



CURD WAS SPREAD ALL OVER HIS BODY AND HIS SEAT.



THERE WAS CURD IN A BIG POT IN FRONT OF HIM.



MASTRAMJI AND HIS SON PAID THEIR RESPECT TO GURUJI.. GURUJI BLESSED THEM!



COME AND SIT....



GURUJI, YOU HAD CALLED SALIL FOR AN UNDERSTANDING!





A Movement for Healthy Living

Jeevaniya

Health Care Magazine

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
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