

INDIAN MEDICAL SYSTEM

AYURVEDA

IN TUNE WITH GOOD HEALTH



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1. INTRODUCTION

Ayurveda is an ancient system of medicine, widely practiced in the Indian subcontinent. It is very ancient and its origin dates back to 4000-5000 years before Christ. The system was steadily developing through ages and in India, it is a well-developed scientific system of medical care.

The practice of Ayurveda is based on classical treatises called SAMHITAS and on traditional practical wisdom. Ayurveda differs from other medical systems mainly in its theory. Ayurvedic theories are based on ancient Indian philosophies. Thus the world-view of Ayurveda differs mainly from that of western medicine as the philosophy of western medicine is mainly analytical. Thus Ayurveda is having a holistic outlook whereas the western medicine is mechanistic in outlook.

Ayurveda uses herbs, minerals and drugs of animal origin to treat and prevent diseases. Ayurveda is not a fold practice. It is a scientific system of medicine. The method of scientific inquiry is different in Ayurveda. Yet it has its own logical methodology. Hence it is scientific. Ayurvedic practice should be according to set logical norms. Hence it is essential that correct diagnosis according to Ayurvedic lines should be arrived t before prescribing treatment.

Proper learning of Ayurveda, to practice it scientifically, takes time. In India a basic Ayurvedic degree can be obtained only after five and a half years of regular studies in an accredited Ayurveda College.

Md. level studies takes about 3 and half years more after good experience on practice.

Ayurveda therapist training in hospitals is 6 > 12 months.

Clinical yoga therapists training is 6 months in some Collages.

Some of Collages and Institutes has also Ayurveda training for foreigners.



2. ORIGIN AND HISTORY

Ayurveda originate in India long back in pre-vedic period. Rigveda and Atharva-veda (5000 years B.C.) the earliest documented ancient Indian knowledge have references on health and diseases. Ayurved texts like Charak Samhita and Sushruta were documented about 1000 years B.C.

It deals elaborately with measures for healthful living during the entire span of life and its various phases. Besides, dealing with principles for maintenance of health, it has also developed a wide range of therapeutic measures to combat illness. These principles of positive health and therapeutic measures relate to physical, mental, social and spiritual welfare of human beings. Thus Ayurveda deals with both the preventive and curative aspects of life in a most comprehensive way. It presents a close similarity to the WHO's concept of health propounded in the modern era.

3. AYURVEDA

3.1 The term Ayurveda

The term Ayurveda is the combination of two words AAYUS and VEDA.

AAYUS means life and VEDA means knowledge or science. Hence the term Ayurveda means the **science of life**. But in real practice the term is used to denote a system of human medicine.

Indian medical system AYUSH is based on Ayurveda, Unani, Sidha and Homeopathy treatments.

The eight clinical branches of Ayurveda

There are eight classical clinical branches of Ayurveda. They are enumerated in the next page with their approximate equivalents in modern medicine.

No.	Branch	Modern equivalent
1.	KAAYA CIKITSAA	General medicine
2.	BAALA CIKITSAA	Pediatrics
3.	GRAHA CIKITSAA	Psychiatry
4.	S'AALAAKYA CIKITSAA	E.N.T., Ophthalmology & Dental Sciences
5.	S'ALYA CIKITSAA	Surgery
6.	VISHA CIKITSAA	Toxicology
7.	RASAAYANA CIKITSAA	Rejuvenation therapy
8.	VAAJEEKARANA CIKITSAA	reproductive medicine

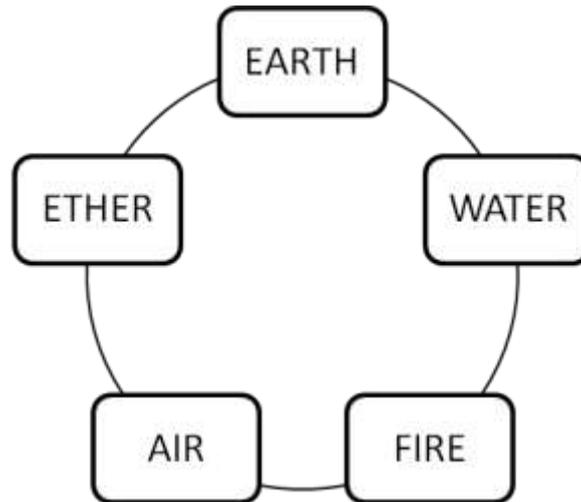
3.2 Theory of five elements

We collect information about our exterior through five sense organs. Any secondary information that we create is based on the primary information we gather through the five sense organs. Hence imagination, deduction etc. are based on perceptual knowledge.

There are five sensory objects. They are smell, taste, color (light), touch and sound. The sense objects are considered as properties belonging to substances. Out of the nine substances, only the first five are perceptible by sense organs. The other substances namely time, direction, mind and soul are understandable, but are perceived in relative terms.

The five substances with directly perceptible properties are named as '**earth**' (BHOO MI), '**water**' (JALA), '**fire**' (AGNI), '**air**' or '**wind**' (VAAYU) and '**ether**' (AAKAS'A). These substances are called '**primordial elements**' or simply '**elements**' (BHOO TA). As per Indian physics, the object we perceive are made up of these five elements. The five elements are together known as PANCA BHOO TA. The term PANCA means five.

The term BHOO TA here means an existent thing. Even though the primordial elements are concepts, they are treated as existent when the concepts are accepted as valid. Hence the name BHOO TA. The names of the elements are metaphors. They are technical terms.



Ayurveda conceptually attributes one specific special property each to each of the five primordial elements. The elements and their specific properties are tabulated below.

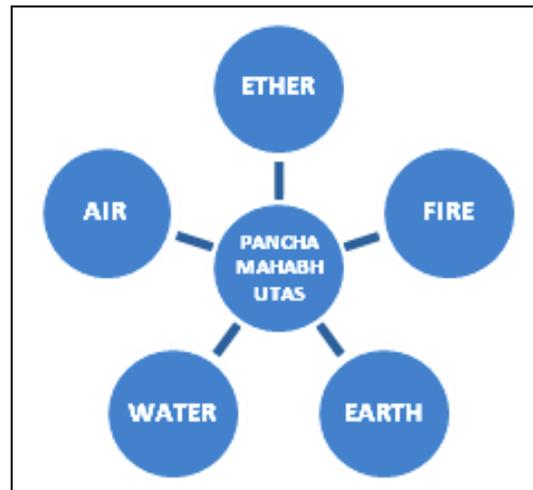
No.	Name	Specific property	Other special properties
1.	Earth	Smell (GANDHA)	Taste, color, touch & sound
2.	Water	Taste (RASA)	Color, touch & sound
3.	Fire	Color (ROOPA)	Touch & sound
4.	Air	Touch (SPAS'A)	Sound
5.	Ether	Sound (S'ABDA)	

Since materials can be experienced through more than one sense organ, all perceptible materials should have all the five elements in them. as materials differ in their elemental constitution, they differ in their properties too.

Following attributes helps to identify the elements by touch.

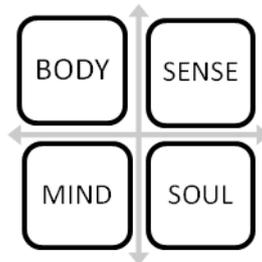
No.	Name	Specific property
1.	Earth (BHOOMI)	Solidity
2.	Water (JALA)	Liquidity
3.	Fire (AGNI)	Heat
4.	Air (VAAYU)	Mobility
5.	Ether (AAKAAS'A)	Lack of resistance

AAKAAS'A has no touch. Yet it can be perceived by tactile sense organ because every sense organ perceives the presence and absence of its sense object.



3.3 The Body Matrix

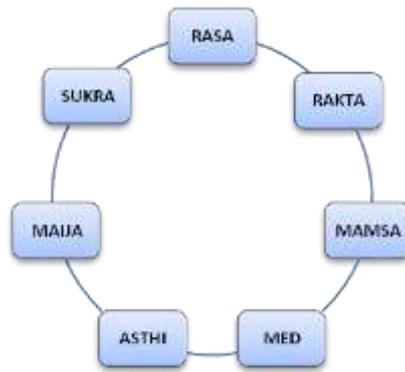
Life in Ayurveda is conceived as the union of body, senses, mind and soul.



The living man is a conglomeration of three humours (*Vata, Pitta & Kapha*).



Seven basic tissues (*Rasa, Rakta, Mansa, Med, Asthi, Majja & Sukra*) and the waste products of the body such as faeces, urine and sweat. Thus the total body matrix comprises of the humours, the tissues and the waste products of the body.

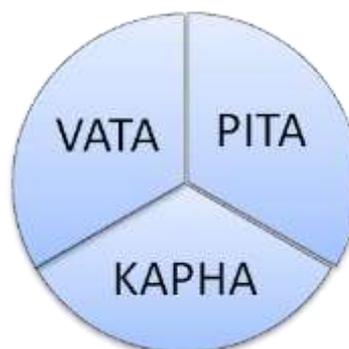


The growth and decay of this body matrix and its constituents revolve around food which gets processed into humours, tissues and wastes. Ingestion, digestion, absorption, assimilation and metabolism of food have an interplay in health and disease which are significantly affected by psychological mechanism as well as by bio-fire (Agni).



4. The Three Humors (TRIDOSHA)

The three humors are **VATA** , **PITTA** and **KAPHA**.



1) VATA

I. Introduction

VATA is the most powerful and active DOSHA. This is due to its mobility. Other DOSHAS do not move about actively. They are transported by VATA. Hence VATA is considered the leader of other doshas. Vata is the only dry dosha. The other two doshas are moist and unctuous. Vata co-ordinates and regulates all the other components in the living system. Vata is very inconsistent. It is easily prone to denaturing. Hence the majority of diseases are caused by vata. When abnormally increased vata causes reduction of the material of the body and causes degeneration due to reduction.

II. The Term

The term **vata** literally means air or wind. It is derived from the root 'VAA' which denotes movement. Many of the properties of the vat dosha are similar to that of the wind. Hence the dosha is named after it.

Properties of vata	Normal functions
Vata is dry, light, cold, rough, minute, mobile, hard and inconsistent. Accordingly it makes the body dry, light, cold, rough, mobile and hard. Due to minuteness it is able to pass through minute pores. As it is inconsistent, it exhibits inconsistent activity and diseases caused by vata will show inconsistent symptoms.	<ul style="list-style-type: none"> • Enthusiasm and wakefulness, • Controls respiration • Effects movement and reflexes. • Aids transportation of materials in body • It is conducive to proper metabolism of tissues • Keeps the acuity of sense organs.

2) PITA

I. Introduction

PITA is the only dosha that is hot in nature. It is analogous to fire. The similarity of pita with fire is very much so that it is identified as a product of fire or even as identical to fire. But, generally we find that pita and biological fire (AGNI) are two different principles. Pita is responsible for all biochemical transformations taking place in the living body. Pita is catabolic in nature as it represents the release and utilization of energy. But we should consider that even anabolic

transformations require the assistance of pita as any chemical change in the body is the portfolio of pita. The term pita is derived from the Sanskrit root 'TAP' which means to heat.

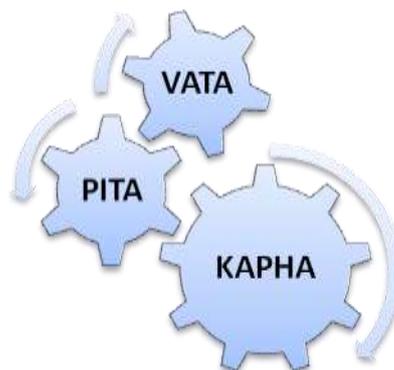
<p>Properties of pita</p> <p>Pita is sharp, hot, light in weight, foul smelling, flowing and liquid. It is not dry. But it is not very moist or unctuous (oily) as kapha. Hence it is considered to be moderately unctuous. Pita is the only hot humor. Vata can be sharp and quick acting at times. But its sharpness is not a regular feature. Pita is always sharp. Vata also is light. It is lighter than pita. The foul smell (fetid odor) of pita could be understood in exudations and excretions polluted by deranged pita. Moreover, pita imparts an offensive odor to the body, especially through the sweat. The flowing nature of pita could be understood as a passive spread as that of water or oil dropped on a horizontal plane. The movement of vata is active. Pharmacologically the flowing property is to be understood as causing laxative or purgative effect. Even though pita is liquid, it is not having the usual properties attributed to liquids in general because the liquidity of pita is not derived from the element water. It is derived from fire. Thus it should be understood as that of a melted substance.</p>	<p>Normal functions</p> <ul style="list-style-type: none"> • Pita is responsible for digestion. • It produces thirst, hunger and appetite. • It is responsible for generating the body temperature. • It enables visual perception. • Provides the complexion and luster to the skin and softness to the body. • It plays an important role in the higher functions of brain. • It provides us with intelligence, will power and courage.
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3) KAPHA

I. Introduction

Kapha is the builder of the body. It is anabolic in nature and stands for conservation of energy. It is gross and stable and all the structural material of the living body is the product of kapha. It is responsible for growth, repair and nutrition of the body. The term kapha is related with KAM that means water. It indicates that kapha is basically the product of water.

<p>Properties of pita Kapha is heavy and is the only heavy humor. It is cold. Please note that vat also is cold. It is very unctuous, more unctuous than pita. Remember that vata is dry and non-unctuous. Kapha is sluggish. That means it is slow acting. Please remember that pita is opposite to this and is quick acting. It is smooth as opposed to the roughness of vata. By virtue of this property, kapha provides lubrication and smoothness to the body, especially to the joints. It is sticky and causes natural binding or organs and joints. It is stable and provides stability to the structures of the body.</p>	<p>Normal functions</p> <ul style="list-style-type: none"> • Kapha provides stability to the body as it is the only dosha with the property of stability. • It provides lubrication to the moving parts of the body. • It maintains the humidity of the body and checks dehydration. • It maintains the integrity of the joints. It controls all the anabolic functions of the body and ensures the nutrition of all the tissues. • It attempts to conserve energy by adding up to the pool of storage forms of energy.
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5. HEALTH AND SICKNESS

Health or sickness depends on the presence or absence of a balanced state of the total body matrix including the balance between its different constituents. Both the intrinsic and extrinsic factors can cause disturbance in the natural equilibrium giving rise to disease. This loss of equilibrium can happen by dietary indiscriminate habits, undesirable habits and non-observance of rules of healthy living. Seasonal abnormalities, improper exercise or erratic application of sense organs and incompatible actions of the body and mind can also result in creating the disturbance of the existing normal balance. The treatment consists of restoring the balance of disturbed body-mind matrix through regulating diet, correcting life-routine and behavior, administration of drugs and resorting to preventive Panchkarma and *Rasayana* therapy.



In Ayurveda, diagnosis is always done of the patient as a whole. The physician takes a careful note of the patient's internal physiological characteristics and mental disposition. He also studies such facts as the affected bodily tissues, humours, the site at which the disease is located, patient's resistance and vitality, his daily routine, dietary habits, the gravity of clinical conditions, condition of digestion and details of personal, social, economic and environmental situation of the patient. The diagnosis also involves the following examinations :

- General physical examination
- Pulse examination
- Urine examination
- Examination of the faeces
- Examination of tongue and eyes
- Examination of skin and ear including tactile and auditory functions.
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7. TREATMENT

The basic therapeutic approach is,
'that alone is the right treatment which makes for health and he alone is the best doctor who frees one from disease'.

This sums the principal objectives of Ayurveda, i.e. maintenance and promotion of health, prevention of disease and cure of sickness.

Treatment of the disease consists in avoiding causative factors responsible for disequilibrium of the body matrix or of any of its constituent parts through the use of Panchkarma procedures, medicines, suitable diet, activity and regimen for restoring the balance and strengthening the body mechanism to prevent or minimize future occurrence of the disease.

Normally treatment measures involve use of medicines, specific diet and prescribed activity routine. Use of these three measures is done in two ways. In one approach of treatment, the three measures antagonize the disease by counteracting the etiological factors and various manifestations of the disease. In the second approach the same three measures of medicine, diet and activity are targeted to exert effects similar to the etiological factors and manifestations of the disease process. These two types of therapeutic approaches are respectively known as *Vipreeta* and *Vipreetarthkari* treatments.

Types of Treatment



The treatment of disease can broadly be classified as

- a. ***Shodhana therapy*** (Purification treatment)
- b. ***Shamana therapy*** (Palliative treatment)
- c. ***Pathya Vyavastha*** (Prescription of diet and activity)
- d. ***Nidan Parivarjan*** (Avoidance of disease causing and aggravating factors)
- e. ***Satvavajaya*** (Psychotherapy)
- f. ***Rasayana therapy*** (Use of immuno-modulators and rejuvenation medicines)

- (a) **Shodhana** treatment aims at removal of the causative factors of somatic and psychosomatic diseases. The process involves internal and external purification. The usual practices involved are Panchkarma (medically induced Emesis, Purgation, oil enema, Decoction enema and Nasal administration of medicines), Pre-panchkarma procedures (external and internal oleation and induced sweating). Panchkarma treatment focuses on metabolic management. It provides needed purificatory effect, besides conferring therapeutic benefits. This treatment is especially helpful in neurological disorders, musculo-skeletal disease conditions, certain vascular or neuro-vascular states, respiratory diseases, metabolic and degenerative disorders.
- (b) **Shamana** therapy involves suppression of vitiated humours (*doshas*). The process by which disturbed humour subsides or returns to normal without creating imbalance of other humours is known as shaman. This treatment is achieved by use of appetizers, digestives, exercise and exposure to sun, fresh air etc. in this form of treatment, palliatives and sedatives are used.
- (c) **Pathya Vyavastha** comprises indications and contraindications in respect of diet, activity, habits and emotional status. This is done with a view to enhance the effects of therapeutic measures and to impede the pathogenetic processes. Emphasis on do's and don'ts of diet etc. is laid with the aim to stimulate Agni and optimize digestion and assimilation of food in order to ensure strength of tissues.
- (d) **Nidan Parivarjan** is to avoid the known disease causing factors in diet and lifestyles of the patient. It also encompasses the idea to refrain from precipitating or aggravating factors of the disease.
- (e) **Satvavajaya** concerns mainly with the area of mental disturbances. This includes restraining the mind from desires for unwholesome objects and cultivation of courage, memory and concentration. The study of psychology and psychiatry have been developed extensively in Ayurveda and have wide range of approaches in the treatment of mental disorders.
- (f) **Rasayana therapy** deals with promotion of strength and vitality. The integrity of body matrix, promotion of memory, intelligence, immunity against the disease, the preservation of youth, luster and complexion and maintenance of optimum strength of the body and senses are some of the positive benefits credited to this treatment. Prevention of premature wear and tear of body tissues and

promotion of total health content of an individual are the roles that *Rasayana* therapy plays.

8. PREVENTIVE TREATMENT & CONCEPTS OF AETIO-PATHOGENESIS

Ayurveda has developed a very vivid analytical description of the stages and events that take place since the causative factors commence to operate till the final manifestation of disease. This gives this system an additional advantage of knowing that possible onset of disease much before the latent symptoms become apparent. This very much enhances the preventive role of this system of medicine by making it possible to take proper and effective steps in advance to arrest further progress in pathogenesis or to take suitable therapeutic measures to curb the disease in its earliest stage of onset.

9. PRAKRUTHI (Constitutional Nature)

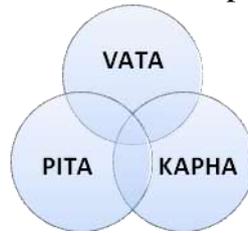
The Prakruthi or Basic constitutional nature of each individual is determined at the time of conception. At this stage, the constitution of the individual is determined by the permutations and combinations of the five basic eternal elements that manifests in the parents 'SUKRA' and 'ARTHAVA' (Male and Female gametes). Once birth has genetically made its elemental imprint, we cannot alter to suit our needs. While we may be influenced positively or negatively by our culture, society and environment, our basic nature at birth is established from the interlasing of the five eternal elements and the combination of these elements present on birth remains constant. But the combination of elements in the body alters in response to the changes in the environment, food habits etc.

According to Ayurveda there are 7 Prakurthis

- | | | |
|---------------------------------|---------------------------|---------------------------|
| 1. Vata type | 2. Pita type | 3. Kapha Type |
| 4. Vata Pita type | 5. Vata Kapha type | 6. Pita Kapha type |
| 7. Vata Pita Kapha type. | | |

Vata Type, Pita Type and Kapha Type

are the three important constitutional natures.



1. Vata (wind-dominant type)



Underweight and slim, hair, teeth, bones and skin are brittle, head, chest, hands, legs, joints, nose, eyes and lips are narrow and dry, joints are crepitation on movements.

peech	Quick
Sleep	Disturbed
Dreams	Active violet, vivid
Hunger / Thirst	Variable
Favourite foods	Sweet, sour, salty
Intrinsic disposition	Friendly, calm, dependable, grateful, well behaved, honest, joyful etc.
Movement	Slow but firm
Sweat	Profuse
Bowels	Constipated, dry, hard
Sex	Variable
Health	Weak, mostly short lived
Diseases	Low resistance
Inclined	To diseases of nerves and mental illness

Pita (Fire-dominant type)

Medium height, can have soft thin hair, inclined to premature graying, forming of wrinkles and baldness, tendency for unpleasant bodily smell, cannot bear heat, thin skin. Head, chest, hands, legs, eyes, nose and lips etc. are normal and not dry. Eyes become red more quickly.



Speech	Sharp, cutting, mod
Sleep	Little
Dreams	Feary, anger
Hunger / Thirst	Strong
Favourite foods	Cold, bitter, astringent, sweet
Intrinsic disposition	Bold, aggressive, violent, intelligent
Movement	Moderate
Sweat	Profuse
Bowels	Semi solid, solid, oily, soft loose
Sex	Average
Health	Medium strength
Diseases	Medium resistance
Inclined	To all metabolic diseases

Kapha (Phlegm-dominat type)

Powerful, firm, big bones, often overweight, smooth, luxuriant, greasy dark hair, hard skin, head, chest, hands and legs, joints, nose, eyes, lips etc. are big, humid and firm. Can bear heat and little cold .



<i>Speech</i>	Slow but steady
<i>Sleep</i>	Deep sound
<i>Dreams</i>	Of swimming, of lakes of beautiful panoramas
<i>Hunger / Thirst</i>	Low stable
<i>Favourite foods</i>	Hot spicy, bitter, astringent
<i>Intrinsic disposition</i>	Friendly calm, dependable, grateful, ,honest, joyful etc.
<i>Movement</i>	Slow but firm
<i>Sweat</i>	Medium
<i>Bowels</i>	Normal
<i>Sex</i>	Very intense
<i>Health</i>	Strong
<i>Diseases</i>	Stronger resistance
<i>Inclined</i>	To all diseases of breathing organs and lymphatic system, diseases of joints etc.

Prakruthies of single Dosha predominant and Tridosha predominant (Vata, Pita, Kapha) occur very rarely. Usually combinations of two doshas are seen.

PLEASE FILL IN THE FOLLOWING FORM SO THAT WE CAN ADVISE YOU ON YOUR PRAKRUTHI (CONSTITUTION), DIET CHART AND LIFE STYLE.

- 1. Body Type**
 - a. Slender in build
 - b. Medium in build
 - c. Heavy in build
- 2. Height**
 - a. Usually tall or short
 - b. Average in height
 - c. Medium in height
- 3. Bone Structure**
 - a. Fine, small bones and/or prominent bones
 - b. Medium bone structure
 - c. Heavy bone structure but not prominent
- 4. Musculature**
 - a. Under developed muscles, flat chest
 - b. Athletic musculature
 - c. Thick musculature

- 5. Joints**
- Tend to pop, rack, ache or strain easily
 - Joins normal, not a problem
 - Move smoothly and freely, well lubricated.
- 6. Skin Texture**
- Cold to touch, dry and rough especially hands and feet
 - Warm to touch all over
 - Cool to touch but rarely have especially cold hand or feet.
- 7. Hair**
- Head hair tends to be dark, coarse, wiry, kinky, frizzy.
 - Head hair is red, blonde, light, prematurely grey, fine silky, balds permanently
 - Head hair is dark or light; thick, heavy and wavy.
- 8. Eye Colour**
- Grey, violet, slate blue or dark chocolaty brown in colour
 - Eyes hazel, green, light blue.
 - Milk-chocolaty brown
- 9. Eye Look**
- Dart around or twitch; can be itchy
 - Sharp, direct, alert, penetrating
 - Steady and calm\
- 10. Nails**
- Hard, brittle, variable in size and shape, have pale bluish cast.
 - Rubbery yet strong, even oval shape, with a pink coppery cast.
 - Strong thick, pyramidal, large, symmetrical and pale
- 11. Appetite**
- Varies, loves crunchy snacks, needs to eat frequently.
 - Strong, greatly enjoys food, likes spicy, hot and oily food
 - Stable, emotional eaters, loves sweet, starchy foods.
- 12. Cravings**
- Dry, crunchy snacks, salty, sour foods, eating lot or very little.
 - Greasy, spicy food, iced drinks and cold foods.
 - Sweet, sticky desserts, smooth creamy textures
- 13. Sex Drive**
- Varies, passionate, tires easily, has many fantasies and low fertility.
 - Strong desire, passion, well controlled, average

stamina and fertility and anger if desires not fulfilled.

- c. Steady drive, ones inspired deeply involved, great stamina, very intense and attached, very fertile.

14. Activity

- a. Very restless, low stamina, poor body tone and coordination, tends to be over-enthusiastic and then overdo.
- b. Very precise, efficient and orderly, compulsive, competitive and sweats easily'; tendency for strong body odour.
- c. Prefers to be still, slow and methodical, good tone and coordination.

15. Movements

- a. Quick, darting, weak and light
- b. Direct, precise and assertive
- c. Relaxed, slow and flowing

16. Lifestyle

- a. Difficulty in creating useful habits, living space very full and/or untidy.
- b. Well organized
- c. Habitual

17. Thinking Style

- a. Thinks in words, do not make decisions easily, loves to theorize, very flexible, brain stormers.
- b. Planners, visionaries, organizers, likes to find practical applications.
- c. Stable but flexible, thinks in concrete terms, reliable and trust worthy.

18. Emotions

- a. Emotional and changeable for no particular reasons, creative, alert, active, restless.
- b. Strong, forceful, pride, stubborn and determined.
- c. Dullness, depression, heaviness, loyal to friends, possessive and tolerant.

19. Memory

- a. Variable, better at short term, can quickly forgive and forget.
- b. Reasonable
- c. Slow to learn, contemplates deeply, does not forget easily once learned, holds on to old hurts.

20. Speech

- a. Fast speaking and very talkative, strays from subject, talks to anyone or anything.
- b. Impatient tone, well measured, sharp tongues,

- loves to debate.
- c. Slow, few words and deliberate, will not speak unless spoken to.

21. Voice

- a. Hoarse, cracky and breathy
b. Intense, piercing and clear
c. Gentle, sweet and melodious

22. Finances

- a. Spends freely, buys in quantity on whim
b. Efficiently manages money
c. Saves and stewards wealth well, spends emotionally.

23. Sleep

- a. Either light or very deep, sleep often broken, rarely feels well rested, hard to get to sleep due to active mind.
b. Sleep lightly, rarely broken, easily get to sleep unless worried, night sweats.
c. Deep and long for long periods, easily sleeps even in day time, rarely broken, feels rested and refreshed by sleep.

24. Dreams

- a. Active, intense, vivid, many forgotten, of being chased or flying.
b. Passionate, colourful, remembered well.
c. Cool, peaceful, uneventful, rarely forgotten, but of little consequence, pastoral scenes.

25. Faeces

- a. Scanty, dry, hard, often has gas, constipation.
b. Abundant, loose, often burning, diarrhea.
c. Moderate, solid, often has mucous in blood.

26. Urine

- a. Scanty, colourless, often difficult.
b. Profuse, yellow or red, often burning.
c. Moderate, white or milky.

27. Menses

- a. Irregular, longer between periods, scanty, dark blooded flow.
b. Regular cycle, bleed for longer period, intense and bright red flow.
c. Regular, effortless, light coloured and average flow.

a) _____ B) _____ c) _____

DIET PRINCIPLE



Since diet, along with daily habits, is crucial to the health of an individual, it must be made clear at the outset that there is no standard ideal diet for all people in general. The various factors that need to be kept in mind while working out the ideal diet for each person, which will be distinctly different base don't he person's specific constitutional characteristics, are as listed below :

- The natural qualities of each food
- How those natural qualities can be altered
- The effects of combining foods – proper and unacceptable combinations.
- The quantity of food intake.
- Individual differences in food intake.
- The places & climate where the food is grown, prepared and consumed.
- The effects of the seasons and time of day.
- Avoidance of artificial flavours, chemicals, preservatives and colour.

Diet chart and life style

General guide lines for helping digestion :

1. When there are any signs of indigestion (fullness of stomach, nausea, digestive upset), balance itself by skipping a meal or by fasting.

2. Better to have bath before eating, than bathing later, as it slows down the metabolic process.
3. Sip warm water with your meal to aid digestion. Never drink ice water.
4. Eat at home as much as possible. Eat alone or with friends and family in whose company you can completely relax.
5. Eat fresh, local, seasonal foods whenever possible.
6. Eat food of all six tastes – sweet, sour, salty, bitter, pungent, astringent, varying proportion to suit your doshic balance.
7. Keep regular meal time.
8. Leave 3-6 hours between meals.
9. Avoid sex, deep study, or sleep for atleast one hour after eating. Watching TV during or directly after meals inhibit proper digestion.
10. Avoid improper food combinations as very hot and very cold food, raw and cooked food, milk and fish etc.

Diet for vata

1. Eat quality food in sufficient quantity by eating more frequently is useful as long as there is hunger. Consume warm food and drinks, unctuous (oily) food, with predominantly sweet, sour and salt tastes. Skipping meal is no good, but no overeating. Use mild spices and salt to help prime digestion.
2. As Vata digestion is least strong, pay attention while eating and avoid watching TV, reading etc. at that time.
3. Vata aggravates in autumn, afternoon time, travel, loud noise and with age. Be careful with diet at these times. It is important to go to bed before 10 p.m.
4. Protect the neck, head and chest and keep warm especially when living in cold countries.
5. Take less bitter, pungent, astringent, light, dry and cold food.

SHOPPING LIST for vata

GRAINS :

Brown rice, basmati rice, oats, wheat.

FRUITS :

Fruits that are sweet, moist, and well ripened are suitable. Banana, mango, lemon, melons, dates, coconut, papaya, oranges, grapefruit, plum, peaches.

VEGETABLES :for vata

Green beans, cucumber, carrots, onions, beans, mushrooms, tomatoes, sweet potatoes, turnips, asparagus, pickled vegetables.

ANIMAL FOODS : for vata

Eggs, chicken, lamb, shrimp. Meats are best prepared with garlic ginger and black pepper – cooked thoroughly and served in stew or with gravy.

SPICES : for vata

All spices are good if used moderately.

DAIRY : for vata

If well tolerated, milk and milk products are a strengthening body building food. All dairy products, especially fermented like butter milk.

NUTS AND SEEDS : for vata

All nuts. Nuts are best soaked and cooked into dishes or blended into nut butters.

SWEETENERS : for vata

Sugarcane products, honey, molasses, maple syrup, barley malt, honey in moderation and never cooked into things is best.

DRINKS : for vata

Best when warm or at room temperature. Herbal teas made of herb and spices are good to warm body and help digestion.

EATING OUT : for vata

- Avoid strong liquors and beer
- Eat soup instead of salad or use an oily dressing to make it less rough for the system.
- Take warm water or hot tea at end of meal.

DIET FOR PITA

1. Cool foods and drinks are best, foods with predominantly sweet, bitter and astringent tastes. Avoid salt.
2. Eat main meal or at least a good size meal at mid day. It is particularly helpful to eat with an attitude of calmness and gratitude.
3. Due to their strong digestion, they usually develop abusive habits as over eating, eating excessively oily foods and hot or spicy food.
4. Avoid late night eating. If there is appetite, have fresh juice o vegetables as evening snack. Avoid overly cooked, heavily spiced or sour foods as well as caffeine, red meat, many eggs, and alcohol.
5. Be mindful while eating during intense heat, mid day and mid night and summer as Pita is increased during these periods. Take walks in cool air and massage your scalp with coconut oil at night.

SHOPPING LIST : for pita

GRAINS : for pita

Barley, white basmati rice, wheat, rye, rice cakes, oats.

FRUITS : for pita

Sweet fruits are good. Mango, melons, pineapple, pear, oranges, grapes, cherries, coconut. They are the best evening snacks.

VEGETABLES : for pita

High metabolism uses vitamins and minerals quickly, and hence quantities of vegetables are very good for them. asparagus, cauliflower, sweet potato, mushrooms, turnips, beans, cabbage, cucumber, peas,. It is good to avoid radish, garlic, chillies, hot pepper, pickles.

ANIMAL FOODS : for pita

It is best for these people to be on vegetarian diet as meats are mostly either too fatty or heat producing. These ultimately makes their personality too intense leading them to alcohol and drugs for relaxation. However, small amounts of poultry and water fish are all right.

SPICES : for pita

Better not to use too much spices. But cardamom, coriander, mint, neem, turmeric, lemon grass, cumin etc. can be used in moderate amount. Avoid ginger, pepper and salt.

DAIRIES: for pita

Milk and milk products cold and nourish Pitta people and is good, if well tolerated. Avoid hard or aged cheeses. Yoghurt may be taken as **Lassi** (1 part yogurt to 3 part warm water and sugar).

NUTS AND SEEDS : for pita

Best if sprouted. Sunflower seeds and pumpkin seeds are fine. Generally they all are oily and hot, with exception of coconut milk which is very good.

SWEETENERS : for pita

Tolerate sugar, sweet taste the best, but be cautious in using it in quantity over long term. Reduce taking honey and molasses as they can be the cause of rashes for pita person in summer.

DRINKS : for pita

A little black tea can be tolerated. Occasional beer is better than a wine. Avoid hard liquor and salted nuts and pretzel, often served at bars.

EATING OUT : for pita

- Japanese (not too oily and salty), Chinese, Middle eastern restaurants are good choices.
- Fruits are best evening snack. Avoid / educe alcohol, tea, coffee, cheese, yoghurt.
- A little lemon and lime for zest is fine. Avoid Mexican, Italian and even most Indian restaurants as they are too spicy or salty.

Diet for Kapha

1. Food with bitter, pungent and astringent tastes are the best. Avoid or reduce sweet, sour and salty food. Change the old pattern and eat less in quantity and frequency maintaining high quality foods, which is the key to success.
2. Can easily skip breakfast and fast one day a week. Eating between 10 am and 6 pm is the best. Consume low salt, low fat, high fiber and lightly cooked foods. Consuming chocolate and late night ice-cream must be strictly avoided.

3. Take gentle walk after eating. Avoid sleeping after meals as this adds to the heaviness of the body.
4. Kapha is increase in early morning, later in the evening and in spring. Be careful while eating at these times and avoid heavy breakfast and late night eating.

SHOPPING LIST : for kapha

GRAINS : for kapha

Barley, basmati rice, corn, millet, roasted grains.

FRUITS : for kapha

Cherries, apple, strawberry, pomegranate, berries, peaches, pear, apricot, dried fruits are the best.

VEGETABLES : for kapha

All vegetables that grow above the ground are good. Sprouts, spinach, carrots, cabbage, cauliflower, bitter melon, onions, lettuce, asparagus, leafy greens, green pepper, hot pepper, green salads, green beans, radish, beets, turnips, mushrooms. Beans are the best low fat protein.

ANIMAL FOODS : for kapha

Generally should be of light quality with herbs and spices added to it. Water fresh fish, rabbit.

SPICES : for kapha

Use with very little salt, black pepper, chillies, coriander leaf, mint leaf, ginger, mustard, almost all spices are good. Avoid tamarind.

DAIRIES : for kapha

Most dairy food is cooling and heavy. A little ghee can facilitate digestion. Small amount unsalted butter milk.

NUTS AND SEEDS : for kapha

Pumpkin seed, sunflower seeds occassionall.

SWEETENERS : for kapha

Honey is the bet. Never heat or cook with honey and use not more one tablespoon per day.

DRINKS : for kapha

Aloe Vera juice, vegetable juice, black tea or coffee occasionally.

DINACHARYA

(Daily regimen)

In order to keep the tridoshas in a state of healthy equilibrium and digestion and metabolism (agni) in proper order, Ayurveda prescribes for each individual a specific daily routine (dina – day charya – behavior). The various stages to this daily routine, influenced by the specifics of your prakriti that will enable you to make the most out of your life are :

Arising

Since our biological clocks are attuned to the rising and setting of sun, it is obviously better to awake at sunrise in perfect synchronization to the natural clock. An ideal time to let the body cells soak in the strength of a tempered sun to be charged for the day. Drinking a glass of luke-warm water helps flush out all toxins accumulated overnight in the body.

Natural Urges

The last portion of the night being ruled by vata – involved in the process of elimination – dawn is the best time to eliminate the body's physical waste. Proper elimination also helping remove the kapha that naturally accumulates overnight. Defecation once or twice daily is the best. Preferably not immediately after a meal. But urination then is wise. Examine your eliminations each morning and if you notice any disturbance indicating poor digestion, go on a fast. It will allow the body rest to correct the system before disease sets in. Never suppress the natural physical urges as elimination, hunger, thirst, sleep, sneezing, yawning, vomiting, flatus and ejaculation, for it will lead to discomfort and even disease.

Cleanliness

Thorough washing of the limbs, face, mouth, eyes and nose purifies the body's sense organs. Best done with a bath in clean water, it should accompany brushing of the teeth (should be repeated after every meal), scraping off a toxicated coating of **ama** from the tongue, occasional gargling of salt water with a pinch of turmeric to keep gums, mouth & throat healthy, proper cleaning of the nose and the ears and washing the eyes with warm water held in mouth for moments (saliva being very good for the eyes). Keep your hair trimmed, nails filed and wear clean clothes. Feel free to use perfumes in moderation and feel good.

Exercise

Either passive like massage or active like aerobics or both as in yoga postures, regular exercise increases the body's stamina and resistance to disease by facilitating the immune system, clearing all channels, promoting circulation and waste disposal, and destroying fat. Done regularly, it can reduce anxiety but become addictive. Depending on age and body type, kaphas can go for heavy exercise, pitas should do it in moderation and vatas should perform yoga and not aerobics. Never exert more than half your capacity, during illness, just after a meal and without rhythmic breathing, swimming, walking and even laughing are excellent options.

Massage

Necessary for every person, a regular self-massage with herbal oils is usually adequate, but needs to be supplemented with professional attention occasional. It makes the skin supple, controls *vata* by reducing its cold, dry, light, rough & erratic qualities, enhances blood circulation, encourages quicker removal of metabolic wastes and relaxes the body. Follow the normal direction of hair growth, use a little extra oil over the body's vital parts, massage the scalp and head at least weekly and just the soles of your feet if short of time.

Meditation



Ideal for disciplining the mind and removing stress & strain, it is best done after a quick bath to cleanse yourself. Critical in satisfying the mind's hunger, when done well it is so nourishing that even the body can survive on less. Control of desire, or mental hunger, is the

key to longevity and immortality. Anything can be meditation so long it is sincere and heartfelt. The simplest and healthiest involves the sun and its golden colour is deemed the most nourishing and productive.

While the routine acts as a critical shield of defense against the destabilizing influences of an external environment, by using selective choice of some of the other factors mentioned below you can easily improve upon the condition of your total health.

Clothing

In shielding from extreme temperatures, it tends to reflect the temperament of the wearer in a society showing growing preponderance of the same. Should always be light and airy, and made of natural fibres as cotton, wool, linen or silk. Always wear clean, and never anyone else's except that of a saint. Since energy is brought into the body through the crown of the head and exists from the sole of feet – extracting abnormal heat from the system – the polluted energy usually collects in the footwear. So avoid wearing other's footwear, try not to take shoes into the house and walk barefoot whenever possible. And wooden sandals are more healthy than animal skin or rubber shoes.

Employment

Since work consumes atleast one third part of our lives and success or failure in your profession affects self-confidence, self-worth, it is important that the nature of work should match well with your *prakriti*.

Vata people love work that required sudden bursts of intense energy. But it tends to exhausts them also. So to balance it off, despite their dislike, they should be in routine jobs, slightly repetitive. Need a soothing home and work environment to smooth out their rough edges. They need adequate rest, specially in the afternoons. And should avoid places where the air is exceptionally cool and dry e.g. the freezing cold inside electronics manufacturing outfits or exceptionally dusty fertilizer mills. The ideal jobs must have enough excitement to hold their interest and sufficient routine to avoid imbalances.

Pita people are very practical, making good administrators but not original thinkers. By nature aggressive and self-promoting, these realists see everything as a contest that has to be won. Insisting on being in the forefront of all activity, they cram as much work as they can, demanding perfect functioning from their bodies all the time. They do not take delays and obstacles to their plans well and must seriously try to be fair to keep their professional and private lives separate. They should avoid work that is physically irritating or

involves heat (as welding or metal casting) and listen more to others. They should ideally have sufficient challenge to keep them occupied without the stress of severe competition.

Ayurvedic wisdom suggests that like types make better mates because of similar mental processes, attitudes and sexual proclivities. Unfortunately, two people of similar disposition are likely to have the same defects too. Choosing the right partner who will stimulate, inspire you to evolve into better individual thus becomes very important.

Innate Kapha stability and balance makes them great administrators. They must make a conscious effort bring in change or variety to their otherwise staid and routine lives. And ensure that even if work is not physically active, leisure is. Slow to get going in the morning, competition is good for them although they may find it stressful.

Choice of partner



Sleep

A state of physical inertia with mental relaxation, sleep promotes proper growth of the self. Night is the natural time to sleep and mid-day catnaps should not be more than 15 minutes long except for the very young, very old, very weak and those intoxicated, diseased, exhausted or traumatized. Avoid having a full meal just before retiring to bed. Sleeping on the right side is the most relaxing and good for yoga. On the left, it is most digestive and increased interest in food, sleep and sex. Sleeping on the back indirectly and on the stomach

directly encourages disease. Sleeping with crown of the head facing east and feet into the west promotes the best meditative sleep. Washing the hands, feet and face just before improves sleep. Never sleep in the kitchen and go to bed only to sleep. 6 to 8 hours of daily sleep is essential. The ideal form of sleep is yoga – a state of complete physical inertness with retention of mental alertness and awareness.

RITUCHARYA (Seasonal regimen)

Given that the term *prakriti* denotes both body constitution and nature, it is only expected that with the changing seasons of nature there will be corresponding effects on the *bhutas* and thereby the doshas of the constitution. Cold, dry weather for instance enhances *vata*, hot humid climate increases *pitta*, while cold, wet weather aggravates *kapha*.

To avoid such continued aggravation leading to imbalance of the doshas, Ayurveda prescribes a seasonal routine to preserve the doshic balance as the seasons change. For each season, therefore, there is a unique diet (ahar), a distinct mode of living (vihara) and routine living (karya). These keep your doshas in a state equilibrium and help you cope with the stresses and strains of changing seasons.

In Ayurvedic literature, the year is divided into six ritus (seasons) – varsha (monsoon), sharada (autumn), hemanta (winter), shishira (late winter), girshma (summer) and vasanta (spring). The effects of these ritus on the three doshas and the suggested lifestyle for each is as indicated below :

Monsoon :

DIET

Digestive power weakens and bodily *vata* is aggravated.

It is advisable therefore to be moderate in your diet.

Come rains, tuck into astringent, bitter and pungent food along with wheat and rice.

Never forget to boil & cool your water. And if possible, add a little honey.

CONDUCT

Go for oil massages and regular baths.

Do not indulge in day time sleeping.

Avoid moving in the sun, and excessive physical exercise.

Do not indulge in excessive sex.

Autumn**DIET**

Yummy dishes with astringent, bitter or sweet tastes are for you to enjoy.

Have lots of rice, barley, wheat, along with curd, cabbage, cheese n milk.

Avoid meat and yoghurt.

CONDUCT

This is the right time to go through purgation & blood letting treatment (for detail see Panchkarma)

Avoid excessive sunbathing.

Do not expose yourself to easterly winds.

Winter :**DIET**

Dig into piping hot, oily, sour & salty food along with rice. Also plenty of cow's milk & cane juice. Drink warm water and it will improve your life span.

Avoid light food to pacify Vata.

CONDUCT

Don't expose yourself to cold. Go for an invigorating oil massage followed by tepid water bath. Cover your body with sufficient warm wraps.

Indulge in intense sexual pleasure.

Spring :**DIET**

Kapha that has already accumulated is liquidified by the heat and disturbs your digestive system.

Avoid heavy, oily, sour & sweet food & drinks that may aggravate *kapha*.

Take in barley, wheat, rice, scrup & bitter vegetables.

CONDUCT

Go for vigorous exercise, and oil massages.

Cut down your smoking habit.

Avoid day-time naps.

Summer :

DIET

Take in plenty of fluids. Avoid dehydration.

Avoid food with pungent, acid & salt tastes.

Tuck into sweet, cold & oily foods. Meat of birds & animals are good for you.

CONDUCT

Avoid excessive physical exercises & excessive sex.

Avoid sunlight and harmful UV rays.

Enjoy the cool breeze of your garden & fragrance of flowers.

Try to take a short nap.

SEX AND AYURVEDA

The importance of sex in our lives has remained quite unchanged. The crucial points to be kept in mind in relation to the same being :

- Sex is an integral part of our daily habits (*Dinacharya*)
- Night and after two hours of dinner is the ideal time for intimacy, as it is *kapha* time.
- An absolutely satisfying sexual union, when developed over time, bestows you and your partner with health and vitality.
- For best results, each of the partners should be physically, emotionally and spiritually involved with the other.
- Touch, smell, food, music and ambience play a vital role in developing, increasing and prolonging intimacy.
- Perverted or unsatisfying sex has adverse effect on your mental and physical health, as it aggravates your vital energies (*doshas*) and reduces immunity. An aggravated *vata* will make you more emotionally vulnerable and fear-prone, increased *pitta* will move you to anger and even frustration and enhances *kapha* will make you more possessive.
- The frequency of sex depends on your constitution and seasons- *kapha* types indulge in sex more frequently than your *vata* & *pita* types thanks to the extra stamina they possess.
- *Vata* types find satisfaction in changing partners. While the difficult-to-quench-their-desires *pita* types are usually in quest for more intensity.

For more and better sex therefore, one can practice *Vajikaran* therapy (virilification) – that part of Ayurveda which enhances male

fertility and potency. However, any misuse of the same may open up a deluge of emotional and psychological complications. Use of stimulative medication (aphrodisiac supplements) instantly induces sexual pleasure and excitement, increases sexual stamina and promotes fertile seminal secretions.

YOGA AND MEDITATION



Yoga is the current of spirituality that has developed on Indian peninsula over a period of some 5000 years. Underlying all forms of yoga is the understanding that the human being is more than the physical body and that through a course of discipline, it is possible to discover what this 'more' is.

Traditionally, yoga has for several millennia been employed as a pathway to liberation or enlightenment. Upon enlightenment, when consciousness is free from all mental conditioning, pleasure nor pain will diminish our inner freedoms. We are pure consciousness and one with the source of all things. This is what yoga traditions call 'self realization'.

Yoga consists of eight steps :

- | | | | |
|---------------|-----------|-----------|--------------|
| 1. Yama | 2. Niyama | 3. Asana | 4. Pranayama |
| 5. Pratyahara | 6. Dharma | 7. Dhyana | 8. Samadi |

Yama	- constitutional yoga behaviour, personal and social
Niyama	- Attitude sublimated to yoga norms.
Asana	- discipline of the physical body.
Pranayama	- Control over bioenergy through respiratory action.
Pratyahara	- Withdrawal of the senses inwards through abstraction.
Dharana	- Concentration
Dhyana	- Meditation
Samadi	- Transconsciousness

The first five border on psychosomatic approach, referred to as External (Bahiranga) Yoga – Hatayoga. The later three directly affect psyche and referred to as Internal (Antra) Yoga – Rajayoga.

Yoga improves strength, posture and opens up the energy channels. It is indeed a relaxation technique that trains the mind to experience a heightened state of awareness. Whatever your personal

reason for practicing yoga may be, it is good to bear Yoga's traditional goal in mind. Yoga seeks to recover your full potential.

PRIME TREATMENTS IN AYURVEDA



Ayurvedic oil Massage

Ayurvedic oil massage is a safe and effective method to achieve total renovation and relief from chronic aches and pains. Besides recharging and reactivating the body and mind, it helps to build resistance against diseases and improves the general complexion of the body.

Lymphatic Massage

Massage done in a scientific manner to promote the lymph flow within the body. It helps to eliminate the toxins that has been depositing in the body due to our changed way of life and helps to activate the lympho-reticular system, reflex zone and pressure points of the body.

Siro dhara



Medicated oil s poured scientifically as an even stream on to the fore-head to the central nervous system. This treatments has proven results in relieving tension and provides peace of mind and checks

stress and strain. Moreover with specific medicines this procedure can also be employed in psychiatric and psychosomatic diseases, insomnia and even in general debility.

Choorna Sweda

Medicinal powders are tied up in cloth boluses and thereafter dipped in hot medicated oil and applied to the whole body or part thereof. This also helps in treating degenerative disorders of the joints and in obesity.

Full Boy Pizhichil

Pizhichil is one among the special treatment of Kerala. In this treatment, the whole body is subjected to streams of lukewarm herbal oil with simultaneous massage and is very helpful in preventing scales, wrinkles, muscular and neurological complains. Moreover it offers sustained relief from rheumatism and sexual weakness.

Siro Vasti



Certain luke warm herbal oil is poured into a cap fitting on the head and held for 15 to 60 minutes per day according to the patient's condition. This treatment is very effective for facial paralysis, severe headache, dryness or mouth and throat and other diseases of the head.

Kizhi



Special therapy base on sudation principle of Panchkarma where the body is made to perspire profusely by applying herbs and leaves enriched steam. This is indicate din emaciation of limbs, pain in the joints, chlosteraemia, rheumatism and certain kind of skin diseases.

Nasyam



Administration of medication through nasal passage helps purify the respiratory system and opens up the nasal passage. It helps to cure ailments of the head and neck area and is very useful in curing sinusitis, migraine, allergic manifestations and some type of skin diseases.

Vasti

Otherwise known as medicated enema. Therapeutic procedure in which herbal oils, herbal extracts etc. are applied through the rectum. This treatment is effective for arthritis, paralysis, hemiplegia, numbness, gastric complaints, constipation etc.

Ksheeradhoomam

Special procedure in which a mixture of medicinal decoction and cow's milk is heated and the steam thus liberated is passed to a tube and applied over the affected area. This is found very effective in facial paralysis, speech disorders, ptosis and various nervous disorders.

Tharpanam

It is a cleaning process of the eyes which gives a cooling effect, prevents eye diseases and strengthens the optic nerve.

Mukha lepanam

Herbal face pack with specially made herbal powder, fresh fruit and creams which is very helpful to prevent the wrinkles, black heads, sun tan etc. of the face.

SPECIAL HEALTH CARE IN AYURVEDA

RASAYANA OR REJUVENATION THERAPY

The rejuvenation programmes are a potent combination of Ayurvedic therapies balanced with comprehensive fitness and relaxation programme, the package is aimed at enhancing the body's immunity through their Antioxidant and prophylactic properties. This is usually done after cleaning the body followed by Rasayana therapy which are immune-modulating drugs structured to ease you slowly towards better health without subjecting your body to undue strain. Rejuvenation alone or in combination with Panchkarma help to reduce anxiety and enhance your enthusiasm for life.

Rasayana therapy is the perfection of metabolism and regeneration of cells. It is described as a treatment method which can extend the youth of a middle-aged person and also cure degenerative diseases. Hence this has tremendous scope in arresting the process of ageing and even in diseases like AIDS, Cancer, Leprosy and many other degenerative conditions.

PANCHAKARMA OR PURIFICATION THERAPY

Panchkarma is a series of five therapies or steps that help remove deep-rooted impurity and stress from the physiology while

balancing the doshas – the energies or forces that govern all biological functions. It is best to do in monsoon time and for 3 weeks.

The therapy comprises

1. Vamana - Medicated emesis therapy cleanses toxins collected in the upper part of the body.
2. Virechana - Medicated purgation therapy cleanses toxins of the lower part of the body.
3. Vasti - An enema of herbal decoction and medicated oil remove toxins through the colon.
4. Nasya - Administration of medication through the nasal passage helps purify and cure ailments of the head and neck area.
5. Raktamoksha - Cleanses and purifies the blood.

The speciality of this treatment is that it can be administered both in a healthy as well as diseased person. When a healthy person is subjected to Panchakarma, it has on him a preventive, restorative and rejuvenative effect.

Before undertaking panchakarma, the body has to be prepared for the actual process of elimination, which is done by the following process :

1. Deepana and Pachana :

Purpose is to keep the digestive fire at its best and is done by means of oral medication.

2. Oleation :

Both externally and internally to smoothen the body channel and loosen the toxins accumulated in the body.

3. Swedana :

By the process of sudation, so that the toxins are driven towards the digestive canal to be eliminated.

ANTI-OBESITY PROGRAMME

Increase in body weight of 10-20% above the normal, caused by excess accumulation of fat is termed obesity. Though excessive consumption of food accounts for the vast majority of cases; sedentary life habits, alcohol consumption and rarely endocrine causes also leads to this condition. This excess fat gets deposited in numerous body channels which gradually manifest to ischemic heart diseases, hypertension, diabetes, hernia and many other metabolic disorders.

We at Ayurveda Health Institute have designed special packages to cut down this excess fat and to clear the body channels. Deep dry massage with herbal powder and pastes, lymphatic massage with special oils, practice of specific yoga postures along with appropriate Panchakarma therapies and herbal medication are advised to clear the deposited fat and to prevent further accumulations. In addition to this, specific instructions on dietary habits, its timing and regular follow up will be available for proper assessment and to prevent secondary obesity of the individual.

STRESS MANAGEMENT PROGRAMME

Coping with stress is a lifelong task. Everyday that you are alive is a day that you will be challenged to cope with life demands. It is impossible, however, to find a single cure for stress. It is a fact that some stress is actually good.

Ayurvedic relaxation therapy as Sirodhara in combination with specific exercise, regulated breathing, quieting response, deep muscle relaxation, yoga and meditation helps to combat stress and to tune your body and mind to attain temperances.

Aerobic Exercise

Aerobic exercise is particularly effective in improving wellness. It greatly reduces stress arousal by burning stress hormones. Moreover, it increases your energy by building red blood cells and improving the efficiency of mitochondria factories within cells that produce energy.

It assists in controlling the appetite and improves defenses against infectious diseases.

It also deepens the sleep cycle.

Regulated breathing

Your breathing is a useful practice in lowering stressful arousal. It may be thought as an emergency technic as it can be accomplished within a few minutes. To properly regulate the breathing, remember the numbers 3-12-6. Take three seconds to breath in, hold the breath for 12 seconds, and take three seconds to exhale. Do six cycles of this breathing and experience the increasing calmness that results.

Quieting response

The following steps are involved in this practice :

1. 'Alert mind, calm body' (Visualise the muscles throughout your body loosening as you say 'Calm Body').
2. Smile inwardly.
3. Inhale slowly imagining that your breath is coming from your feet.
4. Exhale in the same way (Breath returning to your feet).
5. Let your shoulder slump.
6. Sense a wave of warm and heaviness coming over you.

Deep muscle relaxation

The stress response causes muscle to contract, and recurring stress creates a condition called 'bracing' in which muscles begin to spasm. The Deep muscle relaxation is designed to relax the muscles, and in the process to evoke mental tranquility. The practice involves the major muscle groups. You first tense a muscle group for 7 seconds and then allow it to relax for 20-30 seconds before moving on to the next muscle group. Muscles will relax more complete if you first tense them.

HOMOEOPATHY

Dr. Samuel Hahneman is the founder of homeopathy.

Homeopathy, or homeopathic medicine, is a medical philosophy and practice based on the idea that the body has the ability to heal itself. Homeopathy was founded in the late 1700s in Germany and has been widely practiced throughout Europe. Homeopathic medicine views symptoms of illness as normal responses of the body as it attempts to regain health.

Homeopathy is based on the idea that "like cures like." That is, if a substance causes a symptom in a healthy person, giving the

person a very small amount of the same substance may cure the illness. In theory, a homeopathic dose enhances the body's normal healing and self-regulatory processes.

For example, drinking too much coffee can cause sleeplessness and agitation, so according to this principle, when made into a homeopathic medicine, it could be used to treat people with these symptoms. This concept is sometimes used in conventional medicine, for example, the stimulant Ritalin is used to treat patients with ADHD, or small doses of allergens such as pollen are sometimes used to de-sensitize allergic patients. However, one major difference with homeopathic medicines is that substances are used in ultra high dilutions, which makes them non-toxic.

Historically, people have used homeopathy to maintain health and treat a wide range of long-term illnesses, such as allergies, atopic dermatitis, rheumatoid arthritis, and irritable bowel syndrome. They have also used it to treat minor injuries, such as cuts and scrapes and muscle strains or sprains. Homeopathic treatment is not considered appropriate for illnesses, such as cancer, heart disease, major infections, or emergencies.

Homeopathy has been widely used in India, England, and other European countries.

FLOWER THERAPY

Edward Bach studied medicine first in Birmingham and later at the University College Hospital, London, where he was House Surgeon. He also worked in private practice, having a set of consulting rooms in Harley Street. As a bacteriologist and pathologist he undertook original research into vaccines in his own research laboratory.

Homoeopathic research

His research into vaccines was going well, but despite this Dr Bach felt dissatisfied with the way doctors were expected to concentrate on diseases and ignore the whole person. He aspired to a more holistic approach to medicine. Perhaps this explains

why, not being a homoeopath, he took the offer of a post at the Royal London Homoeopathic Hospital.

Once there he soon noticed the parallels between his work on vaccines and the principles of homoeopathy. He adapted his vaccines to produce a series of seven homoeopathic nosodes. This work and its subsequent publication brought him some fame in homoeopathic circles.

The flower remedies

Up to now Bach had been working with bacteria, but he wanted to find remedies that would be purer and less reliant on the products of disease. He began collecting plants and in particular flowers - the most highly-developed part of a plant - in the hope of replacing the nosodes with a series of gentler remedies.

By 1930 he was so enthused by the direction his work was taking that he gave up his lucrative Harley Street practice and left London, determined to devote the rest of his life to the new system of medicine that he was sure could be found in nature. He took with him as his assistant a radiographer called Nora Weeks.

Just as he had abandoned his home, office and work, Dr Bach began to abandon the scientific method and its reliance on laboratories and reductionism. He fell back instead on his natural gifts as a healer, and more and more allowed his intuition to guide him to the right plants.

Over years of trial and error, which involved preparing and testing thousands of plants, he found one by one the remedies he wanted. Each was aimed at a particular mental state or emotion. He found that when he treated the personalities and feelings of his patients their unhappiness and physical distress would be alleviated naturally as the healing potential in their bodies was unblocked and allowed to work once more.

Flower therapy is a natural adjunct to every herbal process. Each of the remedies used in Flower therapy is directed to a particular characteristic or emotional state of the individual. The remedies are natural flower extracts and are prescribed according to one's constitution and state of mind (the way you are feeling) after a detailed consultation with the doctor.

BACH REMEDIES FOR IMBALANCE IN SEVEN GROUPS :

1. FOR THOSE WHO HAVE FEAR.
2. FOR THOSE WHO SUFFER UNCERTAINTY.
3. NOT SUFFICIENT INTEREST IN PERFECT CIRCUMSTANCES.
4. LONELINESS.
5. OVERSENSITIVE TO INFLUENCES AND IDEAS.
6. FOR DESPONDENCY, DESPAIR.
7. OVERCARE FOR WELFARE OF OTHERS.

Here is a list of a few remedies and their indications :

Agrimony	- Mental torture behind a cheerful face
Aspen	- Fear o unknown things, vague anxieties
Beech	- Intolerance
Centaury	- The inability to say 'no'
Cerato	- Lack of trust in one's own decisions
Cherry plum	- Fear of the mind giving way
Crab apple	- The cleansing remedy, also for self-hatred
Elm	- Overwhelmed by responsibilities
Gentian	- Discouraged after a setback
Gorse	- Hopelessness and despair
Heather	- Self-centeredness and self-concern
Holly	- Hatred, envy and jealousy
Impatiens	- Impatience
Larch	- Lack of confidence
Mimulus	- Fear of known things
Mustard	- Deep gloom for no reason
Olive	- Exhaustion following mental or physical effort
Pine	- Guilt
Red chestnut	- Over concern for the welfare of loved ones
Rock rose	- Terror and fright
Rock water	- Sel-denial, rigidity and self-repression
Scleranthus	- Inability to choose between alternatives
Vervain	- Over-enthusiasm
Water violet	- Pride and aloofness

White chestnut - Unwanted thoughts and mental arguments

SPECIAL ATTRACTIONS

10 days PROGRAMME ON

I. HAPPY AYURVEDIC LIFE

- **UNIQUE TWINNING** ‘Health and Holiday’ package in the land of beaches (Goa) and God’s own country (Kerala)
- Session begins everyday at 8.30 am with yoga and ends at 6.-00 pm.
- The programme is so crafted that you can avail of all the Ayurvedic relaxation therapies as well as enjoy the sun and beaches.

In Goa

DAY 1

Inaugural Session (Introduction and Training instructions)

Yoga – Session 1

Ayurvedic breakfast with herbal tea

Back to basics – Lecture 1

- Ayurveda and its origin
- Origin of universe
- A peep into history
- Basic principles
(doshas, elements, mental traits, tissues, essence of body etc.)

Ayurvedic doctor’s consultation

Time for outing and sun

Ayurvedic Oil Massage – Therapy 1 (practical)

- About Massage
- How to perform Massage
- Principles of Massage
- Contraindications of Massage

Ayurvedic snacks with herbal tea.

Preparation of herbal medicines – Session 1 (practical)

- About Ayurvedic medicine
- Types of medicines
- Preparation of herbal decoction (concentrated herbal liquid)

Day 2**Yoga – Session 2****Ayurvedic breakfast with herbal tea.****The Human Body – Lecture 2**

- Human anatomy
- Human physiology
- Ayurvedic and Modern perspective

Treatment time**Time for outing and sun****Foot Massage –therapy 2 (Practical)**

- - how to perform
- Benefits
- Indications and contraindications.

DAY 3**Yoga – session 3****Ayurvedic breakfast with herbal tea****Our Constitution – Lecture 3**

- Vata, pita and kapha Prakruthi
- Your diet and life style
- Prakruthi determination

Treatment time**Time for outing and sun****Sweating or sudation – Therapy 3 (Practical)**

- With herbal leaves
- With herbal powder and medicated rice
- Indications and contraindications

Ayurvedic snacks with herbal tea**Preparation of herbal medicines – session 3 (Practical)**

- Different types of tablet / pill
- How to prepare a herbal tablet.

DAY 4**Yoga – session 4**

Ayurvedic breakfast with herbal tea.

Way of life – Lecture 4

- How to live
- Your 24 hours
- Personal and social life

Treatment time.**Time for outing and sun****Dhara – Therapy 4 (Practical)**

- Different types
- How to perform
- Indications and contraindication

Ayurvedic snacks with herbal tea

Preparation of Herbal Medicines – session 4 (Practical)

- Preparation of medicated ghee.
- Uses

DAY 5**Yoga – Session 5**

Ayurvedic breakfast with herbal tea.

Epidemiology – Lecture 5

- Disease and disease formation
- Classification
- Ayurvedic and Modern perspective
- Treatment time.
- Time for outing and sun
- Pizhichil or Oil Bath – therapy 5 (Practical)
- - how to perform
- Indications and contraindications.

Ayurvedic snacks and herbal tea

Preparation of herbal Medicines – session 5 (Practical)

- Preparation of Lehyas
- Uses

DAY 6**Yoga – Session 6**

Ayurvedic breakfast with herbal tea

Management of a disease – Lecture 6

- Preventive and curative aspect
- Guidelines on Ayurvedic pharmacology

Treatment time.**Time for outing and sun****Panchakarma – Therapy 6 (Practical)**

- Introduction
- Nasya,
- Indications and contraindications

Ayurvedic snacks with herbal tea.

Preparation of Herbal Medicines – Session 6 (Practical)

- Preparation of Aristas and Asavas
(Fermented and medicated liquid)

DAY 7**Yoga – session 7**

Ayurvedic breakfast with herbal tea

Herbs and medicines – Lecture 7

- Practical demonstration

Treatment time.**Time for outing and sun.**

Ayurvedic beauty concepts – Therapy 7 (Practical)

- Introduction
- Herbal face pack, head pack

Ayurvedic snacks with herbal tea.

Trip to Kerala by Train**IN KERALA****DAY 8**

Ayurvedic Breakfast with herbal tea.

Stay in Ayur resorts

Visit to Herbal garden

Visit to Museum

Special Ayur Nmeal (thaali)

Visit to Ayurveda College
 Ayur Dinner
 Cultural programme

DAY 9

Ayurvedic breakfast with herbal tea
 Visit to herbal factory
 Special Ayur Meal (thaali)
 Back water trip

Back to Goa by train

DAY 10 or 11

In Goa

Concluding ceremony / get together.

II. AYURVEDIC AWARENESS PROGRAMME

Objective

1. To create awareness among the public on the significance of maintaining the equilibrium of the body, mind and spirit.
2. To establish the role of Ayurveda in health care system.
3. To propagate the richness of Ayurveda to the world in a more comprehensive way.

Topics :

1. Ayurvedic history, its branches, concept of doshas, dhatu, mala, panchabhootas, srotas.
2. Fundamentals of Swastha Vrata : Rithucharya (Seasonal regimen), Dinacharya (Daily regimen)
3. Epidemiology and concept of Tridosha
4. Immunity and concept of Ojus
5. Ayurvedic methodology of disease diagnosis
6. Basic principles of Ayurvedic treatments.
7. General outline about Panchakarma, Kerala's special treatment and Yoga with practical demonstration.

Duration of the programme is 2 weeks and medium of instruction will be in English, Finnish, Swedish, Russian and Germany.

All individuals interested in health care system are eligible to participate in this programme.

2 \days seminars for Ayurveda head and face massage.

2 weeks Advance training for those who have already got basic trainings in Ayurveda.

Special seminars for yoga therapy, consultations, marma therapy, Ayurveda and home remedies, cooking classes.

Just call us or send email and tell yours needs.

ONLINE consultations by SKYPE in English, Finnish, Swedish, Russia, Germany.

VEDA KESKUS

Vedakeskus in Finland has been training over 1000 Ayurveda therapists since year 2000.

<p>www.vedakeskus.fi AYURGREEN HEALTH INSTITUTE HERBAL HEALTH AND AYURVEDIC CENTRE www.ayurgreen.in www.ayurgreenhospitals.com www.vedakeskus.fi</p>

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Name Age : Sex.....		
Treatment	Date	Time

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