

Lok Swasthya Parampara
Sambardhan Samithi

— L S P S S —

An all India network for the promotion
of Local Health Traditions.

A registered Society under the Tamil Nadu Societies Act
27 of 1975. Register No : 60/1988.

COMMUNITY HEALTH CELL
47/1, (First Floor) St. Marks Road
BANGALORE - 560 001

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Background :

It is a well-known fact that throughout our country there exist numerous self-reliant and autonomous Folk traditions of local health care in tribal, as well as other rural areas. The carriers of these traditions are the millions of local village healers, midwives, housewives, travelling monks, artisans farmers etc. These traditional practices deal with a number of basic health areas such as mother and child care, food and nutrition, treatment of common ailments and home remedies. In some communities there also exist special traditions like bone setting, vishachikitsa, treatment for certain chronic ailments, diagnostic methods such as nadi pariksha etc.

Many of these local traditions are validated when evaluated in the light of the indigenous health sciences like Ayurveda, Siddha and Unani. It is however necessary to free oneself from the western ethno-centric outlook on 'Science' in order to gain a fuller appreciation of the indigenous sciences.

It is a fact that in spite of their great potential the local paramparas are today in a weakened state. It is however, our conviction that a revitalization of these traditions can be brought out about by encouraging an interaction of these traditions with the organized Indian systems of Health, i.e. Ayurvedic, Siddha and Unani etc. Because of the symbiotic relationship between these indigenous sciences and the Lok Swasthya Paramparas, such an interaction would lead, on the one hand to the strengthening of the Lok Swasthya Paramparas and on the other hand would breathe more life into the theories of these systems which need to re-establish their contact with the larger Indian Society. This process of revitalisation, we believe is the creative and appropriate way to MODERNISE primary health care in the Indian context. It is with this understanding that the LSPSS was formed as a network, in December 1985, when over 30 organisations and many individuals from all over the country met at the Kashele village of Maharashtra to share their experiences.

Objectives of the Samithi

- * Undertake surveys and documentation of the Lok Swasthya Paramparas in the country.

- * Create centres for training, research and documentation of Indigenous Health Sciences.
- * Institute fellowships, study/ travel grants for folk practitioners.
- * Establish an active network of Indigenous health scientists and other individuals and groups who can contribute to the Samvardhan work.
- * Conduct and encourage policy studies and on its basis, make recommendations to all concerned and work towards their implementation.
- * To establish medicinal gardens, forests, nurseries and promote the same in collaboration with individuals, institutions, local bodies, religious trusts etc.
- * Design, disseminate and promote the preparation of science education materials on indigenous health sciences inclusive of Lok Swasthya Paramparas and to work for the incorporation of such materials in the curricula of schools, colleges and any other educational processes.
- * To organise conventions, exhibitions, workshops, etc. to highlight exchange, inform, and evaluate work in this field.

Membership :

Any individual or organisation subscribing to the objectives of the LSPSS can enrol as an associate member.

Category	Membership fee
1. Individual members	
- income less than Rs. 1000/- p.m.	Rs. 25/- p.a.
- income more than Rs. 1000/- p.m.	Rs. 50/- p.a.
- Folk medical practitioners	Rs. 5/- p.a.
2. Institutional members	Rs. 50/- p.a.

Activities :

The LSPSS has a large number of groups affiliated to it: These groups are institutions/organisations engaged in manifold activities working in various parts of the country, while some are specifically working on Lok Swasthya Paramparas and Indigenous system of Health Care. The LSPSS wishes to eventually establish a network of independent, yet interlinked groups throughout the country.

There are several activities undertaken individually by the LSPSS field groups. Besides there are activities which are co-ordinated at a national level.

What is LSPSS?

The LSPSS is an All India network of individuals, groups and organisations committed to the cause of revitalization of the Indigenous Systems of health care and the widespread folk health traditions that exist throughout the country. The major objective of the Samithi is to work for the reconstruction of 'Lok Swasthya Paramparas' (Local Health Traditions) and in this process to modernise the autonomous and self-reliant model of primary health care existing in the Indian Society.

1. Field Group Activities :

The two major activities of the field groups are :-

- (a) Creation of herbal gardens and nurseries and
- (b) Organising of training camps for local health practitioners on subjects such as - plant identification and medicinal uses, basic technology of processing plants to prepare medicine, diagnosis and treatment of common ailments food and nutrition etc.
- (c) Establishing an active and continuous dialogue and co-operation amongst folk practitioners and practitioners of Indigenous systems of Health.
- (d) To promote an understanding and appreciation of the self-reliant and autonomous nature of folk traditions.
- (e) To survey, collect and documents as thoroughly as possible the local health traditions and examine them with the help of scientists of the Indigenous systems of Medicine.

2. Coordinated National Programme :

- 1 **Special Training Facilities :** Creation of special training facilities for Folk practitioners in specialised areas, such as - Bone setting, Vishachikitsa, mother & child care, Netra-chikitsa etc.
- 2 **Fellowship Scheme :** The LSPSS offers five scholarships each year to students of Indigenous Systems of Health who are in the third year of their studies. They would be required to participate in the field activities of the LSPSS and upon graduation they would be expected to work with LSPSS field groups at least for a period of three years. There is also a parallel programme of five fellowships a year to fresh graduates of Indigenous System of Health and other disciplines relevant to the work of LSPSS. Each fellow would work out a programme to be drawn up in consultation with the convenor of the LSPSS Fellowship programme. They would be encouraged to train themselves for a year with an experienced practitioner / specialist for which a stipend would be provided. After this, they will be expected to spend three full years with a field group of the LSPSS during which period their salary will be met by LSPSS.

3 **Science Conventions :** Every year the LSPSS organises state level science conventions in states where there are active field groups. Conventions have been organised on themes like 'Ayurvedic Science of Nutrition' (1986, Kalady, Kerala), traditional medicine and Immunology (1988, Ahmedabad) traditional medicine and mother & child care.

4 **Publications :** The LSPSS has commenced the publication of two serials. One a popular bi-monthly publication in English, Hindi and Tamil. The other a series of technical monographs published as a quarterly in English and Hindi. Besides, there is also a newsletter which serves to link various field groups and members. This is published as a quarterly in Hindi and English.

Office : The LSPSS is registered as a society and its registered office is in Coimbatore in Tamil Nadu.

Contact Addresses :

Registered Office (For all enquiries regarding membership, general information etc.)	Secretary, Lok Swasthya Parampara Samvardhan Samithi, Patanjalipuri Post (Via) Thadagam, Coimbatore - 641 108
Enquiries regarding the Scholarship Scheme	LSPSS Fellowship Office C/o. PPST Foundation 6, II Cross Street Karpagam Gardens Adyar, Madras - 600 020
For Maharashtra State	Traditional Medicine Centre C/o. Academy of Development Science, At and Post, Kashele Karjat Taluk Maharashtra - 410 201
For Uttar Pradesh State	C/o. Academy of Young Scientists E-III 250 Sector H Aliganj Lucknow - 226 020

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INFORMATION BROCHURE

**INSTITUTE OF NATUROPATHY
& YOGIC SCIENCES**
(A Charitable Hospital)



16th K. M. Tumkur Road,
Bangalore - 560 073, India
Phone : 394926, 394927, 394928
Grams : INYS

NO PAINS, NO GAINS**REMEMBER**

- * Naturopathy demands patience, sacrifice and self control.
- * Major role is played by diet/self control.
- * Some role is played by exercise i.e. Yoga/Brisk walk.
- * Very little role is played by treatments.
- * Naturopath's role is simply advisory.
- * Self help is permanent relief.
- * Naturopathy or Yoga are not miracles or magic. It is a way of life towards healthy living.
- * Nature Cure is preventive; curative as well as educative.

TIPS FOR HEALTHY LIVING

1. Eat two meals a day, 7 hours apart, last meal being at least 3 hours before bed time.
2. Drink atleast 8 glasses of water everyday (1-2 on rising).
3. Exercise regularly - brisk walk/jogging/yoga/games.
4. Take more raw food/salads/fruits.
5. Avoid refined food like white sugar, white flour, polished rice, sweets etc.
6. Reduce consumption of salt, sweets, spices, ghee etc.
7. Avoid tea, coffee, fried food, smoking, alcohol and chewing zarda, pan-masala etc.
8. Chew well and eat slowly in a calm and quiet atmosphere.
9. Once a week, fast on juices and adequate water.
10. Avoid drugs which are more dangerous than diseases.
11. Have 6 to 7 hours of sound sleep daily.
12. Take cold Hip Bath/Cold wet towel pack on abdomen frequently.

Dear Sir/Madam,

We thank you for your enquiry.

This brochure contains information regarding the Institute, diseases treated, charges, rules, regulations etc.

You are advised to mail the Admission Form duly filled and signed to consider your application. In case you need more than one admission form, kindly make additional typed/photocopies. You are also requested to send three charges towards deposit by DD/PO/M.O. Cheques and Foreign Currencies are not accepted.

In this Institute, diet has been given great emphasis. The diet which is stipulated in our Institute will be totally different from the taste which you are used to. Hence you need strong will power.

Like any other hospital, in this hospital also, patients are not allowed to go out during the period of treatment, as such visits outside would be highly detrimental to the health and recovery of patients. In view of this, please make sure that your return journey formalities like booking tickets etc. are made well in advance.

Telephone calls are permitted only once or twice in a week only to know the welfare of family at home and not for involving yourselves in business. All treatments will be given in Treatment Section only.

Obesity and Detoxication programme cases are not admitted since preference is given to the diseased persons (patients) whose need is most important. However, during the months of September to March limited cases can be accepted on "first come first served" basis to enable them to learn to keep fit naturally.

Please read the brochure very carefully to be aware of other rules and regulations before applying. We would request you to co-operate with us in this direction to get best possible results for you during your stay in this Institute.

Thanking you,
Yours faithfully,

L.N.Y.S

The Institute

The Institute was established by the S. J. Jindal Trust (a Charitable Trust) in the year 1979.

The Institute is unique in itself. Here, we see in practice, a judicious blending of the ancient concepts of Nature cure and Yoga with modern diagnostic equipments, laboratory, gymnasium and treatment aids including Physiotherapy to provide immediate diagnosis and effective relief without drugs, injections, pills or even herbs, or homeopathic medicines.

The Institute also aims to help the financially weaker section of the society and for this purpose, separate Free Wards each for ladies and gents have been provided.

The Institute publishes in the service of Naturopathy a periodical "Health Herald" to enrich the knowledge of those interested in Naturopathy and Yoga. Interested persons may contact Administrative Officer for their requirements.

Annual Subscription - Rs. 10/-

Aims

To promote drugless treatment/therapy to suffering humanity, according to the cardinal principles of Nature Cure & Yoga in real spirit and without compromising with the principles of Naturopathy, so that people believe - "All healing power is within your body".

Naturopathy

Naturopathy believes that the human body possesses inherent self constructing and self healing powers. It, therefore, advocates aiding the human system to remove the cause of disease, i.e., toxins by expelling the unwanted matter from the body for curing diseases. It affirms that the human body is not an inert machine which requires external help whenever it fails to function normally. It is an all powerful living dynamo and if given proper opportunity, is capable of curing and preserving itself.

Yoga

Yoga is the ancient Indian technique of cultivating and integrating the human personality at physical, mental, moral and intellectual levels by means of Yogic Kriyas, Asanas and Pranayama.

SO NATUROPATHY HEALS, WHILE YOGA MAINTAINS. THEREFORE, THESE ARE LIKE TWO WHEELS OF A CART.

Rates for Accommodation per Day in Rupees

Ward	1st	2nd	3rd	4th	Servant
	Patient Guest*	Patient	Patient	Patient	
Free Ward	-	-	-	-	-
Double Room	40/-	40/-	-	-	-
Single Room	60/-	-	-	-	-
Cottage	200/-	100/-*	-	-	50/-
Hut, First	-	-	-	-	-
Floor	250/-	125/-*	-	-	50/-
Hut, Ground	-	-	-	-	-
Floor	300/-	150/-*	-	-	50/-
Nest	300/-	300/-*	250/-	200/-	50/-

- * For Nests, there must be minimum two patients. If one patient occupies, then the charge will be as applicable for two patients.
- In Cottages & Huts maximum two patients and in Nests maximum four patients are allowed.
- Children accompanying the patients, who are above 12 years will be considered at par with guests and below 12 years will be charged @ 50% guest tariff. However, children below 5 years are not permitted.
- Guests will take food in Diet Centre.
- Patients should avoid bringing servants. In case they bring, food will be served in attendants canteen and accommodation will be provided in servant's quarters. No smoking/indiscipline will be tolerated.
- Guests are not allowed in single room/double room.
- The charges are for accommodation only, while all treatments and diet are free. These are payable in advance on admission and will be for number of days advised by our Doctors.
- Free Ward (General Ward) is meant only for the poor people. Patients who apply for General Ward should furnish Annual Income Certificate. The annual income should include income from all sources as well as that of spouse.
- Free ward patients shall pay a refundable caution deposit of Rs. 100/- and the same is refunded on completion of treatment.

Reservation and cancellations

- a) Right of admission is reserved.
- b) Reservation charges are payable in advance, equivalent to 3 days charges. Accommodation will be charged from the date of confirmed reservation and not from the date of joining. If the person does not join within 3 days of the date of booking, his deposit will be forfeited and accommodation allotted to next patient.
- c) Patients must stay for the entire period as prescribed by the Doctor in the interest of the patients themselves to have the lasting advantage of Naturopathy. In case they have to leave the Institute because of an emergency they must give 7 clear days notice failing which, charges will be levied for the actual period of stay plus 7 days or the period of short fall or the remaining days

of the booked period whichever is less. This amount will be utilised for charitable purposes.

d) Similarly, seven clear days notice must be given for cancellation or postponement of confirmed reservation, in the absence of which, the advance paid will be forfeited.

e) Please avoid coming on Sundays and Holidays.

Diseases treated

Patients having following chronic diseases will be admitted as the Institute after several years of continuous research has specialised in these diseases. No patient other than these diseases shall be admitted :

Migraine, Myopia, Sinusitis, Bronchial-asthma, Ulcers, Hyper-acidity, Abdominal Disorders, Amoebiasis, Dysentery, Colitis, Gastroenteritis, Hepatitis, Menstrual Disorders, High Blood Pressure (Hypertension) Diabetes Mellitus, Insomnia, Anxiety Neurosis, Psoriasis, Allergic Dermatitis Spondylitis – Cervical & Lumbar, Arthritis, Gout.

(Patients will be admitted subject to Doctor's approval after examining full medical history which should be sent with application).

Diet

Though the human body is capable of maintaining itself free from disease, yet it requires nutritious and wholesome food. The human system is best adapted to a diet of fruits, vegetables and sprouts. Naturopathy therefore, lays the utmost emphasis on a nutritious and compatible diet to help in the healing, curing and constructive process. Tea, Coffee, alcohol, smoking, chewing pan and zarda, non-vegetarian and outside foodstuffs are strictly prohibited in the Institute. Fasting has been described as Nature's way to recover. A thorough rest which includes fasting is the most favourable condition in which an ailing body can purify and recoup itself. During a fast, the body's inherent recuperative forces are directed towards elimination of toxic accumulations, regenerating the wornout tissues and recharging the nervous system.

Healing Crisis

Some patients get perturbed and unnecessarily frightened just to hear about or learn of the healing crisis. They are very curious to know what it is. Huge amounts of toxins and morbid matter get accumulated for a long time in the body following a lot of toxic foods/drinks, medicines and drugs for a prolonged period while the patient is undergoing treatment. Some times it is not so easy to wash them out during the process of system cleansing and the symptoms of the disease get aggravated. Hence the patient gets a healing crisis. Frightened by this crisis some patients lose

heart, get frustrated and leave the treatment and go back to their previous physicians of other medical systems. But, in fact, this is their wrong notion and blunder, as there are many cases which are treated with fantastic results. The naturopaths can also easily suppress these crises, but it will be an interference in the cleansing work of the body's defensive forces, and hence against the philosophy of naturopathy. It is the naturopath's utmost duty to motivate and educate the patients during such crises.

Here an example may make it more clear. Suppose a sewerage drain is passing through your street; if it is not cleaned for years, it gives rise to foul smell, even if it is covered with slabs. When it is opened and cleaning process is started nobody can stand there, as the foul smell is so furious and intolerable that you will run away from the place out of fear of getting various infectious diseases, some of them may be dreadful. However, when this drain is thoroughly cleaned with phenyl and other detergents by throwing a lot of water with reasonable effort for a few hours, you will find no smell after some time and you can even sit and eat on the same drain. So one can understand which part of the whole process is a healing crisis.

Self Treatments

Patients are compulsorily taught the procedure of taking most of the treatments during the first 2 or 3 days of their stay so that afterwards they should take the treatments by themselves. After learning them, they can also continue to take these at home by themselves. **No attendant will be provided here.**

INYS welcomes only such patients who have zeal and enthusiasm to get healed through Naturopathy & Yoga by their own sacrifice and self-help practice. There is no benefit of coming over here if you don't learn how to practice the same at home.

Personal requirements

Patients are provided with linen, pillows and a blanket. Patients are advised to bring loose garments (pyjama kurta or salwar kameez) and towels for treatment, fitting dress for yoga and gymnasium, canvas shoes for walking, woolen jerseys and shawls to protect from the cold and cotton underwears for massage and toileteries like soap etc.

Detoxication Programme

The Detoxication programme is aimed at cleansing the human body of accumulated toxins and also to promote health consciousness among the public as the saying goes "An ounce of prevention is worth a pound of cure". This programme is open to patients during September – March on first come first served basis.

Terms and conditions

- Patients are not allowed to go out during their stay at the Institute, like all other hospitals except in case of emergency, that too with prior permission of the ward doctor and DAO/WO (very strict).
- Patients addicted to evils such as alcohol, smoking, zarda, pan-masala, drugs etc., are not eligible for admission.
- The Management reserves the right to discharge any patient without assigning any reason whatsoever.
- Maintaining discipline, obeying all rules, not dictating to Doctors/staff and no show-off of wealth are pre-requisites in strict sense. No act of indiscipline will be permitted.
- All formalities including deposits, application forms, medical reports must be completed even if booking is done through any source.
- No telephonic commitment regarding reservations or admission will be entertained.
- Drugs or other systems of medicine have to be discontinued after getting admission to the Institute. Please deposit if you have any at the security.
- Patients should look after their belongings themselves during their stay at the Institute. The Institute does not take any responsibility for any loss due to their carelessness.
- Patients should follow strictly all treatment/diet prescribed by the doctors at the Institute as well as at their home. Disobedience in this regard will render them non-eligible for readmission.
- Only persons coming with aforesaid diseases (patients) are admitted into this HOSPITAL and NOT those coming for relaxation or weight reducing, treating it as a health farm or health resort or hotel.
- Patients are required to sign an Undertaking for maintaining discipline and abiding rules of the Institute.

Bringing jewellery and valuables are strictly prohibited. Deposit cash, if any with cashier for safety.

IF ALL THE CONDITIONS MENTIONED ABOVE ARE NOT ACCEPTABLE, OUR HUMBLE REQUEST IS TO REFRAIN FROM SEEKING ADMISSION AS A WELLSHISHER OF THIS INSTITUTE.

Seminar on Justice and Human Rights

- Theme — Effective use of laws to promote justice and human rights among the weaker sections.
- Venue — AYUSHYA, Centre for Healing and Integration, Medical Mission Sisters Veroor P. O., Changanacherry — 686 104
- Duration — Six days
- Dates — From February 3rd (evening) to February 9th (noon) 1991.
- Resource persons — Fr. P. D. Mathew, S. J. and team.
- Fees — Rs. 150/-
- Registration Fees — Rs. 50/-
- Participants — Priests and Religious engaged in pastoral Ministry or Social Apostolate.
- Language — Malayalam
- Number of seats — 40

We are happy to announce the Seminar on Justice and Human Rights to be conducted here in February 1991. Those desiring to participate in the course kindly register your name in advance.

Sr. Eliza Kuppzhackel
Coordinator
AYUSHYA
Veroor P O
Changanacherry — 686 104

Phone: 20544

AYUSHIYA

CENTRE FOR
HEALING AND INTEGRATION



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Medical Mission Sisters

VEROOR P. O.

CHANGANACHERRY-686 104

KERALA

PROGRAMME

apca

FOR
JULY - DECEMBER
1990

AYUSHYA

CENTRE FOR HEALING AND INTEGRATION

AYUSHYA aims at wholeness and integration within persons, community and society through its various programmes. Integrated health programme focusses on health as the right and responsibility of each person. Emphasis is also on providing low cost health care utilizing the natural resources and promoting healthy life styles. Yoga, meditation, retreats, stress management, counselling, psychotherapy, integration programmes, non-drug therapies, herbal medicine and nutrition are included as part of an integrated approach to promote health and wholeness in persons.

INFORMATION ABOUT PROGRAMME BOOKING

In order to reserve a seat in any of the programme send the registration fee of Rs. 50/- by M. O. to:-

The Programme Co-ordinator,
AYUSHYA,
Veroor P. O.
Changanacherry - 686 104,
Kerala.

When you send M. O. for registration, please specify the number and date of the programme to which you are applying.

Once your M. O. is accepted you can presume admission to the course.

Registration fee is non-refundable and will be adjusted against the course fee.

All the courses, unless otherwise specified, will begin on the evening of the first day and will end on the morning of the last day.

Please bring your toilet articles, bed sheets and pillow cases.

Programme is open to all irrespective of caste, creed and sex.

A warm welcome to AYUSHYA.

Sr. ELIZA KUPPOZHACKEL
Programme Co-ordinator

I. Gita Sadhana

- Date — July 1 to 8
- Participants — Open to all
- Seats — 30
- Food and accommodation — Rs. 175/-
- Course Fee — Rs. 50/-
- Language — Malayalam
- Director — Fr. Sebastian Paimadathu S. J.

ഓഗസ്റ്റ് 1-ാം തീയതി മുതൽ ആഗസ്റ്റ് 8-ാം തീയതി വരെ നടത്തുന്ന സാധനം. (ഗീത കൈമാറ്റം ഉൾപ്പെടെ).

II. Social Awareness Programme for Women

- Date — July 13 (10 a.m.) to 15 (4 p.m.)
- Participants — Only Women
- Seats — 40
- Fees — Rs. 75/- (including food and accommodation)
- Language — Malayalam

This seminar will focus on the role of women in society, their rights and responsibilities, the exploitation of women and the need to organize themselves. Women interested to widen their awareness in the above topics are welcome.

III. Integrated Human Development Course for Youth

- Date — July 20 (10 a.m.) to 22 (4 p.m.)
- Directors — Sr. Eliza Kuppozackel
Sr. Celine Kallarakel

The programme will focus on providing awareness about self and growth as a person with a holistic approach.

(FULLY BOOKED)

IV. Yoga and Indian Spirituality

- Date — July 29 to August 5
- Participants — Open to all
- Seats — 20
- Food and accommodation — Rs. 175/-
- Course fee — Rs. 100/-
- Language — English
- Director — Swami Yogaratna

Yoga aims at awareness, and leads to better health, peace of mind and spiritual awakening. It can be practised by everyone regardless of age, profession or religious beliefs. This will be a practical oriented course of the timeless Indian spiritual techniques of yoga including yogasana, pranayama, shatkarmas and meditations, satsang and kirtan. Personal yoga therapy consultation will also be available.

Swami Yogaratna is an experienced yoga teacher from the Bihar School of Yoga, based at Atma Darshan Yogashram, Bangalore.

V. സ്വരചിത്രശാസ്ത്രം

(പ്രാർത്ഥനാരവസമയം)

- Date — August 10 (eve.) to 12 (eve.)
- Participants — Youth (boys and girls between the age of 16 to 30)
- Seats — 50
- Course Fee — Rs. 60/- (including food and accommodation)
- Language — Malayalam
- Director — Fr. George Sebastian S. J.

പ്രധാനമായും യുവജനങ്ങൾക്കായി വിഭവന ചെയ്ത സംവിധാനം ചെയ്യുന്നതാണ് സെമിനാർ. ശബ്ദവും, നിശ്ശബ്ദതയും, ഊർജ്ജവും, ഗാനങ്ങളും, ദൃശ്യശ്രാവ്യമാധ്യമങ്ങളും മറ്റും ഉപയോഗിച്ചുള്ള ഒരു പ്രാർത്ഥനാസെമിനാർ. പ്രാർത്ഥനാരവസമയം പ്രധാനമായും, ശബ്ദസംവാദവും, സൗന്ദര്യസംവാദവും, കാവ്യം സാഹസ്യസംവാദവും ആഴമായ ഊർജ്ജസംവാദം ഉൾപ്പെടെ ഉള്ള ശിഷ്യങ്ങൾ ഈ സെമിനാർ. വിവിധ പ്രാർത്ഥനാരീതികളെക്കുറിച്ച് ശിഷ്യങ്ങളും, പരിശീലനവും, തിരുസ്തനീധാനത്തിലിരിക്കുന്നതിനുള്ള ചിന്തകളും, പശ്ചാത്തപ്യം ഉള്ളതാവാൻ വേണ്ടും, ആദ്ധ്യാത്മികമായ വായനകളും മറ്റ് ആദ്ധ്യാത്മികാഭ്യാസങ്ങളും ഈ സെമിനാറിന്റെ ഭാഗമാണ്. പൂർണ്ണ താൽപര്യവും തികഞ്ഞ തീർപ്പും ഉള്ളവർ മാത്രം വന്നാൽ മതി.

VI. Diabetic Management Course

- Date — August 15 to 21

(FULLY BOOKED)

VII. Stress Management

- Date — September 1 to 8
- Participants — Open to all
- Seats — 12
- Food and accommodation — Rs. 175/-
- Course Fee — Rs. 100/-
- Language — Malayalam
- Directors — Sr. Eliza Kuppozackel,
Sr. Miriam Kuruvinkunnel

This workshop will help persons to tackle the stress and strain of life and to learn various techniques for coping with them. It includes theoretical explanations, therapy, counselling, yoga, meditation etc. Psychosomatic illness will be given considerable attention. Emphasis will be on human integration to find meaning in life and to be inner-directed and balanced persons.

VIII. Acupressure / Acupuncture

- Date — Sept, 14 (eve.) to 16 (4 p.m.)
- Participants — Open to all
- Seats — 16
- Food and accommodation — Rs. 55/-
- Course Fee — Rs. 40/-
- course materials — Rs. 25
- Language — Malayalam
- Director — Dr. Elizabeth Vadakerala

This is a basic course in Acupressure / Acupuncture theory and practice.

IX. Personal Growth Workshop

- Date — September 19 to 30
- Participants — Open to all
- Seats — 12
- Food and accommodation — Rs. 265/-
- Course Fee — Rs. 130/-
- Language — Malayalam
- Directors — Sr. Miriam Kuruvinkunnel
Fr. Jose Mekat S. J.

The main aim of the course is to facilitate growth in mind, heart and spirit. It challenges one to examine one's attitudes, behaviours, feelings and to find out if they are helpful and creative. It will enable them to take responsibility for their behaviours and stop destructive and unhealthy relationships. It will equip them to solve their own problems in an on going way.

Note- It is an experiential programme and meant only for those who choose to attend. Hence we appreciate that those who attend this programme register for it personally in their name.

X. Training in Integrated Approach to Health

Date	— October 7 to November 5
Participants	— Health co-ordinators, health and developmental activists.
Seats	— 30
Fees	— Rs. 1000/- (subsidized by CHAI)
Resource persons	— CHAI & AYUSHYA Personnel
Course Director	— Sr. Eliza Kuppuzhachel

The course will deal with the approaches to community Health, Dimensions of Integrated Health, Health situation of India, Ecology, Nutrition, Herbal medicine and Home Remedies, Low cost communication media in health education, Theory and practice of Drugless Therapies viz. Acupressure, Reflexology, Touch for Health, Naturopathy, Yoga, Massage, Stress management and Meditation.

Admission to this course will be done through CHAI. Hence those interested may write to:-

Executive Director
Catholic Hospital Association of India
P. B. 2126
Gunrock Enclave
Secunderabad, A. P., 500 003

XI. Yoga for Adults

Date	— October 20 to 29
1st group	— 6.30 — 7.30 (morning)
2nd group	— 4.30 — 5.30 (evening)
Seats	— 25 Fees — Rs. 40/-
Language	— Malayalam/English
Director	— Mr. G. N. Rao

Mr. G. N. Rao is an experienced Yoga teacher who taught yoga for several years at Kaivalyadharm Yoga Institute at Bombay. Presently he teaches at Rishi Valley School, Andhra and conducts yoga courses in several centres in India and Europe.

This course is meant for the health and well-being of the person and integration of life. Separate sessions are held for adults and children, with special concession in fees for children.

XII. Yoga for Children

Date	— October 26 to November 4
Time	— 7.30 to 8.15 (morning)
Seats	— 25 Fees — Rs. 15/-
Director	— Mr. G. N. Rao

Yoga for children aims at development of healthy personality, physical well-being, concentration and memory power.

AYUSHYA HEALTH CLINIC

ON SATURDAYS

Time	: 8.30 a. m. — 12.30 p. m.
	2.30 p. m. — 5.30 p. m.

Treatment for acute and chronic illness, therapies for enhancing physical and mental well being, concentration, memory power and reducing pain, using Drugless Therapies, Stress management, Counselling, Yoga, Herbal medicine and Nutrition education.

AYUSHYA HERBAL GARDEN

The Herbal garden with variety of medicinal plants are open to visitors to familiarize themselves with the herbs.

Ayushya HERBAL HEALTH DRINK and HERBAL TOOTH POWDER, prepared according to special formula, with the herbs from the garden are also available at the Centre.

AYUSHYA PUBLICATIONS

Integrated Health Education Series:-

1. Pachamarunnu Chikilsakal
(Herbal Remedies — Malayalam)
2nd Edition —Rs. 5/-
2. Yoga Chart I — Basic Yogasanas —Rs. 7/-
3. Yoga Chart II — Suryanamaskar
and other asanas —Rs. 7/-
4. Basics in Acupuncture/Acupressure —Rs. 25/-

HOW TO REACH AYUSHYA

From Changanacherry private stand take Changanacherry-Kottayam private bus passing via Railway Station and St. Thomas Hospital, Chethipuzha etc. Get down at 'Enachira Kurisu' [70 paise point]. From there-walk ahead a few yards and you will find the Ayushya sign board directing to the centre.

Auto Rickshaws from the town costs about Rs. 12/-

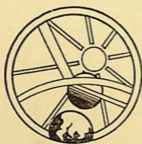
For all information and Registration
Please write to:-

Programme Co-ordinator
AYUSHYA
Veroor P. O.
Changanacherry - 686 104
Kerala, S. India

Telephone: 20544

AYUSHYA

CENTRE FOR
HEALING AND INTEGRATION



Medical Mission Sisters

VEROOR P. O.
CHANGANACHERRY-686 104
KERALA

PROGRAMME

FOR
JANUARY — JUNE
1991

AYUSHYA

CENTRE FOR HEALING AND INTEGRATION

AYUSHYA aims at wholeness and integration within persons, community and society through its various programmes. Integrated health programme focusses on health as the right and responsibility of each person with the vision of promoting a new health culture. Emphasis is also on providing low cost health care utilizing the natural resources and promoting healthy life styles. Yoga, meditation, retreats, stress management, counselling, psychotherapy, integration programmes, non-drug therapies, herbal medicine and nutrition are included as part of an integrated approach to promote health and wholeness in persons.

INFORMATION ABOUT PROGRAMME BOOKING

In order to reserve a seat in any of the programme send the registration fee of Rs 50/- by M. O. to:-

The Programme Co-ordinator,
AYUSHYA,
Veroor P O.,
Changanacherry-686 104,
Kerala.

When you send M. O. for registration, please specify the number and date of the programme to which you are applying.

Once your M. O. is accepted you can presume admission to the course.

The Registration fee is non-refundable and will be adjusted against the course fee.

All the courses, unless otherwise specified, will begin on the evening of the first day and will end on the morning of the last day.

Please bring your toilet articles, bed sheets and pillow cases.

Programme is open to all irrespective of caste, creed and sex.

A warm welcome to AYUSHYA.

Sr. ELIZA KUPPOZHACKEL
Programme Co-ordinator

I. Christian Meditation

Date — Jan. 20 (7 p. m.) to 25 (4 p. m.)
Participants — Open to all
Seats — 40
Food and accommodation — Rs. 125/-
Course Fee — Rs. 50/-
Language — English
Director — Dom Laurence Freeman, OSB.

Fr. John Mein OSB initiated Christian Meditation, based on the teachings of eastern tradition. He saw the need for a contemplative renewal in the church and popularized this meditation. Fr. Laurence Freeman OSB, the first disciple of Fr. John Mein OSB, has developed many centres and meditation groups around the world.

The retreat would be comprised both of conference on the tradition and theology of meditation and periods of silent meditation.

II. Traditional Medicine and Home Remedies

Date January 28 to 30.

A training programme for 40 Village level Health workers, organized by Kerala Voluntary Health Services. Faculty AYUSHYA and K. V. H. S.

III. Seminar on Justice and Human Rights

Date — Feb. 3 (eve.) to 9 (noon)
Participants — Open to all
Seats — 40
Food and accommodation — Rs. 150/-
Course Fee — Rs. 75/-
Language — Malayalam
Director — Fr. P. D. Mathew S. J. & Team.

This seminar is on the effective use of law for promoting Justice and Human Rights. It is mainly meant for those involved in social action specially among the weaker sections.

IV. Christian Meditation (ക്രിസ്തീയ ധ്യാനം)

Date — Feb. 15 (eve.) to 17 (4 p. m.)
Participants — Open to all
Seats — 40
Food and accommodation — Rs. 55/-
Course Fee — Rs. 20/-
Language — Malayalam
Directors — Dr. Joe Velacherry
— Sr. Miriam Kuruvinkunnel, MMS.

പുരാതനമായ ഓരതീയ ധ്യാനവിധിയെ അടിസ്ഥാനമാക്കി ഫാ. ജോൺ മെയിൻ O.S.B. രൂപീകരിച്ച ക്രിസ്തീയ ധ്യാനത്തെപ്പറ്റി കൂടുതൽ അറിയാനും അനുഭവിക്കാനും ഒരവസരം.

V. N. L. P. & Journal Retreat

Date — March 5 to 15
Seats — 25
Directors — Sr. Eliza Kuppozackel, MMS
Sr. Miriam Kuruvinkunnel MMS.
(Fully booked)

VI. Enneagram Workshop

Date — March 18 to 24
Participants — Open to all
Seats — 40
Food and accommodation — Rs. 150/-
Course Fee — Rs. 100/-
Language — English
Director — Sr. Tresa Rose SCN.

The enneogram is an instrument, rooted in Sufism, which describes nine basic personality types. These types have evolved from compulsions developed in early childhood. A study of the Enneogram enables one to discover one's type and to search for ways of personal healing. A new understanding of self takes place and this leads to greater inner freedom and wholeness.

VII. Acupressure / Acupuncture

Date — April 5 (eve.) to 7 (4 p. m.)
Participants — Open to all
Seats — 16
Food and accommodation — Rs. 55
Course Fee — Rs. 40/-
Course Materials — Rs. 25/-
Language — Malayalam
Director — Dr. Elizabeth Vadakekara, MMS.

This is a basic course in Acupressure / Acupuncture theory and practice.

VIII. Personal Growth Workshop

Date — April 21 to May 2
Participants — Open to all
Seats — 16
Food and accommodation — Rs. 265/-
Course Fee — Rs. 130/-
Language — Malayalam
Directors — Fr. Joe Thavil S. J.
Sr. Miriam Kuruvinkunnel, MMS.

The main aim of the course is to facilitate growth in mind, heart and spirit. It challenges one to examine one's attitudes, behaviours,

feelings and to find out if they are helpful and creative. It will equip them to solve their own problems in an on going way.

Note:- It is an experiential programme and meant only for those who choose to attend. Hence we appreciate that those who attend this programme register for it personally in their name.

IX. Yoga and Integrated Human Development

Date — May 5 to 12
 Participants — Girls and boys between the age of 8 and 14
 Seats — 20
 Food and accommodation — Rs. 165/-
 Course Fee — Rs. 60/-
 Language — Malayalam
 Directors — Sr. Eliza Kuppuzhacker MMS
 Sr. Miriam Kuruvinkunnel MMS.

കൂട്ടികളുടെ സമഗ്രമായ വ്യക്തിത്വവികസനത്തിനുവേണ്ടിയുള്ള ഈ സമ്മർ ക്യാമ്പ് അദ്ധ്യാപക ശാഹിദികവും, മാനസികവും, ആദ്ധ്യാത്മികവുമായ വളർച്ചയ്ക്ക് ഉപകരിക്കും. അനുഗ്രഹമുള്ളവരായി ജീവിക്കുന്നതിനും, ഓർമ്മശക്തി വർദ്ധിപ്പിക്കുന്നതിനും ലക്ഷ്യബോധത്തോടുകൂടി ജീവിക്കുന്നതിനും ഇതു സഹായിക്കുന്നു.

X. Budha's Vision and Vipasana Meditation

Date — May 20 to 29
 Participants — Open to all
 Seats — 30
 Food and accommodation — Rs. 225/-
 Course Fee — Rs. 100/-
 Language — English
 Director — Fr. R. Rocha S. J.

To understand Human suffering. A participant in this course will aim at a two-fold integrated goal viz.. theoretical acquaintance with the worldview of the Budha, and Initiation into meditation.

The common experience of humanity—birth, growth, old age, sickness, death are tinged by suffering. While pain is an integral part of life, must one suffer because of it? Or can one 'be a liberated person enlightened to know pain and its causes? Meditation is a way to realize the answer to the above quest/ search.

AYUSHYA HEALTH CLINIC

ON SATURDAYS

Time : 8.30 a. m. — 12.30 p. m.
 2.30 p. m. — 5.30 p. m.

Treatment for acute and chronic illness, therapies for enhancing physical and mental well being, concentration, memory power and reducing pain, using Drugless Therapies, Stress management, Counselling, Yoga, Herbal medicine and Nutrition education.

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For all information and Registration Please write to:-

Programme Co-ordinator
 AYUSHYA
 Veroor P. O.
 Changanacherry-686 104
 Kerala, S. India

Telephone : 20544

45.B.5



Vivekananda Kendra
Yoga Research Foundation

OFFERS

In Patient Treatment Facilities
(Using Yoga Therapy)

at

Prashanti Kuteeram

(20 miles from Bangalore between Bannerghatta National Park & Anekal)

FOR THE FOLLOWING STRESS RELATED AILMENTS

- * BRONCHIAL ASTHMA, NASAL ALLERGY, CHRONIC BRONCHITIS, EMPHYSEMA, CHRONIC SINUSITIS
- * HYPERTENSION, ANGINA, POST HEART ATTACK REHABILITATION
- * DIABETES, OBESITY
- * HYPER ACIDITY, PEPTIC ULCERS, CHRONIC FUNCTIONAL DIARRHOEAS
- * TENSION HEADACHE, MIGRAINE, EPILEPSY
- * BACK PAIN, NECK PAIN, ANXIETY NEUROSIS
- * MENTAL RETARDATION, CEREBRAL PALSY PHOBIAS, OBSESSIONS
- * EYE DISORDERS : MYOPIA, LONG SIGHT, SQUINT
- * CANCER
- * ARTHRITIS
- * AND ANY OTHER STRESS RELATED PROBLEMS.

write to :

THE MANAGER
Vivekananda Kendra YOGAAD
9, Appajappa Agrahara, Chamarajapet
BANGALORE - 560 018 — Phone : 607347

PRASHANTI KUTEERAM

VIVEKANANDA KENDRA YOGA ANUSANDHANA AROGYA DHAMA
(VK YOGAAD)
(20 Miles from Bangalore)

OFFERS

Yoga Therapy treatment facilities under the expert guidance of

Dr. R. NAGARATHNA, MD, MRCP (UK), FICA (USA)
(Chief Yoga Therapy consultant)

- FEES** : Non Refundable Registration Rs. 100/-
Treatment charges for
2 to 4 Weeks Rs. 150/-
- Lodging** : Rs. 10/- per day (Dormitory) to Rs. 75/- per
day (Deluxe room)
- Boarding & Lodging** : \$ 10 per day per Patient
(Foreign Nationals)
- Venue** : The scenic campus of Prashanti Kuteeram
- Duration** : 2 to 4 weeks

Children Should be accompanied by their parents/wards

ALL REGISTRATIONS WILL BE DONE ONLY AFTER
SCREENING BY OUR MEDICAL EXPERT TEAM, EITHER
BY POSTAL CORRESPONDENCE OR PERSONAL CHECKUP.

Reserve your accommodation in advance with

THE MANAGER
Vivekananda Kendra YOGAAD
9, Appajappa Agrahara, Chamaraajpet
BANGALORE - 560 018

Phone : (0812) 607347

45.B.6

NATIONAL WORKSHOP ON MEDICINAL PLANTS

November 27th to 30th 1989

THATTIHALLA - HALIYAL (N. K.)
KARNATAKA



Organised by

KARNATAKA FOREST DEPARTMENT

&

LOK SWASTHYA PARAMPARA SAMVARDHAN SAMITI —
COIMBATORE.

Co-Sponsored by

OFFICE OF THE ADVISOR ON TECHNOLOGY MISSIONS —
NEW DELHI.

NATIONAL WORKSHOP ON MEDICINAL PLANTS

November 27th to 30th 1989

ORGANISING COMMITTEE

- Chairman** : Shri Dharshan Shankar,
Adviser to the Prime Minister,
on Technology Missions,
New Delhi.
- Secretary** : Shri G.V. Sugur,
Silviculturist,
Northern Zone,
Dharwad-580 008.
- Joint Secretary** : Shri T. K. Kewari,
Assistant Silviculturist,
Office of the Silviculturist,
Northern Zone, Dharwad.
- Treasurer** : Shri Vaidya G. G. Gangadharan,
Secretary,
Lok Swasthya Parampara Samvardhan
Samithi
P.O., Pathanjaliपुरi, Coimbatore-18.

Members

1. Dr. T. R. Anandalwar
2. Shri Balakrishne Gowda
3. Shri A. N. Yellappa Reddy
4. Dr. S. N. Rai
5. Shri N. D. Thivari
6. Shri Deepak Sharma
7. Shri M. Muni Reddy
8. Shri M. H. Swaminath
9. Shri Punati Sridhar
10. Shri Ravindran
11. Shri M. M. Nissar
12. Shri Udayakumar
13. Shri K. N. S. Iyer

BACKGROUND

India has one of the most comprehensive (indigenous) knowledge base of medicinal plants in the world. These plants need to be conserved and propagated so that they can be effectively used in our primary health care. The prospect is a basic step in improving the availability of propagation material in the country and conserving in definite locations, the various species of medicinal plants.

For centuries, villagers in India and in most of South Asia have been using local flora for their preventive curative and promotive health needs. They are safe, effective, free of cost health resource material for rural and tribal people.

The present day generation after excessive usage of Western system of medicines are facing several ill-effects. In light of this, there is a great demand for herbal medicine which is non-hazardous and safe. The rush for herbal medicine has caused great demand for herbs. Hitherto these plants were collected from the forests and were seldom grown for the purpose except in the backyards of the houses. The demand for herbs has resulted in mass collection and eradication of valuable medicinal plants from the forests. Hence, there is urgent need for conserving the natural vegetation for posterity as well as to cater the needs of present day users; rural and tribal folk and traditional Vaidyas.

The proposed workshop envisages to bring together the voluntary organizations (non-Governmental Organization) the Forest Departments, Universities and other related institutions to draw up an action plan for conserving medicinal plants through establishment of herbal reserves and herbal farms. Also, the role of N.G.O's and other agencies in maintaining the herbal farm involving rural and tribal populations.

About the Organizers :

Karnataka Forest Department :

The Karnataka Forest Department is making efforts from a long time to identify medicinal plants growing in different regions of Karnataka and maintenance of these plants in their nurseries and plantations in a systematic way. The department in collaboration with the University of Agricultural Sciences and Government College of Indian Medicine has taken up the study of certain potential areas in Karnataka for earmarking and declaring herbal reserves and also to establish herbal farms involving rural and tribal population.

Lok Swasthya Parampara Samvardhan Samithi, Coimbatore.

The LSPSS is an all India net work of individuals, groups and Organizations committed to the cause of revitalization of the indigenous system of health care and the wide spread folk health traditions that exist throughout the country. The major objective of the Samithi is to work for the reconstruction of 'Lok Swasthya Parampara' (Local Health Traditions) and in this process

to revitalise the traditional self-reliant model of primary health care existing in the Indian Society.

**Technology Missions : Government of India,
New Delhi.**

The Technology missions, under the Prime Minister's Secretariat is contemplating for a national consensus to develop Herbal reserves and Herbal farms in different parts of the country, so as to have a documentation of available herbs, their location and to have details of propagation methods for medicinal plants to cater the needs of all users in the near future.

Venue

Thattihalla - Haliyal (N.K.) Karnataka :

Thattihalla is situated in the middle of the moist deciduous forests of Bhagawathi Range, 60 kms from Dharwad on Belgaum-Yellapura road. Weather is pleasant in November with maximum temperature 25°C and a minimum of 16-18°C.

How to reach Thattihalla :

- i) All participants are requested to arrive at Dharwar Railway station/Bus station. The transport from Dharwar is arranged to reach Thattihalla by the Organisers.
- ii) Reception counter is working at Dharwad Forest Offices compound, near Kittur Chennamma park (2 kms from Railway Station/Bus station) from 26th November 1989 afternoon to 27th November 1989 8.00 P.M.

- iii) Dharwad is District Headquarters well connected by Road/Train (Southern Railway) from Bangalore-Bombay and Hyderabad.

Nearest Air strips :

BELGAUM (Bombay-Belgaum daiiy - Goa - Belgaum daily) HUBLI (Bangalore-Hubli-Monday, Wednesday, Friday)

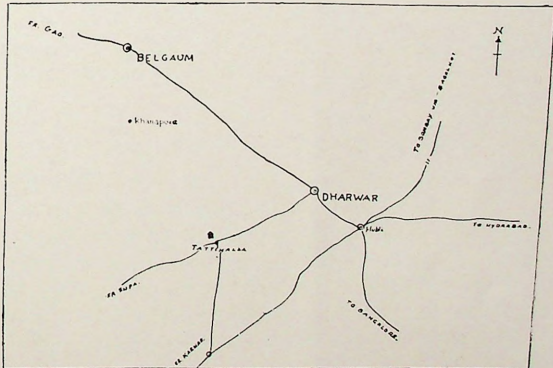
ROAD

Bangalore-Dharwad 425 kms

Belgaum-Dharwad - 70 kms

Goa-Dharwad - 160 kms

Hubli-Dharwad - 14 kms



STAMP

To

Shri G. V. SUGUR,
Secretary

National Workshop on Medicinal Plants,
Office of the Silvi Culturist,
Forest Officer Compound,
Near Kittur Chennamma Park,
Dharwad - Pin - 580 008
KARNATAKA.

Registration :

No registration fee. Confirmation of participation should be made on or before October 31, 1989.

Accommodation :

Local hospitality will be provided by the Organisers.

Return Journey :

For return journey reservations, write to Mr. G.V. Sugur, Secretary, National Workshop on Medicinal Plants-Reservations will be made upon request by the participants well in advance with details of mode of transport, place, time and date of departure.

Contact Address :

Mr. G. V. Sugur,
Secretary,

National Workshop on Medicinal Plants,
Office of the Silviculturist,
Forest Office Compound, Near Kittur Chennamma Park,
Dharwad-PIN 580 008-Karnataka.

PHONE : RES : 42794
OFF : 40003

NATIONAL WORKSHOP ON MEDICINAL PLANTS

Thattihalla - Haliyal (N. K.)

27th to 30th November 1989

REGISTRATION FORM

Name :

Address :

Date, time and
mode of arrival :

Accompanying
members/Spouse :

Return journey
request : Yes/No

Place :

Date :

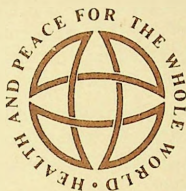
Time :

Mode : Train/Bus :

(NB : Please send this to the Secretary on or before 31.10.89)

SIGNATURE

45.B-7



International Conference on Holistic Health & Medicine

**Bangalore, India
November 8-12, 1989**

Co-ordination Center:
Academy of Holistic Medicine
202 Parvathi Plaza, 105 Richmond Road, Bangalore - 560 025 INDIA
Telex: 0845-2696 or 8055/ICTP 347 Ph: 214625

International Conference on Holistic Health & Medicine
November 8-12, 1989, Bangalore, India
Patrons: H.H. The Dalai Lama, His Grace Mar Gregorios,
Dr. Karan Singh

The founding Meeting of the International Holistic Medical Association
Leading pioneers in Holistic Health from around the world
Cultural Programme: Sarod maestro Amjad Ali Khan and Indian classical
dances.

Dear Friends,

India is grateful to be hosting the International Conference on Holistic Health and Medicine. The name 'holistic' is a new word on Indian soil, but the philosophy of treating the patient as a whole and of maintaining health by keeping the proper balance of mind-body-spirit has been the base of India's traditional healthcare system for thousands of years.

It is hoped that this conference will considerably speed up the global movement of exchange and integration of our growing knowledge in the field of health and illness, and direct humanity towards incorporating compassion within and without, health and peace which will give us the strength to make the world a better place.

We welcome you to participate in this endeavour.

A.R. Nizamuddin
D.G. & I.G Police, Karnataka
Chairman
Steering Committee

Dr. V. Parameshvara
Former President, I.M.A.
Chairman
Reception Committee

K. Sadananda Shetty
Chairman, Vijaya Bank
Chairman
Finance Committee

Dr. M.V. Krishna Murthy
Chairman
Souvenir Committee

Mr. A.D. Lalwani
Chairman
Administrative Committee

Mr. S. Seshadri
Chairman
Publicity Committee

Mrs. Lakshmi Nizamuddin
Chairperson Conference Committee

Dr. V.R. Pandurangi
International Co-ordinator (U.K.)

Dr. Issac Mathai
Organising Secretary

Dr. R.M. Varma
Chairman, Organising Committee

Co-Sponsors: Holistic Medical Associations of America, Austria, Australia, Britain, Canada, France, Finland, Germany, Greece, India, Japan, Spain, World Health Foundation, U.S.A., Health World Magazine, U.S.A., Baltimore Holistic Centre, U.S.A., Institute of Complimentary Medicine, U.K., Madras Institute of Magnetobiology.

An Introduction to Holistic Medicine

What is Holistic Medicine?

The word 'holistic' is derived from the word 'whole' and means complete. It was first used by Jan Christian Smuts in 1926 to describe the study of whole organisations, and systems. Today, the term 'holistic medicine' is a label applied to an integration of different effective trends current in health care.

Do the Parts Explain the Whole . . .

Or is the whole more than the sum of its parts? Medical science has developed its power and knowledge with the underlying idea that the way to comprehend human life and illness is by taking the human being apart. By identifying the components and how they operate or fail, we learn what people are, why they become ill and how to cure them. This reductionist approach has been so fruitful, allowing medical science to overcome many diseases, that its usefulness cannot be denied.

Clearly, the quality of the 'parts' must influence health and illness, but what this bio-medical model cannot properly take into account is the psychological, social and environmental context within which these parts function. Neither can it fully incorporate the nature of the individual whose parts are under consideration, nor how he thinks, behaves and relates to others, nor the way, lifestyle and psyche themselves influence how the parts operate. Yet these vital considerations have always been central to the humanistic art of medicine and must be addressed.

The Basis of the Approach

Holistic medicine draws together these interrelated issues and uses a variety of approaches that try to take them into account in the clinical setting. However, its emphasis is more on an approach to healthcare than on any specific system of treatment.

It is therefore a concept that necessitates the approach of treatment of a patient as a whole

being. It is not merely alternative or complementary medicine nor is it an attack on current medical practice. It is based on basic, universal and fundamental principles, which are:

1. The human organism is a multi-dimensional being, possessing body, mind and spirit, all inextricably connected, each affecting the other.
2. There is an inter-connection between human beings and their environment. This inter-connection acts as a force on the functioning of the individual human being.
3. Disease or ill-health arises as a result of a state of imbalance, either from within the human being or because of some external force in the environment.
4. One of the primary tasks of someone entrusted to heal is to encourage the innate capacity for healing of the individual in distress.
5. To enable him to accomplish his task effectively, the healer needs to be aware of his own multi-dimensional levels of existence and have some expertise and ability in achieving a state of balance and harmony within himself.

The Holistic Approach

The Holistic approach centers around three major areas of the individual: Body, Mind and Spirit.

The central theme of holistic medicine that these systems influence one another implies that the balance between health and illness can be maintained or disturbed at any level. Thus in these terms, diagnosis means identifying the most appropriate level on which to make an effective intervention.

The other axis of holistic medicine is developmental, for we live in time continually changing. How successfully we adapt to the current needs relating to the past and keeping in mind the future will determine how we are able to cope with the present.

Objectives

1. To bring together holistically oriented physicians, therapists and scientists from throughout the world, in an atmosphere of professional inquiry and exchange.
2. To create an organization to represent holistic medicine worldwide, based on Holistic Medical Associations in individual countries.
3. To provide introductory training in various modalities of Holistic Medicine, and traditional systems of medicine.
4. To integrate modern technology and medicine with traditional systems of medicine, to address the needs of all segments of society including the underprivileged and poor.
5. To support research studies to clarify the therapeutic efficacy and most appropriate use of the various holistic treatments available.
6. To promote the concept of holistic health throughout the medical profession in order to enhance total health for all humanity.
7. To develop joint international endeavors in health care among holistically oriented professionals and organizations to support an atmosphere of cooperation and peace among all nations.
8. To develop models of health care and human development that integrate various holistic systems and interventions to achieve individual health, well-being, and self-development.

Presentations

The Holistic Frontiers of Modern Medicine

Nutrition • The Therapeutic Value of Exercise • Stress Management and Relaxation Techniques • The Therapeutic Use of Breathing Techniques • Meditation • Art and Music Therapy • Psychoneuroimmunology • Magneto-Biology and the impact of light, noise and electromagnetic fields on health • Behavioural and Psychosomatic Medicine • Environmental Ecological and Social Health.

Traditional and Indigenous Systems of Medicine

Ayurveda • Homeopathy • Tibetan Medicine • Siddha • Unani • Yoga Therapy • Acupuncture • Naturopathy • Osteopathy • Manipulative Therapies

The Holistic Paradigm

Philosophical Assumptions • The Evolution of Health • The Therapeutic Interaction • Health and Spirituality • Integrating Multiple Therapeutic Modalities • Progressing from Therapy to Education to Self-Development

Presentations will emphasize each system's:

Strengths and most appropriate spheres of application, therapeutic principles and practical techniques, empirical basis, recent research and clinical studies.

- Conference Venue : Hotel Ashok, Bangalore
 Accommodation : A range of hotels are also available from Rs. 90 to 5-star standards. Booking will be made on request.

Registration	Indian Delegates		Foreign Delegates	
Registration Fee	Upto Sept. 30	After Sept. 30	Upto Sept. 15	After Sept. 15
** Delegate	Rs. 1,000	Rs. 1,200	\$ 230	\$ 260
Spouse	Rs. 750	Rs. 900		
* Accompanying Person	Rs. 250	Rs. 400	\$ 50	\$ 60
Banquet	Rs. 400	Rs. 450		

** Delegates and their spouses will be admitted to the inaugural function, all the conference sessions, snacks and luncheons during conference days and social events. The receipt applications for registration will close on September 30, 1989. On confirmation of acceptance, delegates may send the registration fee.

* Accompanying person will be permitted to attend only the inaugural function and social events.

SPEAKERS INCLUDE:

U.S.A Dr. Laurence Badgley, M.D., Dr. Rudolph Ballentine, M.D., Dr. Joan Borysenko, Ph.D., Dr. Susanne Bolton, Dr. Mark Bluementhal, Dr. Mala Cunningham, Dr. John Clarke, M.D., Dr. Terry S. Friedman, M.D., Rev. Fred J. Fox, Dr. James Gordon, M.D., Ph.D., Dr. Sandra Goodman, Ph.D., Rev. Paula Hinson, Dr. Christopher Hobbs, Dr. Lynn Keegan, R.N., Ph.D., Dr. Stanley Krippner, Ph.D. U.S.A., Dr. Bill Manahan, M.D., Dr. Lewis Mehl, Rev. Joseph Martinex., Dr. Michael Morton, Ph.D., Dr. Bruce Millman, Dr. Glenn Olds, Dr. John O.A. Pagano, Dr. Kumar Pati, Dr. Robert Jan Reo, Dr. Norman Shealy, M.D., Dr. Barry A. Sultanoff, Dr. Steven Subotnick, M.D., D.P.M., M.S. U.S.A., Dr. F.F. Smith, M.D., Dr. T.M. Srinivasan, Dr. Michael Tierra, Dr. Ullman, Dr. Jeffrey Whitemum, Dr. Andrew Weil, M.D., Dr. Bowen White, M.D., A.B.F.P., Dr. Peter Bennet, Canada.

EUROPE Dr. John E. Holland, West Germany, Dr. Brelet Rueff, Geneva, Dr. Solene Valmage, Paris, Dr. Francois Chefdeville, M.D., France

UNITED KINGDOM Dr. Ashwin Barot, B.A.M.S., Dr. Colin I. Dove, Dr. Kim A. Jobst, F.R.C.S., Dr. Robin Monro, Ph.D., Dr. V.R. Pandurangi, M.D., Dr. Patrick Pietroni, M.B.B.S., M.R.C.P., Dr. Rajendra Sharma M.B.B.S., M.R.C.P.

Dr. Carlos Warter, Ph.D., Chile, Dr. Nimrod Seinman, Israel, Dr. Anttic Heikkila, Finland, Dr. Shin Ichiro Terayama, Japan, Dr. Okpokor, Nigeria, Dr. Pasang Younten, Dharmasala, Dr. Stephen Fuldor, Ph.D., Israel

INDIA Dr. Mukesh Batra, Bombay, Dr. K.S.S. Bhat, Bangalore, Dr. S.M. Channabasavanna, Bangalore, Dr. Jugal Kishor, Delhi, Dr. M.V. Krishna Murthy, Bangalore, Dr. R.L. Kapur, Bangalore, Dr. Lucas, Bangalore, Dr. Issac Mathai, D.H.M.S., M.D. (Hom), Dr. Rashmi Mayur, Ph.D. Bombay, Dr. C.K.B. Panikar, Bangalore, Dr. Krishna Mohan, Palghat, Dr. V.R. Minocha, Dr. R. Srinivasa Murthy, Bangalore, Dr. Jayaprakash Narayan, Bangalore, Dr. Nagarathna, Dr. Omprakash, Bangalore, Dr. Sunil. K. Pandya, Bombay, Dr. V. Parameshvara, Bangalore, Dr. Abraham Punnaparambil, M.D., Dr. R.P. Patel, D.M.S., D.F. (Hom), Dr. G.N.N. Reddy, Bangalore, Dr. S.K. Ramachandra Rao, Bangalore, Dr. S.D. Sharma, Delhi, Dr. K.N.Sharma, M.B.B.S., L.R.C.P., Dr. P.R. Krishna Swami, Bangalore, Prof. S. Sampath, Delhi, Dr. Sarads Subramanyam, M.B.B.S., Ph.D., Madras, Dr. K.N. Udappa, Varnasi, Dr. Krishna Variyar, M.D. (Ayurveda), Kerala, Dr. C. Variyar, Coimbatore, Dr. R.M. Varma, F.R.C.S., Bangalore, Dr. N.H. Anita, Bombay, Dr. Ashok Vaidya, Bombay, Dr. Ashok Sahni, Bangalore, Dr. Sampath Loganathan, Bangalore

We invite you to
A National Convention on
Traditional Medicine
and
Maternal and Child Health Care



from 14th to 17th December, 1989

at Vishwa Yuvak Kendra
Circular Road, Chanakyapuri
New Delhi

Organiser
Lokswasthya Parampara Samvardhan Samiti (LSPSS)
(A Network of NGOs)

Co-ordinator
Centre for Health Education Training
and Nutrition Awareness (CHETNA)

Host
Voluntary Health Association of India

Co-sponsor
Ministry of Health and Family Welfare
National Technology Mission

Genesis of the Convention

Local traditions related to Mother and Child Health (MCH) abound in our country. They form the backbone of the indigenous rural health services.

With a view to systemizing this heritage, an All India Study in Prevalent Traditional Practices in MCH care was conducted by LSPSS and CHETNA. 25 Voluntary agencies in 12 states participated in this door-to-door study where about 2500 mothers, traditional birth attendants, lactating mothers and mothers-in-law were interviewed. The reports of the survey were sent to experts in the Indian system of Medicine who classified the data into sound, harmful, incomplete and distorted practices.

This study has raised a number of important issues related to MCH care policy in India which require further deliberations. In this light, some clear objectives have been delineated for the Convention.

Objectives of the Convention

- * To initiate a dialogue on the strength and weaknesses of local health traditions in MCH Care.
- * To share the mutual experiences of scientists working in the Indian and Western systems of medicine in the area of MCH care.
- * To debate on policy issues on MCH care at Institutional as well as community level.
- * To recommend strategies and programmes for evolving an "Indian approach" to MCH care.

Participants are expected from the areas of

- * Indigenous health science
- * Western medicine and bioscience
- * Community health organisations
- * Health policy making organisations

The languages of discourse at the convention would be both Hindi and English.

If you wish to attend this workshop, please fill in the following details and mail it to

CHETNA
Drive in Cinema Building
2nd Floor, Thaltej Road
AHMEDABAD 380 054

Last date for entries.
October 30, 1989

Name

Area of Specialization

Full Address

Pin Code

Telephone/Telex

detach

Please indicate

- * if you need travel support
- * if you need space to exhibit your publications/materials (give details).
- * Date and details of arrival
- * Date and details of departure

Any queries/clarifications

Signature

Please note

- * Participants are requested to bear their travel expenses and make their travel reservations.
- * Travel fare upto second class will be provided to health NGOs who need travel support.
- * Registration fee for the Convention is Rs.25.00
- * Boarding and lodging expenses at Vishwa Yuvak Kendra will be taken care of from the afternoon of December 14 to the evening of December 17.
- * An exhibition cum sale of publications has been organised.

If you have any inquiries, write to
Smita Bajpai
CHETNA
Drive in Cinema Building
2nd Floor
Thaltej Road
AHMEDABAD 380 054

Phone 490378

CHETNA is a voluntary organisation actively involved in the area of nutrition and health with special emphasis on maternal and child health aspects.



WORLD HEALTH ORGANIZATION

FIFTY-SIXTH WORLD HEALTH ASSEMBLY
Provisional agenda item 14.10

A56/18
31 March 2003

Traditional medicine

Report by the Secretariat

GLOBAL SITUATION

1. In the past decade there has been renewed attention and interest in the use of traditional medicine globally.¹ In China, traditional medicine accounts for around 40% of all health care delivered. In Chile 71% of the population, and in Colombia 40% of the population, have used such medicine. In India, 65% of the population in rural areas use Ayurveda and medicinal plants to help meet their primary health care needs. In developed countries, traditional, complementary and alternative medicines are becoming more popular. For example, the percentage of the population that has used such medicines at least once is 48% in Australia, 31% in Belgium, 70% in Canada, 49% in France and 42% in the United States of America.

2. Traditional, complementary and alternative medicines (referred to hereafter as "traditional medicine") are commonly used to treat or prevent disease and chronic illness and to improve quality of life. Some evidence points to promising potential. The efficacy of acupuncture in relieving pain and nausea, for instance, has been conclusively demonstrated and is now acknowledged worldwide. A national expert panel of the United States National Institutes of Health concluded in 1997 that there is clear evidence that needle acupuncture treatment is more effective and has fewer side-effects for certain symptoms than conventional treatments. In Germany and in the United Kingdom of Great Britain and Northern Ireland, 70% and 90%, respectively, of pain clinics use acupuncture.

3. Traditional medicine has also been used in the treatment and care of such life-threatening illnesses as malaria and AIDS. In Ghana, Mali, Nigeria and Zambia, herbal medicines are the first line treatment for more than 60% of children with high fever. Studies in Africa and North America have shown that up to 75% of people living with HIV/AIDS use traditional medicine alone or in combination with other medicines for various symptoms or conditions.

CHALLENGES

4. As of 2000, only 25 countries reported having a national policy for traditional medicine, even though regulation or registration procedures for herbal products exist in nearly 70 countries.

¹ In some countries where traditional medicine has not been incorporated into the national health care system, it is often termed "complementary", "alternative" or "nonconventional" medicine.

5. Many consumers use traditional medicine as self-care because there is a wide misconception that "natural" means "safe". They may be unaware of potential side-effects, and how and when herbal medicines can be taken safely. In most countries, either no safety monitoring system exists or the existing safety monitoring system excludes herbal medicines. Because of lack of quality control and of improper use by consumers, cases of misuse of herbal preparations have been reported. For instance, in 1996 more than 50 people in Belgium suffered kidney failure after taking a herbal preparation which contained *Aristolochia fangchi* (a toxic plant) instead of *Stephania tetrandra* or *Magnolia officinalis*.

6. Although traditional medicine has long been used, there is little systematic evidence regarding its safety and efficacy. The evolution of traditional medicine has been influenced by cultural and historical conditions, making systematic evaluation difficult, since factors such as the philosophy and theory which underlie its use must be taken into account. Absence of evaluation has in turn slowed down development of regulation and legislation. In addition, there is a lack of cooperation and sharing of information among countries as to regulation of herbal products on the market.

7. Traditional medicine is easily available and affordable in low-income countries, but with increasing globalization, knowledge holders are concerned about the erosion of traditional lifestyles and cultures through external pressures, including loss of their knowledge and reluctance of younger members of the community to maintain traditional practices. Other causes of concern are misappropriation of natural resources, preservation of biodiversity and protection of medicinal plant resources for the sustainable development of traditional medicine.

8. Two main obstacles hamper the rational use of traditional medicine: lack of appropriate training for providers and of proper qualification and licensing schemes, which make it difficult for national authorities and consumers to identify qualified providers. There is also a lack of organized networks of traditional practitioners.

A STRATEGY FOR TRADITIONAL MEDICINE

9. In order to meet the growing demand, WHO issued a strategy paper on traditional medicine in 2002.¹ This strategy describes the commonly used traditional therapies and therapeutic techniques, including Ayurveda, Chinese, Arabic, Unani and indigenous medicine. A number of WHO Member States and partners in traditional medicine (organizations of the United Nations system, international organizations, nongovernmental organizations, and global and national professional associations) contributed to preparation of the strategy and have expressed their willingness to participate in its implementation.

10. WHO's role is to broaden the recognition of traditional medicine; to support its integration into national health systems depending on the circumstances of its use in countries; to provide technical guidance and information for the safe and effective use of such medicine; and to preserve and protect medicinal plant resources and knowledge of traditional medicine with a view to its sustainable use.

¹ WHO traditional medicine strategy 2002-2005. Document WHO/E13M/TRM/2002.1. Available in the meeting room.

11. In recent years regional committees for Africa, South-East Asia, the Eastern Mediterranean and the Western Pacific discussed traditional medicine and adopted resolutions on the use of traditional medicine.¹

Objectives

12. The strategy has four main objectives, in line with those of WHO's medicines strategy:

- to integrate relevant aspects of traditional medicine within national health care systems by framing national traditional medicine policies and implementing programmes;
- to promote the **safety, efficacy and quality** of traditional medicine practices by providing guidance on regulatory and quality assurance standards;
- to increase **access** to, and affordability of, traditional medicine;
- to promote **rational use** of traditional medicine.

Implementation

13. **Policy.** A national policy is urgently needed in those countries where traditional medicine is popularly used in primary health care, and governments are becoming increasingly aware of it. For instance, in the Western Pacific Region, only four countries had a national policy on traditional medicine in 1994; the number had risen to 14 by 2001. In general, such policy should include a definition of the government's role in developing traditional medicine in the health-care delivery system, and contain a mission as well as goals and objectives. Integration of traditional medicine into the national health system will enable the two systems to work effectively together, to the benefit of the government, patients and consumers.

14. **Safety, efficacy and quality.** Governments need to undertake a series of activities to ensure the safety and efficacy of traditional medicine, including establishment of a national expert committee, formulation of national regulations for herbal medicines, licensing of the practice of traditional medicine, and provision of support for research.

15. Member States are becoming increasingly aware of the importance of the safety and efficacy of traditional medicine. Countries with regulations on herbal medicines have increased from 50 in 1994 to 70 in 2001. National research institutes for traditional medicine have also been established and research funding has increased. For example, in the African Region, 21 out of 46 countries have institutes carrying out research in traditional medicine. In the Western Pacific Region the number of such institutes has risen from four in 1990 to 11 in 2001. In the United States, the budget of the National Center for Complementary and Alternative Medicine has increased from US\$ 2 million in 1992 to US\$ 113.2 million in 2003.

16. **Access.** Low-income countries need inexpensive and effective treatment for common diseases. The fact that traditional medicine practitioners live and work at community level makes such treatment available and affordable to most of the population. The role of traditional practitioners should be recognized and cooperation between them and community health-workers should be strengthened. In

¹ Resolutions AF/RC50/R3, SE/RC55/18 Rev.1, EM/RC49/R.9 (D), and WPR/RC52/R.4.

Africa, for example, a national body for the management or coordination of traditional medicine activities exists in 17 countries.

17. A recent study on cost-effectiveness of complementary and alternative medicine conducted for the Government of Peru and supported by WHO's Regional Office for the Americas concluded that, of nine selected mild and chronic pathologies, the direct costs incurred in using such medicine were lower than those for conventional therapy, and that its efficacy was higher, with fewer side-effects. Larger studies are required to understand the differences on a broader scale.

18. A key to ensuring access to traditional medicine is the protection of knowledge and sustainable use of medicinal plant resources. WHO provides support to Member States in recording and preserving knowledge of traditional medicine and in compiling a national inventory of medicinal plants to ensure that knowledge is correctly and continuously used over generations. For example, the Ministry of Health in Côte d'Ivoire has conducted a survey among traditional practitioners and recorded more than 2000 traditionally used plants. In India, a database of documented knowledge of Ayurveda and medicinal plants is already in the public domain. The Government of the Islamic Republic of Iran has recorded 2500 medicinal plants out of the 8000 used for medical purposes. The information generated in these inventories should be shared with national patent offices to ensure that the data will be duly considered when processing patent applications.

19. **Rational use.** Traditional medicine is provided not only by traditional practitioners, but also by medical doctors. In Canada, 57% of herbal therapies, 31% of chiropractic and 24% of acupuncture treatment are provided by general practitioners. In the Netherlands, 50% of general practitioners prescribe herbal medicines and provide manual therapies and acupuncture. The communication between doctors and traditional practitioners should be strengthened and appropriate training programmes established. Further, as traditional medicine is mostly used as self-care, health authorities should develop education and training programmes for consumers on its proper use.

REVIEW BY THE EXECUTIVE BOARD

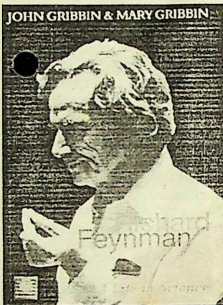
20. The Executive Board at its 111th session (January 2003) reviewed WHO's traditional medicine strategy and expressed support for its four main objectives. It requested WHO to provide support to Member States by drawing up internationally acceptable guidelines and technical standards, providing evidence-based information, and facilitating the sharing of information.

ACTION BY THE HEALTH ASSEMBLY

21. The Health Assembly is invited to consider the draft resolution contained in resolution EB111.R12.

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The Fine Man Of Science



Richard Feynman - A Life In Science
 By John And Mary Gribbin
 Published by Universities Press (India) Limited
 3-5-819, Hyderguda, Hyderabad
 First published 1998, pp 301
 Price : Rs 210

JOHN Gribbin and Mary Gribbin in their pacy biography *Richard Feynman - A life in Science*, have captured the essence of the Nobel Laureate, Richard Feynman's entire persona. Books such as this ensure that science does not remain confined to scientists alone as they demystify the aura of science without reducing the glow from its halo.

The authors have sketched the life of Feynman to perfec-

audience laugh."

Perhaps, Feynman's greatest achievement was as a teacher, conveying the fun of science, and entertainers providing an image of science that cut across the stereotypes. Feynman was undoubtedly a showman of physics influencing not only modern physics but also teaching people how to think insisting on honesty and integrity without fooling an oneself.

Feynman was more than an icon or guru to his students. His relationship with them was very informal in nature and the students could always have a one-to-one talk with him.

Feynman was part of the Manhattan Atomic bomb Project where his reputation as a teacher became established. He was guiding the undergraduates who operated the machines.

His interests included engineering and molecular biology, swallowing up courses in chemistry, metallurgy, experimental physics and optics. Anything scientific was meat and drink to him. Few physicists can claim to have made contributions that has spanned decades and Feynman was a legend during his time, even as he consistently made these significant contributions.

Feynman couldn't resist the challenge for getting to



With Charles Dirac at the Warsaw gravity conference, 1962.

Feynman's famous verses:
*I wonder why. I wonder why.
 I wonder why I wonder.
 I wonder why I wonder why
 I wonder why I wonder*

his childhood sweetheart Arline. Their relationship has been beautifully depicted amidst the setting of the War and his academic achievements.

They spent five years blissfully together despite her illness. She would urge him to go about his work as he liked

a drummer, as he wouldn't allow anyone to disclose his identity as a scientist.

Richard Feynman won the Nobel Prize for Physics for his work on Quantum electrodynamics (QED). He carried out at least two major pieces of research that were worthy of the prize - theory of super-fi-



Medicinal Plants Conservation Network

mpcn

Protecting our medical heritage

BACK GROUND

Although India's medical heritage is centuries old, it is an evolving, living tradition. Today, millions of people in villages, towns

and cities across the country, depend on traditional medical systems. Around 8,000 species of medicinal plants are used in our health traditions. Unfortunately, in recent times these rich medical traditions have become marginalised. This is because of social, economic & political factors, and not because these traditions in themselves are medically inefficient.

THE URGENCY TO CONSERVE

Due to rapid degradation and loss of natural habitats juxtaposed with over-harvesting of certain species, much of the biological wealth so intrinsically important to traditional systems of medicine has been destroyed or become endangered.



MEDICINAL PLANTS

Santalam album (Santhamam)

The latest Red-list of plants released by the International Union for Conservation of Nature (IUCN) presents a shocking picture: nearly 34,000 species (or 12.5%) of the world's flora are facing extinction. Based on these figures, it is reasonable to estimate that around 1,000 of India's 8000 medicinal plant species are also threatened. Threat Assessment studies initiated in recent years have placed about 200 species on the Red-list. If urgent conversation action is not taken, we are in danger of irretrievably losing our priceless heritage.

LINKING CONSERVATION

Although the point is not sufficiently understood, it is important to note that only a sound national conservation strategy can provide the germplasm and planting material, which would serve as the backbone for a robust cultivation program.

CULTIVATION



GENESIS OF THE MEDICINAL PLANTS CONSERVATION NETWORK

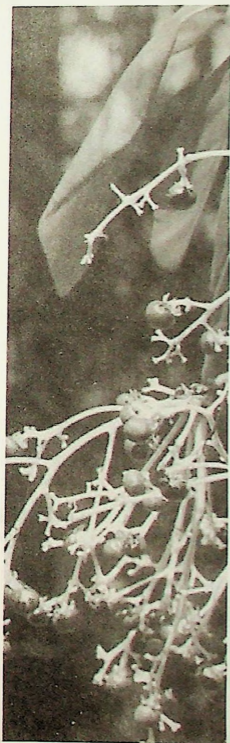
Since 1993, a major medicinal plant conversation project in southern India has been underway with the Forest Departments of Karnataka, Kerala, and Tamilnadu, Research Institutes, local communities and leading NGOs as key players. Over 50 medicinal plant conservation sites have been established in the three states, across different agro-climatic regions. Around 1500 species (including 76 red listed species) of wild medicinal plants are being conserved. This initiative in conserving medicinal plant genetic resources is the first of its kind in India, being co-ordinated by the Foundation for Revitalisation of Local Health Traditions (FRLHT), Bangalore.

mpcn

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14/11

AIMS

ACTIVITIES



MPCN: It's Aims

- Facilitate sharing of resources and experiences amongst members who may be NGOs, Government departments, Trusts, Co-operatives, Companies, Research Institutes and others who are actively involved in conservation, cultivation and sustainable utilisation of medicinal plants.
- Facilitate links between medicinal plant conservation organisation, (it's primary members) and medicinal plant user groups (it's associate members). These links may result in mutually beneficial projects and public support for multi-faceted conservation activities of the network.
- Undertake advocacy with Governments and other bodies on policy matters related to medicinal plant conservation and sustainable utilization.

Current Programmes

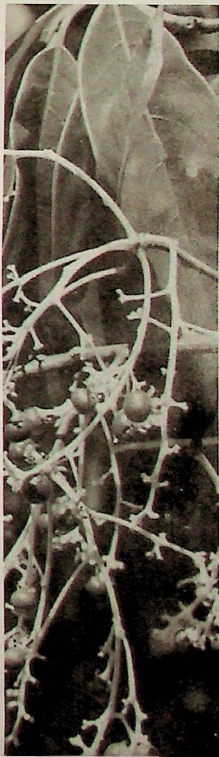
- Medplant Network News, a quarterly Newsletter, to facilitate information sharing among MPCN members pertaining to conversation efforts, cultivation and sustainable utilisation of medicinal plants
- Biannual meeting of network and user groups *nattu vaidyas*
- State Level Conferences of (Folk healers)
- "Moolike Ustava" a festival of Medicinal Plants and Local Health Cultures: consists of a state level workshop and exhibition showcasing the activities and products of MPCN members.
- Other activities and services proposed by the steering committee and members

MPCN's commitment to the Convention of Biodiversity (CBD) and the Indian Biodiversity Act

An essential feature of the work of MPCN members is the involvement of local communities in their work and the conviction that there is a need for benefit sharing with these communities so that they also gain from the growth of the medicinal plant sector.

This community oriented policy of MPCN members is based on the understanding that rural communities, women and tribals are among the key custodians and conservators of medicinal plants and indigenous knowledge.

The draft Bio-diversity Act of India, based on CBD guidelines, regulates access to native plant genetic material and traditional knowledge of plants for certain commercial purposes without informed consent of notified authorities specified in the act, and suitable benefit sharing arrangements with local communities. In this context, MPCN encourages its members to implement provisions of the Indian Biodiversity Act.



THREE CONSERVATION MODELS ESTABLISHED BY MPCN MEMBERS

MPCN

Kulamavu MPCA



Medicinal Plant Conversation Area (MPCA) Model

State Forest Departments have established sites of around 200 hectares in area. These represent all major forest types and geographical zones, harbouring populations of most of the medicinal plant diversity of the region, including red-listed species. MPCAs act "as live field gene banks" of medicinal plants in southern India. Over 50 MPCAs have been established in the States of Karnataka, Kerala and Tamilnadu.

Medicinal Plant Development Areas and Non Timber Forest Produce (MPDA & NTFP) Model

These have been established by State Forest Departments in NTFP circles and on degraded forests for planting locally available medicinal plants and trees. The Forest Departments and the local communities share the returns through sustainable harvest of plants from jointly managed conservation areas (under the Joint Forest Management Scheme). These sites are sources of high quality raw material, which are sustainably collected from natural habitats.

Chengalpet MPDA



MPCN

MPCN

CCD Home



Medicinal Plant Conversation Parks (MPCP) Model

This is a network of 17 ethno-botanical gardens that currently grow around 800 medicinal plant species known to local ethnic communities. They provide planting material through their nurseries to the public. Some MPCPs have Herbarium, Seed and Raw drug museums. They also engage in training, local enterprise development and community outreach programmes. MPCPs plan to develop into reliable supply centers of planting materials as well as organically grown raw material.

MPCN: Management

The Steering Committee

The Medicinal Plants Conservation Network has a Steering Committee, elected by members, which meets biannually, giving direction to the Network. It consists of representatives from FRLHT, MPCN member organizations and user groups.

Legal status of MPCN

The MPCN Secretariat is located at Foundation for Revitalisation of Local Health Traditions (FRLHT), from where Network activities are coordinated.

Membership of the Network

Founding Members

All project partners involved in the southern India medicinal plant conservation project, initiated in 1993, are the founding members of MPCN. These members represent the MPCPs (Medicinal Plant Conservation Parks), the MPCAs (Medicinal Plant Conservation Areas) and the MPDAs (Medicinal Plant Development Areas) in Karnataka, Kerala and Tamilnadu.

Primary Members

These are organizations that are actually engaged in conservation and sustainable utilization of medicinal plants and in community participation activities.

Associate Members

These include individuals or groups interested in medicinal plant conservation. Associate members include all potential medicinal plant user groups like urban and rural households, women's organizations, government departments, ISM physicians, their associations, research institutes, industry, NGO's, development aid agencies, schools and colleges.

Membership Fees	Annual	Life
Founder & Primary Members	Rs. 1,000	Rs. 10,000
Associate Members		
Individual	Rs. 250	Rs. 2,500
Organisation	Rs. 250	Rs. 5,000
Foreign members	USD. 35	USD. 200

MPCN MEMBERS

Medicinal Plants Conservation Areas

KARNATAKA

BRT Hills

Deputy Conservator of Forests,
Wildlife Division, Chamrajnagar.

Talacauvery

Deputy Conservator of Forests, Madikeri
Forest Division, Madikeri.

Savandurga

Deputy Conservator of Forests, Bangalore
Rural Division, Aranya Bhawan,
18th Cross, Malleswaram, Bangalore - 560 003.

Subramanya & Charnady

Deputy Conservator of Forests, Mangalore
Forest Division, Mangalore.

Devarayana Durga

Deputy Conservator of Forests, Tumkur
Forest Division, Tumkur.

Kudremukha & Kollur

Deputy Conservator of Forests, Kudremukha
Wildlife Division, Karkala.

Kemmangundi

Deputy Conservator of Forests,
Bhadra Wildlife Division,
Chickmagalur.

Agumbe

Deputy Conservator of Forests, Shimoga
Forest Division, Shimoga.

Devimane

Deputy Conservator of Forests, Honnavar
Forest Division, Honnavar.

Sandur

Deputy Conservator of Forests, Bellary
Forest Division, Bellary - 583 101.

Karpakkapalli

Deputy Conservator of Forests, Bidar
Forest Division, Bidar.

KERALA

Agastirmalai

Wildlife Warden Trivandrum Sanctuary
Rajeev Gandhi Nagar, Thiruvananthapuram.

Triveni

Divisional Forest Officer, Ranni
Forest Division, Ranni.

Eravikulam

Wildlife Warden, Eravikulam
Wildlife Division, Munnar P.O., Dist. Idukki

Peechi

Wildlife Warden, Peechi
Wildlife Sanctuary, Peechi P.O.,
Dist. Thrissur.

Athirapilly

Divisional Forest Officer, Vazhachal
Forest Division, Chalakudy.

Silent Valley

Deputy Conservator of Forests,
Silent Valley Forest Division,
Mannarkad.

Wayanad

Divisional Forest Officer, North Wayanad
Forest Division, Mananthavady.

Kulamavu

Divisional Forest Officer, Kottayam
Forest Division, Kottayam.

Parambikulam

Wildlife Warden, Parambikulam
Wildlife Sanctuary, Parambikulam - 678661.

TAMILNADU

Petchiparai

District Forest Officer, Kanyakumari
Forest Division, Nagercoil.

Mundanthurai

Deputy Director, Project Tiger,
N.G.O. 'A' Colony, Tirunelveli - 7

Medicinal Plants Conservation Areas

TAMILNADU

Courtallam

District Forest Officer, Tirunelveli
Forest Division, Tirunelveli.

Thaniparai

Wildlife Warden, Grizzled
Squirrel Sanctuary, Srivilliputtur.

Alagarkovil

District Forest Officer, Dindigul
Forest Division, Dindigul - 624 007.

Kodaikanal

District Forest Officer, Kodaikanal
Forest Division, Kodaikanal.

Kodikkarrai

Wildlife Warden, Wild Life Division.
110 Public Office Road, Nagapattinam - 611 001.

Topslip

Wildlife Warden,
Indira Gandhi Wild Life Sanctuary.
178, Meenkarai Road, Pollachi.

Kolli Hills

District Forest Officer, Salem
Forest Division, Salem - 7.

Kurumbaram

District Forest Officer, Villupuram Division,
23 A, Ranganathan Street, Poonthottam,
Villupuram, Villupuram Ramasamy,
Padayachiyar Dist.

Thenmalai

District Forest Officer, Tirupattur Division, Tirupattur.

MAHARASHTRA

Chief Conservator of Forest (Wild Life)
MECL Building, High Land Drive Road,
Seminari Hills,
Nagpur-440 006

Project Director, Medicinal Plant Conservation Centre,
Rural Communes, F-3, Yadakrishna Society,
2nd Floor, 425/84, Tilakmaharashtra Vidyapeeth Colony,
Mukund Nagar,
Gultekdi, Pune-37

Deputy Conservator of Forest,
Ghod Project Division, Gunnar - 410 502

Deputy Conservator of Forest,
Aibag Forest Division, Ragarn Dist.
Aibag.

Deputy Conservator of Forest,
Melghat Project Tiger,
Paratwada.

ANDHRA PRADESH

Principal Chief Conservator of Forest,
Aranya Bhavan, Saifabad,
Hyderabad - 500 004

Project Director,
Medicinal Plant Conservation Centre,
Environment Protection Training
and Research Institute,
91/4, Gachibowli Village,
Hyderabad - 500 032

Medicinal Plants Development Areas

KARNATAKA

Sidderbetta

Deputy Conservator of Forests,
Tumkur Forest Division, Tumkur.

Savandurga

Deputy Conservator of Forests, Bangalore
Rural Division, Aranya Bhavan,
18th Cross, Malleswaram, Bangalore - 560 003.

Royalapad

Deputy Conservator of Forests, Kolar
Forest Division, Kolar.

TAMIL NADU

Doddabetta

District Forest Officer,
Nilgiris North Division,
Udhagamandalam 643 001.

Chengalpattu

District Forest Officer,
Chengalpattu Forest Division,
Kancheepuram
Chengalpattu Dist.

Medicinal Plants Development Areas

TAMILNADU

TAP Attur MPDA

District Forest Officer, Attur
Forest Division, 20a, Gandhinagar, Attur - 636102

TAP Coimbatore MPDA

District Forest Officer, Coimbatore Forest Division
Old Judge Bungalow,
Trichy Road, Coimbatore - 641 018

TAP Dharmapuri MPDA

District Forest Officer, Dharmapuri Forest Division,
District Collectorate Campus,
Dharmapuri - 636 705

TAP Madurai MPDA

District Forest Officer, Madurai
Division, District Forest Officers Quarters,
Office Race Course Road, Madurai - 625 002.

TAP Salem MPDA

District Forest Officer, Salem
Forest Division, Salem

TAP Vellore MPDA

Divisional Forest Officer
(Vellore Social Forestry Divn.)
Collector's Building, B Block VI Floor,
Sathwachary, Vellore - 632 009.

Medicinal Plants Conservation Parks

KARNATAKA

BAIF Institute for Rural Development (BIRD K)

"Kamadhenu" P B No3, BAIF Campus,
Tiptur Hassan Road, Sharadanagara,
Tiptur 572 202

Belgaum Integrated Rural Development Society (BIRDS)

Naganur (R), Gokak Taluk 591319, Belgaum dist.

Sri Taralabalu Rural Development Foundation (TRDF)

Singere 577 541, Chitradurga Tq & Dist.

India Development Service (I)

Near German Hospital, Sadhankeri Rd
DHARWAD - 580 008

KERALA

Peermade Development

Society (PDS), P B No 11, Idukki Dist.
Peermade 685 531.

Tropical Botanic Garden and Research Institute (TBGRI)

Karimancode, Pacha-Palode P.O.
Thiruvananthapuram Dist-695 562

Centre for Indian Medical Heritage,

AVP Campus, Kanjikode, Palaghat Dt.,-678 621

Wayanad Social Service Society

P B No. 16, Mananthavady, Wayanad - 670 645.

MAHARASHTRA

Academy of Development Science

P O Kashele, Karjat Taluk, Raigad - 627 003

TAMILNADU

Anthyodhaya Sangh (ANSA)

P B No 216, 7-A, Mission Hospital Road,
Woraiyur, Tiruchirappalli 620 003

Auroville Action Group (AAG)

SHAKTI, Auroville, Vilupuram Dist - 605 101

Pitchandikulam Forest

P O Auroville, Vilupuram Dist.-605 101

The Covenant Centre For Development (CCD)

18-C/1, Kennet Cross Road, Ellis Nagar
Madurai- 625 010.

Social Change And Development (SCAD)

2, Salai Street, Vannarpettai, Tirunelveli - 627 003

Shanthimalai Research & Development Trust (SRDT)

P B No 7, Shiva Nagar, Sri Ramanashramam P O
Tiruvannamalai 606 603.

Society For Rural Development (SRD)

123, TNHB Colony, Virupakshipuram,
Dharmapuri 636 705.

GANDEEPAM

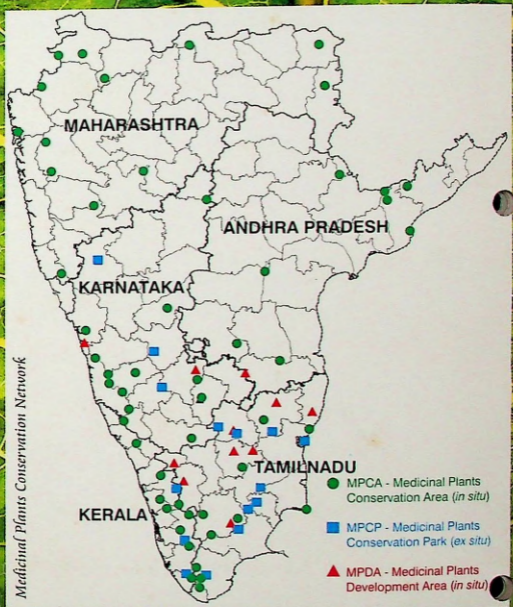
Kurunchi Bhavanam, Ulagampatti via,
Kilavayal 630 410, Sivagangai district.

Rural Education and Development Service (READS)

No 32-A Denkanikotta: road
P O Balatotanapalli 635107, Hosur Taluk.

People's Agricultural Farm (PAF)

No 27, Ayyanar Nagar
Pudukkottai 622 001.



Medicinal Plants Conservation Network

- MPCAs - Medicinal Plants Conservation Area (*in situ*)
- MPCPs - Medicinal Plants Conservation Park (*ex situ*)
- ▲ MPDAs - Medicinal Plants Development Area (*in situ*)

mpcn

Medicinal Plants Conservation Network

Secretariat- Foundation for Revitalization of Local Health Traditions,
 74/2, Jarakabande Kaval, Post Attur, Via Yelahanka, Bangalore-560 024.
 Phone: + 91-080-8568003/8568001 Fax: + 91-080-8565873
 E-mail: mpcn@frlht-india.org Web: www.frlht-india.org

Special Scientific Presentation

Discovery of Veda and the Vedic Literature in Human Physiology

"Leadership in India, the Land of the Ved, will proudly welcome this reawakening of knowledge and celebrate the return of Vedic Civilization."

— Maharishi

Modern Science and Ancient Vedic Science Discover the Fabrics of Immortality

Dr. Tony Nader, a brilliant physician and Ph.D. in Brain and Cognitive Science, reveals for the first time to the intellectuals and scientific leaders of India, his extraordinary discovery of Veda and Vedic Literature in human physiology. This discovery is of great practical significance to our whole society. Dr. Nader has discovered that the total potential of Natural Law which administers the universe is also available to everyone in his/her own physiology. This opens a new era of possibilities to create National Integration, eliminate the problems of health, economy, politics and religion, and bring perfection to national life.

The guiding light of the discovery of Ved and Vedic Literature in the physiology is His Holiness Maharishi Mahesh Yogi, the great sage of the ancient Vedic Science, whose insights into the holistic structure of the Vedic Literature are the basis for this amazing scientific discovery.

An Historic Scientific Presentation with Colourful Charts and Slides sponsored by Maharishi Ved Vigyan Vishwa Vidya Peeth and Maharishi Vidya Mandir

Speakers :

- Dr. Tony Nader, M.D., Ph.D., International President, Maharishi Ayur Ved Universities; author of the just released book " Human Physiology" . Expression of Veda and Vedic Literature : Modern Science and Ancient Vedic Science Discover the Fabrics of Immortality in the Human Physiology
- Dr. Bevan Morris, D.S.C.I., International President, Maharishi Vedic Universities, and President, Maharishi International University, U.S.A.
- Dr. Karrien Hakim Ali, M.D., Specialist Physician and Medical Consultant Professor, Maharishi Ayurved University, U.S.A.
- Dr. Vachaspati Upadhyaya, Ph.D., D.Lit., Head of Department, Sanskrit, Delhi University.



His Holiness Maharishi Mahesh Yogi, founder of Transcendental Meditation, whose discovery of the Constitution of the Universe-the lively potential of Natural Law-in Rik Ved, and organization of the centuries old scattered Vedic Literature as the literature of a perfect science-Maharishi's Vedic Science and Technology-is the basis for Dr. Nader's discovery of Ved and Vedic Literature in Human Physiology.

BRAIN RESEARCHER FROM MAHARISHI VEDIC UNIVERSITY PRESENTS NEW DISCOVERY OF TOTAL POTENTIAL OF NATURAL LAW IN HUMAN PHYSIOLOGY

Our physiology is continually performing millions of tasks to maintain order and balance in its functioning, allow growth and evolution to happen, and bring about greater achievement and fulfilment.

The perfect order displayed in the human physiology and throughout the universe is based on laws that have been the object of study of modern science for more than 150 years.

The profound insights into the ancient Vedic Literature, revealed by His Holiness Maharishi Mahesh Yogi, over the past 37 years, have guided the discovery, that the same laws that construct the human mind and body are those that give a structure to the syllables, verse, chapters and books of the Vedic Literature.

The human physiology (including DNA at its core) has the same structure and function as the holistic, self-sufficient, self-referral reality expressed in Rik Ved.

The specialized components, organs, and organ systems of the human physiology, including all parts of the nervous system, match the 27 branches of the Vedic Literature, one to one, both in structure and function.

This discovery has unfolded the secrets of orderly functioning of all the organs in the body and how this order could blossom to its supreme quality expressed as absolute order in the infinite diversity of the universe. It has also opened the possibility for human existence to come to a level of that order which is sustaining the universe and give that experience of 'Aham Brahmasmi' I am totality - to everyone.

This discovery has rendered the study of physiology to be the actualization of the supreme philosophy of life which establishes individual consciousness and national consciousness on the level of cosmic life.

Study of physiology in terms of the structure of Ved is the revelation of our scientific age which raises individual dignity of humans to the cosmic dignity of the universe.

This great revelation shows that the evolution of life, ever since life existed, was in terms of the sequential flow of Rik Ved and the same laws that structure the human physiology are the laws available as impulses of speech expressed in Rik Ved and the Vedic Literature.

This discovery and its practical applications give great confidence that the knowledge of the most fundamental level of Natural Law is now available within the human physiology to create perfection in individual life and a disease-free, crime free, problem free society. It gives the possibility to any government to gain the ability to prevent problems, every educator to be the custodian and bestower of total knowledge and the health care system of every country to be on the supreme level of prevention where no sickness can occur. Discovery of Ved and Vedic Literature in the human physiology has finally established the grand unity of all material diversity of creation, of all sciences, and of all religions. Here is the dawn of Vedic Civilization, -civilization based on pure knowledge and infinite organizing power of Natural Law, when no one will suffer and all will enjoy the eternal glory of God-Heaven on Earth.

About Tony Nader, M.D., Ph.D.

Dr Nader obtained his M.D. degree from the American University of Beirut, where he also studied internal medicine and psychiatry.

His Ph.D. was in Brain and Cognitive Science from the Massachusetts Institute of Technology (MIT) where he was also a visiting physician at the Clinical Research Center. He did his post-doctoral work as a Clinical and Research Fellow in Neurology at the Massachusetts General Hospital, the Harvard Medical School.

Dr Nader conducted various research projects on neurochemistry, neuroendocrinology, and the relationship between diet, age, behaviour, mood, seasonal influences, and neurotransmitter and hormonal activity, and on the role of neurotransmitter precursors in medicine.

His interest in natural health care led him, while at MIT, to conduct research on Maharishi Ayur Ved herbal and mineral preparations for their safety, their effects on memory and behaviour, and their ability to prevent aging and disease, including cancer.

He also conducted original research on the effects of Maharishi's Transcendental Meditation and TM-Sidhi programmes in solving social and international problems.

Dr Nader's desire to gain total understanding of the human mind and body-consciousness and physiology-led him to the study of Maharishi's Vedic Science and Technology under the guidance of His Holiness Maharishi Mahesh Yogi

He has organized courses and lectured widely on Mahaishi Ayur Ved, the ancient system of perfect health, in more than 50 countries around the world and held different positions as Professor and Director of Maharishi Ayur Ved programmes. He is now the International President of Maharishi Ayur Ved Universities.

On the basis of his knowledge of physiology Dr. Nader has successfully correlated each aspect of the Vedic Literature to a specific area of physiology, with the conclusion that human physiology is the expression of Ved and the Vedic Literature.

INVITATION

The discovery of the Veda and Vedic Literature in the human physiology presents a new pleasant responsibility to the leaders of society in every country to introduce this beautiful knowledge for the well-being and progress of life.

The discovery of the intelligence of Natural Law at the basis of the structure and function of human physiology has presented a powerful means to establish NATIONAL INTEGRATION and eliminate the problems of health, economy, politics, and religion, and bring perfection to national life.

A team of eminent doctors, scientists, and educators from Maharishi Vedic University; Holland is coming to India to present this new discovery.

Maharishi Ved Vigyan Vishwa Vidya Peeth and Maharishi Vidya Mandir cordially invite the cherished leaders of society to attend this presentation.

Date 1st April Time 7 PM

Venue _____

Indian Medical Assoc. i.
KARNATAKA STATE BRANCH
A. V. ROAD, BANGALORE-500 050

“Leadership in India, the Land of the Veda, will proudly welcome this reawakening of knowledge and celebrate the return of Vedic Civilization.”

—Maharishi