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NSTM 2015

PROCEEDINGS

**3rd National Symposium on
Traditional Medicine - 2015**

“Sri Lankan Traditional Foods for Healthy Life”

**Institute of Indigenous Medicine
University of Colombo
Rajagiriya
Sri Lanka**

05th September 2015



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INSTITUTE OF INDIGENOUS MEDICINE

UNIVERSITY OF COLOMBO

RAJAGIRIYA

SRI LANKA

Dr(Mrs) S.Thurairatnam
Provincial Commissioner
Department of Indigenous Medicine
Northern Province



PROCEEDINGS

3rd National Symposium on
Traditional Medicine - 2015
(NSTM 2015)

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NSTM 2015

05th September 2015

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RAJAGIRIYA, SRI LANKA

PROCEEDINGS OF THE
3rd NATIONAL SYMPOSIUM ON
TRADITIONAL MEDICINE - 2015
NSTM - 2015

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උපකුලපති තුමාගේ සුභාශීෂ්‍යතා



මනුෂ්‍යයාගේ ශාරීරික මානසික ආධ්‍යාත්මික හා සාමාජීය සත් ප්‍රවෘත්තිය පිණිස අවශ්‍ය කරන පරිපූර්ණ දර්ශනයක් ආයුර්වේද ශාස්ත්‍රය මගින් ඉදිරිපත් වේ. එය ශ්‍රී ලාංකීය ඓතිහාසික සාධක ආශ්‍රයෙන් සලකා බලන කල ලංකේශ්වර රාවණා යුගය දක්වාත් දිව්‍යමය ප්‍රභවය ගත් කල පුරාතනයේ භාරතයේ භීමාලයේ පැවති සෘෂි සම්මේලනය දක්වාත් විකාශය වන දීර්ඝ කාල පරිච්ඡේදයකට උරුමකම් කියන්නකි.

දේශීය වෛද්‍ය ක්‍රමයේ පවත්නා මහාර්ඝ භාවය නිසාම එය වර්තමානයේ විශ්ව ප්‍රජාවගේම සුවිශේෂී අවධානයට පාත්‍ර වී තිබේ. පාරම්පරිකව ගුරු කුල ක්‍රමයෙන් පවත්වාගෙන ආ දේශීය වෛද්‍යකම සුරක්ෂිත කරමින් අනාගත ලෝකයාට දායාද කර දීමට කොළඹ විශ්ව විද්‍යාලයීය දේශීය වෛද්‍ය විද්‍යා ආයතනයේ ස්වස්ථ වෘත්ත අධ්‍යයන අංශය දැරූ ප්‍රයත්නයේ ප්‍රතිඵලයක් ලෙස මෙම දේශීය වෛද්‍යකම පිළිබඳ තෙවන ජාතික පර්යේෂණ සමුළුව නම් කළ හැකිය.

පාරම්පරික දේශීය ආහාර සම්බන්ධයෙන් සාකච්ඡා පවත්වමින් සාම්ප්‍රදායික දැනුම හුවමාරු කර ගන්නට සංවිධානය කළ මෙම ජාතික සම්මන්ත්‍රණය පෞරාණික විශිෂ්ඨ විකිත්සා විධි නූතන තාක්ෂණය හා සම්මිශ්‍ර කර විශ්ව ප්‍රජාවටම ප්‍රදානය කරන අමාන ප්‍රවාහයක් ලෙස නම් කළ හැකිය. දේශීය චරිත්තන උරුමය පොදුජන සුභ සිද්ධිය පිණිස දායාද කිරීමට ඉදිරිපත් වූ දේශීය වෛද්‍ය විද්‍යාආයතනයේ අධ්‍යක්ෂ ඇතුළු අංශ ප්‍රධානීන්ට හා සියලු ම කථිකාවාර්ය භවතුන්ට මාගේ ප්‍රහර්ෂාත්මක ප්‍රණාමය පිරිනමන අතර දේශීය පාරම්පරික වෛද්‍ය ක්‍රමය නූතන සමාජය තුළ උද්දීපනය කොට තබන්නට තව තවත් ශක්තිය ලැබේවායි සුභාශීෂ්‍යතා කරමි.

මහාචාර්ය ලක්ෂ්මන් දිසානායක

උපකුලපති

කොළඹ විශ්ව විද්‍යාලය

කොළඹ 07

දේශීය වෛද්‍ය විද්‍යා ආයතනයේ අධ්‍යක්ෂකතුමියගේ සුභාශීංසන පණිවුඩය



1929 වර්ෂයේ ආරම්භ කළ ආණ්ඩුවේ ස්වදේශීය වෛද්‍ය විද්‍යාලය 1977 වර්ෂයේ කොළඹ විශ්ව විද්‍යාලයේ දේශීය වෛද්‍ය විද්‍යා ආයතනය ලෙසින් ස්ථාපිත විය. ඒ අනුව වර්ෂ 86ක දීර්ඝ ගමනක පියසටහන් තැබූ අප විද්‍යා ආයතනයේ තුන්වන වරට දේශීය වෛද්‍ය විද්‍යාව පිළිබඳ ජාතික සම්මන්ත්‍රණයක් පවත්වා ශාස්ත්‍රීය හා පර්යේෂණාත්මක අධ්‍යයන ක්ෂේත්‍රය ඉහළ නැංවීමට හැකියාව ලැබීම දීර්ඝ කාලීන අපේක්ෂාවක් ඉටු වීමකි. මේ සඳහා විශ්වවිද්‍යාල

ප්‍රතිපාදන කොමිෂන් සභාවේ සභාපති මහාචාර්ය මොහාන් ද සිල්වා මැතිතුමා හා කොළඹ විශ්වවිද්‍යාලයේ උපකුලපති ජ්‍යෙෂ්ඨ මහාචාර්ය ලක්ෂ්මන් දිසානායක මැතිතුමා මාර්ගෝපදේශ සපයමින් පුරෝගාමී නියමුවන් ලෙසින් කළ ජාතික මෙහෙවරට ප්‍රණාමය පුද කළයුතු වේ.

අප ආයතනයේ ස්වස්ථවෘත්ත අධ්‍යයන අංශය කේන්ද්‍ර කරගෙන මෙම ජාතික සන්කර්තව්‍යය මුදුන්පත් කර ගන්නට ලැබීම අප ලද විශිෂ්ට භාග්‍යයකි. පාරම්පරික දේශීය වෛද්‍ය විද්‍යාවට වර්ෂ දහස් ගණනක දීර්ඝ ඉතිහාසයක් පැවතියද ක්‍රමයෙන් සමාජයෙන් වැළලී යන මහාර්ෂ වූ පෞරාණික වෛද්‍ය ක්‍රමශිල්ප සංරක්ෂිත කොට ඊට නව ජීවයක් ලබා දීම අප සතු ජාතික වගකීමක් වේ. තුන්වන වරට සංවිධානය කළ මෙම විද්වත් පරිසංචාදය සාර්ථක කරගැනීම පිණිස කැප වී ක්‍රියා කළ අධ්‍යයන, අනාධ්‍යයන කාර්යය මණ්ඩලයට හා අනෙකුත් සියලු පාර්ශවයන්ට මගේ ප්‍රශංසාත්මක කෘතඥතාව පළ කරන්නට කැමැත්තෙමි. විරජිවනය කේන්ද්‍ර කරගත් දේශීය වෛද්‍ය, ස්වභාව ධර්මය හා මානව ප්‍රජාව අතර පවත්නා පාරිසරික ආවේණික සම්බන්ධතාව මැනවින් ඉස්මතු කරන අතර අනෙකුත් වෛද්‍ය ක්‍රමයන්ට පවා අභියෝග කළහැකි වෛද්‍ය ක්‍රමෝපායයන්ගෙන් ආසාදිතවෙයි.

අපගේ මෙම සත් බලාපොරොත්තුව විකසිත කරවා මල්පල ගන්වන්නට ලැබීම පාරම්පරික වෛද්‍ය ක්ෂේත්‍රය කෙරෙහි නැඹුරුවක් දක්වන විද්වත් ලෝකයාගේ අමන්දාන්තයටද හේතුවක් වනු ඇත. පෞරාණික දේශීය වෛද්‍ය ප්‍රායෝගිකව ජාතික වේදිකාවකට රැගෙන එන්නට ලැබීම දේශීය මානවයාගේ සාමූහික ශාස්ත්‍රීය විජයග්‍රහණයක් බව සඳහන් කරනු කැමැත්තෙමි. මෙම සමාරම්භය කායික හා මානසික නිරෝගිබවකින් යුතු අනාගත ප්‍රජාවක් බිහි කිරීමෙහිලා උපස්ථම්භක වන ප්‍රබල සන්ධිස්ථානයක් ලෙසින් ඉතිහාසයට එක්වනු ඇත.

ආචාර්ය එස්.ඩී. හපුආරච්චි

අධ්‍යක්ෂ

දේශීය වෛද්‍ය විද්‍යා ආයතනය

කොළඹ විශ්ව විද්‍යාලය

රාජගිරිය

ප්‍රධාන සංවිධායක තුමියගේ පණිවිඩය



‘ආහාර සම්භවම්චස්තු රෝගාශ්වාහාරසම්භවම්’ ලෙස වරක ආචාර්යවරයා සඳහන් කරන්නේ නිරෝගී බව පවත්වා ගැනීමටත් රෝග ඇතිවීමටත් ආහාර හේතු වන බවයි. නිරෝගී මත් දිවියක් සඳහා දේශීය ආහාර යන තේමා පාඨය යටතේ කොළඹ විශ්වවිද්‍යාලයීය දේශීය වෛද්‍ය විද්‍යා ආයතනයේ ස්වස්ථ වෘත්ත අධ්‍යයනාංශය මගින් සංවිධානය කළ ජාතික සම්මන්ත්‍රණය ශාස්ත්‍රීය සහ පර්යේෂණාත්මක අධ්‍යයන ක්ෂේත්‍රයේ සංවර්ධනය කෙරෙහි දායක වනු ඇත.

ක්‍රමයෙන් අභාවයට යමින් පවතින අප රටට ආවේණික ආහාර රටාව අහිඟවමින් රසකාරක වර්ණකාරක ඇතුළු විවිධ රසායනික ද්‍රව්‍යඅඩංගු ක්ෂණික ආහාරවලට ජනතාව හුරුවෙමින් පවතී. එයට සමගාමීව මධුමේහය, හෘදරෝග, අධික රුධිර පීඩනය ඇතුළු විවිධ බෝනොවන රෝග ක්‍රමයෙන් ව්‍යාප්ත වෙමින් පවතින බවද නොරහසකි. නිරෝගී ජීවිතයක් පවත්වා ගෙනයාමට හැකිවන පරිදි අප රටේ ස්වභාවිකව වැඩෙන එළවළු, පළතුරු, ධාන්‍ය වර්ග ඇතුළු විවිධවූ ආහාර හා ඒවා සංස්කරණය කරන ක්‍රම මගින් ආහාරවල ගුණාත්මක බව වර්ධනය කරන ආකාරයත්, ඉහත සඳහන් බෝ නොවන රෝග වළක්වාගත හැකි ආකාරයත් පිළිබඳ දේශීය වෛද්‍යවරුන් හා විද්වතුන් ඒකරාශී කොට ඔවුන් හා පරිසංවාදයක යෙදීම කාලෝචිත යැයි සිතමි. එමෙන්ම කායික හා මානසික නිරෝගී බවෙන් යුතු අනාගත පරපුරක් බිහිකිරීමෙහි ලා මෙම සම්මන්ත්‍රණය උපස්ථම්භක වන ප්‍රබල සන්ධිස්ථානයක් ලෙසින් එක්වනු ඇත.

මෙම විද්වත් පරිසංවාදය සාර්ථක කර ගැනීම සඳහා දායකත්වය ලබාදුන් ආයතනයේ අධ්‍යක්ෂතුමිය ඇතුළු අධ්‍යයන හා අනධ්‍යයන කාර්ය මණ්ඩලයට සහ අනෙකුත් සියළු පාර්ශවයන්ට මෙම සම්මන්ත්‍රණයේ ප්‍රධාන සංවිධායක වශයෙන් මාගේ හෘදයාංගම ප්‍රණාමය පල කරන්නට කැමැත්තෙමි. අපගේ ආරාධනය පිළිගෙන කාලය, ධනය හා ශ්‍රමය කැප කළ සැමට ප්‍රණාමය පුදකරමි.

වෛද්‍ය ඩබ්. එම්. එස්. එස්. කේ. කුලතුංග
 ජ්‍යෙෂ්ඨ කලිකාචාර්ය
 අධ්‍යයන අංශප්‍රධාන /ස්වස්ථවෘත්ත අධ්‍යයන අංශය
 දේශීය වෛද්‍ය විද්‍යා ආයතනය
 කොළඹ විශ්වවිද්‍යාලය
 රාජගිරිය

Message from Co-Organizer



We welcome all of you for the 3rd National Symposium on Traditional Medicine.

As Institute of Indigenous Medicine is pioneer institution in propagation of Traditional Medical knowledge, It is also one of the responsibility that make awareness and motivating the community to consume Traditional food.

So we decided to have our 3rd National symposium on the theme of Sri Lankan Traditional food for healthy life.

Modernization, urbanization, economic development, and increased wealth lead to predictable shifts in diet pattern, which leads to metabolic syndrome and other non communicable diseases. It is widely accepted that globalization is playing an important role in the development of dietary patterns linked with the nutrition transition and the subsequent growth of diet-related chronic diseases in the developing world. With that the home-cooked food increasingly replaced by ready-to-cook and ready-to-eat foods those are high in fat/oil, sugar and salt, increases in consumption of animal source products and fast foods & soft drinks.

We hope this symposium will help to make return to healthy life style with flourishing Traditional food pattern and give way to add scientifically values for Sri Lankan Traditional recipes.

I wish all the participants to get pleasure experience and healthy life.

Dr. M.N.F. Rizniya

Co-Organizer (Unani)

NSTM 2015

Institute of Indigenous Medicine

University of Colombo

සංවිධායක ලේකම්තුමියගේ පණිවිඩය



න වාහාර සමං කිංචිත් හෙතෙජ්ජ මුප ලභාතේ
තස්මාත් හිෂභි ආහාරෝ මහා හෙතෙජ්ජ මුච්චාතේ
තුෂ්ඨි පුෂ්ඨි ස්මාති බුද්ධිරුත්සාහ පොරඡං බලම්
සොසවර්ස ඔජස් තෙජස් ච පිචිතං ප්‍රතිහා ප්‍රහා
කාශ්‍යප සංහිතාව

ආහාර හා සමාන කිසියම් ඖෂධයක් නොමැති අතර එබැවින්ම ආහාර මහා හෙතෙජ්ජ ලෙස ආයුර්වේද ග්‍රන්ථවල දැක්වේ. මිනිසුන්ගේ සුඛ, දුක්ඛ යන කරුණු දෙක, ආහාරය මත රඳා පවතී. සතුට, ශරීර පෘෂ්ඨමත් බව, මතකය, බුද්ධිය, උත්සාහය, බලය, ස්වරය, ශරීර ප්‍රතිශක්තිය හා තේජස් බව ආහාරයෙන් මිනිසුන්ට ලැබෙන ලාභ ලෙස කාශ්‍යප සංහිතාවේ දැක්වේ.

දේශීය අනන්‍යතාවයක් සහිතව දිවයින පුරා ව්‍යාප්තව පැවති දේශීය වෙදකම, සමස්ත ප්‍රජාව අතර බටහිර වෛද්‍ය ක්‍රමයන්ට වඩා ගෞරවණීයත්වයට පාත්‍ර වෙමින් ජනප්‍රිය වූයේ එදාදී ප්‍රතිකාර විධින්ගේ ප්‍රාතිහාර්යයෙනි.

'නිරෝගිමත් දිවියක් උදෙසා දේශීය ආහාර' යන තේමා පාඨය යටතේ කොළඹ විශ්ව විද්‍යාලයේ දේශීය වෛද්‍ය විද්‍යා ආයතනය සංවිධානය කරන ලද 3 වන ජාතික සම්මන්ත්‍රණය, ශ්‍රී ලාංකීය දේශීය වෛද්‍ය ප්‍රජාව අවදි කිරීමක් ලෙසින් මම දකිමි. විශේෂයෙන් දේශීය වෛද්‍ය ක්‍රමවේදයන් සම්බන්ධයෙන් උනන්දුවක් හා උද්‍යෝගයක් දක්වන වෘත්තිකයින්ටත් ඒ සම්බන්ධ පර්යේෂණයන්හි නියුක්ත වන ශාස්ත්‍රීය බුද්ධිමතුන්ටත් ශිෂ්‍ය ප්‍රජාවටත් සාමාන්‍ය පොදු ජනයාටත් මෙම ජාතික සම්මන්ත්‍රණය මහත් අත්වැලක් වනු නියතය.

දේශීය වෛද්‍ය විද්‍යා ආයතනයේ අධ්‍යක්ෂකතුමියගේ මාර්ගෝපදේශකත්වයෙන් ඓතිහාසික සන්ධිස්ථානයක් ජාතික වශයෙන් සනිටුහන් කරන්නට ලැබීම පරම භාග්‍යයක් ලෙස සලකන අතර මෙහි සංවිධායක ලේකම් ලෙස අප කල දායකත්වය ආරෝග්‍යය ප්‍රමුඛස්ථානය කොට සලකන මානව සංහතියට ඓතිහාසික සිහිවටනයක් වනු නොඅනුමානය.

වෛද්‍ය අයි.ඒ.එම්. ලීනා

කපිකාවාරිය,

සංවිධායක ලේකම් (ආයුර්වේද)

දේශීය වෛද්‍ය විද්‍යා ආයතනය

කොළඹ විශ්ව විද්‍යාලය

රාජගිරිය

Message from the Organizing Secretary (Unani)



I am enormously pleased to welcome each one of you to participate at the 3rd National Symposium on Traditional Medicine – 2015.

The traditional medical systems are highly recognized in the present era. The people all over the world move towards the natural medicines and natural food. Therefore, it is a timely organized symposium to address the current prevailing trend as the theme of this Symposium is 'Traditional Sri Lankan Foods for Healthy Life'. The aim of this symposium is to

encourage academics, medical officers, researchers and students to collaborate with traditional practitioners in the disciplinary fields who have prescribed traditional food in their daily practice. It is a platform to discuss the comprehensive information related to traditional food varieties.

This symposium has been organized to bring all the citizens of Sri Lanka under a common prominent programme of this symposium and that the symposium souvenir includes abstracts in all three Sri Lankan official languages such as Sinhala, Tamil, and English. Therefore, this event is an important national endeavour. I believe that the information and messages conveyed from this symposium will definitely reach the grass-root level and also enhance the research opportunities for the under graduate and postgraduate students.

I would like to thank the Chairman of the University Grants Commission, Prof. Mohan De Silva, the Vice-Chancellor of the University of Colombo, Prof. Laksman Disanayake, the Director of the Institute of Indigenous Medicine, Dr. SD Hapuarachchi, the Unani Sectional Head, Dr. AHM Mawjood and the Ayurveda Sectional Head, Dr. PR Waratenne for their guidance and blessings. Further, I wish to thank all of the Members of the organizing committee and all the academic staff of the IIM who helped us in various ways to make this event a great success.

Dr. N Fahamiya

Organizing Secretary (Unani)

NSTM- 2015

Institute of Indigenous Medicine

University of Colombo

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**A REVIEW ON TRADITIONAL USES OF *CENTELLA ASIATICA* (GOTUKOLA)
WITH SPECIAL REFERENCE TO ITS INTELLECTUAL PROMOTING
PROPERTIES**

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The history of usage of medicinal plants dates back to more than several thousand years and use plants as medicines to maintain the health of healthy individuals and to relieve the sufferings of diseased. *Centella asiatica* (CA) is known as *Gotukola* in Sri Lanka. It is an herb slender, perennial creeper grows extensively in tropical parts of Sri Lanka up to 2000 feet altitude. It has been used by traditional physicians and people for centuries to treat cough, sinusitis, bleeding / non bleeding haemorrhoids, liver disorders, skin disorders and memory improvement. The traditional uses of CA had its original roots in Sri Lanka very significantly than anywhere else in the region. Therapeutic effects for skin disorders and on memory of *Gotukola* were gradually spread throughout Asia and Europe later. The effects and importance of CA were described in all authentic classical texts. Charaka Samhitha one of the oldest classics included a separate chapter for Medhya Rasayana (Su, Vi, Sa Stana). In *Sushruta Samhita*, it is described more often as a wholesome vegetable that can be consumed right throughout in life (Su, Chi Stana). Ashtanga Hridaya (Su, Chi, Ut Stana) and large number of Nighantus written in old and medieval period further described its medicinal values in broader perspective. The therapeutic effects of traditional usage of CA are depending on the type of vehicle used. For **cough, sinusitis and upper respiratory tract infections** – Red onion, Bee honey are the vehicle of choice used, **Bleeding / non-bleeding haemorrhoids** – fine pulp of steamed Kohila (*Lasia spinosa*) is used as the vehicle, for **liver disorders, jaundice** – Kitul jaggery as the vehicle, for **memory improvement and mental faculties fresh milk** is the vehicle of choice. *Centella asiatica* is widely used as a wholesome vegetable and consumed in Sri Lankan menus such as Porridge, salads, tempered curry, fillings etc. The traditional Porridge is a special Sri Lankan culinary preparation given for both sick and healthy individuals for centuries. It is prepared by using raw red rice, garlic, ginger, karpincha and herbs. It is usually given with jaggery and highly effective in jaundice. Its pharmacological and therapeutic effects are clinically proven and therefore; traditional usage of CA is re-established with these findings. Hence, medicinal properties of *Centella asiatica* in intellect promoting concern seem to be unique and much significant according to authentic textual references.

Keywords: *Centella asiatica*, Memory, Traditional uses

Abstract ID: 002

CONSUMING TRADITIONAL FOOD AND DIETARY COMPONENTS TO REDUCE HYPERLIPIDEMIA

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Hyperlipidemia is one of the biggest health issues in Sri Lanka and various food items have been used over 30 years by patients to reduce lipid level in the blood. The objective of the present study was to identify the foods and dietary components consumed by hyperlipidemic patients to improve their lipid profile. Total of 100 hyperlipidemic patients were purposively selected from *Kayachikitsa* (medical) clinic at Ayurvedic hospital, Borella and a self-administrative questionnaire assessed the dietary items they have consumed to reduce lipid content. The study period was three months. A majority of the study units (83%) stated that they were aware of traditional hypolipidemic food while, 72 % have used them. Curry leaves (*Murraya koenigii*) were used by 62%, while 58 % and 48% have used garlic (*Allium sativum*) and barley (*Hordeum vulgare*) respectively. Black seed (*Nigella sativa*) was ingested by 22% and Malabar Tamarind (*Garcinia cambogia*) was used by 15% while fenugreek (*Trigonella foenum-gracum*) has been used by 10%. In the study 25% were found that have consumed more than one food to reduce hyperlipidaemia. Even though the patients have consumed functional foods for hyperlipidemia according to their beliefs, latest researches have also been proved that hypolipidemic action of above herbs, i.e. curry leaves-Iyer, U.V. & Mani U.A 1990, barley-Abulanja, K O & Rabey, H A E 2015, fenugreek- John, P, Aravindakshan, C.M, & Usha P.T.A, garlic-, Contributors NMJ2010, Malabar Tamarind-Sergio, W 1988, black seed-Ibrahim, R L 2014, etc.

Keywords: *Kayachikitsa*, barley, black seed, garlic

Abstract ID: 003

THE DIFFERENT TYPES OF KIMCHI, TRADITIONAL FOOD IN KOREA

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Kimchi has been consumed around for three thousand years. It is a traditional Korean side dish fermented in salt souse. Aim of this study was to review the kimchi as a traditional food of Korea and practice of Kimchi in Korean culture was evaluated. Kimchi is made of vegetables (e.g. Chinese cabbage, radishes, cucumbers, etc) fermented in brine. The main vegetables are mixed together with green chilies, leeks, garlic, and ginger for seasoning. In Korea, depending on the area, there are different sorts of Kimchi. Some areas use different amounts of chili powder whilst some use different types of fermented fish. The style of cooking famous in the cold regions of the north is called White Kimchi. Most Korean Kimchi is made by mixing green chilies with seasoning. Green chilies are rich in vitamin C; its oxidation is protected by vitamin E and capsaicin in the chilies. Therefore, Koreans can get the vitamin C that they need in the winter. The capsaicin stops fish smelling from the acidification of fermenting fish fat. Furthermore, green chilies and garlic greatly help the propagation of lactic acid bacterium to ferment Kimchi. Depending on the season or kind of Kimchi, it may have to be buried under the ground in an earthen pot. Korean pots allow breathing, so it makes food ripen, leaven, and promotes long preservation. There is a cultural event called 'Gimjang', listed by UNESCO as 'Kimjang'. Kimchi is a traditional food consumed by Koreans with the healthy, cultural, and social values.

Keywords: Fermented food, Gimjang, Kimchi, Kimjang, Korea

Abstract ID: 004

සාම්ප්‍රදායික වට්ටෝරුවකට අනුව නිමැවුණු වැලිතලප ආහාරයට ගැනීම තුළින් පුද්ගල ස්වස්ථතාව සුරැකෙන ආකාරය පිළිබඳ විමර්ශනාත්මක අධ්‍යයනය

සමරවික්‍රම බී.එස්.^{1*}, කුමාර ජී.පී.¹, මොල්ලිගොඩ එස්.පී.¹, සේනාධීර එච්.එම්.²

¹දේශීය වෛද්‍ය විද්‍යා ආයතනය, කොළඹ විශ්වවිද්‍යාලය, රාජගිරිය, ශ්‍රී ලංකා

²හිටපු ආයුර්වේද කොමසාරිස්, මධ්‍යම පළාත, ශ්‍රී ලංකා

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විවිධ වූ සංස්කෘතීන්ගේ ආභාෂය ලැබ දියුණුවූ ශ්‍රී ලාංකිකයන්ට ආවේණික වූ දේශීය චිකිත්සාව අධ්‍යයනය කිරීමේදී එහි විවිධත්වය මනාව පිළිබිඹු වේ. පොදුජන සමාජයේ දැනුමින් ද දේශීය චිකිත්සාව දියුණු වූ බවත් එදිනෙද ජීවිතයේ ඔවුන් සාදගත් ආහාරයනට ඖෂධීය ගුණයක් එක්කරමින් රෝග ගාත්තිය අපේක්ෂා කරඇති බවත් ඔවුන්ගේ විවිධ පාහාර වට්ටෝරු අධ්‍යයනයෙන් සනාථ වේ. එමඟින් දේශීය චිකිත්සකයා තුළ පැවති ප්‍රායෝගිකත්වය විද්‍යා දැක්වෙන අතර එම ඖෂධ ගැමියාට පහසුවෙන් සකසා ගත හැකිවීමත් ඖෂධ පානය ප්‍රතික්ෂේප කරන්නන්හට වක්‍රාකාරව ඖෂධ ලබාදීමටත් ගත් උපක්‍රමයක් ලෙස සැලකිය හැක. අධ්‍යයනයේ අරමුණ දේශීය රස කැවිල්ලක් වන වැලිතලප ඖෂධීය ගුණයක් ලබාදෙමින් වාත-පිත ශමනය තුළින් පුද්ගල ස්වස්ථතාව සංරක්ෂණයට ඉවහල්වන ආකාරය අධ්‍යයනය කිරීම යි. මේ සඳහා පැරණි කවියකු විසින් රචිත ගුණසේන සුපශාස්ත්‍ර ග්‍රන්ථයත්, ආයුර්වේද සංහිතා ග්‍රන්ථ වන වාද්ධත්‍රය හා ලසුත්‍රයත්, නූතන ආයුර්වේද ග්‍රන්ථ හා අන්තර්ජාලයත් පරිශීලනය කරන ලදී. මෙහි ඇති විශේෂත්වය වනුයේ වැලිතලප සාදන ආකාරය, එය උදෑසන ආහාරයක් ලෙස ලබාගැනීම හා " සහ ආහාරයක් " ලෙස රඹකැන් හෙවත් කෙසෙල් ආහාරයට ගැනීම නිර්දේශ කිරීමත් ය. ග්‍රන්ථයේ වැලිතලප සෑදීමට ගන්නා ද්‍රව්‍ය, සාදන ආකාරය, රෝගියාට ලබාදිය යුතු ආකාරය යන සියල්ල විස්තරාත්මකව කවියෙන් දක්වා ඇති අතර එය වා-පිත් ශමනය කරන බව ද දක්වා ඇත. මෙම අධ්‍යයනය මගින් වැලිතලප සෑදීමට ගන්නා ද්‍රව්‍ය වල රස, ගුණ, වීර්ය, විපාක, ප්‍රභාව අධ්‍යයනය කර ආයුර්වේද සිද්ධාන්ත වල යුක්ති යුක්තතාව සනාථ කිරීම සිදු වේනම්, කෙසෙල් වැනි මධුර රසැති ද්‍රව්‍යයක් සහ ආහාරය ලෙස ගැනීමෙන් කළ වාද්ධිය මගින් ද, මෙහි අඩංගු ද්‍රව්‍යයන්ගේ මධුර, අමල, ලවණ රස මගින් වාත-පිත ශමනය සිදුවන බව ද එමඟින් පුද්ගලයාගේ දේහ, ධාතු, මල, අග්නිසාම්‍යතාව ඇති කර ප්‍රසන්න වූ ආත්ම මනස් ඇති කිරීමෙන් පුද්ගල ස්වස්ථතාව ස්ථාපනය කරන අයුරුත් මෙහිදී සාකච්ඡා වේ.

Keywords: ගුණසේන සුපශාස්ත්‍ර ග්‍රන්ථය, වැලිතලප, සහ ආහාර, රඹකැන්, පුද්ගල ස්වස්ථතාව

Abstract ID: 005

THE AYURVEDIC AND MODERN MEDICAL ANALYSIS OF MEDICINAL RICE (BEHETH BATHA) USING AFTER DIARRHEAL CONDITION HAS BEEN UTILIZE BY TRADITIONAL VILLAGERS

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The Ayurvedic Medicine is a great medical system which origin in India before 5000 years ago and it make healthy life. In Sri Lanka use these Ayurvedic medicinal system and also indigenous medicine as prevention and cure the disease. But they use their own traditional knowledge and own techniques. The study of Ayurvedic principle of "*Beheth Batha*" using after diarrheal condition by Sri Lankan folk's and it's legitimate. For modern society is the main object. Ancient *Puskola potha*, popular usage and source, Ayurveda Samhitha, Modern medical books are main sources. We can mention deshiya *beheth batha* as a combination of *Anna kalpana* and *Yushakalpana* which is mention in *kruthannakalpana* according to Susrutha Samhitha (Su/Su/44/45) in Ayurveda medicine. According to Ayurveda definition "*Atheesara*" is an excessive quantity and high frequency of watery stool via the Anus. The preparation procedure of *Beheth Batha* improve its therapeutic and pharmacological value. According to these study had to discuss the *Rasa*, *Guna*, *Veerya*, *Vipaka*, *Prabawa* of ingredients such as *Boiled rice*, *Walmee*, *Koththamalli*, *Sathakuppa*, *Rathulunu*, *Ghee*, and improvement of ingredients via the preparation procedure. Also discussed the pharmacological action of *Beheth Batha* for preventing the post complication of diarrheal according to modern medicine. We can introduce these traditional food technologies to the modern society and can improve their health status.

Keywords: *Beheth Batha*, *Anna kalpana*, *Yushakalpana*, *Atheesara*, Post complication

Abstract ID: 006

பிராமண சமூகத்தில் சிரார்த்தத்தில் பயன்படுத்தப்படும் பாரம்பரிய உணவு முறைகளும் தொற்றா நோய்களைக் கட்டுப்படுத்துவதில் அவற்றின் மருத்துவப் பயன்பாடும் - ஓர் ஆய்வு

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சிரார்த்தம் என்பது இந்துக்களால் இறந்தவர் பொருட்டு அவர் இறந்த திதியில் ஆண்டுதோறும் செய்யப்படும் ஒரு கர்மமாகும். அது திவசம், திதி என்றும் அழைக்கப்படும். அது ஒரு சமயஞ்சார்ந்த சடங்காக இருக்கின்ற போதிலும் அதில் பாரம்பரிய உணவுமுறைகளுக்கும் முக்கியத்துவம் கொடுக்கப்பட்டுள்ளதுடன் அவை பெரும்பாலும் மருத்துவ முக்கியத்துவமுடையனவாகவும் விளங்குகின்றன. தற்காலத்தில் சிரார்த்தம் என்பது சடங்கு என்ற நிலையிலிருந்து வெறுஞ்சம்பிரதாயமாகவே பெரும்பாலான இந்துக்களால் பின்பற்றப்பட்டு வருவதை அவதானிக்கக் கூடியதாக உள்ளது. ஆயினும் பிராமண சமூகத்தவரால் சிரார்த்த கர்மம் தொடர்ந்தும் பாரம்பரியமுறையில் பின்பற்றப்பட்டு வருகிறது. இவ்வாய்வானது யாழ்ப்பாண மாவட்டத்திலுள்ள உடுவில், கந்தரோடை, அளவெட்டி, மயிலணி ஆகிய நான்கு கிராமங்களிலுமுள்ள 20 பிராமண குடும்பங்களில் சிரார்த்த காலத்தில் பயன்படுத்தப்படும் பாரம்பரிய உணவுமுறைகளுக்கும் அவற்றின் மருத்துவ முக்கியத்துவமும் பற்றிக் கண்டறியும் நோக்குடன் மேற்கொள்ளப்பட்டது. தகவலாளர்களாக மேற்படி குடும்பங்களைச் சேர்ந்த குடும்பத் தலைவியர் தெரிவு செய்யப்பட்டு, சுயநிர்ப்பு வினாக்கொத்து மூலம் தகவல்கள் சேகரிக்கப்பட்டன. ஆய்வின் பெறுபேறுகள் பின்வருமாறு - ஆய்வில் பங்குபற்றியோரில் 30-40 வயதிற்குட்பட்டோர் (01), 40-50 வயதிற்குட்பட்டோர் (03), 50-60 வயதிற்குட்பட்டோர் (13), 60 வயதிற்கு மேற்பட்டோர் (03) ஆகவும், அவர்களால் சிரார்த்த காலத்தில் பயன்படுத்தப்படும் உணவுகளில் 80% ஆனோர் தூதுவனை இலையையும், 75% ஆனோர் கறிமுல்லை இலையையும், 80% முசுட்டை இலையையும், 70% ஆனோர் பிரண்டைக் கொழுந்தையும், 60% தாமரைக் கிழங்கையும், 70% கரணைக்கிழங்கையும், 40% வாழைத்தண்டையும், 20% காரையிலையையும் திவச உணவில் விசேடமாகச் சேர்த்துக் கொள்வதையும் அவதானிக்க முடிந்தது. இவை ஒவ்வொன்றும் மருத்துவ முக்கியத்துவமுடையனவாகவும், சுவாச நோய்கள், குன்மரோகம், மதுமேகம், மலச்சிக்கல், மூலநோய், நீர்கடுப்பு, மூத்திரக்கல் போன்ற பல தொற்றாநோய்களைத் தடுப்பனவாகவும் அல்லது அந்நோய்களைத் தணிப்பனவாகவும் உள்ளமை குறிப்பிடத்தக்கது. அத்துடன் திவச உணவானது அறுசுவைகளுக்கும் முக்கியத்துவம் கொடுத்து முத்தோடங்களையும் சமநிலையில் வைத்திருக்கக் கூடியதாகவும் உள்ளது. எனவே பாரம்பரிய சிரார்த்த உணவுமுறையானது உணவே மருந்து என்ற சித்தர்களின் கோட்பாட்டிற்கமைவாகவும், இறந்துபோன ஒருவரை நினைவுகூறவும், உறவினர், நண்பர்களுடன் சேர்ந்து விருந்துண்ணும் ஒரு சமஞ்சார்ந்த மருத்துவப்பயன்மிக்க நிகழ்வாகவும் அமைந்துள்ளது. இவ்வித அனுட்டான முறைகள் ஒருவரின் இழப்பினால் ஏற்பட்ட உளத்தாக்கங்களையும் தணிவடையச் செய்வதனால் உள்வியல் ரீதியாகவும் பயன்மிக்க ஒன்றாக அமைகின்றது.

Keywords: சிரார்த்தம், திவசம், பாரம்பரிய உணவு, பிராமண சமூகம், திதி

Abstract ID: 007

STUDY OF IMPORTANT MEDICINAL PLANTS USED FOR TRADITIONAL FOOD PREPARATION IN DELFT ISLAND

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Traditional foods usage differs throughout Jaffna district. Even now the usage of healthy lifestyle and food pattern can be witnessed in some places of Jaffna district. So Delft Island was chosen as a suitable study area by the researcher. One hundred families dwelling in the Delft Island were chosen for the study. Information was gathered by conducting direct interviews, questionnaire and through conversations with the family members. The results revealed 154 medicinal plants are used in the preparation of traditional foods. Among the 154 medicinal plants two important grains were used instead of rice. 25 varieties of medicinal plants are used as spinaches. The laborers who work hard uses 2 species of medicinal plants as baked paste to reduce pain caused through physical activities. Among 154 species of medicinal plants, 8 collected from the coastal area are used as porridges. 21 species of medicinal plants are used to prepare special foods for pregnant and lactating mothers. The 154 species of medicinal belongs to 63 families. Among 154 species 8 species were used during puberty in females. Awareness programs about these traditional food practices should be lanced to the different status of societies.

Keywords: Delft Islands, Traditional foods, Medicinal plants

Abstract ID: 008

**POTENTIAL OF TRADITIONAL USAGE OF MANGROVES AND
MANGROVES ASSOCIATES MEDICINAL PLANTS IN NORTHERN
PROVINCE**

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Medicinal plants are diverse and they are the back bone of herbal medicine. Diverse species of medicinal plants are present in different locations like waste lands, cultivable lands, seashore and mangal lands. Several mangrove plants and mangrove associates are used in indigenous system of medicine to prepare so many drugs by Siddha, Ayurveda, Unani and traditional physicians. This study was focused on the mangroves and mangrove associates in Northern part of Sri Lanka. Maps were used to locate the lagoons. Five lagoon areas were selected for this study (April-August, 2014). Twenty four different varieties of plants were identified during the field visit. Of the 24, only 4 were mangroves and other 20 were mangrove associates. All these belong to sixteen families. By assessing the self administrative questionnaires and direct interviews with traditional physicians, it was evident that the usage of these plants in the traditional preparation of drugs and as food supplements. Some mangrove associates are used as spinach, different parts of many mangrove associates (bark, tender leaves) are used for arthritis condition, diabetic mellitus, fever, worm infestations and fracture and dislocations. Some mangroves are used for urinary disorders and to cure fracture and dislocation. Without any doubt all produce from these ecosystem are organic. Because plants are getting nutrients from natural compost develop from the death and decay of plant leaves and plant debris in lagoon water. But the mangrove ecosystems are very much disturbed by tsunami and human activities. Therefore creating awareness about the value of mangrove plants and the conservation of mangrove ecosystem must be done. Also steps have to be taken to replant the mangrove plants wherever necessary.

Keywords: Mangrove and associates, traditional medicine, Northern province

Abstract ID: 009

**LITERARY REVIEW ON NUTRITIONAL AND MEDICINAL VALUES OF
TRADITIONAL MILLETS: KURAKKAN, MENERI, AMU, THANA HAL AND
IDAL IRIGU**

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Minor millets (Kudhanya) were consumed from early stages of civilization. These are small seeded grasses rich in phytochemicals and phytoestrogens. They are rarely consumed, dietary rich food sources. Aim of study to motivate the populace to consume them. Data were collected from ayurvedic texts, journals and web sources. They are hypoglycemic, hypolipidemic, laxative, digestive due to presence of low glycemic index, poly unsaturated fattyacids, dietary fiber and gluten free respectively. Millets benefitted for managing obesity by satiates hunger and limit the food intake. It was revealed millets reduce risk of colon cancers by protecting the mucus membrane from toxic substances. They were reduced excess production of bile acids and prevent forming bile stones. Their lignans convert into mammalian lignans (Enterolactone) protect breast and other hormone dependent cancers. *Eleusine coracana* (Kurakkan), *Panicum miliaceum* (Meneri) are rich sources of essential aminoacids (Lecithin, Methionine), B-vitamin complex and high calcium which induce bone strengthening effect and facilitate dental health. *Setaria italica* (Tanahal) is good for snake poisoning and facilitate the parturition. All varieties reported high antioxidant activity while *Paspalum scrobiculatum* (Amu) has the highest phenol content. *Sorghum bicolor* (Idal Irigu) possess anti-proliferative activity against colon cancer cells. Data revealed millets can be taken as natural dietary and medicinal sources to manage threaten diseases and maintain healthy life.

Keywords: Nutrition, colon and breast cancer

Abstract ID: 010

**LITERARY STUDY ON ANTIOXIDANT AND PHARMACOLOGICAL
PROPERTIES OF SOME FRUITS AND GREEN LEAVES CONSUME BY SRI
LANKAN PEOPLE**

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Oxidative stress plays important pathological role in chronic diseases as diabetes, cancer, heart diseases, neurodegenerative disorders and ageing. Antioxidants help to neutralize the free radicals produce by oxidation reactions. If synthetic antioxidants are available they are carcinogenic and cause liver damage. Naturally occurring phenol, flavanoids and other secondary metabolites possess broad range of pharmacological properties as antioxidant, antidiabetic, antiulcer, antiarthritic, antimicrobial and anticancer activity. Aim of the survey to analysis antioxidant and pharmacological properties of these plants. Data were collected from texts, scientific journals and web sources. High total phenolic content was reported in fruits of *Cyanometra cauliflora* (Naminang), *Citrullus lanatus* (Komadu), *Spondias dulcis* (Amberella), *Annona muricata* (Anoda) and *Durio zibethinus* (Durian) while flavanoids in Amberella and Durian. Komadu, Amberella and Durian demonstrated beneficial for heart diseases due to presence of thrombolytic activity, contained L-citrulline which improve arterial function and n-3 fatty acids lower serum cholesterol level respectively. Naminang has an antiproliferative action against leukacmia. *Dregea volubilis* (Kiriaguna), *Brasella Alba* (Nivithi), *Centella asiatica* (Gotukola) and *Coccinia indica* (Kowakka) contain both phenol and flavanoids. It was reported Kiriaguna, Kowakka possess hypoglycemic and hypolipidemic effects while Nivithi is beneficial for male infertility. Gotukola is hepatoprotective, nerve tonic, antidepressant and good for Alzheimer's disease due to presence of asiaticoside, brahmosoide, imipramine and asiatic acid. It is confirmed these plants can be used as natural medicinal and dietary sources for maintain healthy life.

Keywords: Phenol, flavanoids, antioxidant, heart diseases

Abstract ID: 011

ஆடிக்கூழின் மருத்துவப்பயன் - ஓர் ஆய்வு

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இந்துக்களின் நாட்காட்டியின்படி ஒரு வருடமானது உத்தராயணம், தட்சிணாயனம் என இரண்டாகப் பிரிக்கப்பட்டுள்ளது. அதில் உத்தராயணமானது தை மாதம் முதல் ஆனி மாதம் வரையுள்ள ஆறு மாதங்களையும், தட்சிணாயனமானது ஆடி மாதம் முதல் மார்ச்சு மாதம் வரையான ஆறு மாதங்களையும் கொண்டுள்ளது. இவ்விருகால ஆரம்பமும் பாரம்பரிய உணவுக்கு முக்கியத்துவம் கொடுத்துக் கொண்டாடப்படும் பண்டிகைகளாகவும் உள்ளன. உத்தராயணமானது எமது முக்கிய உணவான நெல் அறுவடையைப் போற்றிக் கொண்டாடும் தைப்பொங்கலாகவும், தட்சிணாயனமானது குளிக்காலத்தையும் உணவுச்சேமிப்பையும் கருத்திற் கொள்ளும் ஆடிப்பிறப்பாகவும் கொண்டாடப்படுகிறது. ஆடிப்பிறப்பானது தமிழர் பாரம்பரியத்தில் கூழ் கொழுக்கட்டைபோன்ற பாரம்பரிய இனிப்புணவுகள் தயாரிக்கப்பட்டு உறவினர், நண்பர்களுடன் பகிர்ந்து உண்ணும் ஒரு பண்டிகையாகக் கொண்டாடப்படுகிறது. இவ்வாய்வானது ஆடிக்கூழ் தயாரிப்பதன் நோக்கம், அதன் மருத்துவப்பயன்பாடு என்பவற்றைக் கண்டறியும் நோக்குடன் மேற்கொள்ளப்பட்டது. தகவலாளர்களாக யாழ். இணுவில் மத்தியகல்லூரி, யாழ். இணுவில் இந்துக்கல்லூரி என்பவற்றைச் சேர்ந்த அறுபது பாடசாலை ஆசிரியர்கள் தெரிவு செய்யப்பட்டனர். ஆய்வின் நோக்கம் விளங்கப்படுத்தப்பட்ட பின்னர் அவர்களிடம் சுயநிரப்பு வினாக்கொத்து கொடுக்கப்பட்டுப் பூரணப்படுத்தப்பட்டது. இவ்வாய்வில் பங்குபற்றிய அனைவரும் இந்துக்களாவர். (100%) அனைவருமே ஆடிக்கூழ் தயாரிப்பதாகக் கூறினர். அவர்களில் ஆண்கள் 30% (18பேர்), பெண்கள் 70 % (42பேர்) ஆகவும் 35% (21பேர்) ஆணர் 40 வயதுக்குட்பட்டவர்களாகவும், 65% (39பேர்) ஆணர் 41 – 60 வயதுக்குட்பட்டவர்களாகவும் 99% ஆணர் திருமணமானவர்களாகவும் காணப்பட்டனர். 10%(06) காலையிலும், 06%(04) மத்தியானத்திலும், 80%(48) மாலையிலும் ஆடிக்கூழ் தயாரிப்பதாகக் கூறினர். 04%(02) எந்த நேரம் என்பதில் வேறுபாடு காட்டவில்லை. ஆடிக்கூழுடன் 60%(36) கொழுக்கட்டை தயாரிப்பதாகக் கூறினர். ஆடிக்கூழ் தயாரிப்பதற்கான காரணம் பற்றி 80%(48) ஆணவர்கள் தெரிந்திருந்ததுடன், 20%(12) காரணம் தெரியாதிருந்தனர். பாரம்பரியமாக ஆடிக்கூழ் தயாரிப்பது தமிழ் மக்களால் இன்றுவரை பின்பற்றப்பட்டு வருகிறது. குடும்ப அங்கத்தவர் அனைவரும் வயது வேறுபாடின்றி அருந்தும் உணவாகவும், தட்சிணாயனமானது மழைக்காலமாக அமைவதாலும், ஆடி மாதம் அதன் தொடக்கமாக இருப்பதனாலும் மழைக்காலத்தில் ஏற்படக்கூடிய குளிரைத் தாங்கவும், உணவுப் பற்றாக்குறையை நிவர்த்திக்கவும், உணவுச்சேமிப்பைக் கருத்திற் கொண்டும் உடற்போசாக்கைக் கருத்திற் கொண்டும் ஏற்படுத்தப்பட்ட ஒரு முறையாக ஆடிக்கூழைக் கருதல் முடியும். அது மட்டுமன்றி முதுவேனில், கார்க்காலங்களில் ஏற்படக்கூடிய வாத, பித்த தன்னிலை மற்றும் வேற்றுநிலை வளர்ச்சிகளைக் கட்டுப்படுத்தவும், மலச்சிக்கல், பாண்டு போன்றவற்றையும் ஆடிக்கூழ் நீக்குகின்றது. ஆடிக்கூழ், கொழுக்கட்டை, மோதகம் என்பன ஒரேவிதமான மூலப்பொருட்களைக் கொண்டு வெவ்வேறு வடிவங்களில் தயாரிக்கப்படும் உணவுகளாகும். எனவே, அவற்றின் போசாக்கு அம்சங்கள், பயன்பாடுகள் பற்றிய மேலாய்வுகள் அவசியமாகும்.

Keywords: ஆடிக்கூழ், கொழுக்கட்டை, தட்சிணாயனம், பண்டிகை, பாரம்பரிய உணவு

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MODERNIZATION ASPECT OF TRADITIONAL FOOD FOR NUTRITIONAL REQUIREMENT

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As Sri Lankans, we belong to strong traditional culture in the past as well as in the present. In traditional cultures, balancing health with a balance lifestyle was a core belief. Traditional food is available in Sri Lanka but poor attention for them currently because of the changes occurs in economically, socially and politically. They rapidly exposed to western foods and lifestyles. The Sri Lankan traditional foods are rich in Vitamins, protein, minerals and fibers and the western type foods are rich in sugar, fat, chemicals and artificial constituents. Western food has been contribution to non-communicable disease and Nutritional problems. Children and adults are suffered from nutritional problems. Monaragala district was voted the second place in malnutrition in Sri Lanka. Main causes of malnutrition are poverty, low intake nutritional foods, low perception about nutritional foods and improper food processing. According to these factors, we conducted traditional food oriented program for malnourish children and parents. They were motivated regard usage of traditional foods. This program was conducted from year 2012 in Monaragala district and introduced variety of foods, modernization process of traditional foods. This program contributed as a shareholder (Tackling poverty and malnutrition – UNICEF program). It was support to decrease malnutrition from 18% to 16% in Monaragala district during 2011 – 2014.

Keywords: Traditional food, Modernization aspect, Nutritional requirement

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HERBAL TEAS FOR HEALTHY LIFE, A REVIEW

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'Herbal teas' are healthy refreshing beverages that give great tastes of 'Mother Nature'. It is rich in natural ingredients that can refresh the body and enhance immunity. The term 'Tea' uses for infusion of dried leaves of tea plant, however the same term is used for hot water extraction or hot water infusions of other plant materials such as leaves, flowers, seeds, roots and bark. They often have known as 'Herbal teas'. Use of herbal teas is not a new concept. It has been known and used over the many years among ancient communities and various traditional healthcare systems. Presently, 'Herbal teas' become popular again due to health conscious and awareness of health benefits of herbal teas among public. Herbal teas have both curative and preventive effects on certain illnesses. It has an ability to promote various biological functions of the body and capable in maintaining good health. 'Herbal teas' are containing various alkaloids, and organic components. Some of them have beneficial pharmacological effects such as antiviral, antibacterial anti-helminthic, hypoglycaemic, anti-diarrhoeal and diuretic etc. There are two brewing methods i.e. hot water extracts and hot water infusion. Most of active compounds present in 'herbal teas' are water soluble, and released into the solution during steeping time. Commonly used 'herbal teas' among Sri Lankans are dried flowers of *Cassia auriculata* (ranawara mal), unripe or half ripe dried fruits and flowers of *Aegle marmelos* (beli mal), dried leaves of *Centella asiatica* (gotukola tea), dried seeds of *coriandrum sativum* (koththamalli), and dried whole plant of *Aerva lanata* (polpala). 'Herbal teas' are natural healthy beverage without adverse effects that recommends drink at least two or more cups per day on regular basis to maintain good health.

Keywords: Herbal teas, *Cassia auriculata*, *Coriandrum sativum*

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දේශීය වෛද්‍ය විද්‍යා ආයතනය, කොළඹ විශ්වවිද්‍යාලය, රාජගිරිය, ශ්‍රී ලංකාව
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Erythroxylum zelanicum යන උද්භිද විද්‍යාත්මක නාමයෙන් හඳුන්වනු ලබන බටකිරිල්ල ශාකය *Erythroxylaceae* යන කුලයට අයත් වේ. ලංකාව පුරාම දැකිය හැකි මෙම ශාකය මීටර් 3 - 5 පමණ උසට පඳුරු ලෙස වැඩේ. කොළපාට දිලිසෙන පත්‍ර සහිත මෙහි අවුරුද්ද පුරාම කහ හෝ සුදු පැහැති මල් හටගන්නා අතර තරමක් දිගටි ඉඳුණු විට රතු පැහැ ගන්නා ඇඹුල් රසායනික ඵල ද හට ගනී. අනාදිමත් කාලයක සිට දේශීය අත් බෙහෙතක් ලෙස ළදරු/බාල ක්‍රිමරෝග සුව කිරීම සඳහා බටකිරිල්ල ශාකය යොදාගෙන ඇති අතර ඒ පිළිබඳ කරුණු රැස්කිරීම මෙහිදී අරමුණු කර ගන්නා ලදී. මෙම සමීක්‍ෂණයේදී පළමුව බටකිරිල්ල ශාකය ආශ්‍රිතව සාදා ගන්නා, ක්‍රිමරෝග සුවකර ගතහැකි ආහාර පිළිබඳව අදාල ප්‍රදේශයේ වැඩිහිටියන්ගෙන් කරුණු විමසා තොරතුරු රැස්කිරීම සිදු කර අතර පසුව ඒ පිළිබඳව ග්‍රන්ථ ගත කරුණු සොයා බැලීම සඳහා සාහිත්‍ය විමර්ශනය සිදුකිරීම කරන ලදී. බස්නාහිර පළාතේ ගම්පහ දිස්ත්‍රික්කයේ මිනුවන්ගොඩ ප්‍රාදේශීය බල ප්‍රදේශයේ දාගොන්න ග්‍රාමයේ වෙසෙන වැඩිහිටියන් පනස්දෙනෙකුගෙන් කරුණු විමසන ලදී. එහිදී බටකිරිල්ල ශාකයෙන් සාදා ගන්නා ආහාර වර්ග දෙකක් පිළිබඳ කරුණු දැන ගත හැකිවිය. දත්ත විශ්ලේෂණය කල පසු 72% පමණක් වැඩි ප්‍රතිගතයක්දෙනා බටකිරිල්ල දළ සම්බෝලය පමණක් භාවිතා කර කිවූ අතර 28% ක් වූ අනෙක් පාර්ශවය බටකිරිල්ල කොළ අග්ගලා ද ක්‍රිමී නැසීම සඳහා භාවිතා කර තිබුණි. විකිත්සිය අරමුණින් මෙන්ම ක්‍රිමී ආසාදනයන්ගෙන් වැළකීම සඳහා ද ඵදිනෙදා ආහාර වේලට එකතු කර ගත හැකි මෙම බටකිරිල්ල දළ සම්බෝලය හා කොළ අග්ගලා කිරිපණු ගාය ලෙස හඳුන්වනු ලබන සුත්‍රවත් ක්‍රිමීන් සඳහා බාල මහළු වැඩිහිටි කාහටත් පොදුවේ යෙදිය හැකි රසවත් ආහාර වර්ග දෙකක් ලෙස හැඳින්විය හැක.

Keywords: ක්‍රිමරෝග, බටකිරිල්ල, ආහාර

Abstract ID: 015

අතිස්පූලතාවය සඳහා ජ්‍යාතිකයෙන් අනාවරණය වූණු කරුණු

මනුරත්න එම්.ඒ.ඩී.කේ.

දේශීය වෛද්‍ය විද්‍යා ආයතනය, කොළඹ විශ්වවිද්‍යාලය, රාජගිරිය, ශ්‍රී ලංකාව
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"මේදෝ මාංසානි වෘද්ධන්වාචි චලස්ති ගුරුස්තනා" මේදස් හා මාංස අතිශයින් වෘද්ධි වීම නිසා උදරයේ හා පයෝදර ආශ්‍රිතව ඒවා තැන්පත් වේ. එම නිසා ඒවා චලනය වේ. මෙය වරක සංඛ්‍යා සූත්‍රස්ථානයේ නින්දනීය තත්ත්වයේ ලා සලකා ඇති ස්පූලතාවය නම් වේ. නව්‍ය අර්ථ දක්වීමට අනුව Body Mass Index (BMI) 30 ට වැඩි නම් Obesity ලෙස හඳුන්වයි. ජ්‍යාතික ශාස්ත්‍රය යනු සකල ලෝ වැස්සන්ගේ අතීත, වර්තමාන, අනාගත යන කාලත්‍රය පිළිබඳ දැන ගැනීමට සමර්ථ වූ දිව ඇසක් හා සමාන, යම් පුද්ගලයෙකුගේ අනාගතයේ ඇති විය හැකි පීඩාකාරී තත්ව හඳුනා ගෙන ඒවායින් වැළකීමට හැකියාව ලබා දෙන විෂයයක් ක්ෂේත්‍රයයි. අතිස්පූලතාවයට අදාල ග්‍රහ පිහිටීම් පවතී නම් ඒවා හඳුනා ගෙන එයින් වැළකී සිටීමට හා එහි බරපතල බව අවම කර ගැනීමේ අරමුණ ඇතිව මෙම විශ්ලේෂණය සිදු කරන ලදී. රෝගීන් 40 ක් යොදා ගෙන බොරැල්ල ආපූර්වේද ශික්ෂණ රෝහලේ සිදු කරන ලද අධ්‍යයනයේදී අතිස්පූලතාවය සඳහා බලපාන ග්‍රහ පිහිටීම් කිහිපයක් අනාවරණය විය. එනම් මීන හෝ වෘෂභ ලග්නය සහිත පුද්ගලයන් සෙම් බහුල තරබාරු අයයි. ශරීරයේ මහත් වීමට බලපාන්නේ ගුරු ග්‍රහයාය. යම් කේන්ද්‍රයක ගුරු දුර්වලව එනම් නිව් හෝ සතුරුව පවතී නම් සෙම් බහුල මහත් ශරීර ඇති කරයි. චන්ද්‍රයා කුන්වැන්නේ පිහිටීමද මකර ලග්නය වී ශනි හෝ ගුරු දුර්වල වීමද ස්පූලතාවයට බලපාන බව අනාවරණය විය. මේ අනුව නිගමනය වූයේ අතිස්පූලතාවයට අදාල ග්‍රහ පිහිටීම් කේන්ද්‍ර වල දක්නට ලැබෙන අතර මීන හෝ වෘෂභ ලග්න වීමද ගුරු දුර්වලව පිහිටීමද මකර ලග්නය වී ශනි හෝ ගුරු දුර්වල වීම යන කරුණු සියලු දෙනාගේම පාහේ දක්නට ලැබුණු අතර වැඩි දෙනෙකුට මෙම කරුණු වලින් හතරක් දක්නට ලැබුණි. මේ අනුව අතිස්පූලතාවය සහ ග්‍රහ බලපෑම් අතර සෘජු සබඳතාවක් ඇති බව නිගමනය කළ හැකිය.

Keywords: අතිස්පූලතාව, ලග්න, ජ්‍යාතිකය

Abstract ID: 016

SRI LANKAN EDIBLE FLOWERS ARE NUTRITIOUS AND RICH WITH MEDICINAL VALUES

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Flowers have long been admired and used by humans to beautify their environment, and also as objects of romance, ritual, religion, medicine and as a source of food. Hundreds of fresh flowers are edible but few are widely marked as food. The present study was carried out to collect nutritional values of edible flowers in Sri Lanka and their medicinal values. Data was gathered from Ayurveda and Traditional physicians, Medicinal books and Web search. According to the present study eighteen flowers are consumed by Sri Lankans as food. Such as *Aegle marmelos*, *Cassia auriculata*, *Allium cepa*, *Hibiscus rosea*, *Brassica oleraceae*, *Sesbania grandiflora*, *Durio murray*, *Lassia spinosa*, *Begonia tuberhybrida*, *Rose rosa*, *Helianthus annus*, *Epipremnum aureum*, *careya arborea*, *Assarnese Bengali*, *Musa acuminate*, *Ruellia brittoniana*, *Nyctanthes arbortristis*, *Madhuca indica*. These flowers are rich with macronutrients (Carbohydrates 7-9%; Protiens 1-1.5%; Fat 0.04-1%) and micronutrients (Vitamin C, Vitamin B, Iron, Magnesium, Phosphorus and Pottasium) but flowers of *Durio murray* contain 12.9% of Fat and 8.9% Carbohydrates. These flowers are consumed as herbal teas (*Aegle marmelos*, *Cassia auriculata*, *Hibiscus rosea*, *Nyctanthes arbortristis*), herbal jams (*Rose rosa*) and other flowers in the form of salads and curries. These flowers used in treatment of heamorroids, constipation and diverticulitis (*Aegle marmelos*, *Brassica oleraceae*, *Madhuca indica*); rhinitis (*Sesbania grandiflora*); diabetes mellitus (*Cassia auriculata*, *Hibiscus rosea*, *Nyctanthes arbortristis*). These flowers processes anti inflammatory activity (*Cassia auriculata*, *Allium cepa*, *Hibiscus rosea*, *Ruellia brittoniana*, *Nyctanthes arbortristis*); anti oxidant activity (*careya arborea*, *Nyctanthes arbortristis*, *Musa acuminate*, *Epipremnum aureum*); diuretic activity (*Nyctanthes arbortristis*, *Madhuca indica*, *Musa acuminate*, *Ruellia brittoniana*); sedative activity (*Cassia auriculata*, *Nyctanthes arbortristis*) and these properties are scientifically proven. It can be concluded that edible flowers represent, inexpensive, good sources capable of improving nutritional and health quality.

Keywords: edible flowers, micronutrients, herbal tea

Abstract ID: 017

முளை விருத்தியை தூண்டக்கூடிய உணவு வகைகளை உட்கொள்வதன் முக்கியத்துவம்

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உன்னாட்டு மருத்துவ கல்வி நிறுவகம் இகொமும்புப் பல்கலைக்கழகம் இராஜகிரிய
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எமது உடம்பிலுள்ள பாகங்களில் முளை அதிகூடிய சக்திவாய்ந்த, ஓய்வின்றி உழைக்கக்கூடிய ஒரு உறுப்பாகும். அதன் தொடர்ச்சியான தொழிற்பாட்டுக்கு அதிகூடிய சக்தி தேவைப்படுகின்றது. நமது முளை சுறுசுறுப்பாகவும், ஆரோக்கியமாகவும் இயங்குவதற்கு தேவையான ATP சக்தி ஏனைய போசணைக் கூறுகள் முறையாக கிடைக்காதவிடத்து முளை சோர்வடைவதோடு அதன் தொழிற்பாடும் பாதிக்கப்படுகின்றது. குறிப்பாக வளர்ந்துவரும் குழந்தைகளின் முளை சுறுசுறுப்பாக இயங்கும் பொழுது மாத்திரமே அவர்கள், அவர்களின் கல்வி நடவடிக்கைகளில் சிறப்பாக ஈடுபட்டு தன் திறமையை காட்டமுடியும். இலங்கை போன்று வளர்ந்துவரும் நாடுகளில் குழந்தைகளுக்கு தேவையான போசணை முறையாக கிடைக்காமை அவர்களின் கல்வி வீழ்ச்சிக்கு காரணமாக அமைகின்றது. முளைக்கு அத்தியவசியமான போசணைக்கூறுகள் எவை, முளை விருத்திக்கு பங்களிப்பு செய்யக்கூடிய உணவு வகைகள் எவை என்பன பற்றிய போதிய அறிவு பெற்றோர்களிடத்தே காணப்படாமை, பாரிய குறைபாடுகளாகும். நம் நாட்டில் மலிவாகக் கிடைக்கக் கூடிய உணவு வகைகளுள் முளை விருத்தியைத் தூண்டக் கூடிய உணவுகள் பற்றிய அறிவை மக்களுக்கு கொடுக்க வேண்டுமென்பதே இந்த ஆய்வின் நோக்கமாகும். முளைவிருத்தியை தூண்டும் (Immune enhancer) பண்டைய ஆராய்ச்சி, ஆய்வுகளினூடாக உண்மைப்படுத்தப்பட்ட உணவு வகைகள் இந்த ஆய்வுக் கட்டுரைக்காக எடுக்கப்பட்டுள்ளன.

Keywords: முளை விருத்தி, ATP சக்தி, போசணைக்கூறுகள், முளைவளர்ச்சி, Immune enhancer

Abstract ID: 018

மலைதாங்கி ஜெலி

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மலைதாங்கி ஜெலி என்பது மலைநாட்டுமக்களிடையே பிரசித்தி பெற்ற ஒரு சிற்றுண்டியாக இருந்தது. பழங்கால மக்கள் மலைதாங்கி ஜெலியினை குளிர்ச்சியளிக்கக்கூடிய சிற்றுண்டியாகவும், மருத்துவகுணத்தைக் கொண்ட ஒரு பண்டமாகவும் கருதி உட்கொண்டு வந்தனர். குறித்த தாவரத்தைப் பற்றிய அறிவின்மையும் மேலும் அத்தாவரம் சூழலிருந்து அருகி வருகின்றமையாலும் இன்றைய மக்களிடையே இதன் பாவனை குறைந்துகொண்டு வருகின்றது. மலைதாங்கி எனும் மூலிகையானது சேற்றுப்புறங்களிலும், தெருவோரங்களிலும், குறிப்பாகக் குளிர்ப்பிரதேசங்களிலும் வளரக்கூடிய தாவரமாகும். இது சித்த, ஆயுர்வேத மருத்துவதுறைகளில் மூலிகையாக பயன்படுத்தப்படுகிறது. மலைதாங்கி மூலிகையானது அதிக மருத்துவ குணங்களைக் கொண்டது. அதன் மருத்துவக் குணங்கள் பற்றிய பல்வேறு ஆராய்ச்சிகள் மேற்கொள்ளப்பட்டு நிரூபிக்கப்பட்டுள்ளன. இன்று செயற்கை முறைகளில் தயாரிக்கப்படுகின்ற ஜெலி எனும் பதார்த்தமானது பெரியோர் மற்றும் சிறியோர்களாலும் விரும்பி உட்கொள்ளப்படுகின்ற ஒரு உணவாக காணப்படுகின்றது. இச்செயற்கை தயாரிப்பில் பல்வேறுபட்ட நிறப்பொருட்கள், சுவையூட்டிகள், பதப்படுத்திகள் என்பன சேர்க்கப்படுகின்றன. இவ்வகையான செயற்கை ஜெலியிலுள்ள மேற்படி பதார்த்தங்கள் உடலுக்கு கேடு விளைவிப்பது மட்டுமல்லாமல் எவ்வித மருத்துவக் குணங்களையும் கொண்டிருப்பதில்லை. அத்தோடு இவற்றின் பாவனை குளிர்சாதனப் பெட்டியுடன் இணைந்து பண விரயத்தை ஏற்படுத்துகின்றது. அருகி வருகின்ற மலைதாங்கி ஜெலியை பயன்படுத்தும் பழக்கத்தை ஏற்படுத்துவதன் மூலம் மனித உடலுக்கு கேடுவிளைவிக்கும் பதார்த்தங்களைக் கொண்ட உணவுகளைத் தவிர்த்து ஆரோக்கியத்தை அளிக்கக்கூடிய நோய் எதிர்ப்புசக்தியைக் கொண்டுள்ள ஒரு ஆகாரத்தை மக்களிடையே மீள அறிமுகப்படுத்துவதே இந்த ஆய்வுக்கட்டுரையின் நோக்கமாகும். மலைதாங்கி மூலிகையின் மருத்துவ குணங்கள் ஆராய்ச்சி ரீதியாக உறுதிப்படுத்தப்பட்ட ஆய்வுக் கட்டுரைகளின் உதவியுடன் இக்கட்டுரை எழுதப்படுகின்றது.

Keywords: ஜெலி, மருத்துவக் குணங்கள், நிறப்பொருட்கள், சுவையூட்டிகள்.

Abstract ID: 019

දේශීය ආහාර සම්බන්ධයෙන් ප්‍රකාශයට පත් වී ඇති තොරතුරු මූලාශ්‍ර පිළිබඳ අධ්‍යයනයකි

අයෝමී පී.එම්.

දේශීය වෛද්‍ය විද්‍යා ආයතනය, කොළඹ විශ්වවිද්‍යාලය, රාජගිරිය, ශ්‍රී ලංකාව
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සෞඛ්‍ය සම්පන්න, නිරෝගිමත් දිවිපෙවෙතක් ගත කිරීම සඳහා ප්‍රධාන සාධකය වන්නේ ආහාරය. දේශීය ආහාර සම්බන්ධයෙන් ජනතාව දැනුවත්වීම හා ජනතාව අතර සන්නිවේදනය වීම අත්‍යවශ්‍යය. සන්නිවේදන මාධ්‍යයක් ලෙස මුද්‍රිත මාධ්‍යයෙන් දේශීය ආහාර පිළිබඳ ප්‍රකාශයට පත් වී ඇති තොරතුරු මූලාශ්‍ර පිළිබඳ විමසා බැලීමක් සිදු කර ඇත. මෙම අධ්‍යයනයේ අරමුණ වන්නේ 2010 සිට 2014 වසර පහක කාල පරාසය තුළ ප්‍රකාශයට පත් වී ඇති තොරතුරු මූලාශ්‍ර අතරින් මුද්‍රිත ග්‍රන්ථ, පර්යේෂණ නිබන්ධන, පුවත්පත් ලිපි උපයෝගී කර ගෙන දේශීය ආහාර සම්බන්ධයෙන් ප්‍රකාශයට පත් වී ඇති තොරතුරු පිළිබඳ අධ්‍යයනය කිරීමයි. පර්යේෂණ ක්‍රමවේද සඳහා තොරතුරු මූලාශ්‍ර වලින් ප්‍රකාශිත දත්ත උපයෝගී කරගෙන නිගමනයට එළඹ ඇත. ඒ සඳහා ජාතික ග්‍රන්ථ නාමාවලිය, පුවත්පත් ලිපි අනුක්‍රමණිකා, නිබන්ධන අනුක්‍රමණිකා විමර්ශනයට භාජනය කර ඇත. එම තොරතුරු මූලාශ්‍ර වල අඩංගු දත්ත වලට අනුව යම් ලෙඩ රෝග පිළිබඳවත් ඒවාට කරන පිළියම් පිළිබඳ අවධානය යොමු කර ප්‍රකාශන පළකර තිබුන ද කාර්යබහුල ජීවන රටාවක දී ගත යුතු දේශීය ආහාර පිළිබඳ පර්යේෂකයන්ගේ අවධානය අඩු වී ඇති බවට නිගමනය කළ හැක. දේශීය ආහාර පිළිබඳ පළ වී ඇති ප්‍රකාශන වල දුලබතාවයන් ද දක්නට ලැබේ. නිරෝගිකම රැකගැනීම සඳහා අප විසින් ගත යුතු ආහාර පිළිබඳ සාමාන්‍ය ජනතාවට අවබෝධයක් හා දැනුමක් ලබා දීමේ අවශ්‍යතාව අද වන විට උද්ගතවී ඇත. මෙම අධ්‍යයනය මඟින් දේශීය ආහාර පිළිබඳ පර්යේෂණ කිරීමේ වැදගත්කමත් ඒවා සාමාන්‍ය ජනතාව අතර සන්නිවේදනය වීම සඳහා ප්‍රකාශන වැඩි ප්‍රමාණයක් ප්‍රකාශයට පත් කිරීමත් සාමාන්‍ය ජනතාවට දේශීය ආහාර වල වැදගත්කම ගැන අවබෝධයක් ලබා දීමට යම් වැඩ පිළිවෙලක් සකස් කළ යුතු බවට යෝජනා කිරීම, අධ්‍යයනයේ යම් පහසුවක් සලසා ගැනීම සඳහා වසර 5 කාලයක් තුළ ප්‍රකාශයට පත්වී ඇති තොරතුරු මූලාශ්‍ර අතරින් ජාතික ග්‍රන්ථ නාමාවලිය, පුවත්පත් ලිපි අනුක්‍රමණිකා, නිබන්ධන අනුක්‍රමණිකා ආශ්‍රයෙන් දත්ත ගවේෂණය සීමා කිරීමට සිදුවිය.

Keywords: දේශීය ආහාර, තොරතුරු මූලාශ්‍ර

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භාවප්‍රකාශයේ සඳහන් කන්දශාක පාරිභෝජනය අතිස්ථෝලය කෙරෙහි බලපෑම - සාහිත්‍යමය විමර්ශනයක්

රෝහිණි එන්.වී.පී.

දේශීය වෛද්‍ය විද්‍යා ආයතනය, කොළඹ විශ්වවිද්‍යාලය, රාජගිරිය, ශ්‍රී ලංකා
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ශ්‍රී ලාංකික පුරාණ ජන සමාජයේ විවිධ වූ පෝෂණ අවශ්‍යතා, සමාජයීය අවශ්‍යතා, ආදිය සපුරා ගැනීමට දෛනික ආහාර වේලට එක් කළ දේ අතර, කන්දශාක හෙවත් අල වර්ග ප්‍රධාන ස්ථානයක් ගනී. මෙම සාහිත්‍යමය විමර්ශනයේ ප්‍රස්ථුත අරමුණ වන්නේ වර්තමාන නාගරික සමාජයේ මුල්බැස ඇති අල වර්ග පිෂ්ඨ බහුල බැවින්, ඒවා ආහාරයට ගැනීම ස්ථූලතාවයට හේතු වේය යන්නට වෙනස්ව, මෙරට ගැමිජනයා එවැනි මතයකින් ඔබ්බට ගොස් ශීත හා උෂ්ණ සංකල්ප මත පිහිටා විශ්වාස කරන සමහර අලවර්ග ස්ථූලතාවයට හේතුවුවද, ඇතැම් අල වර්ග එසේ හේතු නොවන යන්නය. එම කරුණෙහි යුක්තියක්ත බව සොයා බැලීම පිණිස මෙම සාහිත්‍යමය විමර්ශනය සිදුකරන ලදී. මේ අධ්‍යයනය සඳහා දත්ත රැස්කිරීම පිණිස වරක සංභිතාව, භාවප්‍රකාශය, මාධ්‍ය නිදනය, වංගසේන සංභිතාව, යෝගරත්නාකරය ආදී ආයුර්වේදීය ශාස්ත්‍රීය ග්‍රන්ථ ප්‍රධානව පරිශීලනය කළ අතර, අමතරව දේශීය වෙදමහත්වරු සමඟ කරන ලද සම්මුඛ සාකච්ඡා උපයෝගී කර ගැනින. භාවප්‍රකාශයේ කන්දශාක යටතේ අල විශේෂ 11 ක ප්‍රභේද හා ඒවායේ රස, ගුණ, වීර්ය, විපාක, ප්‍රභාව, කර්ම හා දේශයන් කෙරෙහි බලපෑමද සවිස්තරව දක්වයි. අතිස්ථෝලය කෙරෙහි බලපාන හේතු සාධක අතරින් ප්‍රධානව දක්වා ඇත්තේ, ගුරු, ශීත, ස්නිග්ධ ගුණ සහිත හා රසයෙන් හා විපාකයෙන් මධුරවූත්, වීර්යයෙන් ශීතවූත් ආහාරයන් අධිකව බුදීම වේ. විශේෂයෙන් එම කන්දශාකයන්ගේ පංචපදාර්ථ හා දේශකර්ම විශ්ලේෂණයෙන් හඳුනාගත හැකි වන්නේ, අතිස්ථූලතාවයට හේතුවන එවැනි පංචපදාර්ථ සහිත, මේදස් දූෂ්‍ය වර්ධනය කරමින් තර බවට හේතුවන කන්දශාක මෙන්ම, ඉහත දක්වූ පංචපදාර්ථයන්ට විපරිත රස, ගුණ, වීර්ය හා විපාක සහිත, කළු, වාත දේශ හා මේදස් නැසීමෙන් තරබවට නිදනකාරණයක් නොවන කන්දයන්, භාවප්‍රකාශයෙහි කන්දශාක යටතේ දක්වා ඇති බවය. මෙම කරුණු මගින් පැහැදිලි වන්නේද, දෙයාකාරයක භෞතවේදීය ක්‍රියාකාරීත්වයක්, අල අනුභවයන් සමඟ සිරුරේ ඇතිවන බවය. කෙසේවෙතත්, ඉහත කන්දශාකයන්ට අමතරව, ශ්‍රී ලාංකික ජන සමාජයේ පරිභෝජනය කරන වෙනත් අල වර්ග බොහෝ ගණනක් දක්නට ඇති අතර, මෙම විමර්ශනය යටතේ, එම දේශීය අල ප්‍රභේද 30 කට ආසන්න සංඛ්‍යාවක් හඳුනා ගෙන අධ්‍යයනයට භාජනය කරන ලදී. එහිදීද, සිංහල ජනසමාජයීය මතය වන්නේ, ඉහත නිරීක්ෂණයට අනුගාමීව, සිරුරෙහි තර බව ඇති කරන්නා සේම, තර බව ඇති නොකරන අල වර්ගද දක්නට ලැබෙන බවය. ඉහත කරුණු සලකා බැලීමේදී පැහැදිලි වන්නේ ශාස්ත්‍රීයව දැක්වෙන මතය ගැමිජන විශ්වාසය ගොඩනැගීමට දයක වී ඇති බවය.

Keywords: වරක සංභිතාව, කන්දශාක, අතිස්ථෝලය

Abstract ID: 021

**ETHNO PHARMACOLOGICAL SURVEY ON ANIMAL MATERIALS USED BY
AYURVEDA AND TRADITIONAL SYSTEMS MEDICINE IN SOUTHERN,
WESTERN AND SABARAGAMUWA PROVINCES IN SRI LANKA**

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Present study describes the types of animal materials, their usages and health properties used by traditional and Ayurveda practitioners in Southern, Sabaragamuwa and Western provinces of Sri Lanka. Information were gathered by face-to-face interviews with selected traditional and Ayurveda practitioners in Southern, Sabaragamuwa and Western provinces and validated with existing literature and tabulated. A diverse range of animal species including mammals (9 species) birds (6 species), reptiles (4 species), Mollusca (2 species), and 2 species of insects are used in traditional and Ayurveda systems of medicine to cure an array of ailments. Different parts of these animals such as meats, feathers, outer cover, oils, skeleton, skin, horn, secretion products made by animals, whole body were incorporated for the preparation of several formulations. Results indicated that the most of the animal species used for the traditional medicine are in endangered status. Traditional and Ayurveda practitioners living in Southern, Sabaragamuwa and Western provinces use diverse range of animal materials to cure several ailments in their medical practices. However, there is an urgent need to identify these important animal species and taking conservation measures are timely important in order to streamline the traditional systems of medicine in Sri Lanka.

Keywords: Traditional medicine, Ayurveda, animal products, Southern, Western and Sabaragamuwa

Abstract ID: 022

யாழ்ப்பாணத்து பரம்பரிய உணவான ஓடியற்கூழும் ஆரோக்கியமும்

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ஓடியற்கூழானது யாழ்ப்பாணத்து மக்களிடையே மிக நீண்டகாலமாக பாவனையில் இருந்துவரும் பாரம்பரிய உணவாகும். இவ்வுணவின் தயாரிப்பு முறை ஊருக்கு ஊர் வித்தியாசப்படுகிறது. யாழ்ப்பாணத்தில் ஏற்பட்ட போர்க்கால சூழ்நிலையில் மக்கள் இடம்விட்டு இடம் மாறியதும், புலம் பெயர்ந்து சென்றதும் தற்போது இவ்வுணவின் பாவனை குறைவடையத் தொடங்கியுள்ளது. இருந்தும் சில பிரதேசங்களில் இன்னும் பாவனையில் இருப்பதும், பிறநாடுகளில் இருந்து இங்குவரும் எம்நாட்டவர்கள் ஓடியற்கூழை யாரிடமாவது கேட்டு தயாரித்து அருந்துவதும் நடைமுறையில் இருக்கிறது. ஆய்வாளர்கள் ஓடியற்கூழ் பாவனை தொடர்ந்து இருப்பதாலும் அதனை ஆய்வுசெய்வதற்கு யாழ்ப்பாணத்தில் உள்ள புங்குடுதீவுக் கிராமத்தை தெரிவுசெய்தனர். இக்கிராமத்தில் இருந்து ஆய்வுக்குரியவர்களை தெரிவுசெய்தால் ஆய்வுக்குரிய தகவல்களை இலகுவாகபெறமுடியும் என்பதனை கருத்தில் கொண்டு ஆய்வில் ஈடுபட்டார்கள். இதற்காக இக்கிராமத்தில் இருந்து 20-60 வயதுடைய ஆண், பெண் இருபாலர்கள் தெரிவுசெய்யப்பட்டனர். ஆய்வானது குறுக்குமுக நேர்காணலினூடான விபரண ஆய்வாகும். ஆய்விற்குரிய குறிக்கோளான ஓடியற்கூழ் தனிநபரில் ஆரோக்கியவாழ்வில் எவ்வாறு செல்வாக்கு செலுத்துகின்றது என்ற கருப்பொருளில் ஆய்விற்குரிய உபகரணமாக மூடிய, திறந்த வினாக்களைக் கொண்ட கேள்விக் கொத்து கொடுக்கப்பட்டு ஆய்வுக்குரிய தகவல்கள் பெறப்பட்டது. ஆய்விலே 140 பேர் ஆய்வுக்கு தெரிவுசெய்யப்பட்டனர். அவர்களிடம் ஆய்வுக்குரிய வாய்மொழி மூல சம்மதம் பெறப்பட்டது. ஆய்வானது 2012.06.23 இல் செய்யப்பட்டது. ஆய்விலே சரியான தகவல்களை பெறமுடியாதவர்கள்,ஆய்வில் இருந்து இடைவிலகியவர்கள் போக மொத்தம் 120 பேர் ஆய்வினை நிறைவுசெய்தனர். ஆய்விலே 33% (40பேர்) ஓடியற்கூழ் உபயோகிக்கின்றனர்.67% (80பேர்) ஓடியற்கூழ் உபயோகிக்கவில்லை. ஆய்விலே ஓடியற்கூழ் பாவனை குறைந்துகொண்டே போகின்றது. இதில் 17% (20பேர்) வெளிநாடுகளில் இருந்து விடுமுறைக்காக இங்குவந்தவர்கள். ஓடியற்கூழ் பாவிப்பவர்கள் அதனைப் பாவிப்பதற்காக கூறும் காரணங்கள் மலம் இலகுவாக போகிறது, நீர்ழிவுநோய் கட்டுப்பாட்டிற்குள் வருகிறது, இருதயதாக்கம் குறைவாக இருக்கிறது, உடல் ஆரோக்கியமாகவிருக்கிறது என்பதாகும்.100கிராம் ஓடியலில் சக்தி 320 கலோரியாகும். புரதச்சத்து- 3.1 கிராம், கொழுப்பு-2.2 கிராம். மாச்சத்து- 77 கிராம் கல்சியம் -44 மில்லிகிராம், இரும்புச்சத்து -0.8 கிராம் நார் -5.6 கிராம் காணப்படுகிறது.சேரும் உணவுகளில் 100கிராம் நண்டில் சக்தி- 100கலோரி,புரதம்- 17.9கிராம்,கொழுப்பு- 2கிராம்,மாச்சத்து- 1.2கிராம்,கல்சியம்- 107 மிகி,பொஸ்பரசு- 192மிகி, இரும்புச்சத்து 1.8மிகி, 100கிராம் திருக்கையில் சக்தி- 76கலோரி,புரதம்- 16.7கி,கொழுப்பு- 6.5கி,மாச்சத்து- 12கி,கல்சியம்-5மிகி,பொசுபரசு- 155மிகி. 100 கிராம் இறாலில் சக்தி- 89கலோரி,புரதம்- 22.2 கி,கொழுப்பு- 1.1கி,மாப்பொருள்- 3.3கி,கல்சியம்- 323மிகி, இரும்புச்சத்து- 5.3மிகி,100கிராம் கலவாயில் சக்தி- 112கலோரி,புரதம்- 19.18 கி,கொழுப்பு- 1கி,மாப்பொருள்- 0.8கி,கல்சியம்- 405மிகி, இரும்புச்சத்து- 2மிகி,முருங்கையிலை 6780 mcg,மிளகு 1080 mcg பிகரோட்டினைக் கொண்டுள்ளது. நார்த்தன்மைமலச்சிக்கலைதவிர்க்கிறது. இலைகள் பிகரோட்டினைக் கொண்டுள்ளது இது எதிர்ஓட்சியேற்றியாதலால் புற்றுநோய்,இருதயநோய், நீர்ழிவுபோன்றவற்றின் தாக்கம் குறைவாக காணப்படும். எனவே ஓடியற்கூழ் ஆரோக்கியஉணவாகும்.

Keywords: ஓடியற்கூழ்,புங்குடுதீவு,பிகரோட்டின்

Abstract ID: 023

**REVIEW OF THE EFFICACY OF GOTUKOLA: *CENTELLA ASIATICA* (LIN)
AS A TRADITIONAL FOOD FOR VARICOSE VEINS MENTIONED AS A
SURGICAL DISEASE**

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Centella Asiatica is used in the orient and is becoming popular in the west. It is a green leafy vegetable used in medicinal purpose too. Constituents of *Gotukola* are responsible for its wide therapeutic action. *Varicose veins* are a critical disease causing pain, swelling, discoloration and ugly appearance on legs and ulcers due to lose of the elasticity of veins. It carries 2%-56% prevalence worldwide. It is not just a cosmetic problem but a serious condition due to poor blood flow. It is a symptom of a serious problem called *Chronic Venous Insufficiency*. This is deterioration in the function of veins including the deep veins. It results in poor circulation of the blood back to the heart. *Gotukola* helps to relieve symptoms of *Chronic Venous Insufficiency* due to its action on healthy connective tissue, especially *Collagen*, the most abundant protein in the human body which is the key component of veins. Journals, magazines, thesaurus, articles, and related books are used to prove the effectiveness of *Gotukola* on *varicose veins* as a traditional food. It has *anti-inflammatory*, blood purification and strengthening actions related for *Varicose Veins*. *Triterpenes* work on veins for improve their tone and making them less susceptible to degenerative process that can lead varicosity and other problems. This review is used to provide comprehensive information on nutritional, medicinal, pharmacological aspect of *Gotukola* on *Varicose Veins*. It can be concluded that *Gotukola* is effective on minimizing *varicose veins* and further studies needed to be carried out to justify the efficacy.

Keywords: *Centella asiatica*, Gotukola, Varicose veins

Abstract ID: 024

UNANI PERSPECTIVE OF ANTIOXIDANT FOOD AND NON-COMMUNICABLE DISEASE (NCD)

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Anti-oxidants are substances capable of mopping up free radicals and preventing them from causing cell damage. The human body has several mechanisms to counteract free radicals by producing antioxidants, which are either naturally produced in situ, or externally supplied through food and supplements. In recent years, a multitude of studies provide comprehensive evidence that increased production of reactive oxygen species are involved in the development and progression of NCD. Increased production of free radicals can be formed due to unhealthy food habits. Such as: processed, overcooked, leftover foods, sugar, barbecued, fried, grilled, etc. This literary research is aimed to prevent the NCD by adopting the healthy food habits with Unani perspectives of prevention. Data was gathered from Unani classical texts, scientific journals and internet. The gathered data was analysed and the results showed that the recognition of the unhealthy food habits and utilization of antioxidant food are an important step in overcoming NCD and building a healthy life. According to Unani medicine the chronic diseases are arising due to poor management of six essential factors (*Asbab-e-Sitta-e-Zaroriyah*) over a long period. This ultimately ends in an accumulation of toxins which is beyond the ability of body physis (*Tabiat*). Finally, this accumulation of toxins adversely affects the various tissues and organs of the body, leading to structural and functional damage. Food is one of the six essentials pre-requisites, laid down for the promotion of health and prevention of disease. In order to achieve this, we need to modify our food habits to prevent and reduce the degree and severity of the NCD and ensure a better quality of life.

Keywords: Free radicals, *Asbab-e-Sitta-e-Zaroriyah*, Lifestyle diseases, Unani

Abstract ID: 025

THE STUDY OF IDENTIFICATION OF ANTIHYPERTENSIVE FOODS

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High blood pressure, also known as “the silent killer,” is an epidemic in our nation. It typically has no warning signs or symptoms, and many people do not realize they have it, which is why we must all get it checked regularly. Over time, unaddressed elevated blood pressure can have disastrous consequences including stroke, heart attack, blindness and kidney failure. Every 39 seconds, someone in this country dies of cardiovascular disease. And despite the fact that the largest risk factor in these deaths — high blood pressure — is both preventable and reversible. Medications are highly effective in bringing down blood pressure, when taken properly. But what you eat (and drink) also has a dramatic impact. Eating a diet that is rich in whole grains, fruits, vegetables and low-fat dairy products and skimps on saturated fat and cholesterol can lower your blood pressure by up to 14 mm Hg. This eating plan is known as the Dietary Approaches to Stop Hypertension (DASH) diet. Many imagine that a blood-pressure-lowering diet involves bland, unseasoned foods and deprivation. To bring your blood pressure down, you need to go beyond slashing salt and ingest more potassium as well. Therefore, maintaining a healthy balance of both minerals can help keep high blood pressure at bay. Like potassium, folate, calcium, vitamin D and magnesium are key ingredients for lowering and maintaining blood pressure. A green leafy spinach banana, beans, Garlic, Onions, Ginger, and Mushrooms are some BP lowering foods that packed with heart-healthy nutrients.

Keywords: Antihypertensive, Dietary Approaches to Stop Hypertension (DASH)

Abstract ID: 026

TURMERIC (*CURCUMA LONGA* L.): AN ESSENTIAL CULINARY IN SRI LANKAN TRADITIONAL CUISINE

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Turmeric (*Curcuma longa* L.) is a perennial herb extensively cultivated in all parts of the country. It is an essential spice with a historical usage of flavour and with a characteristic yellow pigment which exerts specific bodily functions in addition to being a traditional culinary. The study emphasized on the pharmacological actions, phytochemistry and part/s of the herb used as a food item. The data were collected from Ayurvedic and Modern texts, Traditional food formulae, Journals, Web search and personal communications. The study revealed more than 25 pharmacological actions such as anti thrombotic, anti hypertensive, anti diabetic, antioxidant properties, decreasing of cutaneous ageing such as wrinkles, pigmentation and skin cancer, which could be a revolution in the management of non communicable diseases (NCD) as well as the diseases where there is no successive modern treatment modality. The phytochemicals present were Curcumin (72-78%), Bisdemethoxycurcumin (3-8%), Demethoxycurcumin (12-18%), which were the 3 main bio active compounds of Turmeric, categorized under curcuminoids, while there were many minor active compounds detected. The dried and fresh rhizome was mostly used in foods as well as in medicinal preparations such as Decoctions, Powders, Pastes and Eye drops, while fresh Turmeric had significantly high levels of plasma curcuminoids and exists for longer duration. Turmeric leaves which have been proved for free radical scavenging action, anti fungal action, were used as a flavour for various dishes in South East Asia. Thus Turmeric plays a major role as a functional food ingredient, a cosmetic in skin care and as well as a therapeutic agent in prevention and management of pro-inflammatory diseases to lead a healthy life.

Keywords: Turmeric, Phytochemistry, Curcumin, Rhizome, Functional food

Abstract ID: 028

THE STUDY THE EFFECTIVENESS OF POMEGRANATE FOR NCD'S

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In Ayurveda system of traditional medicine, the pomegranate *Punica granatum* has been used extensively as a source of traditional remedies. The data was collected from the Internet and people who live in remote areas of Monaragala district. Pomegranate is considered a healthful counterbalance to a diet high in sweet-fatty (kapha or earth) components and also nourishing for pitta or fire systems and is considered a blood builder. The astringent qualities of the flower juice, rind, and tree bark are considered valuable for a variety of purposes, such as stopping nose bleeds and gum bleeds, toning skin and treating hemorrhoids, diarrhea, dysentery, and intestinal parasites. Pomegranate juice is also used as an eye drop, as it is believed to slow the development of cataracts. It also contains vitamins A, C and E, iron, fibre and as well as folic acid. Pomegranate's antioxidant activity is known to inhibit cell proliferation and invasion, and promote apoptosis in various cancer cells. Antioxidants in pomegranates also benefit your heart in a number of ways, including lowering systolic blood pressure, the growth of plaque formation in arteries, and improving blood flow and keeping arteries from becoming thick and stiff. Lowers BP, cholesterol and other cardiac risk factors. Other health benefits include being a cure for dental conditions, osteoarthritis, Osteoporosis, anemia and diabetes. It is also used for obesity, and weight loss. Pomegranate is one of the most powerful, nutrient dense foods for overall good health.

Keywords: pomegranate, NCD's (Non Communicable Diseases), Antioxidant

Abstract ID: 029

THE STUDY OF HEALTH BENEFITS OF VIRGIN COCONUT OIL

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The coconut palm (*Cocos nucifera*) is an un-branched, erect, tall-growing tree. Coconut is the fruit of the coconut palm. Woody-hard shell enclosing an edible kernel (endosperm), known as "coconut meat" (kernel). When this kernel completely matures and dry as "copra," is employed in pressing coconut oil. The oil of the nut (fruit) is used to make medicine. The purpose of this study is to bring the lime light into unknown health benefits of virgin coconut oil. Some coconut oil products are referred to as "virgin" coconut oil. Unlike olive oil, there is no industry standard for the meaning of "virgin" coconut oil. The term has come to mean that the oil is generally unprocessed. For example, virgin coconut oil usually has not been bleached, deodorized, or refined. Some coconut oil products claim to be "cold pressed" coconut oil. This generally means that a mechanical method of pressing out the oil is used, but without the use of any outside heat source. Coconut oil is used for diabetes, heart disease, chronic fatigue, Crohn's disease, irritable bowel syndrome (IBS), Alzheimer's disease, thyroid conditions, energy, and boosting the immune system. Ironically, despite coconut oil's high calorie and saturated fat content, some people use it to lose weight and lower cholesterol. Coconut oil is sometimes applied to the skin as a moisturizer and to treat a skin condition called psoriasis. Coconut oil is often described as the "healthiest oil on earth."

Keywords: coconut oil, health benefits

Abstract ID: 030

**NUTRITIONAL AND MEDICINAL VALUE OF MADU (*CYCAS CIRCINALIS*)
AS A TRADITIONAL FOOD IN SRI LANKA**

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Madu (Sanskrit: Hinthala, Tamil: Madanakama), the only currently known genus of family *Cycadaceae*, is considered as a fossil tree. It can be found in Sri Lanka, Java, Sumatra, India and East tropical Africa as a popular food item and an economically valuable plant. This study was done to find out the Nutritional value, preparation methods, medicinal uses and chemical activities. Another purpose is to aware the people about nutritional value of food preparations of *madu* and encourage to economical cultivation. The data was collected by books, journals, web and villagers. Tender leaves, bark, stem, pith and seeds are the edible parts. Young leaves are used as a green vegetable and juice. Pith is used to make sago and seed flour is used to prepare many food varieties such as pittu, rotti, idly, puzsukku and porridge. According to the Ayurvedic texts, it contains *madura* and *amla rasa* and elevates *kapa* and prevent thirsty and exhaust. Medicinally the flower cone of the male cycad is used in making aphrodisiacs and the pith of the tree are given to lactating mothers. A paste prepared out of the bark and the seeds are used for wounds, swelling and leaves are used for treating ailments such as flatulence, vomiting, constipation and piles. Seed flour is used for hyperdyspsia, burning sensation, general debility and vital conditions of *vata* and *pitta*. Preparation of *madu* contain very low GI value and cause to control diabetic, hypertension, and some other non communicable diseases. Low GI decrease plasma glycated protein levels and HbA_{1c} which are better indicators to management of diabetes, obesity, micro vascular complications and myocardial infarction. Prior traditional detoxification methods are used to remove alkaloids & amino acids which are harmful to nervous system. It can conclude that *madu* possesses high nutritional value, prevent several diseases and cultivate as economical plant in Sri Lanka also.

Keywords: *Madu*, economical cultivation, low GI value

Abstract ID: 031

AN AYURVEDIC EXPLANATION ON WHOLESOMENESS OF CERTAIN FOODS FOR DIFFERENT STAGES OF CKD

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Chronic Kidney Disease (CKD) is an alarmingly increasing health issue in which progressive destruction of renal mass with irreversible sclerosis and loss of nephrons occur over a period of months. The disease has been classified into 5 stages according to the GFR, those can be correlate with '*Mutra rogas*' in Ayurveda. Authentic Ayurveda texts, describe the importance of foods and food patterns (*pathyapathya*) in prevention and treating diseases. Understanding about the suitable foods in prevention and management of CKD is an essential need. This study was done to enlist wholesome foods for CKD among the foods recommended for urinary disorders in Ayurveda and Traditional Medicine; and to describe the suitability of the above described foods for different stages of CKD. Out of 30 different kinds of foods recommended for urinary disorders, 83% consist of *Madhura Rasa*, 56% contains *Lagu Guna*, and while 70% consisting of *Sheeta Veerya*, 63% containing the properties of *Madhura Vipaka*. According to the study, majority of the foods are of *Madhura Rasa*, *Lagu Guna*, *Sheeta Veerya* and *Madhura Vipaka*. The paper will discuss the probable mode of actions on symptoms of *Mutrakruchcha*, *Mutraghata*, *Mutraashmari* and *Prameha* which appear in different stages of CKD.

Keywords: *Mutrarogas*, *Pathyapathy*, *Madhura Rasa*, *Lagu Guna*, *Madhura Vipaka*, *Sheeta Veerya*, *Mutrakruchcha*, *Mutraghata*, *Mutraashmari*, *Prameha*

Abstract ID: 032

රජරට ප්‍රදේශයේ වැව් ආශ්‍රිතව ස්වාභාවිකව වැවෙන ඖෂධීය සහ ආහාරමය වටිනාකමක් සහිත ශාක කිහිපයක් ඇසුරින් දේශ සාත්මය පිළිබඳ සිදු කරන ලද මූලික අධ්‍යයනයක්

කුමාර ජී.සු.ඒ.

ගම්පහ වික්‍රමාරච්චි ආයුර්වේද විද්‍යායතනය, කැලණිය විශ්වවිද්‍යාලය, ශ්‍රී ලංකා
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සාත්මය යන්නෙන් යහපත්, යෝග්‍ය යනාදී අර්ථ ගෙනදේ. යම් ආහාරයක්, ඖෂධයක් හෝ වර්ෂා රටාවක් පුද්ගල ප්‍රකෘතියට අනුගත වේද, එය එම පුද්ගලයා කෙරෙහි සාත්මය යැයි හැඳින්වේ. සාත්මය ප්‍රභේද ගණනාවකි. ඒ අතුරින් දේශ සාත්මය යනු, පුද්ගල ප්‍රකෘතිය කෙරෙහි වාසස්ථානය යෝග්‍ය යන්නයි. එනම් යමෙක් ජීවත්වන ප්‍රදේශයේ ඇති ආහාර, ඖෂධ හෝ දේශගුණය මෙන් ම එම ප්‍රදේශයේ ජීවන රටාව එම පුද්ගලයා ට හිතකර වන බවයි. මෙලෙස ම යම් ප්‍රදේශයක ස්වාභාවික පරිසරයෙන් ලබාගත හැකි ශාක හා සත්ත්ව ආහාර නියත වශයෙන් ම එමපුද්ගලයාගේ ස්වස්ථ බව රැක ගැනීමට ඉවහල් වන බව මෙයින් අදහස් කෙරේ. නමුත් මෙම සංකල්ප අද වන විට ජන මතයින් ඇත්ව ගොස් හමාරය. ශ්‍රී ලංකාවේ දැනට පවතින සෞඛ්‍ය ගැටළු අතුරින් රජරට ප්‍රදේශයේ නිදන්ගත වකුගඩු රෝග සඳහා ප්‍රමුඛ තැනක් හිමිවේ. නමුත් මේ සඳහා නිශ්චිත හේතුවක් හෝ ප්‍රතිකර්මයක් සොයා ගැනීමට වෛද්‍ය විද්‍යාව අදටත් අපොහොසත් වී ඇත. මෙලෙස රජරට ප්‍රදේශයේ ජනතාව අතර නිදන්ගත වකුගඩු ආබාධ බහුල වීම සහ ජනතාව එම ප්‍රදේශයේ වැව් ආශ්‍රිත ව සුලබව හඳුනාගත හැකි ඖෂධීය සහ ආහාරමය වටිනාකමක් සහිත ශාක භාවිතයෙන් ඇත්වීම අතර සම්බන්ධයක් තිබේ දැයි අධ්‍යයනය කිරීමේ අරමුණින් මෙම පර්යේෂණය සිදුකරන ලදී. නෙළුම් (*Nelumbonucifera*) මානෙල් (*Nymphaeanouchali*) මීලු (*Nymphaeapubescens*) කෙකටිය (*Aponogetoncrispus*) කංකු (*Ipomoea aquatica*) සහ මුකුණුවැන්න (*Alternantherasessilis*) යන ශාක විශේෂ යොදා ගනිමින් මෙම අධ්‍යයනය සිදුකරන ලදී. මෙම ශාක පිළිබඳ තොරතුරු උද්භිද විද්‍යාත්මක ග්‍රන්ථ මෙන් ම ආයුර්වේද ද්‍රව්‍යගුණ විඥාන ග්‍රන්ථ පරිශීලනය කරමින් සහ එම ප්‍රදේශවල දැනට ජීවත්වන වැඩිහිටි පුද්ගලයන්ගෙන් අතීතයේ ඔවුන් මෙම ශාක භාවිතයට ගත් ආකාරය සහ මෙම ශාකවල වටිනාකම පිළිබඳ ඔවුන් සතු දැනුම විමසීම මගින් එක්රැස්කර ගන්නා ලදී. ලබාගත් තොරතුරු විශ්ලේෂණයෙන් ලද ප්‍රතිඵලය වූයේ මෙම ශාක සතුව දේහගත විෂ පදාර්ථ බැහැර කිරීමේ හැකියාවක් පවතින බවත් විශේෂයෙන් මෙම ශාක කොටස් මුත්‍රණ ව්‍යුහාව ආශ්‍රිත ව ක්‍රියාත්මක වන බවත් ය. ඒ අනුව නිදන්ගත වකුගඩු ආබාධ බහුල වීම සහ මෙම ආහාර භාවිතයෙන් ඇත්වීම අතර සම්බන්ධයක් තිබේදැයි පූර්ව නිගමනයකට එළඹියහැකි විය.

Keywords: සාත්මය, ප්‍රකෘතිය, නිදන්ගත වකුගඩු රෝග

Abstract ID: 033

HEALTH ENHANCING EFFECTS OF RED ONION (*ALLIUM CEPA* L.)

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The society continues to increase its awareness on Functional foods and their suitability in maintaining positive Health. Red onion (*Allium cepa* L.) a member of Liliaceae, consists of bulbs, tubers and rhizomes and act as a functional food: linked with physiological benefits. Thus it has been used widely since ancient times as a food and a medicinal source. The review was focused to assess the Medicinal values, phytonutrients present and the daily requirement of red onion for optimum health benefits. The data were collected from Ayurvedic and Modern classics, Journals, Articles and Web search. The study revealed more than 20 Medicinal values such as anti thrombotic, antioxidant & free radical scavenging properties, anti hypertensive, anti diabetic, androgenic activity on spermatogenesis, etc. which could be effective in Health enhancing by day to day consumption of onion. Qualitative chemical investigations had identified nearly 10 main bio active compounds in onions: Sterol, glycosides, flavanoids, etc, and many minor constituents, where there is a increasing concern among Nutritionists today. Further study reveals red onion as a rich Vitamin source which could overcome the daily dietary needs for health promotion. The bulbs of red onion were mostly used as a food as well as for medicinal purposes as it rich in Phytonutrients. The daily requirement of red onions differs according to the methods and time of preparation as well as the storage conditions of the food. Thus red onion a most popular vegetable in Sri Lankan dishes plays a major role in the Medical Nutrition Therapy (MNT) for a disease free society.

Keywords: Red onion, Phytonutrients, flvanoids, Functional food

Abstract ID: 034

HYPOLIPIDEMIC PROPERTIES OF ALOE-MUNG BEAN KANJI

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Hyperlipidemia is the presence of high levels of total cholesterol, LDL, VLDL, triglycerides and lower HDL levels in the blood. It is a major cause of disease burden in both the developed and developing world as a risk factor for Ischemic heart disease and stroke. Traditional Sri Lankan Aloe-Mung bean kanji is given to Hyperlipidemic patient as a treatment since many years. The Kanji is consisted with gel of *Aloe vera*; sprouts of *Vigna radiate* (Mung), raw seeds of *Oryza sativa* and water. Ingredients of Aloe-Mung bean kanji were studied critically to determine the hypolipidemic properties in this study. Aloe has significant reduction in plasma total cholesterol, triglycerides, and LDL with significant increase in HDL. Phytosterols, reduce visceral fat accumulation. This attributed to increased clearance and decreased production of the transporters of endogenously synthesized cholesterol and triglycerides. Mannans inhibit absorption and lower cholesterol. The hepatoprotective action was also attributed the liver through an antioxidant activity, increase bile flow and bile solids. Mung sprouts affected the cholesterol and β -lipoprotein content, facilitate the prevention of cholesterol biosynthesis and absorption and it also has hepatoprotective action. *Oryza sativa* has Hypolipidemic effects. Bran of red *O. sativa* enhanced mRNA expression levels of fatty acid metabolism. The study revealed that the ingredients of Aloe-Mung kanji consisted with remarkable hypolipidemic properties.

Keywords: Hypercholesterolemia, LDL, VLDL, triglycerides, HDL

Abstract ID: 035

**A REVIEW ARTICLE - PROTECTIVE EFFECT OF BALYA, MEDHYA,
RASAYANA AND VAJEEKARANA PROPERTIES OF NATURAL
SUBSTANCES APPROACH TO PREVENT DEGENERATIVE DISEASES**

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Considerable efforts in recent years have identified that natural substances can help to prevent degenerative diseases. Studies on this area have revealed that the antioxidants which play a major role on preventing degenerative diseases and they present in numerous forms such as Vitamins, Mineral, Polyphenols, flavanoids, beta carotenes etc. A number of common herbs and foods have been indicated in ayurveda text books practiced as beneficial to prevent degenerative diseases. All these natural substances which consist of Balya, Medhya, Rasayana and vajeeakarana properties and scientifically proved they are rich in higher amounts of antioxidants. Rasayana is a special treatment containing various methods of Rejuvenation. Rasayana based on two principles of conservation and transmutation of energy. Rasayana therapy strives to improve physical, mental and moral qualities. Ayurveda text books have mentioned specific foods and herbs which are useful for regular consumption and help to prevent degenerative diseases. They are Mandukaparni, Amalaki, Ashwaganda, Garlic, Ghee, milk from cows, Bees' honey, Ginger, Harithaki, Shathavari, Amrurtha, Draksha, and Dadima. These can be taken like food supplements as general Rasayanas. Rejuvenation helps to increase the qualitative and quantitative functional capacity of the brain and the nervous system, muscular skeletal, cardiovascular, Respiratory, digestive and all other systems of the body. These substances which provide nutrition to the whole body system and regulate whole body. In this manuscript it is provided a review of the literature that has examined above identified protective substances contain lots of antioxidants and Balya, Medhya Rasayana and Vajeeakarana properties. Daily consumption of these protective foods have been shown to be associated with lowering cardiovascular diseases, osteoarthritis, aging, cancer, increasing neuroprotective effects and reducing degenerative diseases of the nervous system. Daily consumption of protective foods and herbs useful for preventing and regulating degenerative diseases.

Keywords: Protective substances, Rejuvenation, Degeneration

Abstract ID: 036

STUDY OF IDENTIFICATION OF IMMUNITY ENHANCING FOODS

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Ability to interact with the world around you and remain healthy is dependent to a large extent on the healthy functioning of your immune system which is responsible for fighting foreign invaders to your body, like pathogenic bacteria and viruses, and also for destroying cells within your body when they become cancerous. Poor nutrition has been shown to result in increased infections, to slow healing from injury and infections, and to increase susceptibility to symptoms and complications from immune system dysfunction. Diets low in omega-3 fatty acids is associated with chronic inflammatory conditions and autoimmune diseases. Hence it is required to increase the consumption of the omega-3 rich foods such as wild-caught cold-water fish like salmon, flaxseed oil, walnuts, and leafy green vegetables. Many other minerals are important in supporting immune function. Iron deficiency results in impaired response to antibodies, and defective phagocytic cell functioning. Copper deficiency is associated with an increase in infections and may impair development of immune cells. Selenium and manganese are important for supporting healing from inflammation and may be immune stimulants. Selenium can be obtained from fish and shellfish, as well as tofu and whole grains. Excellent sources of copper include sesame seeds, cashews, soybeans, mushrooms, turnip greens, beet greens, spinach, and asparagus. Spinach, cumin, and turmeric are excellent sources of iron. Avoiding processed foods, grains, and sugar will go a long way toward strengthening your immune system. However, you can do even more by selecting foods that are loaded with specific immune-boosting nutrients.

Keywords: Immunity, Nutrition, deficiency, Immune system

Abstract ID: 037

VALUE OF *PASPALUM SCROBICULATUM* (KODRAVA/ AMU) AS A TRADITIONAL CEREAL

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Sri Lanka has inherited a unique food culture from the past. *Paspalum scrobiculatum* (Family: Poaceae; Sinhala name: Amu; English name: Kodo millets; Saṅskrit name: Kodrava) is a cereal grown and consumed in Sri Lanka. This study aims to provide a comprehensive overview on culinary and medicinal uses of *P. scrobiculatum*. Data were collected from authentic Ayurveda and Sri Lankan medical texts, scientific journals and web sources. Ayurvedic pharmacodynamic properties of *P. scrobiculatum* are: *Kashaya*, *Madhura*, *Tikta Rasa*; *Laghu*, *Ruksha Guna*; *Sheeta Veerya* and *Madhura Vipaka*. It vitiates *Vata Dosha*; pacifies *Pitta* and *Kapha Dosha*. Seeds are consumed after boiling and as gruel. Flour is used to make puddings, flat bread and Rotti. As Kodo millet contains no gluten, it should be mixed with wheat flour for making raised bread. Kodo seeds contain many macro and micronutrients. One cooked cup contains carbohydrates (169g), fiber (9g), protein (24g), fat(15g), minerals(2.6g) and 207 Calories. Bran of Kodo is a good source of Vitamin B. People with coeliac disease can replace certain gluten-containing cereals in their diet with Kodo millet. Newly harvested grains possess toxic elements. Unconsciousness, dilatation of the pupils, weak pulse, cold skin with profuse perspiration and difficulty in swallowing are the features of Kodo-intoxication. Seeds are safe for consumption six months after harvesting. Seeds are alexeteric, constipating, diuretic, sedative, styptic and tonic. It contains phenol, tannins, alkaloids, flavonoids and saponins. These phytochemicals possess antibacterial, antitoxic and anti-inflammatory properties and function as strong antioxidants, free radical scavengers and metal chelators. It is beneficial in diabetes, diarrhoea, flatulence, haemorrhage, hallucination, ulcers, stranguary, inflammatory disorders, hepatomegaly, general debility and burning sensation. Entire plant is a valuable antidote for scorpion sting. Juice of stem is beneficial in corneal opacity. It is concluded that *P. scrobiculatum* can be used as a multifaceted treatment as well as a wholesome food.

Keywords: *Paspalum scrobiculatum*, Phytochemicals, *Dhanyamla*, Antioxidants, Intoxication

Abstract ID: 038

**A STUDY OF THE CHANGES OF THE BODY MASS INDEX (BMI) OF THE
INSTITUTE STUDENTS' IN-RELATION TO EATING HABITS AND
PHYSICAL ACTIVITY**

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BMI (Body Mass Index) is a measure of weight adjusted for height, calculated as weight in kilograms divided by the square of height in meters (kg/m^2). BMI is a simple and non invasive measure of body fat and nutrition levels. Studies have shown that BMI levels correlate with body fat and future risks for non-communicable disease. The aim of this study was to analyze the changes of the BMI among the Institute students within the five years period in relation to diet and physical activity. 33 final year students of the Institute of Indigenous Medicine were randomly selected and the data were collected through prepared proforma. The collected data were weight, height, BMI, dietary habits, physical activity and related family history. The findings were compared with the data of the year of 2010. The sample was consists with 30 female and 3 male students. The weight was increased in 88% (29), decreased in 6% (2) and 6% (2) had no weight changes. The change of height was not significant in any student. The BMI was increased in 88% (29) of students but among them 90% (26) still remain in the normal range while 10 % (03) were in over weight category Frequent consumption of fast food, sweets, artificial drinks were found in 91% (30) of students. 70% (23) were doing regular exercises while 75% (25) of students had family history of obesity and related diseases like high blood pressure, diabetic etc. By concluding further studies, would guide the adoption of healthier feeding behaviors in this particular age group.

Keywords: BMI, Nutritional level, Diet

Abstract ID: 039

CULINARY AND MEDICINAL USES OF ALOE VERA

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Aloe vera (Family: Aloaceae, Sinhala name: Komarika) is a common plant which is widely distributed in tropical country. The present study was conducted to gather its nutritional values, culinary and medicinal uses and scientifically proven bioactivities. The data was collected from villagers, traditional and ayurvedic practitioners, medical books, journals, and web. The extract of *A. vera* leaves has many nutrients including twenty amino acids out of twenty two essential amino acids, enzymes, lipids, minerals including calcium, magnesium, potassium and sodium, eight vitamins out of thirteen recognized vitamins. Due to its high nutritional value *A. vera* can undoubtedly recommend as a food. *A. vera* is cooked as curry, used in salads, soups, desserts and taken as a drink. Ayurvedic texts say that *A. vera* reduces body heat and swelling, relieves pain, improves proper digestion, purifies blood and heals ulcers. It has antibacterial, antiseptic, anesthetic properties and also used as a tool for restoration of tissues. *A. vera* is commonly used for treating ailments such as indigestion, irritable bowel syndrome, gastritis, diabetes, gastric ulcers, colitis, pain associated with arthritis, mouth and gum diseases and externally applied on burns and wounds for its soothing and healing effect. It is used in cosmetic products including shampoo, conditioner, face wash, lip balm, moisturizer, skin toner, soaps and sun screens as *A. vera* is proven for its reverse degenerative skin changers, by stimulating collagen and elastin synthesis. *A. vera* is used in ayurvedic preparations such as Kumaryasawa, Rajahprawarthana vati and many hair oils. *A. vera* is contraindicated in pregnancy and the green outer covering of aloe should be removed before cooking as it contains a toxic substance called Aloin. *A. vera* is a plant containing high nutritional and medicinal value there for it is more beneficial as a food.

Keywords: Aloe vera, Komarika, culinary uses, bioactivities

Abstract ID: 040

NUTRITIONAL AND MEDICINAL VALUE OF *ARTOCARPUS HETEROPHYLLUS* (LAM) (JACKFRUIT/KOS) AS A TRADITIONAL FOOD

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Jackfruit tree is a well-known evergreen tree widely cultivated and popular as a food item used in many countries. It is the national tree of Bangladesh. It is supposed to be the largest tree-borne fruits in the world. *Herali*, *Kos*, *Panas* are synonyms for jackfruit. All stages of the fruit are used in Sri Lanka. The aim of this study was to promote this food to boost nutritional sciences to the forefront of preventive medicines. Data is gathered from related books, journals, articles, thesaurus, web and etc. Nutritional composition per 100g of ripe fruit provides 88-410KJ, 1.9g of protein, 0.1-0.4g of fat, 16-25g of carbohydrates, small amounts of vitamins, electrolytes, minerals and phyto-nutrient in sufficient quantities to satisfy particular organic needs. Pressurized hot water extract of jackfruit seeds was observed to possess a significant anti-glycation activity. It has indicated its efficiency in the attenuation of glycosylation of haemoglobin, enhancement in the transport of glucose across cells, stimulation of insulin release and inhibition of cholesterol biosynthetic enzymes. Rationale of *Kos* is still limited to the literature but it can be used against chronic non communicable and infectious diseases. It promotes health, improve general wellbeing with benefits and reduce the risk of developing certain illnesses. Potential challenges in-cooperating *Kos*, the diet that offers prospective opportunities for future developments. Elucidation of the mechanism of biologically active compounds and phytochemicals should be evaluated and given priority in future investigations. In this view use of jackfruit could provide therapeutic benefits to treat and or prevention of some diseases.

Keywords: Kos, Herali, Panas, dietic values

Abstract ID: 041

**MEDICINAL AND NUTRITIONAL VALUE OF TRADITIONAL FOOD
SARANA (*BOERHAVIA DIFFUSA*)**

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Sarana (*Boerhavia diffusa*) is called as *Punarnava* in Sanskrit, because it rejuvenates and revives the body. It is a creeper that grows in Sri Lanka. It bears small fleshy leaves, small reddish pink or white flowers, fruits and much branched root thickened at nodes. In Sri Lanka it has a long history of use by indigenous and tribal people. The aim of this study to collect nutritional values, medicinal and culinary uses of *Sarana*. The data were collected through text books, magazines, research papers and websites. It consists of Vitamin C, B2 and B3 and carbohydrate. The mineral content of the leaves extract were found to be Na, Ca and Mg. Due to these high nutritional values it can be recommended as a leafy food. It can be prepared in many ways like; with lentils like dhal, green gram and also with seeds of Jack fruit. As a herbal drink by boiling the whole plant. White *Punarnava* basically used for the medicinal purpose. It works as all the *Threedoshashamaka* where as the red *Punarnava* variety aggravates the *vata dosha* and suppresses the *Pitta dosha*. So red variety may not be suitable in old age but may be suitable in young age. Various research works had proved that it helps to maintain efficient kidney and urinary functions. It has a significant calcium channel blocking effect. So it is diuretic, laxative, stomachic, diaphoretic, anthelmintic, anti-spasmodic, anti-diabetic, anti-oxidant, anti-cancer, analgesic, hepatoprotective, anti-viral, antifungal and anti-inflammatory action. Considering all these it can conclude that *Sarana* is more beneficial as a food as well as medicine.

Keywords: *Sarana*, Traditional Value, Nutritional Value

Abstract ID: 042

**A STUDY OF WHEAT FLOUR AND PALMYRAH SEEDLINGS FLOUR USAGE
IN URBAN AND RURAL AREAS IN SRI LANKA: COMPARATIVE STUDY**

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Palmyra seedling flour and wheat flour consumptions differ from rural to cities. Nutrition taken from different sources varies from urban population to rural masses in Srilanka. The traditional food habits spreads through out the Srilankans but certain intake of food significantly differs from rural to cities. The Palmyra ("Katpahatharu") (*Borassus flabellifer*) fruits have usually three seeds and planted in specially made soil nursery beds to grow. After 3 to 4 months the seeds start to grow. These seedlings below the surface are lifted out and the outer sheath cover is removed. The peeled seedlings are eaten fresh or sun-dried, raw or cooked in various ways. This plant habitat situated various places of Srilanka. Wheat (*Triticum spp*) produces a seed, not cultivated in Srilanka, In this study rural (Mathagal) of Jaffna peninsula and Negombo city of western province were selected. Prepared questionnaire filled by randomized 100 respondents. Data were analyzed 94% are healthier in rural and usage of PSF 90%.and WF 84%. 56% healthier in city but their usage of PSF 18% WF 100% other causes are not considered. The study reveals PSF usage minimized in cities and maximized in rural. WF usage is vice versa, health is contra versa. PSF associated with traditionally cured diseases, PSF consist enough nutrition with high fibers that enhance the human health.

Keywords: Palmyra, Wheat, flours

Abstract ID: 043

IMPORTANCE OF BALA MEAT SOUP IN PAKSHAGHATA (HEMIPLEGIA)

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According to Ayurveda, *Pakshaghata* is occurred mainly due to vitiation of *Vata Dosha* and it may be associated with *Pitta* or *Kapha Dosha*. *Margavarana* and *Dhatu Kshaya* are the two major pathological process of *Pakshaghata*. Foods, itself can be used in curative as well as therapeutic aspects and Ayurveda describes specific diet patterns for various ailments. *Vata* pacifying nourishing diet plays a major role in management of *Pakshaghata*. The objective of this review is to emphasize the clinical importance of meat soup prepared using *Bala* roots (*Sida cordifolia*; Family: Malvaceae; Sinhala Name; *Babila*) that is *Bala* meat soup as a food in the management of *Pakshaghata*. *Acharya Charaka* says that *Ajah Shirsha* (head of a goat) should be boiled with the decoctions of *Bala* to prepare *Bala* meat soup. *Snigdha Dravya* (unctuous substances such as ghee), *Dadhi* (curd), *Amla* (sour ingredients), *Vyosha* (*Sunti*, *Pippali* and *Marica*) and *Lavana* (salt) should be added to the aforesaid mixture. Further, *Acharya Charaka* describes to prepare *Bala* meat soup using *Jalaja Anupa Pichitha* (meat of aquatic) or *Manshada Pichitha* (carnivorous animals) instead of meat of goat head. *Bala* meatsoup is beneficial for *Pakshaghata*, as its ingredients have the properties of *Madhura*, *Amla*, *Lavana Rasa*; *Snigdha Guna*; *Sheeta Veerya*; *Madhura Vipaka* which help to pacify vitiated *Vata Dosha*. It can be concluded that *Bala* meat soup is highly beneficial for the management of *Pakshaghata*.

Keywords: *Bala* meat soup, *Vata Dosha*, *Pakshaghata*

Abstract ID: 044

TRADITIONAL GHIZA E DAWA (DIETO- THERAPY) FOR RESPIRATORY AILMENTS

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The importance of medicinal plants and dieto-therapy (*Ghiza e Dawa*) in traditional healthcare practices provides clues to new areas of research in herbal medicine. Kalpitiya area is one of the important areas in Sri Lankan history and it has been many traditional healers among multi communities. The present study is aimed to gather informations of different practices of dieto-therapy used by traditional physicians of Kalpitiya area for curing various respiratory ailments. The informations were gathered from registered and non registered traditional physicians by an interview, directed by specially designed questions. Twelve traditional physicians were interviewed. It was found that 08 different menus were used as a *Ghiza e Dawa* for respiratory ailments among them. 66.7% of the traditional physicians used Mudakottan (*Cardiospermum halicacabum*) Porridge, 40.7% used Tuduwala (*Solanum trilobatum*) porridge, 33.36% used Adatoda (*Adhatoda vasica*) panamkalkandu (Palm jaggery) syrup and small onion fried on ghee paste, 20.25% used Narthangai (*Citrofortunella microcarpa*) leaves porridge, 20.25% used Tuduwala porridge and infusion of Adimaduram(*Glycyrrhiza glabra*), panamkalkandu with honey and 16.7% used Karpooravalli (*Plectranthus amboinicus*) and small onion porridge. Most of the physicians used Mudakottan porridge as a nutritive diet and medicine for cough and asthma. It was validated by many scientific studies as antibacterial and anti pyretic action. This study revealed that there were many traditional *Ghiza e Dawas* irrespective of scientific validation have been practiced by traditional physicians. To validate the efficacy of these menus further scientific studies are recommended.

Keywords: Dieto-therapy, Ghiza e Dawa, Respiratory ailments

Abstract ID: 045

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දේශීය වෛද්‍ය විද්‍යා ආයතනය, කොළඹ විශ්ව විද්‍යාලය, රාජගිරිය, ශ්‍රී ලංකා
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ආයුර්වේද වෛද්‍ය ශාස්ත්‍රය ස්වස්ථ පුරුෂයෙකු බිහිකිරීමේ වෛද්‍ය ශාස්ත්‍රයයි. ස්වස්ථ පුරුෂයාගේ ස්වස්ථබව ආරක්‍ෂා කිරීමට ආහාර විහරණ හා ඖෂධ දක්වා ඇත. අෂ්ටාංග ආයුර්වේදයේ රසායන තන්ත්‍රය හා වාජිකරණ තන්ත්‍රය යන තන්ත්‍ර දෙකෙන් සෞඛ්‍යමත් දීර්ඝායුෂ භුක්තිවිදිය හැකි ශිල්පය දක්වා ඇත. එහිදී ගත යුතු ආහාර, නොගත යුතු ආහාර, ආහාර ගත යුතු වේලාවන්, ගත යුතු මාත්‍රාව හා ජලය ගත යුතු පරිමාව යනාදිය සඳහන් වේ. ශ්‍රී ලංකාව වැනි රටවල් වල මිනිසුන් දිනකට ප්‍රධාන ආහාර වේලේ තුනක් ලබා ගන්නා අතර එම ප්‍රධාන ආහාර වේලේ වලින් අනතුරුව කාර්යය බහුල සමාජ පද්ධතීන් තුල බොහෝදෙනා කම රැකියාව හෝ අධ්‍යාපනික කටයුතු හා අනුබද්ධ කුමන හෝ ක්‍රියාකාරකමක නිරත වීම ඉතා පුලභව සිදුවේ. නමුත් එම ක්‍රියාකාරකම් වලින් කායික දුබලතා, මානසික අසමතුලිතතා මෙන්ම විවිධ රෝගද ඉන් ඔබ්බට මරණය පවා සිදුවිය හැක. මේ සම්බන්ධයෙන් සුග්‍රාහ සංහිතාවේ 46 වන අධ්‍යායේ චල්හන ආචාර්යවරයා දක්වන්නේ හෝස්තනයෙන් පසු පාලනීය ක්‍රම වේදයට යටත් විය යුතු බවයි. මෙහිදී අවුරුදු දහස් ගණනකට පෙර සිටි ආයුර්වේද ආචාර්යවරුන්ගේ ශික්ෂණයන්ට අනුව හෝස්තනයෙන් පසු පාලනීය ක්‍රම වේදය හඳුනා ගැනීම සිදුවේ. එලෙසම එම කරුණුවල විද්‍යාත්මක පදනම තුනතුන විද්‍යාත්මක තොරතුරු ඇසුරෙන් විශ්ලේෂණය කිරීමද, ඒවායේ සෞඛ්‍යමත්බව විමසා බැලීමද සිදුවේ. ආයුර්වේද මනානුකූලව හෝස්තනයෙන් පසු පාලන ක්‍රම වේදයන් වශයෙන් ආහාර ගැනීමෙන් පසු බොහෝ වේලාවක් නිදා ගැනීම, බොහෝ වේලාවක් අසුනක වාඩිවී සිටීම, දව අධික ආහාර බහුලව ආහාරයට ගැනීම, ගිනි තැපීම, ආතප සේවනය, ස්නානය කිරීම, පිහිනීම, අශ්වාදී වාහන වල නැගී යාම යනාදිය වර්ජනය කළ යුතු බව දක්වේ. වෛද්‍ය රජීව් ශර්මා විසින් රචිත 'Exercise Management Guide' නම් ග්‍රන්ථයේ දක්වෙන පරිදි සෑම ප්‍රධාන ආහාර වේලකට පසුව ව්‍යායාමයක නිරතවීමට නම් පැය දෙකක් හා විනාඩි තිහක කාලයක සිට පැය තුනක් දක්වා අන්තර් කාලයක් විවේකීව සිටිය යුතුය. ප්‍රධාන ආහාර වේලකට පසු ශරීරයේ රුධිර පරිමාවෙන් වැඩි ප්‍රතිශතයක් ආහාර ජීර්ණ පද්ධතියේ ජීර්ණ ක්‍රියාවලියට සැපයේ. බොහෝ ක්‍රියාකාරකම් වලින් ශරීර ශක්තිය වැයවන ලෙස ක්‍රියා කිරීමට වැඩි රුධිර සැපයුමක් මාංශ පේශි ඇති බාහිර රුධිර සංසරණයට ලැබිය යුතුය. එනම් මානව ශරීරය නිර්මාණයවී තිබෙන්නේ එකම මොහොතකදී ආහාර ජීර්ණය හා ව්‍යායාමය යන ක්‍රියා දෙකම කිරීමට නොවන බව නව්‍ය මතයයි. එමගින් උදර වේදනා, මාංශ පේශිවල විවිධ රෝගද ඇති විය හැකි බව දක්වයි. විවිධ වර්ශාවන් වල නිරතවීමේදී ඒ ඒ වර්ශාවට අනුව ශරීරයේ විවිධ කොටස් වල රුධිර සැපයුම වෙනස් වේ. එමනිසා ආහාරයෙන් පසු , පිහිනීම, අශ්වාදී වාහන වල නැගී යාම යනාදිය වර්ජනය කළ යුතු බව දක්විය හැක. ආහාර ගැනීමත් සමඟ නින්දට යාමෙන් ආහාර ජීර්ණ පද්ධතිය ආශ්‍රිතව රෝග (eg; Gastroesophageal reflux disease) ඇතිවිය හැකි බව නවීන විද්‍යානුකූලව සඳහන් කරයි. ආහාර ගැනීමෙන් පසු ආතප සේවනය හා ගිනි තැපීම යන ක්‍රියාවන් වල නිරතවීම මගින් ශරීරයේ බාහිර සංසරණයට රුධිර සැපයුම වැඩිවේ. එමනිසා ආහාර ජීර්ණ පද්ධතියට ප්‍රමාණවත් රුධිර සැපයුමක් නොලැබේ. දව බහුල ආහාර ගැනීම හේතුවෙන් විධිමත් ආහාර ජීර්ණයකට ස්වභාවික මට්ටමෙන් පවතින ජීර්ණ අම්ල හා පිත් අම්ල ආමාශයට අවශ්‍ය ප්‍රමාණයෙන් සැපයීමට බාධාවන බවද දක්වේ. ස්නානයේදී ශරීරයේ උෂ්ණත්වය අඩුවේ. එහිදී සිරුරේ ධමනි හා ශිරා ප්‍රචල් වීම මගින් රුධිර සැපයුම වැඩි කෙරේ. එමගින් ශරීරයේ බාහු වලට ලැබෙන රුධිර ප්‍රමාණය වැඩිකිරීමට ඇති හැකියාව අඩු කෙරේ. එම නිසා ආහාරයෙන් පසු ස්නානයේදී ආහාර ජීර්ණයට අවශ්‍ය රුධිර සැපයුම ප්‍රමාණවත් නොවේ. පිහිනීම යන ක්‍රියාවලියේදී ස්නානය හා ව්‍යායාමය යන ක්‍රියාවන් දෙකම සිදුවන හෙයින් එයද සුදුසු නොවේ. ආහාර වැළඳීමෙන් පසු වර්ජනය කළ යුතු වර්ශාවන් වල නියැලීමෙන් මෙබඳු සංකූල තත්ත්වයන් ප්‍රතිඵල විය හැකි නිසා ආයුර්වේද වෛද්‍ය ශාස්ත්‍රයේ අනාදිමත් කාලයක සිට දක්වන හෝස්තනයෙන් පසු පාලනීය විධි වලට අනුකූලව ජීවිතය හැඩගස්වා ගැනීම වැදගත් බව පැහැදිලි වේ. එසේම ඒවා අදටත් ඉතා වැදගත්කමක් දක්වන්නාවූ විද්‍යානුකූල පදනම් සහිත කරුණු බව පැහැදිලි වේ.

Keywords: Exercise Management Guide, ආහාර විහරණ, ආහාර ජීර්ණ පද්ධතිය

Abstract ID: 047

LOGICAL EXPLANATION OF SUITABILITY OF TRADITIONALLY USED TWENTY FOODS FOR DIABETES

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Many of the plants grown in Sri Lanka are full of essential nutrients for human beings. Our food habits are influenced by our culture because our ancestors had close relation with the nature. According to Ayurveda wholesome and unwholesome foods (*Pathyapathya*) play a major role in prevention and management of diseases. Commonly there are various classifications of foods and Ayurveda classifies foods into 12 groups i.e. *dhanyavarga*, *phalavarga* etc. Food systems have dramatically changed during past few decades causing many health issues like Diabetes. The main objective of this study was to find out suitable anti diabetic foods used in Sri Lanka and to prepare standards tool on freely available for anti diabetic foods. Through surveys and literature reviews, a list of 60 food items was prepared. From the listed group 20 were found as freely available. In this study medicinal value, uses and other relevant information of these foods were studied. According to study it can be reported that all the foods had more than one medicinal property. The majority of these foods consisted of *thiktha rasa* and *katurasa*, *laghuguna* and *rukshaguna*, *katuvipaka*. This paper will discuss the rationale about the suitability of these foods for diabetes. The results can be used to understand about, nutritious, natural, non toxic and anti diabetic foods which are freely available.

Keywords: *Pathyapathya*, *Dhanyavarga*, *Phalavarga*, *Thiktharasa*, *Katurasa*, *Laghuguna*, *Rukshaguna*, *Katuvipaka*

Abstract ID: 048

INTRODUCE A DIABETES FOOD PYRAMID BY USING TRADITIONAL SRI LANKAN FOODS

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Diabetes has become a major health problem globally. Current data shows that one in five adult has either diabetes or pre-diabetes and one-third of those with diabetes are undiagnosed. Ayurveda describes 20 types of *prameha* which can lead to *madhumeha* (diabetes mellitus) if untreated. Comprehensive description about foods can be seen in Ayurveda texts. Food pyramids are diet models and guide lines which convey information in a simple manner about foods one can use with or without any restriction. There are different kinds of food pyramids i.e. normal, rejuvenating, diabetic etc. But all these food pyramids are creations of different countries as per their foods and food patterns. There are no food pyramids prepared containing our own natural foods. Main objective of study was to introduce a food pyramid containing locally using foods for diabetic. It will be essential for our own medical system. Purposive food pyramid has four layers. According to food pyramid, second layer is the largest group and it contains grains like *Kurakkan*, Green gram, *Thanahal* and traditional rice like *Madathawalu*, *Suwadel*, etc. Third layer consists of fruits and vegetables. Which include low in fat, rich in vitamins, minerals, and fiber. This group includes Ash plantain, *Kamaranga*, Bittergurd etc. The fourth layer consists of our traditional herbal gruel (*kola kenda*) like *Kowakkakenda*, *Thebukolakenda* and traditional herbal drinks like *Ranawara*, *Belimal* etc. This diabetic food pyramid can be used as a standards tool for Sri Lankan community.

Keywords: IEC tool, Food Pyramid, Madhumeha

Abstract ID: 049

සුවපත් දිවියට කුරක්කන් තලප

අජිත් කුමාර එච්.බී.කේ. හේවාසම් එච්.අයි.බී.එස්.ඩී.

බණ්ඩාරනායක අනුස්මරණ ආයුර්වේද පර්යේෂණායතනය, නාවින්න
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එදා ගැමි සමාජය තුළ බෝනොවන රෝග එතරම් සුළඟ නො වීමට හේතු වූයේ ගුණාත්මක භාවයෙන් ඉහළ කුරක්කන් තලප වැනි දෑ ඔවුන්ගේ ආහාරයට නිරන්තරයෙන් එකතු වීමයි. මෙය හේනෙ, කුඹුරේ වැඩ කර තෙහෙට්ටුව හා අධික බඩගින්නෙන් පෙළෙන අවස්ථාවට කදිම ආහාරයක් විය. *Eleusine coracana* යන උද්භිද විද්‍යාත්මක නාමයෙන් කුරක්කන් හැඳින්වේ. කුරක්කන් ආහාර සමාජයේ ප්‍රචලිත වූවත් කුරක්කන් තලප ආහාරයට ගැනීම ඉතාමත් අඩු බව පෙනී යයි. මෙය ප්‍රධාන ආහාරයක් ලෙස ගැනීමේ හැකියාව පවතීම මෙම අධ්‍යනයේ අභිමතාර්ථයයි. කුරක්කන් ශාකයේ බීජ පොතු ඉවත්කර, වියළා කුරක්කන් ගලෙන් හෝ නවීන යන්ත්‍ර මගින් පිටි සකසා ගැනීම සිදුකරයි. සවිමත් උදුනක ප්‍රමාණවත් තරම් ඉඩ ඇති බදුනක ජලය තටවා පිටි එක්කර ගෙල ගැට ඇති නොවන ආකාරයෙන් හොඳින් තම්බා ගත යුතුය. දුම් දමමින් පදමට තැම්බුණු තලපය ලිපෙන් ඉවතට ගෙන පොල්කටු හැන්දක ආධාරයෙන් ලෙලි ඉවත් කළ පොල් ගෙඩි තරම් වන ගුලි සකසා ගැනීම සිදු කරයි. මෙසේ සාදා ගත් තලප කුඩා ගුලි ලෙස සකසා උණුසුම් සහිතවම තිබ්බටු හොඳි, දඩමස් හොඳි, ගොඩ හොඳි, ආනම්, පරිප්පු හොඳි, මිරිස් හොඳි, මාලු හොඳි හෝ වෙනත් එවැනි දෙයක් සමග රසවත්ව ආහාරයට ගැනීම කළ හැකිය. කුරක්කන් තලප ආහාර අරුවිය, ප්‍රතිශ්‍යාව, සෙම් ආබාධ, දිගට පවතින කැස්ස, ඇදුම්, උණ රෝගයෙන් පසුව ආහාර රුවිය වැඩි කිරීමට, ආමවාන සන්ධි ශෝථ, උදරය ඉදිරියට නෙරා ඒම, අධික තරබාරුව, මේදෝ වෘද්ධි, හදවත් රෝග, මේහ රෝග, ගුද ගත රෝග සඳහා අගනා ආහාරයකි. මෙතරම් මහගු වටිනාකමකින් යුත් කුරක්කන් තලප ප්‍රධාන ආහාරයට ගැනීමට පෙළඹීම තුළින් අද රටට මහත් බරක්ව පවතින බෝනොවන රෝග උවදුරෙන් මිදීමට උපකාර වනු ඇත.

Keywords: තලප, කුරක්කන්, ගෙල ගැට, ආනම්

Abstract ID: 050

TRADITIONAL FOOD PRESERVATION SYSTEMS USED IN KANDY DISTRICT, SRI LANKA

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Traditional knowledge of food preservation systems dates back thousands of years. These techniques were used to prevent food from spoiling and it's a part of the culture of the people. This indigenous knowledge handed down from parent to child over several generations. Unfortunately it is often undervalued. Regrettably, some of the traditional techniques have undoubtedly been lost over the years. Some retain today have not only survived the test of time. And these techniques would be country specific or community specific and may differ from those of other communities. Hence this survey study focused to identify the Traditional methods used to preserve food in Kandy district. Study was carried out by collecting data from an open survey, focus group conversations, and related literatures. According to the open survey it has identified only 6 preservation methods, viz Sun Drying, Smoking, Salting, Pickling, Fermenting and Burying. According to the expert opinions and literature there were more methods in past. The study revealed a number of food preservation methods used in past, which was divided into different categories such as Drying, Smoking, Heating, Using natural additives (viz salt, sugar, honey, vinegar), Burying, Fermenting, Combined methods, specialized food processing methods (Pasgorasa, Atukos, Habala-Pethi, Pickels, Chutneys) and other form of preservations (Using "Weebissa", "Atuva", "Dum Massa"). Some of novel food preservation techniques in present are based on traditional methods. According to the evidence, our inhabitants preserve food without using chemical to reduce seasonal food shortage, high post-harvest losses by increasing their shelf life. Recent scientific explanations revealed some traditional methods increased shelf life of food items without decreasing natural nutritional values, texture and flavors. Further, this study encouraged usage of traditional preservation techniques with some modifications according to the present needs rather than using synthetic food preservatives.

Keywords: traditional foods preservation, shelf life, Kandy

Abstract ID: 051

வட இலங்கையின் பாரம்பரிய உணவு 'வடகம்' - ஓர் ஆய்வு

பர்ஸானா MUZN*, பெளசியா AWS, மனூஹா MI, பஹாமியா N

உன்னாட்டு மருத்துவ கல்வி நிறுவகம், கொழும்புப் பல்கலைக்கழகம் இராஜகிரிய
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இலங்கை நாடானது பாரம்பரிய முறைகளில் திளைத்த ஒரு சிறு தீவாகும். இலங்கையின் எல்லா பாகங்களிலும் பாரம்பரிய பழக்கவழக்கங்கள் புரையோடிக் காணப்படுகின்றன. அவை உணவுப்பழக்க வழக்கங்களாக மருத்துவ முறைகளாகவோ, கலை, கலாச்சாரங்களாகவோ இருக்கலாம். இன்று உயிரினப் பல்வகைமை ஒரு பாரிய பிரச்சினையாக காணப்படுகின்றது. இதனால் எமது நாட்டின் பாரம்பரிய முறைகள் அனைத்தும் அழிந்து வருகின்றன. இவற்றில் முக்கியமானதொன்றாக பாரம்பரிய உணவு முறைகள் பெரும் செல்வாக்கை செலுத்துகின்றது. பரம்பரை பரம்பரையாக பாவனையிலிருந்து வந்த பாரம்பரிய உணவு முறைகளை எமது மூதாதையரிடமிருந்து வாய் மூலமாக கேட்டும், அறிந்தும் வந்துள்ளோம். இவ்வாறான உணவுப் பழக்கங்களை அவர்கள் எழுத்துருவில் எங்கேயும் பதிவு செய்து வைத்திருக்கவில்லை. மேலைத்தேய நாகரீக செல்வாக்கு தற்போழுது மனிதனின் வாழ்க்கை முறையில் பெரும் மாற்றங்களை உண்டுபண்ணியுள்ளது. இதனால் எம்மிடையே பாரம்பரிய உணவுப் பழக்க வழக்கங்கள் அருகி வரச் செய்கின்றன. இப்படியாக அருகிவரும் பல உணவு வகைகளுள் ஒன்று தான் 'வடகம்' ஆகும். இது பொதுவாக இலங்கையின் வட பகுதி மக்களால் தொன்று தொட்டு ஒரு முக்கிய உணவாக உட்கொள்ளப்பட்டு வருகின்றது. இதனை அவர்கள் நாளாந்த உப உணவாக சேர்ப்பது மட்டுமல்லாது, அதனை மருத்துவ நோக்கத்தோடும் பயன்படுத்தி வந்துள்ளனர். எனவே, எமது மூதாதையர் பாரம்பரியத்தின் அதிசயங்களாக இருந்தது மட்டுமல்லாது "சமுதாயத்தில் தகவல் காப்பாளர்" களாகவும் இருந்துள்ளனர். எனவே இந்த பாரம்பரிய உணவு பழக்கவழக்கங்களுக்கு புதுயிர்ப்பளிக்கும் நோக்கமாக வட இலங்கையின் அருகிவரும் உணவான 'வடகம்' பற்றி தற்போதைய விஞ்ஞான நிரூபங்களுடன் விளக்குவதே இந்த ஆய்வின் நோக்கமாகும்.

Keywords: வடகம், வடக்கு, பாரம்பரியம், உயிர்ப் பல்வகைமை

Abstract ID: 052

அருகிவரும் தேசிய உணவு, வைத்திய முறைகள் - ஓர் ஆய்வு

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நாகரிகம் வளரவளர தேசிய வைத்திய முறையில் மாற்றங்கள் ஏற்பட ஆரம்பித்தன. வைத்தியத் துறையில் புதிய கண்டுபிடிப்புக்கள், தொடர்ந்து வந்த பழைய வைத்திய முறைகளை படிப்படியாக மறைய வைத்தன. அதுமட்டுமல்லாது, தற்போதைய துரித வாழ்க்கை முறை பழையனவற்றை தூரமாக்கிவிட்டது. எனினும், அருகிவரும் இந்த தேசிய வைத்திய முறைகளிலுள்ள பயன்கள், அதன் உள்ளே அடங்கியுள்ள பொதுக்கொள்ளை ஆழமானது. நீண்ட கால பலனை தரக்கூடியவை. விஞ்ஞானத்தின் வளர்ச்சியோடு காணப்படுகின்ற இன்றைய வைத்திய முறைகளிலுள்ள மாற்று விளைவுகளை கருத்திற்கொள்ளும் பொழுது, பழைய ஆரம்பத்திலிருந்து இருந்து வந்த தேசிய வைத்திய முறையின் பலபலன்கள் எண்ணிலடங்காதவை எனலாம். அவை தூர நோக்கை கருத்திற் கொண்டு ஒரு பரிகார முறையாக அமைந்திருந்ததனை அவதானிக்கலாம். இந்த ஆய்வின் நோக்கம் அருகிவரும் தேசிய உணவு, வைத்திய முறைகளை மீண்டும் புழக்கத்தில் கொண்டு வரச் செய்வதும், அவற்றின் மீதான அவதானத்தை மக்கள் மத்தியில் மீள எழுச் செய்வதும், அவற்றின் ஆழமான, விரிவான வைத்திய பலனை உணர வைப்பதும், எதிர்கால சந்ததியினரிடையே சிறுவயது தொட்டு இவ்வைத்திய முறையை மீள நடைமுறையில் ஏற்படுத்துவதுமாகும். இதன் மூலம் ஆரோக்கியமான ஒரு சமுதாயத்தை உருவாக்குவதுமாகும்.

Keywords: தேசிய வைத்திய முறை, பழைய வைத்திய முறை, தேசிய உணவு, வைத்திய முறை

Abstract ID: 053

கொதிபால் குடிபானம் மலைநாட்டுமக்களின் பாரம்பரிய சத்துமிக்க குடிபானம் - ஒரு மருத்துவ ஆய்வு.

மனாஹா MI*, பெளசியா AWS, பர்ஸானா MUZN

உன்னாட்டு மருத்துவ கல்வி நிறுவகம்,கொழும்புப் பல்கலைக்கழகம் இராஜகிரிய இலங்கை

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நவீனயுகத்தில் அருகிவரும் ஒரு குடிபானமான கொதிபால் குடிபானத்தினை மீளவும் மக்களிடையே வழக்கத்தில் கொண்டுவரச் செய்தலே இந்த ஆய்வின் நோக்கமாகும். கொதிபால் என்பது பல தலைமுறையினரால் பாவித்து பலன் பெறப்பட்ட பழைய மலைநாட்டுமக்களிடையே இருந்துவந்த சத்துமிக்க ஒரு குடிபான வகையாகும். இது பொதுவாக இரத்தச்சோகை, உடற்சோர்வுடன் கூடியஉடல் வலிகள், மற்றும் சளியுடன் கூடிய நாட்பட்ட இருமல் போன்றவற்றில் உட்கொண்டுவரப்பட்ட ஒரு பானமாகும். இது சிறுவர்கள் முதல் பெரியவர்கள் வரை கொடுக்கப்பட்டு வந்துள்ளது. கண்டி, மாத்தளை, கம்பளை, நுவரெலியா, மாவனல்லை போன்ற பல இடங்களில் இந்த கொதிபால் குடிபானம் நெடுங்காலமாக வழக்கில் இருந்துவந்ததுடன் சிறந்த பெறுபேறுகளையும் பெற்றுள்ளது. மருத்துவத்துறையின் தந்தையும், யுனானி மருத்துவத்தினை ஆரம்பித்து வைத்தவருமான ஹிப்போகிரிடஸ் (பொகராட்) நோயின் போது உணவுத் தெரிவுமுறையில் ஒரு சிறந்த கருத்தை எடுத்தியம்பியுள்ளார். அதாவது நாட்பட்ட நோய்களுக்கான போசணைச்சத்து நிறைந்த உணவும், தீவிரநோய்களில் இலகுவில் சமிக்கத்தக்க மெல்லிய உணவு வகைகளை தெரிவு செய்யும்படி சிபாரிசு செய்திருக்கின்றார். இந்த பானமானது குறிப்பாக சத்துமிக்கதாக இருப்பதுடன், நாட்பட்ட நோயினால் உடல் தளர்ச்சி அடையக்கூடிய சந்தர்ப்பங்களில் இது கொடுக்கப்படுவதும் குறிப்பிடத்தக்கதாகும். காலா காலமாக உபயோகித்து பயன் பெற்றுவந்த இந்த கொதிபால் கித்துல் கருப்பட்டி(Caryotaurens), திப்பிலிவேரின் தூள்;(Piper longam), சிறிய வெங்காயம் (Allium ascalanicum), சீரகத்துள்(Cuminum cyminum), முட்டை, கறுவாப்பட்டை (Cinnamomum zeylanicum), ஏலக்காய்(Elattaria cardamomum), கருவேப்பிலை (Murraya koenigii), அரிசிமா என்பவற்றை உள்ளடக்கியுள்ளது. சில பகுதிகளில் மேற்கூறப்பட்டவையுடன் புளித் தோடம்பழச்சாறும் சேர்க்கப்படுவதனை அவதானிக்கலாம். எனவே, இந்த கொதிபாலினைப் பற்றிய ஒரு மருத்துவ ஆய்வு மிக அவசியமும், காலத்திற்கு ஏற்றதுமாகும்.

Keywords: கொதிபால், நாட்பட்ட நோய்கள்

Abstract ID: 054

RULES OF FOOD INTAKE IN AYURVEDA AND MODERN DAY SCENARIO

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Ahara, one of the three pillars of life is very much essential for all living beings. If taken accordingly it provides fuel to the fire of digestion, promote physical and mental strength, complexion, clarity of sense organs and long life. Ayurveda, the science of life is very much rich in rules of food intake and those are very much applicable in this century too. The aim of this study is to gather the information on rules of food intake in Ayurveda and analysis its importance of modern day scenario. The data was gathered from authentic text books and web sources. Modern Science states that the balanced diet is one which contains a variety of foods in proportions that the need for energy, carbohydrates, proteins, fats, vitamins, minerals, and other nutrients. In contrast Ayurvedic dietetics does not deal only with the specific nutritional contents of food. It includes amazing theories like Ashta Ahara Vidhi Visheshayatana, Dvadasha Ashana Pravichara, Viruddhahara and etc. Considering those it is not possible to derive the entire benefit out of food, simply on the basis of quantity of intake, but we have to concentrate on nature of food, prakriti, power of digestion and metabolism of an individual, mode of preparation, combination, season, place and environment, the manner in which we take it and etc. If everybody is practicing these rules regularly, proper maintenance of the power of digestion which is the supporter of vital energy or prana will be secured and can get rid of almost all the diseases around us today.

Keywords: Ahara, Balance diet, Ayurvedic dietetics, power of digestion

Abstract ID: 055

CRITICAL REVIEW OF BEE-HONEY (MADHU) AS A FOOD AND MEDICINE

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Honey is a sweet food made by Honey- Bees using nectar from flowers. Honey – Bees convert nectar into honey by a process of regurgitation and evaporation. Honey gets its sweetness from the monosaccharide's fructose, glucose and has about the same relative sweetness as granulated sugar. Flavors of honey very based on the nectar source. Madhu is very nutritious food as well as a potential medicine. Honey has had a long history in human consumption and is used in various foods and beverages as a sweetener and flavoring. There are many references in Deshiya Cikithsa as well as Ayurveda, Buddhist literature, Bible and Quran uses of Honey as a grate medicine. In ancient Egypt, Honey was used to sweeten cakes and biscuits and was used in many other dishes by keen observation and analyzing the available data, one can get many references of usage of Madhu, as a food and as a medicine an ancient Sri Lankan Gotrika people. In Hinduism, Madhu is one of the five elixirs of Immortality (Panchaamrita). Madhu is enrich with carbohydrates, protein, vitamins and trace metals such as calcium, iron, zinc, phosphorus, sodium, zinc and possessing enzymes like Amylase, Diastase, Invertase, Protease, Catalase etc. We use this review by using search engines such as Written sources, Manuscripts, Personal communications by index interview and focus group discussions of 12 Traditional practitioners of Southern and Western province of Sri Lanka, Full papers, Brief reports etc. The main aim of this work is find out uses of Madhu as a food and as a medicine from various sources and highlight the value of Madhu, promote the society to use it, preservation of honey bees, provoke people to honey bee farming. By analyzing the gathered data one can conclude Madhu has been used orally and topically in people for following circumstances like, Gastric disturbances, Ulcers, Wounds, Skin burns, Allergies, Cough of the children. Details will be discussed by the time of presentation.

Keywords: Madhu, Food, Medicine, Honey-Bees, Bee farming

Abstract ID: 056

**ROLE OF TRADITIONAL FOOD PREPARATION (KARAPINCHA SAMBOL)
IN THE MANAGEMENT OF HYPERLIPIDEMIA**

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According to WHO data published in April 2011, Coronary Heart Disease Deaths in Sri Lanka have reached into 15,961 or 11.69% of total deaths. Hyperlipidemia is the major modifiable risk factor for atherosclerosis and cardiovascular diseases including coronary heart diseases (Katulanda et al., 2010). According to Ayurvedic principles, Hyperlipidemia is caused by malfunction of Medo Dhatvagni hence, excess of Medo Dhatu (fat) are increased in circulation and deposited in fat tissue. Many spices and traditional foods are identified as functional foods in the management of hyperlipidemia. "Karapincha Sambol" is one such preparation which has been consumed by the people from decades in Sri Lanka. Main ingredients are Karapincha leaves, scraped coconut, onion, ginger, pepper, garlic, lime and salt. To review the role of traditional food preparation (Karapincha Sambol) in the management of Hyperlipidemia with special reference to Ayurveda principles. The study was carried out by using Ayurveda chronicles and web based scientific publications. Ayurvedic pharmacological properties such as Rasa (taste), Guna (property), Veerya (potency), Vipaka (post digestive effect), Prabhava (special potency) and biochemical actions were taken in to consideration to evaluate the hypolipidemic activity of the food preparation. Ingredients of the "Sambol" mainly consist of Tikta (bitter), Katu (pungent) and Kashaya (astringent) Rasa, Ushna (hot) Veerya, Lagu and Ruksha Guna, Katu (pungent) Vipaka with the actions of Vatha Kapha Shamaka, Medhohara and Lekhana. Furthermore gathered biochemical actions of the ingredients were related with hypolipidemic activity. The traditional food preparation (Karapincha Sambol) can be used in the management of hyperlipidemia.

Keywords: Karapincha Sambol, hyperlipidemia

Abstract ID: 057

**UTILITY OF SPICES IN MAHANUWARA ERA WITH SPECIAL REFERENCE
TO "THE COOKERY BOOK OF THE KANDYAN PALACE"**

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Culinary is one of the 64 arts in Sri Lankan culture. On the other hand Sri Lanka is globally famous for spicy foods and quality spices. Since ancient times, culinary seeds or spices play a tremendous role in ancient kitchens. With the changing food patterns, using of spices have also been dramatically changed. A lot of changes can be seen in method of preparations of curry powders, the number of utilizing spices etc. Almost all the spices have medicinal values and they act on all the systems in our body playing a major role in prevention, cure and management of diseases. With the aim of finding out the varieties of spices used in ancient times and to study the different methods of using condiments, this literature survey was carried out. The findings will be disseminated among the community in order to prevent diseases specially non- communicable diseases. The Cookery Book of the Kandyan Palace is the only surviving cookery book belongs to Mahanuwara era. It is a good source of culinary technology used about 200 years back. According to the findings, there are about 45 different spices and they can be seen in the form of seeds, rhizomes, flowers, flower buds, pollens, extracts, tree barks and fruits. They have been used in different forms i.e. individually or in mixed form, fresh form, dried powders, frying in oil after chopping etc. in preparation of delicacies spices have been used. This study will discuss all these factors in details.

Keywords: spices, Mahanuwara era, Kandyan Palace

Abstract ID: 058

TRADITIONAL FOODS FOR SUB FERTILITY AND IDENTIFY THE DISTRIBUTIONS OF THE RASA, GUNA, VEERYA, VIPAKA

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Sub fertility generally describes any form of reduced fertility with prolonged time of unwanted non-conception. Percentage of sub fertility on patients who are attending to gynaecology clinic of BMARI in every month is increasing more than 40%. Most of them are not aware about their life style and dietary habits. According to Ayurveda Ahara (balance diet), Nidra (sound sleep) and Maithuna (balance sexual life) are primarily cases to healthy life. Aim and Objectives of the study was to identify the wholesome traditional foods specially for sub fertility according to Rasa, Guna, Veerya, Vipaka. Data was collected from Vruddhathraya and Laguthraya and some traditional Sri Lankan books which are mention about traditional food patterns. Specially concerned about foods which are described on Vrushya, Vajeekarana, Shukravardhaka, Shukrajanana, Shukrapravarthaka, Shukrasthambhana, Shukrashodana, Garbhasthapaka, and Yonidoshanashaka. Data analysis was done by using Microsoft Excel and data was presented by using tables and graphs. According to the foods categories Shukravardhaka category was the most mentioned food type and it was 45%. According to the study Madhura Rasa was the most common and it was 60%. Guru, Snigdha were the most common Guna among other Guna. From Veerya, Sheetha Veerya was the most prominent among Ushna Veerya and it was 65%. Analysis of the Vipaka, Madhuravipaka was the most common and it was 80%. According to analysis Madhura Rasa, Guru, Snigdha Guna, Sheetha Veerya and Madhura Vipaka were the mostly included in the whole some foods for sub fertility.

Keywords: Sub fertility, Traditional foods, Rasa, Guna, Veerya, Vipaka

Abstract ID: 059

A SURVEY STUDY OF ROLE OF DIET AND FASTING IN ARTHRITIS

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Arthritis patients present with pain, ache, and stiffness of one or more joints. Arthritis is most common among adult over 60 years. But it can be affected all age group. Arthritis has been increased among young after the outbreak of Chikungunya in Sri Lanka in 2007. It is estimated that large percentage of arthritis patient expense between 400 – 950 million dollars annually on quackery. Diet plays important role in disease activity of arthritis. Fasting is an effective treatment for rheumatoid arthritis. Clinical experience suggests that fasting may help in relieving the symptoms in joint disorders. The objective of the study was assessing the influence of diet and fasting in the disease activity of arthritis. The study was questionnaire based survey of the patients with arthritis. In total of 63 patients, 94% of patients believe diet and fasting play important role in progression of disease. It was observed meat is the major aggravating factor than other diets among 46% of arthritis patient. 73% of Rheumatoid arthritis patient had relief in symptoms during fasting period of Ramadan. It is evident that certain diets & Fasting play important role in relieving symptoms.

Keywords: Fasting, Rheumatoid arthritis, Meat diet

Abstract ID: 060

HERBAL GRUELS (KOLA KENDA) PROMOTE A HEALTHY LIFE WITH NUTRIENTS

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Living beings obtain nutrients from food of plant or animal origin. Ancient Sri Lankans practiced many food preparations methods, mainly, based on rice and cereals. Gruel is a popular preparation with rice. Some of the types of gruels are Lunu Kenda (Salty gruel), Kiri Kenda (Milked gruel) and Kola Kenda (Herbal gruel). Herbal gruels are a popular Sri Lankan breakfast food since olden days. Data was gathered from patients attending Chamal Rajapaksha Ayurvedic Research Hospital, Hambantota, Ayurveda and Traditional medical books and internet. Gruel is prepared by boiling unpolished rice with plenty of water. Kola Kenda is prepared by adding freshly extracted juice from leaves or entire plants and coconut milk to well-boiled rice gruel. When carrying out this study, the authors found that sixty-five different herbs are used by Sri Lankans to prepare gruel. Some of these herbs are commonly used for culinary purposes while others are known more for their medicinal properties. This study was done to educate people about important role of Sri Lankan herbal gruels to promote health in Sri Lanka. *Asparagus racemosus* (Hathawariya), *Alternanthera sessilis* (Mukunuwenna), *Centella asiatica* (Gotukola), *Cassia auriculata* (Ranavara), *Cardiospermum halicacabum* (Welpenela), *Hemidesmus indicus* (Iramusu), *Lasia spinose* (Kohila), *Murraya koenigii* (Karapinccha), *Osbeckia actandra* (Heenbowitiya), *Solanum melongena* (Elabatu) and *Vernonia cinerea* (Monarakudumbiya) are some of the commonly used herbs to prepare herbal gruel. Herbal gruel contains macronutrients (Carbohydrate, Protein, Fat and Water), micronutrients (Vitamins A, B, C, D, E, and K) and minerals (Calcium, Phosphorus, Potassium, Magnesium, Sodium, Sulphur, Iron, Manganese, Zinc and Copper). Herbal gruel nourishes and rejuvenates the whole system. It gives a clear, healthy and glowing skin. It also stops premature greying, promotes hair growth and reduces hair loss. Herbal gruel improves the digestive process. It enhances the immune system and thereby controls infections. It is not only an immune system booster but also is able to cure and prevent various illnesses. While herbal gruel is a delicious breakfast food by itself, it also is cup of nutrients and medicine that would promote a healthy life.

Keywords: Herbal gruel, Kola Kenda, Nutrients

Abstract ID: 061

STUDY THE PREVALENCE AND ADVICE ON PATHYAAPATHYA FOR GYNECOLOGICAL DISORDERS

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Many females suffer from various types of gynecological disorders and symptoms in the society due to their wrong food patterns and life styles and unknown. Such diseases-Subfertility, Infertility, Leucorrhea, Fibroids, Amenorrhea, Menstrual abnormalities and uterine prolapse. According to Ayurveda, Siddha and Unani concepts diseases are arisen due to imbalances of body humours (Dosha), body elements (Dhatu) and Waste (mala). Food patterns and life styles play a significant role for maintaining Dosha, Dhatu and Mala. There is big tendency to come for the Ayurvedic treatments because they believe that Ayurvedic medicines are more effective, curable than allopathic medicines and has no side effect as well. Pathyaapathya play a major role in gynecological disorders. It influences in etiology, prognosis and treatments of gynecological disorders. Data collected from different authentic text books in Ayurveda, Siddha and Unani systems of medicines for the literary survey. Administer a prepared schedule to the patients and interviewed by the principal investigators for prevalence study. Data analyzed by MS Excel. Patients like to follow herbal medicines that have no side effects. Pathyaapathya takes major role in each and every disease in indigenous system of medicine. In BMARI gynecological clinic numbers of patients are being got treatments and getting good improvements. We expect that knowledge of Pathyaapathya will increase the progression. Most of patients are affected by Subfertility, Infertility. Average patients are affected by Irregular menstruation, Dysmenorrhea, leucorrhea and least No of patients are affected by Amenorrhea, Uterine prolapse, Fibroid, Still birth, Dysmenorrhea with Leucorrhea, Irregular menstruation with Fibroid and Irregular menstruation with Leucorrhea. As according to the result above mentioned diseases are influenced by Nutritional value of foods, life styles, Habits and mental conditions. According to the result to provide treatments and Pathyaapathya by using Ayurvedic, Siddha, Unani principles for the patients with gynecological disorders and thereby improve their quality of life.

Keywords: Pathya, Apathya, Gynecological disorders

Abstract ID: 062

NUTRITIONAL AND HEALTH BENEFITS OF ASH GOURD FOR A HEALTHY LIFE

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Ash gourd (*Benincasa hispida*; Family: Cucurbitaceae; Sinhala name: Alupuhul) is a tender annual hairy vine. It is native to South East Asia and its health benefits are known since long times. Entire plant, mainly the fruit used for culinary and medicinal purposes. This study was aimed to collect culinary and medicinal properties and other traditional uses of ash gourd. The information was collected from villagers, Ayurvedic and traditional medical practitioners, Ayurvedic and Sri Lankan traditional medical texts, scientific journals, and websearch. The nutritious value of ash gourd makes it a popular diet and eaten as sweets, curries, soups, tea, and pickles. It is packed with nutrition; containing nearly 96% water and it's loaded with vitamin B1 (thiamine), an excellent source of vitamin B 3 (niacin), as well as vitamin C. It is full of numerous minerals and its higher potassium content makes this an excellent vegetable for maintaining a healthy blood pressure level. Major Phytochemicals of the fruit are triterpenoids, flavonoids, glycosides, saccharides. Due to its therapeutic value, it is used internally and externally in wide range of numerous diseases such as peptic ulcer, diabetes, urinary calculi, intestinal worms, epilepsy, influenza, haematuria, hemorrhoids, and oral cancer and to enhance memory power. Its juice is an effective antidote in mercury poisoning and snakebites. Ash gourd also used for purification of mineral drugs such as Harithala and also used in beauty culture and spiritual practice. The anti-ulcer, antioxidant, bronchodilator, anti-inflammatory, anti-urolithiatic, hepatoprotective, anthelmintic, antimicrobial, anti-convulsant, hypoglycemic, analgesic, memory enhancing effect of ash gourd has been scientifically proven. Ash gourd not only a vegetable but also has many valuable medicinal properties and very useful for a healthy life.

Keywords: *Benincasa hispida*, Alupuhul, Nutritional values

Abstract ID: 063

NEUTRACEUTICAL VALUES OF DIYABATH

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Diyabath is a traditional breakfast porridge and it has been used in many centuries, especially in Sri Lanka and India. This has mentioned as Manda Preparation in Ayurveda. Diyabath is also known as Palan Kanji in South India, Pazham Kanji in Kerala, Pazhaya Saadam in Tamil, Saddi Annamu in Telugu and Panta Bhath in Bengali. The Objective of this study was to identify the varieties and qualities of Diyabath in Sri Lanka and India. This was a literal review gathering information from text books, internet search and through the personal communications. It was revealed that there were five Diyabath recipes traditionally practices in Sri Lanka and eight recipes practices in India. The principle procedure of preparing Diyabath is to soak the previous days cooked rice in plain water in an earthen pot and left it overnight. This general procedure is same both in Sri Lanka and India. However some Indians are used a rock vessel instead of earthen pot for making Diyabath and the difference is in the ingredients which added to enhance the taste and quality of the final product. Diyabath contains protein, fibers, riboflavin, pyridoxine, cobalamin, Iron, Zinc and favorable bacteria. The qualities and pharmacodynamic action have been found such as, low glycemic index, probiotic action, satiety, ulcer healing effect, anti-allergic, promotion of gut health, controlling blood pressure, boost immunity, maintaining youthfulness and also pacify Vata and Pitta Doshas. However the difference is in the ingredients which added to enhance the taste and quality of the final product. As an outcome, Diyabath is enriched with valuable nutritional components and favorable bacteria and it can be used in diseases common for nowadays such as Diabetes, Gastritis, Gastric Ulcers, Intestinal disorders, Hypertension, Allergies.

Keywords: Porridge, Kanji, Manda, Diyabath

Abstract ID: 064

CRITICAL REVIEW ON TRADITIONAL FOODS USED IN ANTENATAL STAGE IN 'THALPATHE PILIYAM'

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Pregnancy is an important period of woman's life. Hence every woman is more conscious of the quality and nutrition of the foods that they daily consume. Foods play an important role in antenatal stage by correcting nutrition, development of the fetus and prevent unwanted complications. Therefore, pregnant woman should follow the monthly regimen regarding diet for fetus and herself. This study was carried out to search the food indications given in Thalpathe Piliyam, in month wise pregnancy. Thalpathe Piliyam is a series of books written by compiling data's at Ola leaves in Sri Lanka. All the books of Thalpathe Piliyam (21 books) was studied and relevant data's were collected. Pharmacodynamics properties were analysed by using Ayurveda books, web pages and other relevant sources. Data's were calculated in percentage and demonstrated by using tables and charts. Total 73 foods were identified by the study. Among these, 27% were given as foods and 73% were given in the form of drugs. Herbal gruel (Kola kenda), soups, drinks and rice preparations were the food indications given in pregnancy. Some Herbal gruel e.g. Kahamillakenda, Olidakenda, Anodakenda, Attikkakenda were the recipes specifically found in Traditional medicine. Commonly used foods which were given in the form of drugs are Cow's milk, Manelala, Nelumala and Kekatiya. These foods contains the properties of Madhura Rasa, Sheeta Veerya, Madhura Vipaka and the actions of Garbhasthapana, Garbhaposhaka, Hridya, Medhya, Balya and Tharpana Guna. Also, any food items which were given in the texts were not containing any unwanted effects on antenatal stage. So it can conclude that, Traditional foods indicated in antenatal stage in Thalpathe Piliyam, contains specific properties which were suitable for mother and child.

Keywords: Thalpathe Piliyam, Ayurveda, antenatal stage

Abstract ID: 065

CRITICAL REVIEW ON KOLA KENDA (HERBAL GRUEL) AS A BEVERAGE AND AS A MEDICINE

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Kola kenda is a special traditional Sri Lankan food made of fresh juice of herbal green leaves, coconut milk and red (or white) raw rice, which is used as balanced, nutritious, wholesome morning meal and remedy for many diseases. This food preparation is not mentioned in Ayurveda texts, hence it is indigenous to Sri Lanka. In ancient Sri Lanka, it was the special food taken in empty stomach before solid foods taken for the breakfast. Gotukola, Mukunuwenna, Karapincha, Hatawariya, Welpenela, Polpala, Iramusu, Katurumurunga, Ranawara, Heenbowitiya, Monara kudumbiya are commonly used plants for preparation of Kola kenda. The aim of this study was to critical review of Kola kenda and highlights it's nutritional and medicinal value and promote it, among the society. Data were gathered by using Written sources, Manuscripts, Personal communications by interviewing of ten Traditional practitioners of Western province of Sri Lanka, Full papers, Brief reports etc. By analyzing the collected data, various medicinal uses such as Vishaghna, Kamalanashaka, Arshonashaka, Mutradoshahara, Kasahara, Chamarogananashaka, Vandhyanashaka etc. and nutritional value and various preparation methods were found. Kola kenda is enrich with anti-oxidants, carbohydrates, fat, protein, water, vitamin, minerals and fiber content. Details will be discussed by the time of presentation.

Keywords: Kola kenda, Traditional beverages, Wholesome

Abstract ID: 066

THE ROLE OF SRI LANKAN TRADITIONAL SPICES IN CANCER PREVENTION –A LITERARY REVIEW

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Cancer is one of the most dreaded diseases of the 20th century and spreading further with continuance and increasing incidence in 21st century. In the case of Sri Lanka the overall crude cancer incidence rate was 68 per 100000 populations. At least one-third of all cancer cases are preventable. Prevention offers the most cost-effective long term strategy for the control of cancer. The use of spices is very imperative to local cuisine. The spices that are mainly used in kitchen are Turmeric, Ginger, Nutmeg, Mace, Coriander, Cumin, Black pepper, Mustard seeds, Cinnamon, Clove, Gamboges, Uluhal, Lemon grass. The main aim of the study was to analyse Pancha Padartha of traditional spices which has been prepared the relationship among Rasa, Guna, Veerya, Vipaka, and Karma. Information was gathered from the Ayurveda texts and research articles. It was attempted to create the relationship between the involvement of Panchapadartha and aetiology of cancer on Ayurvedic concept. It was proved that Katu (Pungent), Tikta (Bitter), Kashaya (Astringent) Rasa Laghu (Lightness), Ruksha (Dry), Teekshna (Sharp) Guna (properties), Ushna Veerya (Potency), Katu Vipaka are predominant. It can be concluded that Sri Lankan traditional spices can be prevent Cancer disease.

Keywords: Traditional spices, Panchapadartha, cancer

Abstract ID: 067

THERAPEUTICALLY EFFECTIVE FOODS FOR DENGUE: A REVIEW

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Dengue fever is one of the major public health problems in Sri Lanka, nearly 2.5 billion people worldwide affected by dengue virus. Dengue virus is an RNA virus, has four serotypes DENV 1, 2, 3 & 4, It's transmitted through *Aedes Aegypti* and *Aedes albopictus* mosquito. Still there are no approved antiviral agents or vaccines are available for dengue fever. Now it's needed to focus on herbal sources, which have anti viral, hepatoprotective, immunomodulatory action and that can be used as a food (dawa e ghiza), which are consider to be effective, safe and nontoxic. This study was conducted as a literary study, authentic text and published research article was used as the reference for the study. There are 42 medicinal plant extracts were found to have anti dengue viral activity but 13 herbs are available in Sri Lanka and 8 plants are use as food or spicy. The present article review on the medicinal plants available for their anti dengue activity and used as a food in Sri Lanka that *Momordica charantia* (Bitter gourd), *Murraya koenigii*, *Spondius tuberosa*, *Ocimum sanctum*, *Piper longum*, *Alternanthera philoxeroides*, *Psidium guajava*. Unani highlighted above herbs have defe humma, muqawwi qalb, musaffi e khoon properties. Scientific researches proved that most of the materials have anti-viral, anti-bacterial, antipyretic, immunomodulatory, anti-inflammatory activity, anti-oxidant activity and its increase platelet in blood. It also revived nutritive and hepatoprotective properties. Treatment of dengue fever consisting primary intensive support therapy such oral fluid administration and symptomatic treatment. Above mention foods can use as natural oral re-hydration therapy as juice or forage that are safe, effective, reduce symptom and complications.

Keywords: Dengue, Anti Dengue viral activity

Abstract ID: 068

HEALTH BENEFITS OF MARINE FISH IN SRI LANKA

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Any country has its own indigenous food that has evolved through time. In Sri Lanka majority of people consume fish in different ways since ancient days. Aim of the study is to reveal the importance of fish as a food in humans for healthy life. Information is assembled from Ministry of Fisheries and Aquatic Resources Development, National Aquatic Resources Research and Development Agency, Ayurveda medical books and internet. Fish is a food with excellent nutritional value, providing protein and wide variety of vitamins A and D, phosphorus, magnesium, selenium, iodine and omega-3 fatty acids. Fish oils in fatty fish are vital to normal brain development in unborn babies and infants. In Ayurveda authentic text books also converse about properties of Nadeiya (fresh water fish) and Samudra (Marine fish) Mathsya Mansha Guna in Charaka Samhitha. Fish is beneficial in prostate cancers, prevent inflammation and arthritis, may decrease the risk of depression, Alzheimer's disease, dementia and diabetes, aid healthy brain function and infant development of vision and nerves during pregnancy and prevent cardiovascular disease. Fish products have been shown to contain varying amount of heavy or toxic metals (mercury), toxic chemicals (chlorine, bromine) and Biotoxins. So it can be cause nausea, vomiting, skin flushing, anaphylaxis and many other complications. According to the Statistic of Ministry of Fisheries and Aquatic Resources Development, Nearly 94 edible marine fish types found in Sri Lanka. Sri Lankan prepares fish in different ways. Such as marinating, smoking, baking, frying, grilling, poaching, and steaming. They preserve fish by Jadi, dry fish, Maldive fish. Fish is a healthy food with numerous nutritional values since our embryonic period.

Keywords: Marine fish, omega-3 fatty acids, healthy life

Abstract ID: 069

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ජයතිලක වි.ඒ.එස්.සී.*, කමල් එස්.වි.

දේශීය වෛද්‍ය විද්‍යායතනය, කොළඹ විශ්වවිද්‍යාලය, රාජගිරිය, ශ්‍රී ලංකා
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අනාදිමත් කාලයක සිට ශ්‍රී ලාංකික දේශීය ආහාර පරිභෝජනය කරන නිරෝගී කාන්තාව දේශීයත්වයේ ආශ්චර්යමත් පැතිකඩකි. කාන්තාවගේ දත්ත, කේශ, මාංශ, ජවී, වයා යන පංචකල්‍යාණය රැකගන්නා විවිධ ක්‍රම වලින් ආහාර ප්‍රධාන වේ. මෙම අධ්‍යයනයේ අරමුණ වන්නේ කෝරාගත් දේශීය ආහාර කිහිපයක් ක්‍රමවත්ව ආහාරයට ගැනීමෙන් රස, ගුණ, විපාක මගින් ශරීරයේ ත්‍රිදෝෂ සම පැවැත්ම සඳහා පංචකල්‍යාණයේ යහ පැවත්මට බලපාන ආකාර මගින් ආහාරයේ ගුණාත්මකභාවය විශ්ලේෂණයයි. මේ සඳහා පුස්තකාල පොත්, දේශීය ආහාර සම්බන්ධ ග්‍රන්ථ පරිශීලනයෙන්ද දේශීය මුතුන්මිත්තන්ගෙන් පාරම්පරිකව පැවතෙන වැඩිහිටි පරපුරෙන් ලබාගත් දැනුමද උපයෝගී කරගන්නා ලදී. මේ සඳහා යොදාගත් දේශීය ආහාර වලින් දත්ත හා කේශ කල්‍යාණයේ යහපැවත්මට ගුරු ගුණ පාර්ථවී මහා භූතය සවිමත් වූ ආහාර එනම් මුරුංගා කොළ, වට්ටක්කා, පේර, නෙල්ලි යහපත්ය, මාංශ කල්‍යාණයට ගුරු, ස්නිග්ධ, ශීත ගුණ යුත් පාර්ථවී, ආප් මහා භූත සවිමත් වන පොළොස්, දියබත්, මී කිරි, හිගුරල, මී පැණි යහපත්ය. ජවී කල්‍යාණයට රක්ත ශෝධක ස්නිග්ධ, ශීත ගුණ යුත් ආප්, තේජ, මහා භූත සවිමත් වට්ටක්කා, මුරුංගා කොළ, නෙල්ලි, පේර, හානවාරිය, නෙළුම් අල යහපත්ය. වයා කල්‍යාණයට රසායන ගුණ බහුල නෙල්ලි, පේර, මුරුංගා කොළ යහපත්ය. කාන්තා රෝග වළක්වා ගැනීමට හානවාරිය කොළ කැඳ, සුවඳැල් කෙසෙල්, හිගුරල යහපත්ය. මෙසේ පංච කල්‍යාණය ඔපවත් කිරීමට දේශීය ආහාර වර්ග යොදා ගතහැකි බව නිගමය කළ හැකිය.

Keywords: දේශීය ආහාර, කාන්තාව, පංච කල්‍යාණය

Abstract ID: 070

STUDY ON SAARAYA OORAL KUDINEER WHICH IS USED BY TRADITIONAL PRACTITIONER

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In indigenous & traditional system of medicine have many treatment methods for healthy post natal care. Through the treatment methods we can give effective post natal management & prevent complications. In earlier most child deliveries was held in homes. Even though mother and child wasn't affect by any disease. Food patterns and traditional life style are important reason of their healthy life. As is stand traditional practitioner prepare some medicine for healthy post natal care. I have selected Saaraya Ooral Kudineer which is prepared by traditional practitioner [Dr. Leone Pusparaani, Reg no: 6698] to my research study. Most mothers are affected by some disease in post natal period. Such are Karppa Soolai, Malapantham, Karppa Kirumi, Suwatha Kasam and Pirasava Perumpadu also. So we should give the medicine which the medicine can treat above disease. According to this research 31 ingredients identify from decoction. Ingredients have 6.45% anodyne, 12.9% astringent, 16.12% styptic, 6.45% antiseptic, 6.45% sedative, 22.58% expectorant, 64.51% alterative and 9.67% laxative pharmacological actions. Research reveals ingredients have 54.83% Ushna Veeriyum (hot) and 45.16% Seeth Veeriyum (cold). Ingredients have 35.48% of bitter, 9.67% of sweet, 22.58% astringent, 16.12% pungent and sour taste. Ingredients of the decoction can reduce pain, easy to evacuation in the body, disinfectant, control the bleeding and control the Kapha disease also. Research reveal ingredients have appropriate features to manage in post natal period.

Keywords: Saraaya Ooral Kudineer, Traditional practitioner, post natal care

Abstract ID: 071

THE STUDY OF THE EFFECTIVENESS OF TRADITIONAL CEREALS FOR NCD'S

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The purpose of this study was to introduce Cereal-based food effectiveness for NCDs. Non-communicable disease (NCD) is a medical condition or disease that is non-infectious or non-transmissible. NCDs can refer to chronic diseases which last for long periods of time and progress slowly. Sometimes, NCDs result in rapid deaths such as seen in certain diseases such as autoimmune diseases, heart diseases, stroke, cancers, diabetes, chronic kidney disease, osteoporosis, Alzheimer's disease, cataracts, and others. Cereal-based food products have been the basis of the human diet since ancient times. Dietary guidelines all over the world are recommending the inclusion of whole grains because of the increasing evidence that whole grains and whole-grain-based products have the ability to enhance health beyond the simple provision of energy and nutrients. Wholegrain cereals contain the three layers of the grain. Wholegrain cereals contain more fibre, vitamins, minerals and antioxidants than refined cereal foods such as white bread. The main chemical components present in whole grains that may have health enhancing properties (dietary fiber, inulin, beta-glucan, resistant starch, carotenoids, phenolics, tocotrienols, and tocopherols) and the role that whole grains may play in disease prevention such as cardiovascular diseases and strokes, hypertension, metabolic syndrome, type 2 diabetes mellitus, obesity, as well as different forms of cancer. The knowledge derived from the functional properties of the different chemical components present in whole grains will aid in the formulation and development of new food products with health enhancing characteristics. The data was collected from traditional medical text books, traditional physicians and people who live in rural areas.

Keywords: cereals based foods, NCD's (Non communicable diseases)

Abstract ID: 072

HATHMALUWA - A PRELIMINARY STUDY ON A TRADITIONAL DISH FOR GROWING CHILDREN

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According to UNICEF one in three children and one in four adults affect by any one or more deficiency conditions specially protein, carbohydrate, iron, vitamin A and iodine in Sri Lanka. The recipe for Hathmaluwa took a back seat and was gradually forgotten. Not many are aware that this dish is having a period of over 1,500 years. The Hathmaluwa was a multi nutrients meal which was having seven main ingredients. Later on it was modified and included some more ingredients according to their taste and also the ingredients differ from area to area. In this study I have added a specified formula which is practiced in Naula area. This nutritional dish could be reintroduced among public. To enhance the nutritional conditions of the growing children. A total of 57 preschool children aged between 3-5 years both male and female from Naula division were recruited for this study. Body weight (in kg), height (in m) and anemic signs compared before and after the study. This combined nutrition meal was prepared in a prescribed method under hygienic condition. The ingredients of a simple Hathmaluwa are jack seeds (Kosseta), ash plantain (Alukesal), pumpkin (Wattakka), Kahatagedi, cashew (Kaju) or gram (Kadala), brinjal (Wambattu), Thibbatu, Kohila, Nivithi and small dry fish (Haalmesso), coconut milk, additives like garlic paste, chili powder, ginger, green chilies, rampe, coriander, dill seeds, Suduru, Maduruand curry leaves and little salt for taste. There were improvements noted in BMI and anemic signs. This dish content rich in carbohydrate, protein, lipid, vitamins, other micro and macro nutrient and minerals. These nutrients are very important in growing children especially preschool and school going children. This age group must be needed adequate protein and other minerals and vitamin content for their building of muscles and bone structure. In addition to nutritional value which has a good medicinal value. This is an economical and excellent dish for growing children.

Keywords: Hathmaluwa, traditional dish

Abstract ID: 073

TRADITIONAL FOOD OF JAFFNA TAMILS

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Our Jaffna people prepare healthy diets to keep their body fit and healthy since ancient time. Mainly Tamil people use different kinds of grains like Kurakan, mallets, vegetables and sea foods. But nowadays only few people are using this kind of foods and others quality of life being changed. Among Tamil traditional foods 'Odiyal Kool' has an important part to keep body health as well as to maintain social harmony. This Kool is mainly prepared with dried raw palmyrah flour (Odiyal flour) and it contains sea foods like small fishes, crabs, prawns and cattle fish, vegetables like manioc, long beans, bitter guard and jack seeds, green leaves like drumstick leaves (Murungai Keerai) and rice. They didn't use oils and coconut milk in this preparation. This food is a balanced diet because it contains carbohydrates, proteins, fats, fibers, vitamins, minerals and water. It is suitable for every one during healthy and sick period. The Pila (specially made up of palmyrah leaf) was used to drink this kool instead of cup and spoon. This is also made the Kool tasty. Nowadays palmyrah board introduced this food for sale. This topic is selected to promote the food among present generation to live healthy.

Keywords: Tamil traditional foods, palmyrah

Abstract ID: 074

**LITERARY REVIEW ON KOTTANG (*TERMINALIA CATAPPA* LINN.)
SPECIAL REFERENCE TO ITS DIETARY VALUE**

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Kottang (*Terminalia catappa* L) is an edible oil contain nut consumed traditionally by Sri Lankans. Kottang tree is a tall deciduous and erect tree reaching 3-8m with egg shaped fruit consist seeds (nut). The seed is considered as highly nutritional value. The literary and research studies shows that the nut possess proximate composition of moisture 25.23%; ash 5.00 %; lipid 32.73%; crude fibre 33.66%; crude protein 25.81 %; carbohydrate 25.47%; and caloric value 534.200 kcal. The literary study on this plant also shows that seed protein has a good pattern of the essential amino acids, highly digestible, can support and positive nitrogen balance and thus a high dietary protein quality. Potassium, sodium, phosphorus, iron, zinc, manganese, magnesium and calcium are presented as mineral elements. Further the studies shows that the oil extracted from seed was found to contain high level of unsaturated fatty acids, especially oleic and linoleic acid and palmitic acid, stearic acid as dominant saturated acid. Studies show that vitamin A and C were also present at significant level. As an anti-nutrients (toxicant) hydrogen cyanide, oxalate and tannin are available below the lethal dose. Accordingly the scientific evidences collected in this study on *Terminalia catappa* proves that the seed (nut) of this plant possesses potential useful nutrients and can be contribute to supplement other dilatory sources and the diet of human beings.

Keywords: *Terminalia catappa*, tropical almond, nutritional potential, dietary supplement, nut

Abstract ID: 075

ROLE OF TULASI AS A FUNCTIONAL FOOD

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Tulasi (*Ocimum sanctum* Linn.) is a plant with diversified therapeutic effects. In Caraka Samhita, it is described under Harithavarga. The aim of this study was to evaluate the dietary as well as medicinal value of Tulasi. Data were collected from the relevant texts and research papers and analyzed according to Modern and Ayurvedic aspects. *Ocimum sanctum* (OS) was found to have high fiber content and carbohydrate (2.3g), protein (4.2g), fat (0.5g), calcium (25mg), phosphorus (287mg), iron (15.7mg) and vitamins etc. It was identified as a potent antioxidant with high polyphenolic content. Leaves, seeds, inflorescence, roots, whole plant and extracts are used in medicines. Eating fresh leaves was found to remove bad odor and, cure flu and common cold, enhance digestion and metabolism etc. Fresh leaves were found to partake as salads, leaf juice or Kolakenda. Dried leaf powder was known to take as hot and cold infusions or herbal tea. Inhabitants in Pakistan consume it as dietary as well as drug therapy for diabetes. Effect of different cooking methods on its antioxidant property has been studied. Antioxidant effect was significantly reduced by blanching and boiling due to lowering of phenolic content but not due to the decomposition of active phenols. Interestingly, steaming and sautéing were found to enhance its antioxidant effect due to formation of more anti oxidative phenols during heat process. It can be concluded that OS cuisine is a nature's gift for the modern world which is progressively being affected by degenerative diseases.

Keywords: polyphenolics, antioxidant, Haritha, degenerative, fiber, diet

Abstract ID: 076

HEERESSA (*CISSUS QUADRANGULARIS*) AS A FOOD FOR HEALTHY LIFE

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Foods are edible substances consisting of nutrients which help to sustain life, generate energy, and provide growth, maintenance and health of the body. *Cissus quadrangularis* (Family: Vitaceae; Sinhala name: Heeressa; Sanskrit name: Asthisamhara) is a tendril climber with thick, quadrangular, jointed, green, fleshy stem used as a food but scarcely known to Sri Lankans. The aim of the study is to collect methods of food preparation, nutritional values of *C. quadrangularis* and its indications as a wholesome food in ailments. Details are gathered from traditional medical books and through web search. Stems and leaves are used in food preparations. It is consumed in the form of herbal gruel, drink (juice boiled with milk), chutney, salad, curry, Mellum, half cooked pulp, pickle, chips, roasted tender leaves and battered and fried slices of stem. The plant contains Vitamin C, E, and carotene, Phosphorus, Potassium, Calcium, Zinc, Sodium, Iron, Lead, Cadmium, Copper and Magnesium. It can be indicated as a wholesome food for osteoporosis, osteopenia, osteoarthritis and fractures as the stem contains a high percentage of calcium ions and phosphorus, both essential for bone growth. It is also a food beneficial for gastritis, haemorrhoids, indigestion, cough, bronchial asthma, Whooping cough, worm infection, indigestion, diarrhoea, malabsorption, jaundice, infertility and snake poisoning. Gastroprotective action, hepatoprotective action, stimulation of osteoblastogenesis, antiosteoporotic effect, increasing bone mass, fracture healing effect, enhancement of mineralization and anthelmintic action of *C. quadrangularis* are scientifically proven. It is a delicious food with numerous nutritional values especially a wholesome food for bone diseases.

Keywords: *Cissus quadrangularis*, Heeressa, osteoblastogenesis

Abstract ID: 077

TRADITIONAL FOOD PREPARATIONS FROM SWEET CORN

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Non communicable diseases are spreading in modern society in a rapid way. The most effective reason for this is fast food. Therefore it is time to be closer to the nature. As Sri Lankans had an agricultural life style they use grains as their main meal. So they had lots of traditional recipes made by cereals. My objective was doing a study about traditional food recipes in Sathkorala (North Western Province in Sri Lanka). Sweet corn is a type of seasonal cereals grain in that area. In Ayurveda, it is categorized as Shukha Dhanya in Ayurveda. Sweet corn has a high quality nutrition profile. It has much less calories than other cereal grains. It is together with slow digesting complex carbohydrates. It is cholesterol free. Sweet corn is a gluten free cereal as well. It is one of the finest sources of dietary fibers and rich with vitamins and minerals too. So it is a very good diet for people suffering from diabetes, hypercholesterolemia heart diseases and obesity. There were deferent traditional recipes made by sweet corn. I went to meet some village women and collected information from them. I visited their houses and got practical experience on how to prepare them. Preparation methods will be presented at the presentation.

Keywords: Sweet corn, cereal, Sathkorala, recipes

Abstract ID: 078

TRADITIONAL RECIPES FROM JACK FRUIT

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Sri Lanka is an agricultural country. Their main meal is rice. When they have no rice to eat the jack fruit has become the second rice for them in ancient time. So they have called 'Rice Plant' to the jack tree. My object was doing a study on traditional recipes of jack fruit. I collected details from villagers in Yapahuwa kingdom. I visited them to get a practical experience on food preparations. I could see a number of food preparations done by several stages of jack fruit. The fruit is used for food preparations in its every level of maturity. Tender jack fruit called Polos is a delicious curry. Unripe raw jackfruit is used in savory dishes and is cooked in gravies and spicy curries. It can be taken as a main ingredient for number of sweet recipes when it is ripen. Seeds are used for many kinds of dishes and sweets. It is a healthy food with almost no fat but high energy. It is considered as a Guru Ahara in Ayurveda. It contains high carbohydrate level which provides calories. Jack fruit's flesh is very high in fiber content. So it is bit difficult in digestion. But these dietary fibers are really helpful in absorption. The most important thing is no chemicals are used to grow jack tree. So jack fruit is a chemical free food. The recipes will be presented in the presentation.

Keywords: Jack fruit, Guru Ahara, Polos, Yapahuwa

Abstract ID: 079

TRADITIONAL FOOD STORAGE METHODS

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In present situation of the society, it is a big problem of the storage methods of food. As using preservatives and some other chemicals cause to various kind of disease, such as Cancer, CKD, and Heart disease etc. During the past people had more healthy life than present. Life styles and food habits are the most common cause for this. In this study my aim was to collect information by elderly people and traditional doctors about traditional storage method of food. In this study I focused group discussion, elderly women who came to Kiriibbanara Ayurvedic hospital and traditional doctors from Uva, Sabaragamuva and Southern province. Also from elders of Sabaragamuva province. In past they faced to food problem as it was agriculture based on economic. They used different kind of storage method to safe their food for using in next season. To safe grain from insect, air and water they have used ash. Grain mixing with ash are able to safe grains. Most of the countries used this method. Those methods were natural. No poisons. So the affected to the disease were low. Storage of harvested and processed plant and animal food products for distributors to consumers. And it is enabling a better balanced diet throughout the year. Also reducing kitchen waste by preserving unused or uneaten food for later use. Preserving pantry food, such as spices or dry ingredients like rice and flour, for eventual use in cooking and Protection from animals or theft are uses by this method. Detail will be presented at the presentation.

Keywords: food storage methods, healthy life, disease

Abstract ID: 080

TRADITIONAL FUNCTIONAL FOOD

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Mankind has always been interested in food. The practice of dietetics is an ancient and sometimes an elegant art. In past Sri Lankan people's main life style was agriculture. They used a crop preparing as different method and consumption them as their main meal, simple meal, as sweets for tea times. Food appetite and tasty was increased by this method. Some fruits, kind of roots prepared as pickle, Dosi, kind of sweets (oil cake, Aluva etc.), jam, Pittu, or curries. And the kind of leaf prepared as curry, Sambal or Mellum. Mainly in arms giving and any other functional time they served these delicious foods. In this study my aim was collect the various kind of food preparation method. I focused group discussion with elderly people lived in Sabaragamuwa and Uva provinces, and also with traditional doctors to collect the information. And also collect data from manuscript. Most of these foods are light to digest and posses a healthy amount of vitamins and iron. Also energy full. Preparation method and other detail will be presented at the presentation.

Keywords: Food preparation methods, Dosi, Aluva

Abstract ID: 081

யாழ்ப்பாணமக்களால் பிரசவத்தின் பின் பயன்படுத்தப்படும் காயச்சரக்குபற்றியஆய்வு

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யாழ்ப்பாணமக்கள் பிரசவத்தின் பின் பாலூட்டும் தாய்க்குயாழ்ப்பாணகலாச்சாரத்துக்குஏற்ப இங்குகாலாகாலாமாகஉபயோகிக்கப்பட்டுவந்தகாயச்சரக்கானதுஒருஉணவுடன் சேர்ந்தமருத்துவமுறையாகும்.யாழ்ப்பாணத்தில் உள்ளகொக்குவில், கோண்டாவில், இனுவில், சுன்னாகம் ஆகியபகுதிகளில் ஆய்விற்கு வேண்டிய தரவுகளை வினாக்கொத்து மூலம் சேகரிக்கப்பட்டு ஆய்வு மேற்கொள்ளப்பட்டது. ஆய்விலே பொதுவாக காயச்சரக்குகளாக மல்லி, ஓமம், கடுகு, மிளகு, சுக்கு, மஞ்சல், பெருங்காயம், திப்பலி, நறுக்குமுள உள்ளி, தேங்காய், நல்லெண்ணெய் என்பன பயன்படுத்தப்பட்டுள்ளன. இவை சிறந்த தாய்ப்பால் உற்பத்திசெய்கையுடையதாகவும், கற்பாசயம் வலிமை பெற்றுள்ளதையும், பிரசவத்தின் பின் ஏற்படும் மலச்சிக்கல், மூலம் வெளித்தள்ளல், நாரிநோ, வயிறுபெருத்தல் என்பன தோன்றாமல் உள்ளதும் அவதானிக்கப்பட்டுள்ளது. குழந்தைகளில் குழந்தை பால் குடிக்காமல்விடல், காரணமில்லாமல் அழுதல், பிள்ளையின் வளர்ச்சியில் ஏற்படும் பாதிப்பு என்பன காயச்சரக்கு உபயோகித்த தாய்மாரின் குழந்தைகளில் ஏற்படவில்லை என்பது அவதானிக்கப்பட்டுள்ளது. 100கிராம் மல்லியில் சக்தி 228 கலோரியாகும். புரதச்சத்து- 14.1 கிராம், கொழுப்பு-16.1 கிராம். மாச்சத்து- 21.6கிராம் கல்சியம் -630 மில்லிகிராம், இரும்புச்சத்து -17.9 கிராம், β கரோட்டின் 942mcg, தயமின் 220, ரைபோபிளேவின் 350mcg, நார் -32.6 கிராம் காணப்படுகிறது. 100கிராம் ஓமம் சக்தி 363 கலோரியாகும். புரதச்சத்து- 17.1 கிராம், கொழுப்பு-21.8 கிராம். மாச்சத்து- 24.6கிராம் கல்சியம் -1525 மில்லிகிராம், இரும்புச்சத்து -27.7 கிராம், β கரோட்டின்71mcgதயமின் 210,ரைபோபிளேவின் 280mcg, நார் -21.2 கிராம் காணப்படுகிறது. 100கிராம் மிளகுசக்தி 304 கலோரியாகும். புரதச்சத்து- 11.5 கிராம், கொழுப்பு-6.8 கிராம். மாச்சத்து- 49.2 கிராம், கல்சியம் -460 மில்லி கிராம், இரும்புச்சத்து -16.9 கிராம், β கரோட்டின் 1080mcg, தயமின் 90, ரைபோபிளேவின் 140 mcg, நார் -6.4 கிராம் காணப்படுகிறது. 100கிராம் சுக்கில் சக்தி 301 கலோரியாகும். புரதச்சத்து- 7.6 கிராம், கொழுப்பு- 0.1 கிராம். மாச்சத்து- 29.6கிராம் கல்சியம் -180 மில்லிகிராம், β கரோட்டின் 120mcg, தயமின் 160, ரைபோபிளேவின் 270mcg, காணப்படுகிறது. 100கிராம் கடுகு சக்தி 541 கலோரியாகும். புரதச்சத்து- 20 கிராம், கொழுப்பு-39.7 கிராம். மாச்சத்து- 23.8கிராம் கல்சியம் -490 மில்லிகிராம், இரும்புச்சத்து -17.9 கிராம், β கரோட்டின் 162mcg, தயமின் 650,ரைபோபிளேவின் 260mcgகாணப்படுகிறது. 100கிராம் மஞ்சல் சக்தி 349 கலோரியாகும். புரதச்சத்து- 6.1 கிராம், கொழுப்பு-5.1 கிராம். மாச்சத்து- 69.4கிராம் கல்சியம் -690 மில்லிகிராம், இரும்புச்சத்து -22.2 கிராம், β கரோட்டின் 4-30mcgகிராம், தயமின் 30, நார் -2.6 கிராம் காணப்படுகிறது. 100கிராம் பெருங்காயம் சக்தி 415 கலோரியாகும். புரதச்சத்து- 4 கிராம், கொழுப்பு-1.1 கிராம். மாச்சத்து- 67.8கிராம் கிராம், கல்சியம் -690 மில்லிகிராம், இரும்புச்சத்து -22.2 கிராம், β கரோட்டின் 4 mcg, ரைபோபிளேவின் 40mcg, நார் -4.1 கிராம் காணப்படுகிறது. இச்சரக்கானது கல்சியம், புரதம், கொழுப்பு, காபோவைதரேற்று, மற்றும் விறற்றின்கள் சேர்ந்த சிறந்த ஆரோக்கியமான காயுணவாகும். இப் பாரம்பரிய உணவு பற்றிய விழிப்புணர்வு எமது பிரதேச மக்களுக்கு ஏற்படுத்தப்படல் வேண்டும்.

Keywords: βகரோட்டின், காயச்சரக்கு

Abstract ID: 082

NUTRITIONAL ANALYSIS OF A TRADITIONAL RECIPE - "KITCHADI"

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Childhood malnutrition is a global challenge in low income and middle income countries. In Sri Lanka UNICEF estimates that one out of seven children less than five years are stunted, five out of 100 are risk of acute malnutrition and 50% of the children are underweight. The objectives of this study are nutritional analysis of the traditional food recipe "Kitchadi", which positively impacted in weight gaining of the preschool children in Galle. "Kitchadi" is traditionally consumed sweet formula with cereals and pulses which is gradually forgetting in new generation. In this study "Kitchadi" was analyzed according to standard methods to determine the proximate nutrient values. The analysis of nutritional values of "Kitchadi" explores that it contains Carbohydrate (23.2 %), Protein (3.1 %), Fat (1.0 %), fiber (0.8 %), Total Ash (0.5 %) and Moisture (71.4 %). It gives 114 kilocalories of energy for 100 g of "Kitchadi". When compare to the other breakfasts that usually consumed by the preschool children, "Kitchadi" gives good percentage of protein and energy to compact underweight. In conclusion this study reveals that this traditional food recipe - "Kitchadi" is a good source of essential nutrients and can be included in list of breakfasts to supplement daily nutrient needs of preschool children. The food we consume determines our physical and psychological health.

Keywords: Kitchadi, Malnutrition, nutrient needs

Abstract ID: 083

TRADITIONAL TUBERS AND YAMS USED AS NUTRACEUTICAL AMONG SELECTED VILLAGES IN KANDY DISTRICT

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Nutraceuticals are food or parts of food, that provide medicinal or health benefits in addition to their energy and nutrition. In Sri Lanka, village people have rich traditional practices of using Tubers and Yams for the management of various health problems they encounter in their day to day life. In this context, the present study was carried out to document the Traditional Tubers and Yams that are used as food as well as medicine among the indigenous people of selected villages in district of Kandy. Kandy district is a mountainous countryside with rich of floral resources and plants used as food. These folk food plants were studied under Nutraceutical point of view initially as focal group discussion, further information were collected through the authentic texts and scientific studies. The findings of this study are given with scientific name, local name and their uses as food and medicine. This study revealed a total of 12 species of Tubers and Yams that are taken as food are also used to derive medicinal benefits. Further research on the pharmacological properties of these Tubers and Yams will reveal more health benefits that embedded in them.

Keywords: Nutraceuticals, Traditional food, Tubers and Yams, Medicinal plants

Abstract ID: 084

LITTLE KNOWN CULINARY AND MEDICINAL USES OF SIDARAN (*CITRUS MEDICA*)

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Citrus medica (Family: Rutaceae; Sinhala name: Sidaran; Sanskrit name: Bijapura; English name: Citron) is a small tree or shrub, about 3m high and is cultivated in the hill-country gardens in Sri Lanka. Information on culinary and medicinal uses is gathered from Ayurvedic and traditional physicians, medical books and internet. White rinds of fruits are used in the form of fruit drinks, wine, jams, pickles, herbal teas and in making confections. The juice of the citron has a high Vitamin C content. Very little of its medicinal uses are known today. Leaves, barks and fruits are used in medicine. Fruits are used to combat travel-sickness, nausea, vomiting, excessive thirst, flatulence, haemorrhoids, as an anthelmintic and an appetizer, in cough and other pulmonary ailments, rheumatism and scurvy. Juice of fruits with bee's honey and Yawakshara (Potassium carbonate) are indicated in pleurodynia, sciatica, lumbago and pain in hip joints. Fruits are used in fomentation. Leaves bark and fruit, in combination with other drugs, are prescribed for snake bites. *C. medica* processes analgesic, hypoglycaemic, anticholinesterase, anticancer, antidiabetic, hypocholesterolemic, hypolipidemic, insulin secretagogue, anthelmintic, antimicrobial, antiulcer and estrogenic properties. As *Citrus medica* (Sidaran) is a valuable food as well as a medicine, its consumption should be encouraged by making the public aware of its benefits.

Keywords: Sidaran, *Citrus medica*, culinary uses, Medicinal uses

Abstract ID: 085

ILAJ BIL GHIZA (DIETO THERAPY) IN THE PREVENTION AND THE TREATMENT OF AILMENTS

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Ghiza (food) is very vital to any living object as it gives energy and nutrition; therefore it helps the body functions such as growth, mobilization, reproduction and all other activities. Aim of this study is to comprehend and recognize the values of Ilaj bil Ghiza concepts in various disorders as mentioned in Unani classics. Therefore, the present study is designed as literature survey by using the classical Unani literatures, scientific articles and other relevant sources. The gathered data were analyzed. According to Unani system of medicine, food is a friend of the human as well as an enemy of the human. Friend in the sense, it helps to gain Qoowah (faculty or strength) and it is enemy because unhealthy or improper food habit increases the maaddah-e-marz (disease matters) in the body and produces diseases. When selecting an appropriate diet, severity of the disease, type of the disease, period of the disease, complications of the disease, etc., should be considered. According to that the quality and quantity of the food have to be modified. Avicenna has said that to eliminate the disease and to increase the qoowah (strength), different quality and quantity of food can be used. For example, if the patient is strong enough and the tabeeat (physis of the body) is also strong, food can be stopped completely, so that tabeeat will act absolutely on the disease matter without involving in the food digestion and eradicates the disease from the body. Likewise quantity of food can be increased or decreased or quality of the food can be modified according to disease in order to cure the disease. Therefore, if appropriate food habit is adopted, it would help to prevent as well as to treat the diseases.

Keywords: Ghiza (food), Qoowah (faculty or strength), food habit, maaddah-e-marz (disease matters)

Abstract ID: 086

GINGER AND CORIANDER TEA -- A HEALTHY BEVERAGE FOR LIFE

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For centuries people in every culture have used herbs and spices to enhance the taste of food and drink and to improve their health. Drinking of tea has a social significance in Sri Lankan culture. Offering a cup of tea to visitors is considered as a kind gesture. But many do not know what our ancestors drank before tea was introduced from Europe. They brewed marvelous drinks by simply adding hot water to herbs which flourished health. Ginger-coriander boiled water is one of those wholly refreshing, health-bringing herbal beverage in Sri Lanka. Various textbooks, internet search was done to gather information of this valuable drink. Ginger has a plethora of medicinal quality while used extensively as a culinary herb. It possess strong anti-inflammatory properties, high levels of vitamin C, Mg, minerals, amino acids, etc. Coriander, one of the oldest herbs and spices on record, contains significant amount of dietary fiber, Calcium, Selenium, iron, magnesium, etc. Also these two herbs are rich in anti-rheumatic, antiarthritic, detoxifying, antiseptic, disinfectant properties. They reduce bad cholesterol and LDL levels in blood hence effective in reducing cardiovascular diseases. This is well-known herbal remedy for common cold and fever. It provides a preventive line of defense against number of infections, as a powerful antibiotic. The aroma of the drink stimulates enzymes secretion and peristaltic movements, improves digestion. Antioxidants, antimicrobials, antiinfectants, detoxifying components improve the immune system and helps to release pain in many diseases. Many scientific researches support the consumption of this power packed herbal drink by stressing its health benefits which our ancestors knew all along. Instead of keeping wholly to one beverage, we should use this magical drink to boost our health.

Keywords: Ginger, Coriander, tea

Abstract ID: 087

THE DIVERSITY OF GREEN LEAVE PREPARATIONS IN TRADITIONAL SRI LANKAN CUISINE

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Leafy greens can grow in a variety of locations. Since Sri Lanka is blessed with nature, we have large number of edible leafy food, to fulfill our daily requirement of vitamins and minerals. Usage of different preparatory methods can diverse the taste of these leafy food. Aim of this study was to promote various methods in traditional Sri Lankan cuisine, to prepare greenleaves. Data was collected from personal communications, textbooks and internet search. A plethora of leafy food varieties in Sri Lanka. Some can be directly classified as greenleaves; some are leaves of vegetables, fruits, spices; some are leaves of flowering or medicinal plants. Dishes of greenleaves, run a gamut of flavors, from sweet to bitter; from peppery to earthy. "Malluma", which literally means "mix up" is a combination of shredded greens, onions and grated coconut and prepared on low flame. In some preparations of "Malluma", leaves are pounded before. "Ambula", "Niyambalawa" are cooked curries which contain coconut milk. "Ambula" is sour tasted and ground coconut should be added to "Niyambalawa". Deep fried leaves can be eaten directly or consumed as "Sambols" or salads. Fresh, raw leaves are served as "sambols" or salads. Sambol is the word used to describe a dish or garnish that prepared and eaten using raw ingredients. Some are coated with a batter before frying. Some greens provide color as a garnish. To preserve the vitamins sometimes Mallums are made by steam by placing on cooked rice. Some leaves are picked two days prior to cooking. Some leaves are soaked in salty water and squeezed before. In some mid stem of leaf is removed. Greens provide a whole range of important nutrients (ex: vitamins, minerals, ample amounts of dietary fiber, phytonutrients etc.) and health benefits. They are ideal for weight management, as low in calories; valuable for diabetics due to low glycemic index; improve immune functions; provide good bone health; antioxidants reduce risk for cancers and heart diseases; avoid blindness and improve vision. Hence we have a rich food culture; we should use these inexpensive gold mines of greens to upgrade our health.

Keywords: green leave preparations, Traditional Sri Lankan cuisine

Abstract ID: 088

YAVA (*HORDEUM VULGARE* LINN.) AS A PATHYA AHARA (SUITABLE WHOLESOME FOOD) IN MADHUMEHA (DIABETES MELLITUS)

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Acharya Charaka describes that Ahara is one of the main causes of diseases. Pathya Ahara (suitable wholesome food) is mentioned in Ayurveda in management of various diseases including Madhumeha (Diabetes mellitus). *Hordeum vulgare* (Family: Poaceae or Gramineae; Common Name: Barley, Sanskrit Name: Yava, Tamil Name: Barliarisi, Hindi Name: Jau) is an annual grass, now grown in temperate regions worldwide and the 4th most widely cultivated cereal crop. In Ayurveda classics, it is categorized under Shuka Dhanya and also is mentioned as a suitable wholesome food for Madhumeha. Usage of Yava (*Hordeum vulgare*) in the treatment of Madhumeha (Diabetes mellitus) is not very common among Sri Lankan Ayurvedic practitioners. The current study was undertaken to understand the importance of *H. vulgare* in Madhumeha and data was assimilated from Ayurveda books and internet. Yava rice, Yavagu, Yavamanda, Yava Pupa, Shaktu, Vatya and Atthsunu, are some of the culinary preparations with *H. vulgare* mentioned in authentic texts, as beneficial to Madhumeha patients. Yava preparations popular in modern era are; roasted Yava tea, Yava pudding, Yava soup, Yava refreshment drink and Yava bread. Madhumeha is a disease that occurred due to vitiation of Tridosha, especially Kapha Dosha. As the Yava has the properties of Madhura and Kashaya Rasa; Mrudu and Ruksha: Guna; Sheeta Veerya; Katu Vipaka; it helps to pacify vitiated Tridosha. Antiurrolithiatic, diuretic, hypoglycemic, antihypertensive, antioxidant activities of *H. vulgare* are scientifically proven. Further, it is also reported that consumption of barley is beneficial in reducing kidney histological alteration in embryos of diabetic rats and has a significant protective effect on diabetic liver. The hydroalcoholic extract of barley seeds has a role in diabetic control in long term consumption. This effect might be due to its high fiber content. Yava (*Hordeum vulgare*) is suitable as an important part of the diet of people suffering from Madhumeha (Diabetes mellitus).

Keywords: Yava, *Hordeum vulgare*, Madhumeha, Pathya ahara

Abstract ID: 089

ORGANIZATIONAL PATTERNS OF KNOWLEDGE OF TRADITIONAL FOODS IN THE SYSTEM OF AYURVEDA AND INDIGENOUS MEDICINE

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Knowledge has become a key tool for the advancement of the society. From the beginning of the mankind, every civilization has developed its own unique knowledge systems. These knowledge systems have been linked with their culture, languages, health care, foods, education, environmental conservation and deal with their whole patterns of lives. Organization of knowledge is a field of study that is concerned about the nature and quality of such knowledge organizing processes. Organizing helps to maintain the body of knowledge. Ayurveda system of medicine is a therapeutic gift to mankind from ancient sages of India, and has been served healthiness to the mankind of the world from hundreds of thousands of years. Ayurveda has two distinct aims, i.e. maintenance of health of healthy persons and cure of diseases of the patients. To achieve these two targets, food is one of the basic factors of sustaining the life of human beings. Ayurveda is emphasized the value of taking nutritional foods in proper quantity and quality. The main objective of this research was to identify the organizational patterns of knowledge of traditional foods used in Ayurvedic medical field and to explore whether these patterns are similar or dissimilar with modern knowledge organizational and classificational methods. This study was based on the survey method and data was collected from the books like Charaka Samhitha, Susrutha Samhitha and Ashtanga Hrudaya Samhitha. These books are used as primary sources and books written on related matters are used as the secondary sources. According to the major Ayurvedic classics, the knowledge of the field of dietetics is organized similar to the modern knowledge organizational methods and patterns. Data was analyzed in a descriptive manner and this study highlights that the fact, the authors of major Ayurvedic classics also used similar type of knowledge organizational patterns in the 21st century, even before 3000 years ago.

Keywords: Ayurveda medicine, Foods, Organization of knowledge, Classification of knowledge, Dietary patterns

Abstract ID: 090

ආයුර්වේද මහානුසාරී මස් මාංශ සුප්පි පිළිබඳ අධ්‍යයනයක්

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මස් මාංශ භක්ෂණය පිළිබඳව ආගමානුකූලව විවිධ මත ප්‍රකාශ වුවද ආයුර්වේද ශාස්ත්‍රවල මස් මාංශ පිළිබඳ විස්තර කිරීම සඳහා සාධනීය අවකාශයක් වෙන්කර තිබීම සැලකිය යුතු කරුණකි. සියලුම සංහිතා ග්‍රන්ථවල මස්මාංශවල ගුණ, ආහාර ලෙස සකස් කර ගත යුතු ආකාරය දක්වා තිබෙනු දැකිය හැකියි. මෙසේ ආයුර්වේදය වැනි භාරතයේ ජනිත වූ ශාස්ත්‍රයක බෞද්ධ රටක් වන ශ්‍රී ලංකාවේ දේශීය වෛද්‍ය ග්‍රන්ථ වල මස් මාංශ පිළිබඳ විග්‍රහ කර තිබීම මතභේදයට තුඩුදුන් කරුණක් වුවද ආයුර්වේදය යනු සෑම මිනිසකුගේම ආරම්භයේ පටන් ප්‍රලය තෙක් ස්වස්ථතාව හා රෝග නිවාරණය යන ප්‍රයෝජන සාක්ෂාත් කර ගැනීම උදෙසා ස්ථාපිත වූ ශාස්ත්‍රයක් හෙයින් එය යුක්ති සහගත බව ආයුර්වේද විශාරදයන්ගේ මතයයි. මස් මාංශ ස්වභාවයෙන්ම ගරිර බලය හා ලිංගික ශක්තිය වර්ධනය කරයි. ආයුර්වේද සිද්ධාන්ත වලට අනුකූලව විවිධ ද්‍රව්‍ය සමඟ සංයෝග හා සංස්කරණය කර ඒවායේ ගුණ වෙනස් කරමින් මස් මාංශ සකස් කර ගන්නා ආකාරය විමර්ශනය කිරීම මෙම පර්යේෂණ පත්‍රිකාවේ අරමුණයි. මේ දත්ත ලබා ගැනීමට ආයුර්වේද සංහිතා ග්‍රන්ථ, වෙනත් ආයුර්වේද ග්‍රන්ථ, දේශීයවෛද්‍ය අත්පිටපත්, හා අන්තර්ජාලය පරිශීලනය කරන ලදී. විවිධ ලෙස මසින් සකස් කළ ආහාර උල්ලුප්ත, හර්ෂික, පිෂ්ට ආදී නම් වලින් හැඳින්වේ. අම්ල හා කටු රස යොදා සකස් කළ මාංශ තුන්දොස් සමනය කරයි. ශාස්ත්‍රානුකූලව මස් මාංශ වැළඳීම මගින් ස්වස්ථාව ආරක්ෂා කර ගැනීමටත් රෝග සුව කිරීමටත් හැකියාව ඇති බව මෙම දත්ත විශ්ලේෂණ නිගමනය කළ හැකියි.

Keywords: දේශීය මස් මාංශ ආහාර

Abstract ID: 091

RICE FOR TASTE AND HEALTH

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Rice is the staple food of Sri Lanka. Once in history Sri Lanka was named as "the store of the cereals in eastern world", due to the surplus production of paddy. The various benefits of rice can be found in more than forty thousand varieties available. Data was collected using text books and internet search, aiming to disseminate knowledge about culinary and medicinal values of rice. Rice is the monocot plant seed of *Oryza sativa* or *Oryza glabberima*. Rice contains antipyretic, carminative, diuretic, anti-dysenteric, aphrodisiac properties and rich in fibres, antioxidants, & vitamin B. Ayurvedic properties of rice are cold in potency, sweet in taste and vipaka, and categorized as "Shukadhaanya". There are two main categories; whole grain rice which is not processed very much, high in nutritional value. White rice, which is processed, bran removed, has less nutritional value. "Rathhal", "Suwandel", "Heenati", "Kuruluthuda", "Kalukarayal" etc are some of the varieties in Sri Lanka. People choose different styles of rice for particular flavours, depending on their culinary needs, the availability, and the potential for healthy benefits. Rice, gruel, popped up rice, milkrice, many traditional sweet meats (Kavum, Mungkavum, Aasmi, etc.) and other confectionaries are made from rice. In health aspect, "Rathhal" is strength promoting, helpful for wound healing, and beneficial for lactating mothers. "Suwandel", is enhancing the quality of voice, "Heenati", is energizing bowel strengthening, used in orthopaedic treatments. "Kuruluthuda" is aphrodisiac. Southern Sri Lankans eat rice with curd or buttermilk for energy. Powdered rice can be applied topically to burns and scald. Rice washed water is a remedy for dysentery. Bundles of milkrice are used for fomentation in indigenous medicine. "Heelbath", "Diyabath" are good cure for "Amlapiththa". Ample of fibres in rice avoids constipation. Rice gruel is ideal for impaired digestion. If this magical plant, is used efficiently and accordingly, rice the most dominant cereal crop in world, can improve the lives of millions of people in the world.

Keywords: whole grain rice, Amlapiththa, diyabath

Abstract ID: 092

KURAKKAN - THE CEREAL OF RICH AND POOR

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Kurakkan (*Eleucina coracana*) or finger millet is one of the oldest grains consumed for years. It played a major role in Sri Lankan Chena cultivations. The aim of this study is to popularize and promote this extremely valuable cereal. Data was collected from textbooks, personal communications and internet search. Poorest people used Kurakkan as an energy source. Kurakkan can be cultivated in harsh environments where other crops yield poorly. It can grow with limited water resources, with no fertilization thus suitable for Chena cultivation. Kurakkan contains a myriad of beneficial nutrients. It contains protein, B complex vitamins, high amounts of fiber, essential amino acid methionin, particularly minerals like calcium, magnesium, iron, phosphorous and potassium. This highly nutritious cereal shield us from many health hazards. Energizing crop is advantageous for pregnant and lactating mothers, feeding infants, convalescent patients. Phenomenon of taking long time to digest, and slow rated release of glucose, is beneficial for diabetics. Ample of fiber alleviates constipation. As it continuing feeling of fullness, useful for weight management. Minerals, vitamins, nitrosides enrich the nerves, reduce risk for cancer and arthritis. It is a preventive measure against non communicable diseases, like diabetes and hyper-lipidemia. Sri Lanka has its own "kurakkan" culture. A variety of food perpetrations can be found in it. "Thalapa"- an energizing, boiled, solid mass eaten with a special meat curry. "Kurakkan kevu", "helapa", "kokis" are indispensable sweet meats made kurakkan roti, pittu, hoppers and string hoppers are delightful. Kurakkan gruel is very nutritious. Currently full potential of this cereal is not utilized. The obvious nutrition and health benefits of this valuable crop emphasize us to go back to our roots and restore our traditional, indigenous way of living for a healthy life.

Keywords: Kurakkan, fiber, Pittu

Abstract ID: 093

TRADITIONAL MEAT PREPARATIONS OF ANCIENT RAJARATA

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Methods of preparation and types of food vary by regions of nation. Regional variations of culinary art have adapted Sri Lankan food culture into a blend of different curry concoctions and tasty dishes. This abstract aims to disseminate knowledge about peculiar meat preparatory methods in "Rajarata" region of Sri Lanka. Data was collected from text books, articles, personal communications, and internet search. a wide range of meat - Pork (*urumas*), Beef (*gerimas*), Venison (*muvas*), Pigeon (*paravi*) Snipe (*vatu*) Pea-fowl (*monaramas*) jungle fowls (*waliKukulu*), stag (*gonamas*), iguana (*thalagoi*), porcupine (*iththe*), hare (*hamas*) is consumed. "Karuakkal", a method which let marinated meat to be cooked in its own fat and juice, thus water is not added. In preparation of "kunuketa", game wrapped in a gunny or jute bag is buried until it putrefies. After formation of maggots, meat is taken out, cleansed, boiled thoroughly, and dried in sun with salt and goraka until completely dry. "Lea-peeruma" a special dish, prepared using bladder of stag. Cleansed stag bladder is tightened after filling blood, fat and sliced meat of stag and then placed on a rack above the hearth. Brains of game meat are used to prepare "Ithihul malluma". "Masmalluma" is made using pounded meat, fried with stag fat, skin and fore hinds of venison were roasted with cereals or cooked with ash plantains. Cannabis, woodapple pulp are used to marinate in some dishes. "Pani mas" is the dried meat engulf in bee honey. Meat is used in "Basna" (ha-basnaya, elupeekudu basnaya, harak basnaya) to treat *mandam* and *grahani* diseases in traditional medicine. Meat of snipe is good for physical strength. Karuakkal meat of deer is good for the disorders and wounds of throat. Different Meats have various medicinal values. These meat preparatory methods are fading away due to lack of use. Hence, measures should be taken to do more scientific research on these old methods and their medicinal values to preserve them.

Keywords: Rajarata, Basna, Grahani, Mandam

Abstract ID: 094

ගෘහස්ත ආහාර පුරුක්ෂිතභාවය උදෙසා කොස් ගසෙහි විවිධ ආහාර සංස්කරණ පිළිබඳ අධ්‍යයනය

ධර්මසේන කේ.එන්.ඒ.^{1*}, ධර්මසේන කේ.වයි.එන්.²

¹දේශීය වෛද්‍ය විද්‍යා ආයතනය, කොළඹ විශ්වවිද්‍යාලය, රාජගිරිය, ශ්‍රී ලංකා

²සේනාධිකාරී ජාතික පාසල, ගම්පොළ, මහනුවර, ශ්‍රී ලංකා

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හෙරළි ගස,බත් ගස යන අන්වර්ත නාමයන්ගෙන් හඳුන්වන කොස් ගස , ආවෝකාපස් හෙවෙරොපයිලස් යන උද්භිද විද්‍යාත්මක නමින් හඳුන්වයි. මෙය දකුණු ආසියාතික රටවල් නිප්බීම කරගත් සර්ම කළාපීය දේශගුණය යටතේ හොඳින් වැවෙන අතීතයේ සෑම ගෙඹේදුලකම අත්‍යාවශ්‍යයෙන් තිබී ඇති වසරකට ගෙඩි 100-200 ක ඵලදාවක් ලබන ශාඛයකි. නමුත් කාර්යබහුලත්වය නිසා හෝ නොදැනුවත්කම නිසා හෝ, වර්තමානයේ කොස් ආශ්‍රිත ආහාර සංස්කරණ භාවිතයෙන් ගිලිහී ගොස් ඇත. වර්තමානයේ පවතින පෝෂණ ගැටලු හා ක්ෂණික ආහාර ව්‍යසනය ජය ගැනීමට පහසුවෙන් ලබා ගත හැකි , පෝෂණීය ගුණයෙන් අනූන ආහාර නැවත හඳුන්වා දීම කාලීන අවශ්‍යතාවයක්ව පවතී . මෙම ක්‍රියා පටිපාටියට එක් දායකත්වයක් ලබා දීම පිණිස මෙම අධ්‍යයනය සිදු කල අතර, ප්‍රධාන අරමුණු වූයේ කොස් ගසෙහි ප්‍රයෝජනයට ගත හැකි ප්‍රයෝජ්‍ය අංග හඳුනාගැනීම හා විවිධ සංස්කරණ ක්‍රම හඳුනාගැනීමයි. මෙහිදී දත්ත එක් රැස් කිරීම ප්‍රධාන ආකාර දෙකකට විය. ඒ විවිධ පුද්ගලයන් සමග කල සම්මුඛ පරීක්ෂණ හා ලිඛිත මූලාශ්‍ර , ඉලෙක්ට්‍රොනික මාධ්‍ය මගින් දත්ත රැස් කිරීමයි. එම රැස් කල දත්ත විශ්ලේෂණය කොට මෙම අධ්‍යයනය සිදු කරන ලදී. දේශීය ආහාර පිළිබඳ විද්වතුන්ට හා ගැමියන්ට අනුව කොස් ගෙඩියේ පිටත කටු කොටස හැර ඉතිරි සියල්ල ආහාර සඳහා ගන්නා අතර පොළොස්, ගැට පොළොස්, කොස් දල්ලද ආහාරයට ගත හැකි ලෙස සකසා ගැනීම සිදු කර ඇත. මෙම අධ්‍යයනයට අනුව කොස් අශ්‍රිත ආහාර සංස්කරණ 37 ක් පමණ හඳුනා ගැනීමට හැකි වූ අතර , ඒ අතර පිටොස් මැල්ලුම, කොනක ඉඳන් ලියා සාදන මැල්ලුම, වරකා ව්‍යංජනය, කක්කුටු මාලුව, කොස් කඩ ගසා බැදීම , කොස් දලු ව්‍යංජනය අප්‍රසිද්ධ එහෙත් ඉතා පෝෂ්‍ය දෑ ආහාර සංස්කරණද වේ. ඉලෙක්ට්‍රොනික මාධ්‍ය මගින් තවත් නව්‍ය සංස්කරණ 5ක් පමණ හඳුනා ගැනීමට හැකි විය. . ඒ අතර කොස් කොත්තු, කොස් සන්ඩිව්ව්, කොස් ඇට මොඟි වැනි ඉතා රසවත් ආහාරද විය. කොස් අධික කබෝහයිඩ්‍රේට් හා තත්තු ප්‍රමාණයකින් යුක්ත වන අතර පොටෑසියම් ,විටමින් ඒ,බී, සී හා ප්‍රෝටීන් ගුණයෙන් ද යුක්ත වේ. මින් ඉතා වැදගත් කරුණ වන්නේ පවතින මේද ප්‍රමාණය අවම වීමයි. ඒ හේතුවෙන් වර්තමානයේ වසංගතයක් බවට පත්ව ඇති දියවැඩියාව, අධික රුධිර පීඩනය, කොලස්ටෙරෝල් අග්‍රි රෝග මෙන්ම මලබද්ධය, ඇස් පෙනීමේ දුර්වලතා , අකලට හිස කෙස් පැයීම , සම රළු වැටීම යන තත්වයන්ටද ඉතා හොඳ පෝෂණී ය අතිරේකයකි.

Keywords: ආහාර පුරුක්ෂිතභාව, කොස් ගස, ආහාර සංස්කරණ

Abstract ID: 095

TALBINA IS A PERFECT FOOD SUPPLEMENT FOR THE CHILDREN

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Talbina is a food supplement which contains barley, flour, milk and honey. Talbina, is an Arabic word originated from *laban* meaning milk or fermented churned milk as it is soft and white. This is prepared by adding milk and honey to the dried barley powder. The data were collected from Islamic renowned books, Unani classical texts and from the internet. Barley is a good source of insoluble and soluble dietary fiber. The soluble fiber portion contains the richest source of beta-glucans compared to any other grain and these can aid immune function. Barley also contains B vitamins, iron, magnesium, zinc, phosphorus, and copper, and is one of the richest sources of chromium, which is important in maintaining blood glucose levels. Barley is also rich in antioxidants and contains a high concentration of tocots and tocotrienols, oils that help reduce the risk of cancer and heart disease. Milk contains carbohydrates and protein aggregates with minerals. Because it is produced as a food source for the young, all of its contents provide benefits for its growth. Honey is containing, trace amounts of protein, dietary fiber, vitamins or minerals. Both the Quran and Hadith (sayings of the Prophet Muhammad [Peace Be Upon Him]) refer to honey as a healer of disease. All these four ingredients are found in Talbina. The Messenger of Allah (Peace Be Upon Him) said, "I encourage you to use that which is disliked but beneficial (Talbina) for by the One whose hand Muhammad's soul is in, it cleans the stomach of one of you just as dirt is cleaned from the face with water." Therefore, Talbina is a good food supplement for the children who need more energy and nutrition for their growth.

Keywords: Talbina, Milk, Barley, Honey

Abstract ID: 096

TRADITIONAL RECIPES OF KURAKKAN PREPARATION

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Kurakkan is an annual plant, widely grown as a cereal. It is very high in calcium, rich in iron and fiber and has a better energy content than other cereals. These characteristics make it ideal for feeding to infants and the elderly. Currently the full potential of kurakkan has not given rein to Sri Lanka's going back to their traditional, Indigenous way of eating. This crop is still the principal source of energy, protein, vitamins and minerals for some of the other world's poorest people. In Sri Lanka Kurakkan is made into roti, thallapa, kurrakkan kenda, and as a sweet called "halape". Also used to make oil cake (Athirasa, Welithalapa), pittu, mani pittu. In present yoghurt, bread, crackers, cakes and kind of beer also prepared by using kurrakkan. In this study my aim was to collect the traditional recipes of kurrakkan preparation as it is highly nutritious and also has medicinal value, easy to grow, shifting cultivation without chemical usage and little consumption of water. For that I focused group discussion with Traditional doctors and elderly people lived in sabaragamuva village. Also collect data from books, manuscript. For the urban community it also is preventing step against non communicable diseases such as diabetes and high cholesterol which leads to heart diseases and its nitroloso compounds are know to protect against arthritis and even cancer.

Keywords: Kurakkan, Nutrition, non communicable disease

Abstract ID: 097

A COMPREHENSIVE REVIEW ON UTILITY OF BANANA AS A FOOD

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Banana can be introduced as one of the most popular fruits among everyone from infancy to elderly, which is an elliptically shaped fruit "prepackaged" by Nature, featuring a firm, creamy, flesh gift-wrapped inside a thick inedible peel. And also it can be considered as a valuable fruit when considering its nutritional and medicinal values. Therefore reviewing its utility as a food will increase the importance and provide some concealed facts which may necessary to considerate about the fruit. Bananas are thought to have originated in Malaysia around 4,000 years ago. Commonly can be seen in most tropical and sub tropical regions and well-known as a fruit which yields throughout the year. Bananas are a very good source of vitamin B6, manganese, vitamin C, potassium, dietary fiber, biotin and copper and also they contain low Glycemic Index value. Therefore this review was undertaken to revise the types of bananas in Sri Lanka and their utility as a fruit as well as a curry. Books and internet are the main resources used for this study. Bananas belong to the family Musaceae, and can be categorized under two different species: One is sweet banana (*Musa sapienta*, *Musa nana*) and the other is plantain banana (*Musa paradisiacal*). Their flavor and texture range with some varieties being sweet while others have starchier characteristics. Some varieties of banana can be considered as vegetables due to their starchier qualities. They consist of higher beta-carotene concentration than in sweet bananas. Among the 18 types of banana found in Sri Lanka, Seeni kesel, Ambul, Ambun, Rathambala, Anamalu, Kandula, Kolikuttu, Nadee, Pulathisi, Prasad, Mondan, Puwalu, Bin kesel and IC-2 are consumed as fruits and the types of Ash plantains, Mondan (Diya and Alu), Ataburu, Meti kithala are used to prepare cuisines. As a food, banana has cardiovascular benefit related to their potassium content and digestive benefit in terms of their carbohydrate and sugar content.

Keywords: Banana, Sri Lanka, Edible

Abstract ID: 098

**PRELIMINARY STUDY OF EFFECT OF DEVELOPED “SHASHTIKASHALI
PINDASWEDA” IN ANTI-WRINKLING TREATMENT**

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Skin is the most attractive organ in human body .A healthy skin reflects beauty. Skin gets lines, wrinkles, and folds with maturity. Skin wrinkles perceived as major issue of beauty of the skin. Wrinkles are caused by the vatadoshavikruti. Vatadosha become prominent with aging exactly after 50 years old. ‘Shashtika-shali-pindasweda’ is one of the panchakarma treatment. It has recommended to rejuvenate wasted muscle. It is a natural and successful way to give nutrition to skin and muscles. Mature skin requires higher amount of nutrition to get rejuvenate. Good nutrition supplement can manage the wrinkles by controlling vatadosha. “Shashtikashalipindasweda” developed with adding dashamul; Bilva root (*Aegle marmelos*), Agnimantha root (*Premna integrifolia*), Shyonaka root (*Oroxylum indicum*), Patala root (*Stereospermum suaveolens*), Kashmari root (*Gmelina arborea*), Bruhati root (*Solanum indicum*), Kanakari root (*Solanum xanthocarpum*), Shalaparni root (*Desmodium gangeticum*), Prushniparni root (*Uraria picta*), Gokshura root (*Tribulus terrestris*) and removing the babila roots(*Sida cordifolia* Linn.) and mutton. Preparation method remains unchanged. Fifteen females selected randomly between the age group of 50 to 60 years. All females treated with developed recipe. Dose of treatment is 10 minutes “Abyanga”. Another 10 minutes spent as it is with milk on face. This continues for next 14 days. 15th day can compare face wrinkles reduction. Reduction measures approximately through naked eye observation. Clear image of the client face before and after reflects 65% reduction in all clients. Developed “Shashtikashali panda sweda” is a useful anti-wrinkling treatment. It is an effective treatment and product for beauty culture.

Keywords: Shashtika-shali-pindasweda, Bruhati, anti-wrinkling

Abstract ID: 099

A TRADITIONAL BALANCED SNACK FOR HEALTHY LIFE

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Planning meal is taking an important part in prevalence of non-communicable diseases. When it comes to snacking, people often consume foods that are high in carbohydrate/sugar or added fats. In addition, eating frequently or snacking may also have an impact on body weight and risk of metabolic diseases. Different studies have shown the efficacy of low-fat and carbohydrates diets on weight reduction, which has been associated with an improvement in overweight-related chronic pathological conditions. The *Porima Urundai* is a wonderful nutritious traditional food used by Jaffna people. Introduce the *Porima Urundai* among other part of Sri Lanka as a snack.

Ingredients of the *Porima Urundai* were gram flour, parboiled red rice flour, black gram flour, green gram flour, sugar, pepper powder, cumin seed powder and salt add for taste. Mix all the ingredients and make it to a ball. The *Porima Urundai* contained proteins, carbohydrates, lipids, vitamins and minerals. According to new research findings the food contained dietary fibre, saturated fat, unsaturated fat, polyunsaturated fat, total Omega-3 fatty acids, total Omega-6 fatty acids, Phytosterols, water, ash, potassium, iron, sodium, sugar, phosphorus, magnesium, copper, zinc, calcium, selenium, vitamin A, B1, B3, B5, thiamine, riboflavin, niacin, vitamin C and Vitamin E. Containing high protein is good for all age groups and most suitable for young age group due to nutrition condition as well as its palatability. Pepper, cumin powders help to promote digestion. Due to its medicinal property we can use in malnutrition condition, metabolic disorders, sexual dysfunction, nervous disorders, hair disorders, digestive system disorders and rheumatic conditions. We can recommend the *Porima Urundai* as a balanced diet good snack of a traditional food compared to other commercially available snacks.

Keywords: Urundai, balanced diet, malnutrition

Abstract ID: 100

පුරාතන ලාංකීය මාංශ ආහාර රටාවේ ප්‍රභේද

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දේශීය වෛද්‍ය විද්‍යායතනය, කොළඹ විශ්වවිද්‍යාලය, රාජගිරිය, ශ්‍රී ලංකා
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බුදු දහමින් මාංශ පරිභෝජනය දිරිමත් නොවුණද, පුරාණ ලාංකීය ආහාර රටාවේ මාංශ පරිභෝජනයට වැදගත් තැනක් හිමි වී තිබිණි. මෙම ලිපිය සාහිත්‍ය ග්‍රන්ථ, පුරාවිද්‍යාත්මක කරුණු අන්තර්ජාලය ඇසුරින් පැරණිතන්ගේ මාංශ භක්ෂණය පිළිබඳ ලද කරුණු සම්පිණ්ඩනය කිරීමකි. පැරණි සිංහල සාහිත්‍යගත කරුණු හා විමසීමේදී තහවුරු කෙරෙන කාරණය වනුයේ ශ්‍රීලාංකිකයන් ඇත අතීතයේ සිටම මාංශ පරිභෝජනය කළ බවයි. රාජභෝජන අතර සුවිශේෂී ස්ථානයක් මත්ස්‍ය මාංශ සඳහාවෙන් කළ බැව් පෙනේ. නමුත් රාජභෝජනය සඳහා වුවද මස් පිණිස සතුන් ඇති කරන ලද බවට සඳහනක් නැත. දියමස, ගොඩමස ලෙස මස් දෙආකාරයක් විය. දියමස් ලෙස කෑමට ගන්නා මත්ස්‍ය වර්ග දක්වා ඇත. (කුඩමස්, පෙට්ටිමස්, රේමස්) ගොඩමස් යන්නට ගව, මීගව, එළු, කුකුළු, උෟරු, චල් උෟරු, ගෝන, මුව, සා, ඉත්තෑ, තලගොයි, දඬුලේන් යන සත්ව මාංශ හා මොනර, වටු, පරවී යන පක්ෂි මාංශද ඇතුළත් විය. ගව මස් කෑම නින්ද කටයුතු ක්‍රියාවක් ලෙස සලකා ඇත. ලුණු දැමූ ගොඩමස "ලුණුමස් / පැසිමස් නම්වූ අතර, ලුණු දැමූ දියමස "ජාඩි" නම් විය. වියලා පරිභෝජනයට ගත් දඩමස "වැල්ලහිරි/වැල්ලිරම්/වැල්ලොරු" නම් විය. පංච මධුර මාංශ යනු සත්ව මාංශයකට අයත් හඳවන, අක්මාව, පපුව, අතුණුබහන්, ළමැඩි යන පස් අංගයයි. තෙල්මස, මධුමස, පෙණමස, අගුරු මස, අගුරු මස, දුරුමස ලෙස මස් පිසගෙන ඇත. මෙලෙස පස් ආකාරයකට පිස ගත් මාංශ "සම්භාරසංයුක්ත මාංශ" ලෙසත් හඳුන්වා ඇත. මාංශ කැපීමට ගත් කැත්ත හඳුන්වා ඇත්තේ "වාසියා" නමිනි. ඉතා රසවත් භෝජනයක් ලෙස සැලකූ මස් පිලියෙල කර ගැනීමට යොදන ලද කුළුබඩු රාශියක් පොදුවේ "වයිති" යන නමින් දක්වා තිබේ. මස්හොඳ්ද "මස්රස" ලෙසද, බැද හෝ පලහන ලද මස "පුලුටු" ලෙසද, මස් ව්‍යංජනය "මසවුළු" ලෙසද දක්වා තිබේ. මස් රස මිශ්‍රිතව තැනූ බත "මාංශ මීදන" නැතහොත් "රසබත්" හඳුන්වා ඇත. ගිතෙලින් පිසින ලද මොනරමස හා කුකුළුමස අන්රස, උසස් භෝජන ලෙස සලකා ඇත. මේ අනුව නිගමනය කළ හැක්කේ පැරණි ශ්‍රී ලාංකිකයන් මාංශ පරිභෝජනයේදී රසයේ විවිධත්වය, සිත්ගන්නා සුළු බව මෙන්ම පෝෂණීය ගුණයද සංගෘහිත සුපචේද ක්‍රම භාවිත කල බවයි. එකී සුභ විධාන ක්‍රම යලිත් මතු කොට සමාජ ගත කිරීම ජාතික මෙහෙවරක්ම බැව් කිවයුතු නොවේ.

Keywords: Sri Lankan traditional food, meat

Abstract ID: 101

MEDICINAL USES OF "PORRIDGE"- A REVIEW

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Porridge is a dish made by boiling ground, crushed, or chopped cereal in water, milk, or both, with optional flavourings. Usually served hot as a sweet dish or mixed with spices and vegetables to make a savoury dish. Kola Kendha (Herbal gruel) is the very famous Sri Lankan traditional dish and earlier they consumed it on an empty stomach before solid foods are taken for breakfast. This wonder food is indigenous to Sri Lanka and is made up of green leaves, semi-liquid, nutritionally wholesome food-preparation, which is less in fat but rich in micro nutrients and phytochemicals. Green leaves loosely packed in container may use Gotukola, Mukunuwenna, Ranawara, Welpenela, Polpala, Iramusu, Hathawariya, Elabatu, Aligetapera, Erabadu or a mix of any these. It has marvelous health benefits like regulate appetite, provide energy, help to transport oxygen, recovery of muscles, strengthen bones and boosting the immune system; these make them physically and mentally healthier. It was also used as a remedy for many diseases. Daily practice of drinking this wonder herb is one of the best habits had with the early generation who had an immense efficiency and a long life in their life patterns. Porridge was a traditional food in much of Northern Europe and Russia. Porridge is one of the easiest ways to digest grains or legumes and is used traditionally in many cultures to nurse the sick back to health. It is commonly eaten by athletes in training. There are several varieties of porridge use among different areas of world. Oat, maize, wheat, rice and multigrain's are some of them. In this study details and facts on therapeutic uses of kola kendha were gathered from traditional texts, traditional physicians and through web search. It is concluded that kola kendha is a medicinal food which can be used as a multifaceted treatment.

Keywords: porridge, kola kendha, traditional dish, medicinal food

Abstract ID: 102

POTENTIAL HEALTH RISKS OF “SOFT DRINKS”- A REVIEW

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“Flavored carbonated beverages” are popularly known as “Soft Drinks” which typically contain carbonated water, a sweetener and a flavoring agent. It may also contain caffeine, colorings, preservatives and other ingredients including less than 0.5% of alcohol of the total volume if the drink is to be considered non-alcoholic. The first marketed soft drinks in the Western world appeared in the 17th century, which were made of water and lemon juice sweetened with honey. There are no nutritionally beneficial components in soft drinks. Soft drinks mostly consist of filtered water and refined sugars. A recent report indicated that Sri Lankans have consumed 62 million liters of carbonated soft drinks in 2009, and 2012 report showed that overall 82 % consumed sugar-sweetened soft drinks once weekly or more often. The consumption of soft drinks is mostly associated with weight gain & obesity, diabetes, weakened bones and risk of osteoporosis, increased blood pressure, heartburn, and metabolic syndrome risk factor, harmful effects on liver, impaired digestive system, dehydration, asthma and behavioral aggression. The present literary review was undertaken to assimilate the knowledge of potential health risks of soft drink consumption. Details and facts were gathered from texts, research articles and through web search. It is concluded that consumption of soft drinks is a threat to maintaining normal body health.

Keywords: carbonated beverages, soft drinks, potential, health risk, non-alcoholic, consumption

Abstract ID: 103

HEALTH BENEFITS OF BANANA

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Banana (scientific name: *Musa acuminata* colla, Family: Musaceae) is the commonly consumed and energy rich fruit in the world and classified as an arborescent perennial herb. They are native to South East Asia and are grown in many of the warmer areas of the world. In Sri Lanka lot of banana varieties are used as vegetable and a fruit. The data was gathered from related journals, articles, books and Department of agriculture etc. Nutritional composition per 100g of one medium sized ripened banana provides 90 Kcal, 22.84 g of carbohydrates, 1.9 g of protein, 75% of water, 2.6 g of fiber and considerable amount of vitamins, minerals, electrolytes and phyto-nutrients except fat. It can intake as a fresh fruit, fruit salad, refreshing drink, jam and snacks. Since they are easily digested, bananas are perfect food for babies. Hence its high nutrient value, it activates the immune system and reduce the risk of neural diseases, cardiovascular diseases, hypertension, muscle cramp, anemia and kidney diseases. Bananas help to overcome depression by producing stress-releasing chemicals which promote calm with relaxed mood and boost the brain power. Unripe green banana contains pre biotic nutrients which support the growth of beneficial gut bacteria and promote colon health, control blood sugar level, normalized bowel movements and enhance the absorption of Ca^{2+} . It contains anti oxidants which act as a protective scavengers against oxygen derived free radicals and reactive oxygen species that play a major role in aging and having various diseases. Recently it was found, after binding a protein in banana with HIV infected cells; prevent the cell replication and transmission. In this view, banana provides several therapeutic benefits to treat and manage diseases as well as it is the fruit for one and all for every age group.

Keywords: Banana, arborescent perennial herb, anti oxidant

Abstract ID: 104

A REVIEW ON BANANA LEAVES AS A FOOD WRAPPER AND FOOD SERVER

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The leaves of Banana (*Musa* spp.) have been consuming as a common wrapping method in Sri Lankan traditional system since ancient time and they can be get used in various ways of applications. Banana leaves are used for cooking, food wrapping, as a food server, decorative purposes particularly on special occasions and also they are used to wrap some special medicines like dalu anupana, putapaka while the process of their preparation according to traditional medical system in Sri Lanka. Therefore this study was carried out to review the ways of different food wrapping or packing applications using banana leaves which have been practicing by the people all over the world. Banana leaves are used for cooking, wrapping and food serving in a wide range of cuisines of different countries due to the leaf flexibility, large size, and water proofing property. When the leaves of banana are used for food serving or wrapping, they may confer an aroma to the food; steaming with banana leaves imparts some sweet flavour to the dish. The leaves contain the juices, which protect food from burning. In India, leaves are fully dried and used as packing material for food stuffs and also making cups to hold liquid foods. In addition to that, the study reveals most of the countries like Indonesia, Philippine, Malaysia and Puerto Rico widely use banana leaves as a food wrapper and a food server by preparing them in various ways.

Keywords: Banana leaves, food, wrapping, serving

Abstract ID: 105

***HIBISCUS FURCATUS* (NAPIRITTA) CAN USE AS A BENEFICIAL FOOD IN
MADHUMEHA (DIABETUS MELLITUS)**

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Hibiscus furcatus willd (Family: Malvaceae, Sinhala name: Napiritta, Sanskrit name: Sathambashthi, Tamil name: Kontagomgura, English name: Bush Sorrel) is a large climber growing over trees and bushes in the hotter part of India from Bengal to Sri Lanka. It is one of the most important plants widely used for various ailments in traditional medicine in Sri Lanka. Ancient Sri Lankans used this plant in culinary and medicinal preparations in the management of Madhumeha (Diabetes mellitus). But currently, the usage of this plant is not familiar among traditional or Ayurvedic physicians and native people. Aim of this study was to popularize the traditional food preparations of *Hibiscus furcatus* (Napiritta) to control blood sugar in Madhumeha (Diabetes mellitus). Information of this plant was collected from Ayurvedic and traditional physicians, various medicinal books, internet and from the native people who are living in rural areas of Sri Lanka. The roots, leaves and entire plant of *H. furcatus* (Napiritta) are used to prepare herbal gruel, drinks, Mellum, vegetable salad and curry. These preparations are used to control Madhumeha (Diabetes mellitus). Madhumeha Prashamana, Pitta Shamaka, Daha Prashamana, Shothahara, Rakta Shodhaka are some of the Ayurvedic properties of *H. furcatus* (Napiritta). Antioxidant, anti-inflammatory, antitumor, nephroprotective, chemoprotective and radioprotective properties of *H. furcatus* have been scientifically proven through various researches. Toxicity studies were carried out using the extracts of flowers, stems and root barks of *H. furcatus*. It revealed that there is no toxic effect on mice. *H. furcatus* (Napiritta) is a very effective food in Madhumeha (Diabetes mellitus).

Keywords: *Hibiscus furcatus*, Napiritta, Madhumeha, Traditional food

Abstract ID: 106

A REVIEW ON FOODS WITH VAJIKARANA PROPERTY (APHRODISIAC FOODS)

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Vajikarana Thanthra (Aphrodisiacs) is one of eight branches of Ayurveda that helps people to achieve sexual satisfaction and also to procreate healthy offspring. The aim of the present study is to gather details of foods with Vajikarana (aphrodisiac) property. Data was collected from Ayurveda and traditional medical books and internet. According to the present study, fifty-four food items with aphrodisiac property were identified. Forty four of them are of plant origin; belonging to thirty five families. Ten are animal products such as ghee, milk, butter, mutton, chicken, flesh of peacock, sparrow and chakora, testicles of goat and civet cat. Ayurvedic pharmacodynamic properties of most of these plants are Madhura Rasa; Snigdha, Laghu or Guru Guna; Sheetha or Ushna Veerya and Madhura Vipaka. Due to these properties, aforesaid foods nourish and stimulate reproductive organs and tissues. People consume these foods as fruits, vegetables or in the form of salad, curry, juice, herbal gruel, herbal tea, food additives and sweets. Aphrodisiac property of *Musa paradisiaca* (Kadali), *Punica granatum* (Dadima), *Prunus amygdalus* (Badam), *Seasamum indicum* (Thila), *Eugenia caryphilus* (Lavanga), *Allium sativum* (Rasona), *Asperagus falcatus* (Shathavari) are scientifically proven. Vajikarana therapy plays a major role in protecting national health. Hence consumption of foods having aphrodisiac property has become a necessity of the modern society.

Keywords: Vajikarana Thanthra, Aphrodisiacs, Food items, Healthy progeny, Pharmacodynamics

Abstract ID: 107

**A COMPARATIVE STUDY OF VARNYAYOGA POWDER AND
VARNYAYOGA CREAM ON YUVANAPIDAKA**

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The vitiation of Bhrajaka Pitta leads to manifestation of Pidaka. The Pidaka appears on the face of the young individuals named as Yuvana Pidaka. Acne vulgaris found to have parity with the disease of YuvanaPidaka. Acne vulgaris is a nearly universal skin disease afflicting 79-95% of the adolescent population. The Aims & Objectives of this study was to assess the effect of "Varnyayoga cream" and Varnyayoga powder" on Yuvana Pidaka. 40 diagnosed cases of Yuvana Pidaka were selected within age group 12- 34 years, irrespective of sex, religion and socio economic status etc. from the Out Patient Department of the Hospital of National Institute of Ayurveda (NIA), Jaipur, India after acquiring the Informed Consent. They randomly divided into two groups including 20 patients in each. A detailed Proforma was used to collect the necessary data and interviewer administered data collecting method was used. The drug formula "Varnyayoga" prepared into two dosage forms i.e. cream and powder in NIA pharmacy under the hygienic condition and supervision of the experts. For group I, the powder was given orally in 5gm B.D. for 60 days with lukewarm water. For group II, the sufficient amount of cream applied in B.D. for 60 days over the affected area, after cleaning properly with clean water and kept for two hours and washed out with water. The collected data was analysed statistically by software 't' test and Graph Pad InStat version 3.10. The group I showed 5% good response, 5% moderate response, 75% mild response and 15% unchanged. The group II showed 50% good response, 40% moderate response and 10% mild response. In conclusion the "Varnyayoga cream" was more effective than Varnyayoga powder".

Keywords: Yuvana Pidaka, Acne vulgaris, Varnyayoga, Treatment

Abstract ID: 108

**A LITERATURE REVIEW OF GUNAKARMA AND DOSHA KARMA OF THE
INGREDIENTS OF KAPIKACHCHU BALA ERANDA (KBE) PHANTA USE IN
SANDI GATHA VATHA (OSTEOARTHRITIS)**

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Sandi Gatha Vatha (SGV) is a *Vatha* predominant common disease characterized by *Sandhishula* (pain), *Sandishotha* (swelling) and pain during *Akunchana*, *Prasarana* (flexion and extraction) along with later stage deformities. It can be correlated with osteoarthritis (OA). OA is disease of synovial joints characterized by cartilage loss with an accompanying per articular bone response. It is common among elderly population in Sri Lanka. Current conventional medical treatments focus on pain reduction and control of inflammation; ultimate treatment for a disabling joint and joint replacement, it is estimated that 600,000 hip replacements and 1.4 million knee replacements will be carried out in the U.S. alone in 2015. *Vatha samana* and *tarpana* are line of treatment of *Vathavyadi* including SGV. In Ayurveda *Kashyapa Samhitha* mentioned *Kapikachchu Bala Eranda Phanta* is an effective in the management of *Sandi Gatha Vatha*. The study is focused to review the *Guna karma* and *Dosha karma* of the ingredients of KBE. There are five ingredients including in this *Phanta*; KBE. Considering pharmacodynamics properties such as *Rasa*, *Guna*, *Veerya*, *Vipaka*, *Karma* and *Doshic* interference of the ingredients of *Kapikachchu Bala Eranda Phanta*; predominantly those are having *Vatashamaka* (analgesics) *Shothahara* (anti inflammatory) properties and it proves that, it can be used and effective for SGV.

Keywords: *Sandi Gatha Vatha* (SGV), *Kapikachchu Bala Eranda* (KBE) *Phanta*, *Guna karma* and *Dosha karma*

Abstract ID: 109

COMPREHENSIVE REVIEW OF GUNA KARMA AND DOSHA KARMA OF THE INGREDIENTS OF PUSHYANUGA CHURNA (PC) ON RAKTAPRADARA DUE TO DYSFUNCTIONAL UTERINE BLEEDING (DUB)

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Pushyanugchurna (PC) is an authentic Ayurveda drug used in gynecology especially in Raktapradara. PC is a poly herbal powder containing 26 plant materials in combination with equal parts. This preparation of Churna (powder) is mentioned in Charaka Samhitha. The treatments using PC are found to be highly significant in reduction of uterine hemorrhage. This study is focused on review of Guna Karma and Dosha Karma of the ingredients of PC according to Ayurveda Pharmacological concepts. Pharmacodynamics properties viz Rasa, Guna, Veerya, Vipaka, Karma and Doshic interference of the ingredients of PC is assessed by comprehensively. According to findings Vatashamaka, Shothahara and Sthambana therapeutic actions were predominant. A 60% of ingredients has properties of Vathashamaka, 30% of ingredients has properties of Shothahara and 10% of ingredients has properties of Sthambhana. Etio - pathogenesis of DUB is due to aggravated of Vata Dosha mixed with vitiated Rakta and caused increases quantity of menstrual flow. According to the pathogenesis of DUB properties of PC can ameliorate the disease by normalizing the vitiated effect of Vata and Rakatha Doshas.

Keywords; Pushyanug churna, Raktapradara, Guna karma, Dosha karma, dysfunctional uterine bleeding

Abstract ID: 110

A FILED SURVEY OF HAL (*VATERIA COPALLIFERA*) AND BERALIYA (*SHOREA MEGISTOPHYLLA*) IN KANNELIYA REGION, SRI LANKA: ENDEMIC PLANTS USED AS FUNCTIONAL FOODS

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Kanneliya-Gediyagala-Nakiyadeniya known as KGN, is a forest conjoined complex with high endemicity. The forest complex designated as a biosphere reserve in 2004 by UNESCO. This forest area has been identified as one of the floristically richest areas in South Asia. Kanneliya is a tropical low land rain forest lies between 6° 09' - 6° 18' N and 80 19' - 80 27' E. and about 35 km northeast of Galle, covering a total of about 5305.9 ha. It is the largest of the three and a major reason for Sri Lanka being considered as one of the 25 biodiversity hotspots in the world. About 301 plant species are found in the Kanneliya rain forest. Objectives of the present study were to gather information on two endemic plants: Hal (*Vateria copallifera*) and Beraliya (*Shorea megistophylla*) and to determination of role as Functional Food. In this study, the information collected from the local community was used to compare with the already accessible literature on the Ayurveda and other fields. Gathered data on both plants used as Functional Foods by local community were arranged followed by botanical name, family name, local name and major chemical constituents, parts used, mode of preparation and medicinal uses. As such, the above plants can play important roles in the maintenance of body health, particularly of the poorer sections of the population. Functional foods can be important sources of macro-and micro-nutrients and at the same time used for prevention or cure of diseases. Further reciting similar studies were recommended for other endemic plants which can be used as functional food were encouraged.

Keywords: Hal, Beraliya, Functional Food, Kanneliya

Abstract ID: 111

TRADITIONAL USE OF HATHMALUWA IN SRI LANKA

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“Hathmaluwa” the precious curry preparation inherited to Sri Lanka elaboratively tells us ancient traditional health practice in our culture. It describes how our ancestors mixed up the naturally stored foodstuffs in a scientific manner than the prevailing knowledge of modern nutrient science gained by experimental researches. Use of this special preparation is now gradually declining mainly due to ignorance of the ingredients and transformation of traditional culture. This study aims to document the existing traditional knowledge of “Hathmaluwa” including the ingredients, methods of preparation and the value of its use for health promotion. Data has been collected from elders in several districts, books, publications and the web. It contains seven varieties such as yams, green leafy vegetables, pods, Ash plantain (Ramba), seeds, seed kernels and Ash gourd. These seven varieties of foodstuff cook together with food additives and coconut milk. Most of people get used to prepare “Hathmaluwa” in auspicious time in Sinhala and Hindu New Year festival and with respect serve it for Buddha pooja and Deva pooja at first. In addition to that it is used in our culture to enhance the unity and peace of different communities of society. It contains carbohydrate, protein, lipid, vitamins, minerals and antioxidants also. Hence it is wholesome food and it recommends already for pregnant mothers, feeding mothers, growing babies and patients. Especially in modern era, prescribes it to control obesity, cholesterol and diabetes. In a nutshell “Hathmaluwa” is a fine blend of all the nutrients necessary for growth and development of young ones, maintain the weight in adults and help to cure the diseases in all ages.

Keywords: Hathmaluwa, wholesome food

Abstract ID: 112

STUDY OF NUTRACEUTICAL VALUES OF *DHANYA KENDA* (CEREAL GRUEL)

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Kenda (Gruel) is a traditional breakfast cum medicinal drink has been used in many centuries in Sri Lanka. Many kinds of traditional *Kenda* are having in Sri Lankan people such as *Kola Kenda* (herbal leaves gruel), *Lunu Kenda* (salty gruel), *Kiri Kenda* (Milky gruel), *Badihaal Kenda* (Firing rice gruel) & *Dhanya Kenda* or *Ata kenda* (Cereal gruel). Among these types of *Kenda*, Herbal leaves gruel and Cereal gruel are the most famous & well known. The objective of this study was to identify the nutritional and medicinal value of *Dhanya kenda* (Cereal gruel). This is a literal review article and gathering information from text books, internet search and through the personal communications. It is revealed that there are many kinds of *Dhanya kenda* have been used in Sri Lanka. Among them, *Kurakkan Kenda*, *Heenati Haal Kenda*, *Mung ata* (Green Gram) *Kenda*, *Saww* (Saga) *Kenda*, *Badi Haal Kenda*, *Thana Haal Kenda* and *Lunu Kenda* are practice frequently. Those cereals are rich in carbohydrate, proteins, fat, vitamins and minerals. *Mungata*, *Kurakkan*, red rice are rich in iron, vitamin B, proteins, fibers but less in carbohydrates. When preparing *Kenda* "coconut milk" adds as an ingredient, it supplies fat and lipid soluble vitamins are dissolving in it. Because of easily digest pharmacodynamics actions of *Dhanya kenda*, it can be used either healthy or ill person. Considering low glycemic index and medicinal values of *Kurakkan* and *Thanahal kenda* those can be given people suffering from diabetes and obesity. *Heenati Haal Kenda* has been used especially for vitamin-B deficiency and fever, *Mungata Kenda* for constipation, gastritis and hepatitis. *Saww Kenda* for gastritis and body heat. *Badi Haal Kenda* for diarrhea and *Lunu kenda* use for constipation, gastritis, obesity, anorexia, dehydration and fever. As an outcome it is revealed that the *Dhanya kenda* is a traditional wholesome medicinal breakfast enriched with valuable nutraceuticals and it has a preventive and curative capacity on above diseases.

Keywords: *Kenda*, Cereal gruel, cereal porridge

Abstract ID: 113

NOVEL INNOVATIONS OF COCONUT PRODUCTS

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Coconut has bound with Sri Lankan food behavior since many centuries. Usually it is a part of main meals of some people around the world and it is a source of fat intake in the balance diet. Coconut has been used by Ayurvedic practitioners to prepare pastes, mullum, pottali, thelkiri, and herbal oils in various ailments. Coconut water, coconut milk, coconut powder, coconut oil, kottapol frequently use in traditional and Ayurvedic herbal remedies. In domestic usage, majority of the people are used only the kernel yet waste the coconut shell, coconut water, and remained powder. Sri Lanka is rich in coconut plantation and it has paved the way to establish many industries based on coconut. The objective of this study is to identify the modernized food preparations of coconut, beneficial effects and their usage in Sri Lanka. This is a literature review gathering information from text books, internet search and through the communications with the coconut development authority. Modern processing technology has been introduced new coconut preparations viz desiccated coconut (DC), Coconut cream, coconut milk, coconut milk powder, virgin coconut oil, vinegar, and sport coconut water drink with consumer friendly manner. DC is unsweetened, dehydrated coconut powder variety rich in dietary fibers and minerals which use to make toffees chocolates and biscuits. Coconut cream is produced as thicker and pastier by grinding DC and can be added to desserts, salads, soups, curries, hot drinks as coffees and cereal porridge to get a creamy texture and a slightly sweet flavor. Coconut powder developed for instant preparation of coconut milk by dissolving in hot water and then use for preparing curries, fruit beverages, desserts, cereal or herbal leave gruel. Virgin coconut oil is a recently developed novel product in the market. It's important to keep the temperature below 60°C to dry and refine the kernel to convert into copra for processing virgin oil. The low temperature facilitates the protection of natural properties of the oil which contain triglyceride, (86.5%) saturated fatty acids and increases HDL level in human serum. Sport drink is a ready to drink beverage developed from coconut water as an energy provider and alternative to electrolytes. Vinegar products from coconut water, use as a flavor and a preservative. As an outcome, the modernizing products of coconut important for maximum utilization and reduction the wastage of vegetative parts of coconut fruit by conversion into various products. As a nutraceutical, it has preventing effect of diabetes mellitus, heart diseases, boosting immunity with anti-oxidant activity.

Keywords: desiccated coconut, gruel, kottapol

Abstract ID: 114

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සේනාධිර එච්.එම්., සුමිත් පෙරේරා

ආයුර්වේද දෙපාර්තමේන්තුව, මධ්‍යම පළාත, ශ්‍රී ලංකා

ශ්‍රී ලාංකිකයන් ද ප්‍රධාන භෝජනයෙන් පසුව පානයක් ලෙස ජලය භාවිතා කිරීම සාමාන්‍ය සිරිතකි. එසේම භෝජනයක් නොමැතිව ද පිපාසයට ජල පානය ලෙදරා විශේෂ සිට මරණමත්වකය දක්වාම බොහෝවිට සිදුවන්නකි. එබැවින් පානය සඳහා භාවිතා කරනු ලබන ජලයේ ශීත, උණුසුම් ස්වභාවයන්ට අමතරව වෙනත් සුවිශේෂතා පැවතියේද යන්න පිළිබඳව මහනුවර යුගයේ ඓතිහාසික සහ සාමාජීය තොරතුරු ඇසුරින් කරුණු කිහිපයක් ගොනු කිරීම මෙහි පරමාර්ථය වී ඇත. වර්තමානයේ කඳුරට බොහෝ ජල මූලාශ්‍ර විවිධාකාර වූ දූෂණයන්ට ලක්වී ඇත. එහෙත් මහනුවර රාජ්‍ය සමයේ දේශීය වෛද්‍ය ක්‍රම භාවිතය සහ භෝජන විද්‍යාව හා සබැඳි සුප්‍රසිද්ධ කටයුතු වලදී ද භාවිතා වූ ජල පරිභෝජනයන් හා බැඳුණු අයුරුව දේශප්‍රඥාන පද්ධතියක තොරතුරු, වර්තමානයට මෙන්ම අනාගත පර්යේෂණයන්ට ද වැදගත් විය හැකි යන උපකල්පන මත පිහිටා පහත සඳහන් කරුණු ඉදිරිපත් කරමු. පළමුවන විමලදර්මසූරිය රජුට වැළඳී තිබූ කිසියම් විශේෂිත රෝගයකට ප්‍රතිකාර කළ වෛද්‍යවරුන්ගේ නිර්දේශය වී ඇත්තේ වලපනේ නිලදණ්ඩාභින්න ආශ්‍රිතව පිදුරුතලාගල කඳුවැටියේ ඉහළ ප්‍රදේශයෙන් ගලා එන ජල ධාරාවක ජලය දිනපතා රජුගේ පානයට ලබා දිය යුතු බවයි. පහළ කඩුගන්නාවේ මොල්ලිගොඩ වලව්වේ සාමාජිකයින්ගේ දිනපතා පානීය ජල අවශ්‍යතාවය සම්පූර්ණකර ඇත්තේ හතරකොරලයේ හෙම්මාතගම ආශ්‍රිත ප්‍රදේශයක සුවිශේෂ ලිඳකින් ගෙන එන ලද ජලයෙනි. එක්තරා කුලයක සාමාජිකයින්ට දිනපතා ජලය කල හතරක් රැගෙන ඒමට රාජකරියක්ද පවරා තිබුණි. මහනුවර අම්පිටිය ප්‍රදේශයේ රජුගේ යකඩ දොරිලින්ගේ වළව්වල භාවිතය සඳහා හත්තාන කඳු වැටියේ නැගෙනහිර බෑවුමේ “කන්ද” නම් ග්‍රාමයේ බර සහ රසවත් ජලය ලබා ගත බව අද පවා ජනශ්‍රද්ධාවෙන් පවතින අදහසකි. වෛද්‍යකර්මය හා බැඳී ගුප්ත ශාස්ත්‍ර කටයුතුවල නිරතවූවන් තමන් විශේෂ කල්ප වර්ග සහ වෙනත් ඖෂධ සංයෝග සංස්කරණයේදී සජ්ජරස පර්වත ජලය භාවිතා කළ යුතු බවට තොරතුරු එම ඖෂධ යෝග අන්දහන් වට්ටෝරුවල දක්නට ඇත. සමන්තකූටයේ රහස් ඖෂධ සඳහන් පුරාණ වදුලු පොතක ගලබඩ නම් ගමේ මනා දිය පිරුණු ශීත ජලය ඇති පොකුණකට උදේ දැමූ දඩු කඳ සවසට ගල් වී ඇති බව සඳහන් වී ඇති අතර වර්තමාන ජල පර්යේෂකයින්ගේ සොයාගැනීම වී ඇත්තේ ද ගලබඩ ජලය බරෙන් සහ පිරිසිදු භාවයෙන් ඉහලතරමයක පවතින බවයි. නකල්ස් උතුරු කඳු බෑවුමේ ඇති “එක බාල්දියේ ලිඳ” නමින් වර්තමානයේ හඳුන්වන ස්ථානයේ ජලය සුවිශේෂ දේශීය රහස් ඖෂධ නිෂ්පාදනයට භාවිතා කරන බව වෘද්ධ වෛද්‍ය මතය වී ඇත. ආයුර්වේද ද්රව්ය මූලධර්මයන්හි සඳහන් වන ෂඩ් රස සංකල්පයට වෙනස් වූ මෙම ඥාන පද්ධතියේ යම් හරයක් පවතීද යන්න සොයා බැලීම වැදගත් නොවන්නේද? මෙම තොරතුරු අනාගත පර්යේෂකයන්ට අත්වැලක් වන්නේ නම් අපේ නිහඩ දායකත්වය ලබා දිය හැක.

Keywords: සජ්ජරස පර්වත ජලය, එක බාල්දියේ ලිඳ, වදුලු පොත

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