

Aayurprakaas'a

Santhigiri Ayurveda Medical College Newsletter

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Guruprakaas'a

My Guru says, 'There was a time when a disease was diagnosed touching the pulse (with finger) . When it was modernized it has become impossible without touching the blood, bone and marrow. Yet, wherever and whatever is examined, it is not known where the disease is located. All undiagnosable diseases

together would be covered up by jargon difficult to understand. We are enslaved by some jargon or the other like this. There should be a change to this error."

- Janani Kalpana Jnana Thapaswini
Chief Patron

Tattvapraakaas'a

Covid - 19 Pandemic and Vaccine Hesitancy

Gurucaranam Saranam

Heartfelt warm New Year wishes and greetings from Santhigiri Ayurveda Medical College, Palakkad. We also recollect and prostate, on occasion of National Youth Day, at sacred memories of Svaami Vivekananda, the Lion of the Vedaanta, who unified and enriched the hearts of Indians with self respect and lead the universe to a newer heights of brotherly hood and love among the all human beings. We also pray the Almighty to shower his blessings on all beings and save us from pain and diseases on this sacred beginning of Uttaraayan'a.

India has been standing in front in fight against Covid - 19 pandemic and started the largest vaccination drive on 16.01.2021. As per the reports from Ministry of Health & Family Welfare, Govt of India, as of 6 pm on 21-01-2021, 9,99,065 beneficiaries have been vaccinated. We are using two vaccines viz., 1. Covishield, developed by Serum Institute of India and licensed from Oxford University and Astrazeneca and 2. Covaxin, endogenously developed by Bharath Biotech in partnership with ICMR.

As usual, there is Vaccine hesitancy this time also in some parts of the world. Though there are real concerns for this hesitancy, much of it is unnecessarily created by some irresponsible groups with vested interests. Generally vaccine development takes many years. For example, for Measles it

took 10 years, for Typhoid more than a century and for Malaria, we could not find an effective vaccination for more than a century. But in case of Covid - 19, due to mutual help among scientific community, applying the scientific data from the projects already completed on various vaccines and under development, and huge financial investment from Governments helped to develop the vaccines within one year. But the communication gap, lack of understanding and sharing misinformation on online platforms resulted in non-cooperation from some parts of society, ironically, even from some members of health community.

Vaccines boost of our natural immune system by introducing dead or weakened germs like viruses or bacteria in to the system. Our natural defense mechanism creates specific antibodies and fights against the disease causing germs and protects us. As per the data of WHO, the available vaccines as of now protect at least twenty diseases like diphtheria, tetanus, pertussis, measles, polio etc, saving lives of up to 3 million people every year. By getting vaccinated one not only protects oneself but also others, specifically those for whom vaccines are contraindicated. Not all vaccinations protect one for life time with single dose. So we may need more than one dose of vaccination, sometimes with regular intervals.

Herd immunity plays a major role at community level. Achieving this herd immunity by getting infected by large number of members of a community will result in major

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health care and financial consequences. So it is advised to get herd immunity by being vaccinated by all indicated members of a community. But so far there is no idea on the percentage of population to be immunized in order to get the herd immunity against Covid -19.

So far, Covid – 19 disease is under evaluation and in areas of symptomatology, progress and complications, immunity response in infected persons, a lot is to be observed and understood. We do not know how long the natural immunity and vaccinated induced immunity lasts. Authorities advise to follow Covid - 19 prevention protocol even after getting vaccinated. There is no concrete answer whether a vaccinated person can spread the disease to others.

In spite of all these unanswered questions, there should be no chaos among the society. It is a fundamental reality that for all

the happenings there are definite causative factors, some easily traceable and others deeply hidden. With drug discoveries only, human society is not going to be disease free. It is the duty of a human being, with his power of intellect and discrimination, should find the right path and avoid indulging in unrighteous paths. Let Covid - 19 pandemic make us to realize the importance of simple life style, eco-friendly behaviour and universal love.

*Sarve bhavantu sukhinah sarvesantu niraamayaah/
Sarve bhadraan' i pas'yantu maa kas' cidduhkhahabhaagbhavet//
Om s'aantih s'aantih s'aantih//*

Dr G Nagabhusanam
Chief Editor

S'aastraprakaas'a

Myopia - An Aayurvedic perspective

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The priceless value of the eyes is not appreciated until the organ becomes affected with diseases or loss of vision threatens. Eye is the pulse of soul. As the physicians judge the heart by the pulse, so we by the eyes.

Verily speaking S'aalaakya tantra provides principally the science of sight and also explores the disorders of the organ with minute details as well as loss of vision, let it be partial or complete has been described vividly under dr'sht'i roga and one among these roga is 'TIMIRA', which possesses great threat to the vision. The disease Timira starts with the disturbances for the distant vision, which may ultimately destroy the eyesight completely.

According to modern ophthalmology, the clinical entity, which starts with visual defect and ultimately leads to loss of proper vision, is myopia. Among the causes of defective vision in childhood, myopia accounts for a great deal of miseries. Myopia is a refractive error where distant vision is blurred.

Myopia of at least 0.50 D has a lower prevalence i.e. <5% in the 5-year-old population than in any other age group. The prevalence of myopia increases in school age and young adult cohorts, reaching 20 – 25% in the mid to late teenage population and 25 – 35% in young adults. Some studies have found a slightly higher prevalence of myopia in females than in males.

Mechanisms of production of myopia

Axial myopia results from increase in the antero-posterior length of the eye ball.

Curvature myopia is due to increased Curvature of cornea or

lens or both.

Positional myopia is due to anterior placement of the lens.

Index myopia results due to increase in the refractive index of lens.

Myopia due to excessive accommodation occurs in patients with spasm of accommodation.

Clinical varieties of myopia

Congenital myopia: Present since birth, however it usually diagnosed by the age of 2-3 yrs. Most of the cases are unilateral and manifest as anisometropia. It may be associated with congenital convergent squint, microphthalmos, aniridia, megalo cornea and congenital separation of retina. Usually the error is of about 8 to 10 diopters.

Simple or developmental myopia: It is the commonest variety of myopia. It is physiological error not associated with any disease of the eye.

Etiology of Simple myopia is still not proven, but it results from normal biological variation in the development of eye which may or may not be genetically determined. Some factors associated with simple myopia are

- Axial type which may signify a physiological variation in the length of eye ball may be associated with precocious neurological growth during childhood.
- Curvature type of simple myopia is due to under development of eye ball.
- Role of diet in early childhood is also being reported.
- Theory of excessive near work is also been put forward, but did not gain much importance.

In simple myopia is characterized by poor vision for distant object and asthenopic symptoms in patients with small degree of myopia. The myopic eyes are usually large and prominent with deep anterior chamber, large and sluggishly reacting pupils and normal fundus. Error dose not exceed 6-8 D.

Pathological myopia: Is a rapidly progressive error resulting in high myopia during early adult life which is usually associated with degenerative changes in the eye. Pathological myopia results from a rapid axial growth of eye ball which is outside the normal biological variations of eye ball. It is confirmed that genetic factors play a major role, as progressive myopia is familial, common in certain races and it is presumed that heredity linked growth of retina is determinant of myopia. The sclera due to its distensibility follows retinal growth but choroid undergoes degeneration which in turn leads to degeneration of retina.

Role of general growth factors has also being put forward. So nutritional deficiency, debilitating diseases and endocrinal disturbances at the phase of active growth may lead to myopia. In pathological myopia there will be defective vision, patient feels black floating bodies in front of the eye and night blindness in case of marked degenerative changes.

The eyes will be prominent with large cornea, deep anterior chamber, large and sluggishly reacting pupils, large pale optic disc, temporal myopic crescent.

The simple myopia is corrected by of suitable concave lenses. The spectacles, which are used to correct the refractive errors neither cures nor checks the progression of pathology. Thus, in short it can be said that no medicine is yet invented to preserve the eyesight of those unfortunate adolescents affected with myopia and no surgical measure is fully safe for those tender eyes. So, there is a need to understand myopia in terms of aayurveda to offer a safe and effective cure for this problem.

Gravity of any problem is measured from its consequent end result; it is going to give rise. Timira among all the eye diseases is such a disease whose grave end result is blindness. A separate concept and consideration of pat'ala especially in reference to timira is the direct evidence met within Sus'ruta Samhita. Many of the clinical features described for timira are having similarities with the refractive errors. 'Timi' means loss of light perception or increase of watery substances in the eye. The meaning of timira is darkness or 'darkness whose enemy is sun'.

The pathological events of timira begin with the increment of doshaa at their respective sites. In reference to sampraapti of timira, Sus'ruta has clearly stated that when doshaa gets excessively vitiated internally, pervades the siras and gets lodged in the first pat'ala of dr'sht'i, the patient sees all the objects as blurred. Dalhan'a opines that the word 'Sira' denotes here 'Roopavaha Sira' and dr'sht'i indicates inner part of the dr'sht'i.

The lodgment of doshaa in pat'ala further prevents the functional capacity of pat'ala and lead to avyakta dars'ana or blurred vision. It further inhibits the nutritional supply by obstructing the channels responsible for it. The involvement

of second and third pat'ala leads to further deterioration of dr'sht'i; whereas in 4th pat'ala affliction terminates into lin~ganaas'a or loss of vision.

The actual diagnosis of the disease mainly depends upon the sign and symptoms. In case of timira, the signs and symptoms have been mentioned in two ways-

1. According to involvement of Pat'ala.
2. According to vitiation of Doshaa.

The understanding Netra pat'ala is important in understanding dr'sht'igata roga. Commentaries of different researchers and scholars give clarification regarding patalas. Still the available description of "pat'ala" is controversial.

Timira occurs by involving prathama, dviteeya and tr'teeya pat'ala as per Sus'ruta and only prathama and dviteeya pat'ala as per Vaagbhat'a.

Timira in which, the lodgment of doshaa in pat'ala further prevents the functional capacity of pat'ala, which probably related to various intraocular structures participating in accommodation and convergence.

Avyakta roopa Dars'ana or blurring of vision occurs when doshaa vitiates the Prathama pat'ala of Netra. Those symptoms can also see in early stages of simple myopia or early refractive errors.

Avyakta roopa dars'ana (indistinct vision) sometimes get normal due to dosha s'amana which can be taken as normal vision due to the accommodative effort of the eye in case of early simple myopia. So, the prathama pat'ala gata timira can be better understood as early simple myopia.

In Dviteeya pat'alagata timira there will be further vitiation of dr'sht'i by the vitiated vaataadi doshaa. In this stage, in addition to blurred vision the patient will have "Visual haloes" like maakshika, mas'aka, kes'a, jala, man'd'ala etc. These can be correlated with vitreous floaters which is a complication seen in the late stages of pathological myopia due to the degeneration of choroid.

The dviteeya pat'ala is explained as pis'itaas'rita pat'ala. It can be correlated to vascular layer consisting of iris, ciliary body and choroid. In pathological myopia due to the rapid axial growth of eye ball, the sclera due to its dispensability follows the retinal growth but the choroid under goes degeneration.

Vihvala dars'ana symptom occurs due to progressive myopia, which results into vitreous degeneration and ultimately retinal degeneration and detachment in advanced stage.

'Doorasthaani api roopaan'i manyate ca sameepastha, sameepasthaani doore ca' (where near objects are visualized as far and vice versa) is also seen in choroidal degeneration or chorio retinitis. So, the dviteeya pat'alagata timira can be better understood as stages of pathological myopia and its complications.

If the doshas lodges in the tr'teeya pat'ala or medo aas'raya pat'ala then symptoms are explained like 'oordhvam pas'yati

na adhastat (where there will be partial loss of visual field due to partial obstruction in the visual axis). These symptoms are also seen in vitreous degenerations, vitreous opacities and vitreous hemorrhages which are the complications of

progressive myopia.

So, the stages of progressive myopia can be correlated with the prathama, dviteeya and tr'teeya pat'alagata timira for better understanding.

A Glance Into S'aarn~gadhara's Vr'kshaayurveda

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Vr'kshaayurveda is the ancient Indian science of plant life. It has been systematically explained in various texts of Vr'kshaayurveda. Aayurveda was theorized a few thousand years back and practiced upto this way. Although in theory the science relates to all forms of life in actual practice its efficacy only in case of human beings is widely known. The science was made applicable to lower forms of life too like animals and house-plants. Ancient sanskrit texts independently devoted to diseases and treatment of elephant, horses and cattle to vouchsafe the same. The vr'kshaayurveda has its roots in veda especially r'gveda and atharvaveda. Clear references to vr'kshaayurveda are found in the Arttha s'aastra, the Br'hat samhita and in the Agni puraan'a. Two main scriptures are specifically dedicated to Vr'kshaayurveda:

Vr'kshaayurveda written by s'aalihotra (around 400 B.C)

Vr'kshaayurveda written by Surapaala(1000. A.D) — This scripture explains countless techniques about how to fertilize the soil or raise larger fruits. The cultivation of about 170 plant species are described, including water management, soil conservation, fertilizers, the various diseases affecting the plants and their treatment.

In addition to these texts Paraas'ara vr'kshaayurveda too describes detailed information on morphology and classification of plants and other related topic. S'aarn~gadhara paddhati of S'aarn~gadhara of 13th century AD is yet another ancient text which in its chapter "Upavanavinoda" deals with planting, soil, nourishment of plants, plant diseases and remedies, groundwater resources etc.

In S'aarn~gadhara paddhati detailed description of vr'kshaayurveda is given under the headings of bhoomi niroopan'a, beejotpattividhi, padapa vivaksha, ropan'a vidaanam, nishecana vidhi, poshan'a vidhi, drumaksha, taru cikitsa, nivaasasana taru s'ubhaas'ubha lakshan'a, taru mahima, upavana kriya and citreekaran'a. Almost all the topics dealt in S'aarn~gadhara paddhati is same as in Surapaalaa's vr'kshaayurveda. Many verses are identical and several others worded differently with the same meaning. Thus this text cannot be considered as a complete and

independent text on vr'kshaayurveda. The text describes all aspects of plant management under different headings.

• **Bhoomi niroopan'a**- explains classification, fertility and selection of soil.

Here bhoomi is classified into jaan~gala, aanoopa and saamaanya and another classification based on varn'a (colour) and rasa(taste) is also mentioned here. Aacaarya opines that saadhaaran'a bhoomi is apt for planting all types of vegetation.

• **Beejotpatti vidhi** - describes the grading and preservation of seeds.

Seeds are to be collected from the well matured fruits which are formed in proper season and before planting the seeds are to be soaked in milk and dried for five days and exposed to medicated smoke.

• **Padapa vivaksha** -describes about the vegetative propagation.

• **Ropan'a vidhi** - deals with the methods of planting trees.

Auspicious days for planting trees, depth and preparation of the dig, distance to be maintained while planting trees, the plants to be grown in each direction of the house etc are described in this chapter.

• **Nishecana vidhi**-deals about irrigation.

The frequency of irrigation is described based on the season. Trees are to be watered in the morning and evening in in greeshma, every alternate day in hemanta and s'is'ira, at the end of the day in vasanta and during varsha and s'arat only when rain is not there.

• **Poshan'a vidhi**- about different types of organic manure Preparation of a special type of fertilizer named kun'apajala is told here. This is made mainly out of the meat, fat and bone marrow of animals such as deer, pig, fish etc. This kun'apajala is a suitable fertilizer for all kind of plants. Importance of irrigation with milk, application of different herbal smokes etc. are also described in this topic.

• **Drumaraksha** -about protecting plants

How the plants and trees can be saved from the adverse weather conditions such as destructive wind and storm, fire insects and worms and mantraprayoga to protect plants from insects and worms etc. are described here.

• **Tarucikitsa**-ayurvedic perspective of plant disease and its treatment

Dosha prakr'ti of plants is well described in this chapter.

• **Nivaasaasanna taru s'ubhaas'ubha lakshan'a**- good and

evil omens relating to residence near trees

Presence of plaksha, vad'a, udumbara and as'vattha trees respectively in south, west, north and east of a house forebodes evil and if the same trees place in order plaksha being in north vada in east udumbara south as'vattha in west it means good to the house.

• **Taru mahima**- Glory of trees

It is said that the value of tree is equal to ten sons. In usefulness to others trees are far better than irresponsible sons of the family as they at least offer the much needed shade to the passers by

• **Upavana prakriya** -construction of garden house

It is dense with instruction, cultivation and preservation of gardens. How to build a lataagr'ha, kreed'aaparvata kadalegr'ha etc. are well explained here.

• **Citrekaran'a**-

The topic depicts some astounding techniques such as how to make a plant bloom throughout the year irrespective of the

seasons, bring forth premature maturity to plants and fruits, and change the shape and form of trees and different methods to manipulate fragrance to non-fragrant flower, colour to a colourless one etc.

Ancient India, has achieved great advancements in agricultural technology. In the present scenario the importance of understanding vr'kshaaayurveda has much increased as a result of proven environmental and health hazards due to chemical pesticides and fertilizers. Further scientific validation and researches are needed to promote the knowledge of vr'kshaaayurveda.

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Student's Corner

Aayurveda – Opening New Dimensions In Covid Era

(Second Prize - Essay Competition - National Aayurveda Day Celebrations)

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Third Year BAMS

2020, more than complimenting the year as an 'angel numbered' or 'even composite numbered' year, the real sarcasm that suits 2020 is "Pandemic Era". The cause?

COVID -19. Epidemics are a stress test for the medical system, the issue is how much resilience is built into those systems. The corona virus disease pandemic is unique and unprecedented in several aspects and has challenged the health care system across the globe. The pandemic has turned the world's attention to the immune system, the body's defense force against disease-causing bacteria, viruses and other organisms that we touch, ingest and inhale every day. Understanding the fundamental physiological and immunological process underlying the clinical manifestations of COVID-19 is vital for the identification and rational design of effective therapies. Our immune systems will need to adapt unaided to COVID-19, until a potential weapon i.e, vaccine is available.

Corona virus disease is a contagious respiratory and vascular disease caused by 'Severe Acute Respiratory Syndrome Corona Virus 2' (SARS-CoV-2). First identified in Wuhan, China, it has caused the pandemic. Common symptoms of COVID-19 include cough, fever, fatigue, breathing difficulties, and loss

of smell and taste. Symptoms begin one to fourteen days after exposure to the virus. While most people have mild symptoms, some people develop 'Acute Respiratory Distress Syndrome' (ARDS). Although all age groups are at risk of contracting COVID-19, older people aged 60 and above, children below the age of 10 face significant risk of developing severe illness.

Preventive measures include social distancing, quarantining and ventilation of indoor spaces. Covering coughs and sneezes, hand washing, and keeping unwashed hands away from the face are other ways. The use of face masks or coverings has been recommended in public settings to minimize the risk of transmissions. There are no proven vaccines or specific treatments for COVID-19 yet, though several are in development. Management involves the treatment of symptoms, supportive care, isolation, and measures. The best way forward is the blended approach which puts the containment as a major pillar.

As mentioned above, since this novel virus is not provided or experimented with any kind of vaccines, the risk of saving each and every life have become a big threat to the medical society in our country and the whole world. Moreover, the pandemic era has brought a massive and unpredictable challenge to the medical and public system in safe-guarding each life. The crisis has led to a high level of physical and mental distress on health workers. Strict instructions and up-to-date follow up of Covid-19 protocol, following safety measures, providing awareness regarding the pandemic is hence followed. It has become restless job for the authorities to stay alert in order to prevent

rapid spread of the disease. The doctors around the whole world in the absence of a particular weapon are finding it difficult to treat the disease and hence preventive measures and utmost care is considered as the primary precautionary method during this pandemic era.

However, when a medical crisis or outbreak of any particular pandemic occurs, one of the most prior treatment method opted by the humanity is the modern medicines. The provision of sufficient hospitality and care units with quick and effective result towards the disease in a spontaneous manner is the highlight. The effects of modern medicines are so quick that people normally chose to treat with modern medicines. Hence due to the rapid growth and acceptability of the modern medicines, the other medical systems are been widely neglected or less recognized. One of the medical systems among these that face this consequence is Aayurveda. More than negligence, the lack of knowledge regarding the effects and cure method of aayurveda causes this scenario. Major reason is nothing but following a particular, well oriented dietary regimen is a task for the easy way people out here. Hence, it is least recognized.

But the currently aroused pandemic of novel corona is creating a dilemma in all the medical as well as scientific aspects due to the lack of a potential weapon against it. Thus, it leads a chance for Aayurveda to take part in resolving the widespread dilemma of COVID-19. Aayurveda, the traditional system of medicine, the knowledge of life and longevity, the science of life that has roots in historical subcontinent. The term aayurveda is derived from the Sanskrit terms Aayu (life) and Veda (science or knowledge). The medical system that was developed around 3000 years ago whose basic principle lies in the delicate balance between the soul, mind and body.

In aayurveda several treatment options and methodology are available for enhancing immunity against respiratory illness that includes immunomodulators, drugs as well. Local prophylaxis measures such as herbal decoctions, consumption of hot water, gargling with medicated water and steam inhalation are some effective method of treating respiratory illness.

As mentioned earlier, apart from having a normalcy this year has enhanced the risk of survival. The whole world is now in an urge to find a vaccine against this virus. The Aayurvedic method or interventions can be vastly implemented on a large scale along with advantages of affordability, simplicity and acceptability. This is clearly evident that such traditional measures can positively influence the mental health and immune function through modulating the psychoneuroimmune pathways if well established and executed into the society. Thus, regularly following some daily routines and dietary regimens, this pandemic can be brought under control up to an extent.

Prevention is better than cure. Holding it as agenda, Aayurveda

pays particular attention to the host and recommends measures for a healthy lifestyle rather than mere prescribed medicines. "Caraka Samhitaa", the classic of aayurveda describes about the epidemic management and defines immunity as a strongability to prevent disease and arrest it's progress to maintain homeostasis. The concept of building strength of mind and body to cope up with various physical and mental stresses is a cornerstone of Aayurveda. The holistic approach of Aayurveda towards promoting health (Svasthav'r'tta) includes personalized interventions based on host and environmental factors, that include consuming medicines and undergoing treatments like Pan`cakarma, Rasaayana etc. The choice of specific Aayurveda therapeutic agents and practices is based on certain individual's genetic characteristics known as Tridosha Prakr'ti (Vaata, Pitta and Kapha). Based on these principles and considering the classic to be the foundation, the Ministry of AYUSH implemented "Aayurveda's Immunity Boosting Measures" for self care. A three step immunity boosting measure was initiated by the ministry that includes 'General Measures', 'Aayurvedic Immunity Promoting Measures' and 'Simple Aayurvedic Procedures'. The three step measures are recommended by the eminent Vaidya from across the country as they may possibly boost an individual's immunity against infections and thus prevent further spread of the disease. It is never mentioned that these regimens can cure the disease. Instead following these regimens with a healthy diet and lifestyle can protect you from getting prone to the disease.

The General Measures include drinking warm water throughout the day, daily practice of Yogaasana, Pran'aayama and meditation for at least 30 minutes. Using Haldi (turmeric), Jeera (cumin), Dhaanya (coriander) and Las'oona (garlic) in cooking is highly recommended as the medicinal properties in these include anti- inflammatory, anti-bacterial, anti-viral components.

Aayurvedic Immunity promoting measures include consumption of Herbal tea, Leha like cyavanapraas'a and Golden milk (turmeric milk) once or twice a day.

Simple Aayurvedic Procedures demands nasal application and oil pulling therapies. Several rasaayana botanicals described in aayurveda are used in clinical practice for strengthening immunity.

Moreover, Aayurveda advocates several non-pharmacological measures also that are critical to overall health, including diet, sleep, mental relaxation, lifestyle, behavior and yoga. Poor mental health conditions, including stress and depression are known to increase the risk of acute respiratory infections. Rising numbers of COVID-19 cases and deaths possibly raises stress and anxiety, while loneliness and depressive feelings are likely due to mandatory social distancing measures which cannot be neglected. Consideration of the mind is another distinction of Aayurveda and Yoga. Several measures for mental

health are described, including Praan'aayaama and Meditation. Praan'aayaama is known to improve lung function whereas meditation is found to reduce inflammation makers and influence makers of virus-specific immune response. Yoga including meditation could be simple and useful home based practice for the prevention and post-recovery management of COVID-19. Aayurveda, yoga and meditation have a potential role to engage the community in creating a more positive and healthy environment. Admittedly, need of more research is there. Still timely initiative and launch of the traditional, complementary and integrative health and medicine support was a golden bliss to the medical system that was struggling to build a supportive pillar in this pandemic. Acceptance of the Aayurvedic medicines and its value is necessary. More than consuming a prescribed medicine, complete trust on its effect and result is mandatory. The state has one of the finest Aayurveda systems of medicine in the country. Several other Indian states have also started utilizing Aayurvedic treatment and therapies as a preventative measure against COVID-19 since the traditional practices may be useful in improving psychological quality of life, and hence reducing the risk of infection. This is an opportunity to unearth the true potential of Aayurveda systems and adopting integrative approaches for innovative solutions against this pandemic. Indeed, this is the time for India to demonstrate the potential of AYUSH systems in addressing the global health crisis. Every possible treatment opportunity needs to be brought before the scientific community, as we don't have any vaccine or medical treatment yet for this unprecedented crisis. Therefore, it is very important to carry out research studies to understand the link between effect of aayurveda and immune response to COVID-19.

The Indian Medical Association characterizes the practice of

Vaartaaprakaas'a

- India vaccinates 16 lakh people in six days, faster than US and UK. The Government reports that adverse reaction of vaccination accounts to less than 0.08%. The first phase of vaccination focussed on health care workers.

- Cases of shigellosis reported in Kerala during the month of December.

modern medicine by practitioners are quackery. The modern medical care and health systems are being tested to the hilt for effective management of COVID-19. However, there are gaps. The basic principle in medicine is that 'prevention is better than cure'. The simple and feasible measures of aayurveda and yoga could be quickly advertised through public health campaigns in electronic and print media, brochures for public information and display at prominent locations. Ministry of AYUSH, Government of India had already issued a very useful advisory in this context. Unless and until a weapon against this pandemic is born, prevention and precaution is the only medicine that humanity can intake without fail. Let the intake be proper, cautioned and protective so that a prevention never becomes a threat or prone to another life. Stay away from each other socially and not mentally. Advice your near one not only for their safety, but also for the country's safety. Each act of precaution and prevention saves a life every moment, everywhere. Be a warrior of resisting the pandemic without a weapon. Home remedies are something everyone can adopt without any instructions. Following such affordable and acceptable simple styled health and dietary regimen can bring a drastic change not only during this pandemic, but also for a better future and lifestyle.

"Prevention Is Better Than Cure"

Sanskrit Alphabets
with English Transliteration Key

अ	आ	इ	ई	उ	ऊ
a	aa	i	ee	u	oo
		ए	ऐ	ओ	औ
		e	ai	o	au
ऋ	ॠ	ऌ		अं	अः
r'	rr'	l'		m	h
क	ख	ग	घ	ङ	
ka	kha	ga	gha	ng	
च	छ	ज	झ	ञ	
ca	cha	ja	jha	na	
ट	ठ	ड	ढ	ण	
t'a	t'ha	d'a	d'ha	n'a	
त	थ	द	ध	न	
ta	tha	da	dha	na	
प	फ	ब	भ	म	
pa	pha	ba	bha	ma	
य	र	ल	व		
ya	ra	la	va		
श	ष	स	ह	क्ष	ज्ञ
s'a	sha	sa	ha	ksha	jna

Vishayaprakaas'a

JAITRA 2020, the seven day NSS virtual special camp started on 29th December 2020. The seven day extended camp was based on plastic management, gardening, short film on COVID - 19, healthy cooking and poster on COVID-19. The camp concluded on 4th January 2021.



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