

Aayurprakaas'a

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Tattvaprakaas'a

Gurucharanam Saranam

Provisional Truth & Teleo-anticipation in Education during COVID - 19 pandemic

Warm greetings from Santhigiri Ayurveda Medical College, Palakkad. For last more than one year we have been passing through a very difficult situation due to COVID -19 pandemic and its consequences all over the world. We, the living beings, have the capacity to face the challenges which is very evident in our past and present day to day lives. In fact, these challenges are our stepping stones for various positive changes and learning processes. To reach the finishing line of any task or challenge, we prepare a strategy by which our mental and physical capacities are optimized.

In present pandemic situation, basically we have been facing two major problems viz., 1.The provisional truth of COVID - 19 related health and other problems and 2. The finishing line to complete the race of combating COVID - 19 is so far not visible.

When we have problems in our teleo-anticipation and when we have to work in circumstances of provisional truth, we face many difficulties psychologically which will reflect on our physical health also. Many people have to undergo for various tests for COVID -19, reliability and accuracy of which are questionable. We have to be in quarantine for two weeks with uncertain future. In recent past it seriously affected social and economic development and resulted in unemployment. Many individuals experienced helplessness and some of them psychological problems. Social distancing and awareness programs are double edged sword which can result in social stigma and associated problems. Recent research outcomes show that exposure to social and psychological trauma results in detrimental physiological responses particularly on HPA (Hypothalamus - Pituitary - Adrenal) axis thereby impact on immune response mechanisms, inflammation, desensitization

of glucocorticoid receptors to cortisol and programming of pro-inflammatory cells which initiate prolonged inflammatory responses.

The concept of teleo-anticipation is having much importance in present day school going and college going students. Our present day educational system, particularly evaluation system, is being driven not by value based education and evaluation which can bring positive changes over a course of time, but by chronological completion of the course and further competitions to get placements. Due to these reasons, COVID - 19 pandemic made a very negative impact as academic schedules are disturbed and annual exams, new academic classes are indefinitely postponed.

Teleo-anticipation involves two major components i.e., homeostasis and pacing. Homeostasis is maintaining relatively stable equilibrium among interdependent elements. Pacing is the optimal management of resources to complete a task in the fastest possible time while maintaining adequate resources in order to finish the task. Uncertainty being prevailed due to COVID- 19 pandemic, our students are unable to concentrate on their studies by maintaining equilibrium both at psychological and physical level and unable to adjust the pace to complete their tasks. The distress among the student community is very well palpable and concrete collective efforts are to be initiated. These initiations should be well thought and well planned otherwise it increases the burden further many

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folds. COVID – 19 pandemic made us to learn some positive healthy life styles, which we have to continue and make them part and parcel of our social culture.

Hoping and praying for the better tomorrow and wishing all a

healthy and peaceful new year in advance.

*Om na karman'aa na prajayaa dhanena tyagenaikam
amr'tatvamaanas'ub/*

Dr. G. Nagabhushanam
Chief Editor

S'aastraprakaas'a Review of Hareetakee

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Hareetakee is the most popular drug in Aayurveda. According to Bhaavaprakaas'a Nighan't'u the origin of Hareetakee is from Amr'ta.

"*Papaata bindur medinyaam s'akrasya pibatojmr'tam |
Tato divyaatsamutpannaa saptajaatir hareetakee ||*"
(Bh.Ni hareetakyadi varga 1/5)

Bhaavamis'ra says that, while drinking the divine amr'ta by Lord Indra, one drop fell down to earth and from that 7 types of hareetakee originated. All the aacaarya consider hareetakee as the sarvadoshahara and rasaayana. It also improves memory and intellect and pacifies all dosha.¹

Review Of Hareetakee²

Regarding the name hareetakee, there are different derivations in Madanapaala Nighan't'u.

"*Harasya bhavane jaataa haritaa ca svabhaavata : |
Haarayetsarvarogaam ca tena proktaa hareetakee ||*"
(Abhayaadi varga 6)

The name hareetakee originated from,

- 1.Harasya bhavane jaataa (The drug is from Kailasa)
- 2.Haritaa ca svabhaavata: (The unripe fruit is green in colour)
- 3.Haarayet sarvarogaam ca (Cures all diseases)

Botanical name : Terminalia chebula (Retz)

Family:Combretaceae

Rasa: Kashaaya pradhaana Lavan'avarjita Pan`ca rasa

Table1: Panc`a rasa sthaana³

S.No	Rasasthaana	Rasa
1.	Majja (Soft mesocarp)	Svaadu
2.	Snaayu (Fibrous part)	Amla
3.	V'r'nda (Pedicel)	Tikta
4.	Tvak (Pericarp)	Kat'u
5.	Asthi (Seed)	Tuvara/Kashaaya

Gun'a: Laghu, Rooksha

Veerya: Ushn'a

Vipaaka: Madhura

Prabhaava: Tridosha hara

Karma: Deepana, Medhya, Rasaayana, Aayushya, Cakshushya, Br'mhan'a, Anulomana

Table 2: Prayogabheda karmabheda³

S.No	Prayoga	Karma
1.	Carvita(chewing)	Agnivardhana
2.	Peshita(grinding in khalva)	Malas'odhini
3.	Svinna(boiling/steaming)	San~graahi
4.	Bhr'sht'a(frying)	Tridoshanut
5.	Hareetakee sahabhojana	Improves buddhi, bala and indriya, (having hareetakee with food)
6.	Bhuktasyopari bhojita hareetakee (having hareetakee just after food)	tridoshahara, eliminates mootra, s'akr't and other mala
7.	Hareetakee + Lavan'a	Removes annapaanakr'ta dosha and aggravated tridosha
8.	Hareetakee + S'arkara	Kapha hara
9.	Hareetakee + Ghr'ta	Pitta hara
10	Hareetakee + Gud'a	Vaata hara
		Sarvaroga hara

Table 3: Pharmacological Studies on Hareetaki⁴

Pharmacologic al activity	Author/Referen ce	Extract	Type of organisms
Antibacterial	Kannan et al.	Ethanol extract	Salmonella typhi, Staphylococcus aureus, Bacillus subtilis etc.
	Malekzadeh et al	Ether, alcoholic, water extract	Helicobacter pylori
Anticancer	Saleem et al	70% of methanol	Human (MCF-7), mouse(S115) breast cancer cell lines etc.
Anticaries	Jagtap et al.	Aqueous extract	Streptococcus mutans
Anticonvulsant	Hogade Maheswar et al	Ethanol, chloroform, Petroleum ether aqueous extract	Rats
Antidiabetic	Gandhipuram P et al.	Ethanol extract	Adult albino male rats
	Rao et al	chloroform extract	Streptozotocin induced diabetic rats
Antifungal	Saheb Shinde et al.	Aqueous, alcoholic, ethyl acetate extract	Aspergillus niger, Aspergillus flavus, Alternaria alternata etc



Vivek et al.	70% of methanol, ethylacetate, hexane, chloroform extract.	Fusarium oxysporum, Phytophthora capsici, Fusarium solani etc	
Antimutagenic	Grover et al	Chloroform, aqueous extract	Salmonella typhimurium
	Kaur et al.	Acetone, aqueous chloroform extract	Salmonella typhimurium
Antioxidant	Suchalata et al	95% of ethanol extract	Adult male albino rats
Antiulcer	Raju et al	Methanolic extract	Wistar albino male rats
Antiviral	Hongbo Ma et al	Acetone extract	Swine influenza A virus
Immunodulatory	Vaibhav Aher et al	Alcohol extract	Male wistar rats

Indications:

Svaasa, kaasa, prameha, ars'a, kusht'ha, s'otha, udara, kr'mi, grahan'eeroga, vibandha, vishamajvara, gulma, aadhmaana, tr'shn'a, chardi, hikka, kan'd'u, hr'dayaamaya.

Saptabhed of Hareetaki^{5,6}

1. Jeevanti

The name jeevanti is derived from the word “jeevanodvega” means which promotes life.

Utpatti sthaana: Saurasht'ra des'a (present day Gujarat to south of Vindhya)

Svaroopa: Svarn'avarn'aabha, Svarn'avarn'a

The mature and dried fruit is golden yellow in colour.

Rogaghnata: Sarvarogahr't, Sarvarogeshu

2. Pootana:

The name Pootana is derived from the word “paavanaat pootana” means the drug which cleanses the body.

Utpatti sthaana: Sindhu des'a (Pakistan and Punjab region of India)

Svaroopa: Asthimati sookshma (The mature and dried fruit have a very small seed.)

Rogaghnata: pralepe pootana

3. Amr'ta

The name Amr'ta is derived from the word “Sudhaavat amr'taa” means this type of hareetakee is as good as amr'ta (divine nectar) for the body.

Utpatti sthaana: Champa des'a (Indo-China boarder and

Tibet region)

Svaroopa: Maamsala (have more mesocarp)

Tridala (With predominant 3 lines on the surface of a mature fruit)

Rogaghnata: Deha S'uddhyartham

4. Vijaya:

The name Vijaya is derived from the word “Vijayaa vijayapradaa” means this type of hareetakee will defeat all the fear of the diseases.

Utpatti sthaana: Vindhya des'a (Includes Madhya Pradesh, Chhattisgarh, Uttar Pradesh and some parts of Gujarat)

Swaroopa: Alaabu vr'tta / Thumbaroopin'i (Shape of the fruit of Kat'utumbi-Lagenaria siceraria)

Rogaghnata: Sarvarogahr't

5. Abhaya:

The name Abhaya is derived from the word “Nr'n'aam abhayataa tasmat Abhaya” means this type of hareetaki will remove all the fear about the diseases.

Utpatti sthaana: Champa Des'a (Indo-China boarder and Tibet region)

Svaroopa: Pan`carekha (5 prominent ridges on the surface of fruit)

Rogaghnata: Akshi Roga

6. Robin'ee:

The name Robin'ee is derived from the word “rohin'ee tu gun'aarohaat” means this type of hareetakee will help to improve the quality of dhaatu.

Utpatti sthaana: Sindhu des'a (Pakistan and Punjab region of India)

Svaroopa: Vr'tta (Round in shape)

Rogaghnata: Vran'arohin'ee

7. Cetakee:

The name Cetakee is derived from the word “Cetanaat cetakee” means this type of hareetakee will help to remove the laziness and improve the activity of the body.

Utpatti sthaana: Himalaya

Svaroopa: Trirekha (3 prominent ridges on the surface of fruit)

Rogaghnata: Coorn'aardham (more effective in coorna form especially in bhedana karma)



Bhaavamis'ra explains that cetaki is of two types. The first one is S'veta and the second one is Kr'shn'a. The S'veta cetaki is 6 an~gula length and the kr'shn'a cetaki have one an~gula length. Regarding the bhedana property of hareetakee- some of them act by tasting(aasvaadya maatrena), some by smelling (gandha maatrena), some by touching(spars'ena) and some by merely seeing(dr'sht'ena). Humans, animals or birds will get bhedana instantly if they come across with the shadow of cetaki vr'ksha. Cetaki is the best type of hareetaki for nr'pa, sukumaara, kr's'a, bheshajadveshi because it is a sukhavirecani. Vijayaa is the best among the seven types of hareetaki because it is easy to use (sukhapravyoga), easily available (sulabha), applicable for all diseases (sarvarogeshu s'asyate), which are the characters of pras'astha bheshaja.⁶

Table4: Maasanusaara hareetaki prayoga(R'tu Hareetaki)⁷

S.No.	Month	Anupaana of Hareetaki
1.	Aashaad'ha	Samabhaaga gud'a
2.	S'ravan'a	Saindhava
3.	Bhadrapada	Saindhava
4.	Aashvina	S'arkara
5.	Kaartika	S'arkara
6.	Margas'eersha	S'unth'i
7.	Pausha	S'unth'i
8.	Maagha	Pippalee
9.	Phaalguna	Pippalee
10.	Caitra	Madhu
11.	Vaisakha	Madhu
12.	Jyeshth'a	Samabhaaga gud'a

This type of prayoga act as rasaayana in healthy persons.

Morphology of Hareetakee:

Distribution: Throughout India, Iran, Myanmar, China etc

It is a medium sized perennial tree. Bark is greyish brown in colour. Leaves are simple, elliptic with short petiole, sub-opposite, entire margin, acute at apex. Panicular inflorescence with yellowish white minute flowers. Fruits are oval, green when unripe and golden yellow when ripe with five prominent ridges.

The immature hareetakee is small, more brownish, looks like grape and the predominant taste of this is Kashaaya- Kat'u. This type of hareetakee is called balahareetakee.⁸

Contraindications of Hareetakee:⁹

Hareetakee prayoga is contraindicated after adhva, in those who are atisvinna, balavarjita (dhaatu kshayaavastha), rooksha,

kr's'a, langhana kr's'a, pittaadhika, garbhavatee stree, vimukta rakta (after rakta mokshan'a)

Hareetakee is one among the most used drug either alone or in combination(triphala) in Aayurveda especially as a rasaayana. It is explained in Caraka Samhita rasaayana paada that hareetakee is kalyaan'akaarin'i due to its pras'asthagun'a and sarvarogapras'amana due to samyoga and samskaara. Bhavaprakaas'a and Madanapaala Nighant'u explained the use of hareetakee in every month with different anupaana. The selection of anupaana depends on the status of dosha in healthy individuals in different months.

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Impact of Anemia in Pregnancy w.s.r to Garbhin'ee paan'd'u

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Abstract

Anaemia is the commonest haematological disorder that may occur in pregnancy. Anemia is responsible for 20% of maternal deaths in the 3rd world countries. Iron deficiency anemia is extremely common during pregnancy and is one of the leading causes of anemia in newborns and young children. Iron deficiency is a global nutritional problem affecting up to 52% of pregnant women. Many of these women are symptomatic. Lack of proper weight gain and general debility during pregnancy is an important predictor of iron deficiency.

In Ayurvedic classics Pan'd'u in Garbhin'ee is not mentioned as a separate entity. In Kashyapa Samhita, Khilasthaana an entire chapter named Antarvartnikitsa is dedicated for the management of ailments effecting pregnancy. Any disease in pregnant woman should be addressed by adopting the milder form of treatment protocols mentioned for the disease itself. Pregnancy ailments are to be directed in such a way that it will not hinder the development of the fetus and that intends to protect the pregnancy. Since pregnancy is a nutritionally demanding physiological condition a balanced diet will be of primary requisite. Failing to meet the nutritional demands it is always preferable to resort to adjuncts.

This article attempts to discuss the effect of anemia in pregnancy and about the Ayurvedic management of Anemia w.s.r. to Garbhin'ee Pan'd'u.

Definition

Anemia is defined as Hemoglobin concentration less than 10gm/dl at any time during pregnancy & puerperal period (by WHO).

Physiological changes during pregnancy

- Maternal blood volume increases during pregnancy.
- The blood volume starts to increase from about 10th week. Expands rapidly to maximum of 40% above the non pregnant level at 30-32 weeks.
- Plasma volume begins to expand & there is increase of about 20% by 15 weeks. It reaches its maximum between 28th

to 35th weeks of gestation.

- Total plasma volume increases to the extent of 1.25lit.
- There is larger increase of plasma volume in older multiparous, large fetus, & multiple pregnancies.

Functions of pregnancy induced hypervolemia

- To meet the demand of the enlarged uterus with its greatly hypertrophied vascular system.
- To protect the mother & the fetus against deleterious effects of impaired venous return in the spine.
- To safe guard the mother against the adverse effects of blood loss associated with parturition.

Concept of Physiological Anemia (Normocytic, Normochromic)

- There is disproportionate increase in plasma volume, RBC volume & haemoglobin mass during pregnancy.
- There is marked demand of extra iron during pregnancy, especially in the second half.
- Even an adequate balanced diet cannot provide the extra demand of iron.
- Pregnancy marks a "physiological iron deficiency state"
- In the second half of pregnancy there is haemoglobin dilution as well as negative iron balance.
 - o low Haemoglobin concentration
 - o low Haematocrit value
 - o low serum iron
 - o increased iron binding capacity
 - o increased rate of iron absorption

Criteria for Physiological anemia during second half of pregnancy

- Hb% - 10gm %
- RBC – 3.2 million/cu mm
- PCV – 30%
- Peripheral smear showing Normal morphology of RBC with central pallor

Expected Hb level at term may be calculated as, Hb level before 12 weeks - 2gm%

Iron requirements during pregnancy

Iron stores

- Normal total body iron content in females 2gm.



- There is a saving of 300mg iron due to amenorrhea for 10 months.

Requirements

- Maternal need of iron during pregnancy is 1gm (i.e For Fetus and placenta is 300mg, for maternal Hb mass expansion is 500mg & about 200mg are shed throughout the gut, urine & skin)
- The average increase in the total volume of circulating Erythrocytes of about 400mg during pregnancy.
- Nearly almost all the Iron is used during the latter half of pregnancy. Therefore iron requirement becomes quite large during the second trimester i.e. 6-7mg/day.
- Iron requirement in First trimester is less. So it is not necessary to provide supplement of iron during this period, which also avoids the aggravation of nausea & vomiting (Iron intake increases the morning sickness in certain pregnant women)
- Oral administration of Ferrous salts regularly once daily throughout the latter half of pregnancy provides sufficient iron to meet the requirement of pregnancy.

Causes of Anemia during pregnancy

Women who has sufficient iron reserve and employing to a balanced diet, is unlikely to develop anemia during pregnancy in spite of an increased demand of iron. When the iron reserve is inadequate or absent, the factors which lead to the development of anemia are:

- Increased demand for Iron(increased by 2 fold)
- Diminished intake of Iron- socio-economic factors, faulty dietary habits, loss of appetite & vomiting in pregnancy
- Disturbed metabolism
- faulty absorption mechanism- intestinal infestation pregnancy depresses the Erythropoietic function of bone marrow
- presence of infection interferes with erythropoiesis- Pre-pregnant health status – Majority of women actually start pregnancy on a pre-existing anemic state or with inadequate iron reserve.
- Multiple pregnancy increases the iron demand by 2 fold
- Pregnancies without gap.

- The demand of Iron which accompanies the natural growth before the age of 21.

Clinical features of Anemia

In severe anemia the following signs&symptoms may appear in the patient

- Lassitude and a feeling of exhaustion
- Anorexia and indigestion
- Palpitation
- Dyspnea
- Giddiness
- Swelling of legs

On examination

- Pallor of varying degrees, evidence of Glossitis, Stomatitis.
- Odema of the legs – may be due to hypo-proteineamia or pre-eclampsia.
- A soft systolic murmur-in mitral area due to physiological mitral incompetence.
- Crepitations – may be heard at the base of the lungs due to congestion.

Effect of the Anemia in pregnancy

Mother	Fetus	During Pregnancy	During labour
-Reduced resistance to infection caused by impaired cell-mediated immunity.	-Increased risk of intra-uterine Hypoxia & Growth retardation.	-Pre- eclamptic toxæmia -Infection -Heart failure -Pre term labour	-Post partum haemorrhage -Cardiac failure -Shock
-Reduced ability to withstand PPH.	-Preterm birth. -Low birth weight. -Intra uterine death.		
-Potential threat to life.			

Investigations

- Haemoglobin%
- Total red cell count
- Determination of packed cell volume
- Peripheral blood smear – Microcytic Hypochromic anaemia
- Haematological indices – MCHC, MCV, MCH
- Other blood values – serum iron, total iron binding capacity, serum ferritin, serum bilirubin etc.



Other Investigations

- Examination of stools done to detect helminthic infestation
- Examination of urine done to detect the presence of protein, sugar, puss cells.
- Bone marrow study- done only when cases not responding to therapy in according to hematological typing.

Treatment

Prophylactic

- Minimum 2 yrs gap between child births
- Supplementary IRON THERAPY- 200mg Ferrous Sulphate with 1mg Folic acid
- Dietary prescription – Balanced diet rich in Iron, folic acid & proteins.
- Adequate treatment – to eradicate the illness likely to cause anemia
- Early detection of lowered Hb level

Curative

- Balanced Diet
- Improve the appetite & facilitate digestion
- Appropriate Antibiotic therapy – to eradicate the minimal septic focus
- Effective therapy – to cure the disease contributing the anemia

Specific Therapy

- Oral therapy -Ferrous sulphate
- Parenteral therapy
- Intra venous route
- Intra muscular route
- Blood transfusion in severe anemia seen in later months of pregnancy.

Garbhine Paan'd'u

Some of the Etiological factors of Paan'd'u which are more relevant in Garbhine are as follows

- Asaatmyaahaara(Incompatible food intake)- Due to dauhra, the Garbhini may indulge in Asaatmya and ahitaahaara which leads to Agni maanya and doshaprakopa
- Atisevana of guru aahaara
- Hr'llaasa(Nausea) and chardi(Vomiting) being a garbhineelakshan'a there may be intake of laghu and alpaahaara leading to dhaatuukshaya and dehydration
- Atyamlasevana-leading to pitta vr'ddhi, raktadusht'i, dhaatuukshaya, ojokshaya leading to balavarn'akshaya and Paan'd'u

Cikitsa

Caraka says that the pregnant woman is to be treated cautiously as if one is walking with a pot full of oil in hand without letting a drop to fall, as vitiated doshas can result in various undesirable effects over the Garbhine and the growing fetus.

Both s'odhana and s'amana cikitsa are the treatment principle in Paan'd'u

Some of the drugs used in clinical practice are

- Daad'imaadighr'ta (Daad'imaavaleha if prepared will be more palatable)
- Draakshaadilehyam
- Punarnavaman'd'ooram
- Dhaatrilauham
- Navaayasalauham

Diet in Anemia in pregnancy

-Nuts, Almonds, Pomegranate, Dates

-Liver, Meat, Eggs, Chicken

-Green peas, Broccoli, Dried Apricot, Kidney beans, Baked potato with skin, Oatmeal, raisins

-Beetroot, Carrot, Cabbage, Spinach, Radish, Amaranth green, Dandelions.

Liver consumption everyday has known side effects of unsafe amount of Vitamin A causing birth defects in infants.

Substances (such as polyphenols, phytates, or calcium) that are part of some foods or drinks such as tea, coffee, whole grains, legumes and milk or dairy products can decrease the amount of non-heme iron absorbed in a meal. Calcium can also decrease the amount of heme-iron absorbed at a meal.

Conclusion

Unlike other prevalent diseases, the diagnosis and treatment of anemia is achievable. It is important to perceive the causative factor by the utility of ancillary aids. Care must be given towards individualized approaches to therapy. The merits of making use of Ayurvedic medications have shown less incidences of iron intolerance in pregnant woman.

Student's Corner

Aayurveda- Opening New Dimensions In COVID Era

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

M. Nivetha
Final Year BAMS

Ayurveda- the science of life. It is said to be an eternal science that existed in the universal consciousness before it was passed from the creator to ancient mystics through meditation. Aayurveda emphasizes on -

Svastasya svaastyarakshan'am aaturasya vikaara pras'amanam

The purpose of Aayurveda is to prevent the disease manifestation in a healthy person and to cure the disease in a diseased person.

COVID 19 – A global pandemic caused by novel corona virus, which is highly infectious and fatal. The whole world is terrified with this attack. Still not able to strive up from this. Lot of people lost their life, a complete shut came in the form of lockdown which made the survival a big question mark for many people. It seems like living in a topsy-turvy world since a long time. The future remains hopeless unless an effective cure is discovered. All the health department of the world including WHO are running behind the invention of new vaccine to control the corona virus.

In India, currently there are no specific treatment to be done in patients with COVID 19 as per allopathy system of medicine. Simply using some drugs like hydroxychloroquine, azithromycin and multivitamin tablets are prescribed. Severe illness cases are put to the support of ventilation and managed.

In this vast country like India, there are less efforts taken to make use of the authenticated science like Aayurveda in the treatment of COVID 19. As said Aayurveda is enriched with all kinds of solutions that the mankind need to live. Some states in India has made use of this science in healing COVID 19 and has yielded wonderful results. But there has not been a strong implementation from Government of India in utilizing the opportunities persisting in our science.

Also, in our state Aayurvedic medicines are used in the preventive aspect to boost the immunity. Preventive medicines are given to persons under quarantine through Aayurveda dispensaries.

Let us look into the area of utility of Aayurveda in prevention as well as in curative aspects. No vaccine nor any other medicine is presently available, so the better option is the prevention and also to boost the immunity in such, as to tolerate and fight the disease.

In all our classical texts – Asht'aan~ga Hr'dayam, Caraka Samhita and Sus'ruta Samhita. There are some valuable things mentioned as carya which are to be followed daily, according to r'tu , kaala etc. The

main cause of all the diseases are prajnaaparaadham, kaala and parin'aama and asaatmyaindriyaarthasamyogam. Time has exceeded to get back into these and adopt in our life. Our lifestyle has changed a lot, which contribute to immense disease in the present day.

Dinacarya and r'tucarya are the assets of Aayurveda according to me, which no one can take patent of. These are very essential in today's life. We should try to adopt these into our life.

Pratimars'a, nasyam, dhoomapaanam, kavalam, gand'oosham, anjanam etc are highly beneficial in the prevention of entry of any infectious organism into the body. Corona is thought to enter into body through mouth, nose, eyes etc. A person who is habituated with these carya will definitely be able to prevent the entry of organism into the body. Also they impart strength to the sense organs and provide clarity.

The chance of infections are high during the seasonal change. There we can adopt r'tucarya. Seasonal regimens are mentioned to make our body adapted with changing climate. These carya add to our immunity. Seasonal wise usage of food, drinks, practice of exercise add to strength.

R'tus'odhana- This is another wider area of ours to be explored and utilised. During each r'tu, the doshaavastha varies in body, to the surrounding climate. So it has to be removed using proper method at the correct time. Accumulation of dosha causes manifestation of diseases, in long term it may cause toxicity. Vamana, virecana, vasti etc are done according to dosha and r'tu. This can remove the effect of dosha accumulation in body and thus reduces the risk of diseases.

Sadvr'ttam- These are the codes of conduct a person should practice. It includes both the physical and mental factors to be adopted. Sadvr'tta are the personal and social behavior which enables us to have hitaayu and sughayu. Compassion for all creatures, sacrificing, control of mind in physical, verbal and mental actions with aid of ones own wisdom and considering others feeling as ones own and acting accordingly.

Also physical conducts- Daily shower, trimming nails, hairs, always cover mouth while yawning, sneezing, laughing, avoiding direct exposure to wind, smoke, dust, cold wind, eat on time and in right quantity, to avoid excess straining over sense organs etc. All these are clearly mentioned in our classics five thousand years before itself.

Aahaaram – Aahaaram, nidraa and brahmacharya are considered as the 3 pillars of life. Among these, ahaaram is the best sustainer of life. Also ahaaram if not properly used are the main causative factor for all the diseases. It should be had at proper time in proper quantity,



not too less nor too much, after the digestion of previously taken food. There are aahaara like S'aali, shaashth'ika, ghr'tam, madhu, godhooma, which are advised to include in daily diet. All these can bring a remarkable change in the health status if they are practiced in regular basis, because the lifestyle of people has changed a lot in present day world. All are immersed in junk foods, packed items, bakery foods, which on long basis are harmful to health.

Vihaaram – As mentioned in dinacarya, waking up early in morning, doing exercise, massage of body and feet, drinking of water, adopting s'odhanakriya etc will be very beneficial in maintaining the health.

These are the area of preventive aspect which are embedded among the people of Aayurveda. It is not the science meant to those people who are studying Aayurveda and those related to it. It is for all the people in the world. It has to be preached and practiced. Blaming the people alone or the government alone is not the solution. Efforts have to be taken from the Aayurveda people to inculcate the values it carry to the public. Government has to support it. Regular awareness classes, camps should be arranged to share the knowledge of Aayurveda to public. How come possible for layman to know about nasyam, anjanam, dhoomapaanam unless taught?

In the COVID situation, it is impossible to conduct such programme. I believe this is the opening dimension area of Aayurveda after the COVID era, with the hope that COVID 19 will be eradicated very soon. Once it is subsided, we can conduct classes in schools, colleges, camps in hospitals, workshops so as to systematically teach the practices of dinacarya, r'tucarya, r'tumaticarya to people. Also to demonstrate the procedure of nasya, anjana, dhoomapaanam etc. When people start adopting this in their life, when they enjoy the benefits, they will come back to us again. In this way, a new unexplored path will be opened for all Aayurvedic people.

New plans should be made by Aayurvedic people, to carry out r'tu wise s'odhana and the diet chart. Customizing Aayurvedic principles according to present world is the need of the hour. I think without compromising the essence and contents, all those can be implemented in a simple way.

If procedure like nasyam, dhoomapaanam, are done to patients through dispensaries(government), it will reach to all people. R'tu wise s'odhana therapies like virecana, raktamokshan'a can be practiced, due to its simplicity. Simple and cost effective therapies can be encouraged through the primary health centres. Simple preparation of dhoomavarti, anjana can be made and distributed to people. These all helps in prevention of disease also.

Preventive medicines

Coming to medicines that can boost immunity and prevent the health from getting into serious illness, Aayurveda can do great work.

Amr'tam projects are doing successful work. Till now medicines are given to 3 lakh people who are under quarantine, in primary contacts. Among them, very few percentage of people turned positive for COVID positive. Among the positive cases also, very few cases were reported to the stage of requiring ventilation support. Documentation of results is also very essential. Amr'tam kit is distributed to people. It includes kashaaya coorn'am to prepare kvaatha, coorn'am to boil water and use as paanakam, other tablets according to age and condition of the patient. Also aparaajita dhoopa coorn'a is provided along with it for disinfection.

If a mass fumigation is done in public places like bus stops, hospitals, government offices in a gap of 3 days, it will be very effective. If it's made mandatory, it can prevent the spread of other communicable diseases also. Along with this, if a dhoomavarti is kept with it, it will be more effective.

Treatment

So far in Kerala, COVID patients was not allowed to be treated by Aayurvedic medicines. In some states, like Delhi, Goa, COVID is treated with Aayurveda and yielded good results. COVID symptoms are that of kaasa, svaasa, jvara, angamarda, aruci, peenasa etc.

"In our classics, it is clearly mentioned that , even if we are not able to name a disease, it can be treated after analysing the dosha and dooshyaa."

Also it's told that "in the upcoming years new diseases will come and physician should treat according to yukti."

I can say that, definitely treatment for COVID is present in Aayurveda. Even the severe condition can be managed with our medicines along with supportive equipment from allopathy.

Allopathy's hold of the greatest power is the boon to the present scenario of COVID-19. When they don't have any drugs to use in the present situation, how come they can claim about other science like Aayurveda are not beneficial and not scientific in the treatment of COVID-19 without giving us a chance to treat.

A chance should be given to Aayurveda to show it's effectiveness in the area of treatment. We can manage it meticulously with our medicines and therapies. Integrated treatment from both allopathy and Aayurveda will surely enable us to rise from the present scenario.

Research

This is the area in which we are staying far behind. Many more research centres, institutions should be developed and more people should come up forward in this field.

All are expecting evidence based explanation and concepts. Our principles are bit indigestible for the public. The only way to convince them is with evidence which can be achieved through researches. Allopathic people work with a constant determination of inventing

the medicine, as well as the vaccine for COVID-19. When they show this much determination of the unknown and undiscovered, why can't we work with an aim, when we know our medicines are beneficial in yielding results? We don't need to invent or discover, we just want to prove our efficiency.

Post COVID era

In this field also we are moving ahead positively. Punarjani mission is running successfully all over Kerala. It should be adopted in other states also. Through this, immune replacing medicines are provided to the COVID patients as post care. It will be surely compromising the immunity they have lost and helps in reducing the effect of complication in patients.

New dimensions

Though Aayurveda is restricted from treatment of COVID-19, the

science has got a fame than pre COVID era through Amr'tam as well as Punarjani projects of government. Many people came to know about our science who were unknown before. Now it has almost reached each nook and corner. So the opportunities in post COVID era for Aayurveda is higher than before, without any doubt

To conclude with, the beautiful contents and values of Aayurveda – the eternal science should be passed to generation and generation without spoiling any bit of it. Everyone should know it, understand it, preach it and practice it. Regardless of the competition in between other systems of medicines, the legal power, government should adopt all the ways to prevent, treat and cure the existing condition .

"Lokaah Samastaah Sukhino Bhavantu"

Sanskrit Alphabets
with English Transliteration Key

अ	आ	इ	ई	उ	ऊ	ऋ
a	aa	i	ee	u	oo	
		ए	ऐ	ओ	औ	
		e	ai	o	au	
ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ
r'	rr'	r'	rr'	r'	r'	r'
क	ख	ग	ঁ	ঁ	ঁ	ঁ
ka	kha	ga	gha	n~	n~	n~
চ	ছ	জ	ঁ	ঁ	ঁ	ঁ
ca	cha	ja	ch	jha	n`a	
ঁ	ঁ	ঁ	ঁ	ঁ	ঁ	ঁ
t'a	t'ha	d'a	d'ha	n'a		
ত	থ	দ	ঁ	ন		
ta	tha	da	dh	na		
প	ফ	ব	ঁ	ম	ম	ম
pa	pha	ba	bh	ma		
য	ৰ	ল	ৱ			
ya	ra	la	va			
শ	ষ	স	হ			
s'a	sha	sa	ha			
				শ	জ	
				ksha	jna	

Vaartaaprakaas'a

Government issues orders allowing ayurvedic doctors to perform surgeries.

The central council of Indian medicine issued a notification that allowed post graduate ayurvedic doctors to receive formal training for certain surgical procedures. By this order ayurveda doctors can perform 39 general surgical procedures and 19 procedures related to ENT , ophthalmology and dental procedures.

Pfizer COVID vaccine 90% effective.

Coronavirus vaccine developed by Pfizer and German biotechnology firm BioNTech proves more than 90% efficacy and safety in early studies.

Vishayaprakaas'a

National Aayurveda Day Competitions

Quiz Competition - 1st - Arathi K B (4th yr Sr), 2nd - Kavya R (4th yr Jr), 3rd - Sneha S (4th yr Jr), 4th- Nivetha. M (4th yr Sr)

Poster Presentation - 1st - Jomol (3rd yr), 2nd- Sankardas (3rd yr), 3rd - Gokul Madhav (4th yr Sr), 4th - Nivetha. M (4th yr Sr)

Essay - Malayalam - 1st - Saranya (4th yr Sr), 2nd - Arya Shaji (3rd yr), 3rd - Rajalakshmi (4th yr Sr)

Essay - English - 1st - Nivetha (4th yr Sr), 2nd - Anagha R (2nd yr) & Anagha M S (3rd yr), 3rd - Arya P (4th yr Sr)

Paper Presentation - 1st Yr - Tharoor Mridula, Sreelakshmi Sudarshan, 2nd yr - Jeena Jayan, M S Anagha,

4th yr Sr- Gokul Madhav, Nivetha M, House surgeon - Dr. Arathy Lakshmanan.

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