

Santhigiri Ayurveda Medical College

NEWSLETTER

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Editorial

Gurucharanam Saranam

Greetings and wishes from Santhigiri Ayurveda Medical College, Palakkad. We pray Lord Ganes'a and Saptarshis to bestow peace, health and right knowledge in our society on the auspicious occasions of Ganes'acaturthi and Rishipancami.

It is a great feeling of satisfaction and proud to share with you all the current issue of newsletter which is exclusively embedded with treasure of knowledge and exchange of thoughts among the great scholars around the world. With grace of the almighty and sankalpa of our founder Guru of Santhigiri Ashram, Navajyothi Sree Karunakara Guru and also with support and wishes of our supporters we, Santhigiri Aayurveda Medical College, Palakkad, Kerala and Santhigiri Research Foundation, Thiruvananthapuram, successfully conducted a two days International webinar on 8th and 9th of August 2020 on the subject "Ayurveda & Yoga – the role in addressing the emerging Healthcare Challenges" in collaboration with the Indian Council of Philosophical Research, New Delhi, Universal Veda Research Institute, Thiruvannamalai and Nagananda International Institute of Buddhist Studies, Colombo, Sree Lanka.

The international webinar was inaugurated by Sri Shipad Yesso Naik, Honorable Minister of AYUSH, Govt of India. The occasion was blessed by Padmasree Sri P. R. Krishnakumar, Managing Director, Arya Vaidya Pharmacy and the Chancellor, Avinashlingam University, Coimbatore with his key note address. Prof. S.R Bhatt, the Chairman, Indian Philosophy Congress, who is considered as the personified philosophy introduced the theme of the webinar. The occasion was made knowledgeable with special addresses by Prof. R. C. Sinha, the Chairman, Indian Council of Philosophical Research, New Delhi, Prof. Tanuja Manoj Nesari, the Director, All Indian Institute of Ayurveda, New Delhi. Dr. Sushim Dubey, Program Officer, ICPR, New Delhi delivered felicitation. All the guests and delegates were welcomed by me and Prof. Gopinathan Pillai, Sr. Fellow, Santhigiri Research Foundation and ICPR, Delhi delivered vote of thanks.

Though all of us have been going through very hard times due to the pandemic Covid-19, the events like this gives us immense peace and pleasure for both the organizers and the participants. With dedicated support of a team of students, medical officers, teachers and management along with office staff of our institution and guidance and support of Prof. Gopinathan Pillai and Dr. Sushim Dubey we could conduct the program successfully and drew attention and goodwill of

almost all the participants. This two days event consisted of eight sessions with thought provoking presentations of 35 resource persons from both east and the west of this globe. The deliberations in those sessions were of very wide ranging like spirituality in medical practice, karmajavyaadhi, mantra, jyotisha, yoga, specialties of aayurveda, research and drug development, pandemics and role of Aayurveda and Yoga and ecology and health. It is estimated that over six thousand delegates participated in this mega event of nearly twenty hours of live sessions on the platforms like Google Meet, Youtube Live and Facebook Live. All the participants were given e-certificates of participation. The statistical analysis of feedback from delegates was encouraging. In terms of satisfaction, 64.3 % participants rated the event 5/5 and 32% rated 4/5; in terms of relevance, 65% rated 5/5 and 29% rated 4/5; in terms of helpful and updating the knowledge 65% rated 5/5 and 29% rated 4/5.

The two days event was ended with valedictory function which was chaired by Prof. Kumar Ratnam, Member Secretary, ICPR, New Delhi. Prof Kumar Ratnam suggested us to forward the full papers of the resource persons to ICPR and promised us all the possible help in publishing a book. Dr C.V Jayadevan, Principal, Vaidyaratnam PS Varier Ayurveda College, Kottakkal delivered valedictory address and his encouraging words gave us an inspiration to conducting such events in future also. Dr. Aarthi P.S., the H.O.D, Dept of Pan'cakarma, who has been a constant support in organizing this webinar, delivered vote of thanks.

On this occasion we once again thank you all for your support and wishes. Let us share together the knowledge and grow together.

Om Sahanaavavatu, Sahanau bhunaktu, Sahaveeryam karavaavahai, Tejasvinaavadheetamastu maa vidvishaavahai

Om S'aantih S'aantih S'aantih

Dr. G. Nagabhusanam
Chief Editor



Dr. G Nagabhusanam hoisting the National Flag at Santhigiri Aayurveda Medical College on the occasion of 74rd Independence Day Celebrations.





INTERNATIONAL WEBINAR ON AAYURVEDA & YOGA - THE ROLE IN ADDRESSING THE EMERGING HEALTH CARE CHALLENGES

Santhigiri Aayurveda Medical College, Palakkad & Santhigiri Research Foundation, Thiruvananthapuram

In collaboration with The Indian Council of Philosophical Research, New Delhi

Universal Veda Research Institute, Thiruvannamalai

Nagananda International Institute of Buddhist Studies, Colombo, Sri Lanka

Inaugural Function - A brief Report

The inaugural session of the International webinar – Prajna commenced with the prayer invoking the almighty for the success of the event and the well being of the whole universe in this challenging situation due to the pandemic.

Dr.G.Nagabhushanam, Principal, Santhigiri Ayurveda Medical College, Palakkad delivered the welcome address welcoming all the esteemed guests for the inaugural session as well as all learned speakers, participants and the delegates where he emphasised the efforts of Honourable Minister of state for AYUSH, Sri. Shripad Yesso Naik in bringing the Indian systems of medicines into the mainstream.

Prof. S.R Bhatt, Chairman, Indian Philosophy Congress, who is considered as the personified philosophy introduced the theme of the webinar. Prof. Bhatt explained about the thousands of manuscripts on yoga and Aayurveda which are to be explored. He explained about the relevance of overcoming the trividha taapa, role of mantra, tantra, yoga and Aayurveda in the world.

The international webinar was inaugurated by Sri Shipad Yesso Naik, Honourable Minister of AYUSH, Govt of India. He spoke about the importance of sensitizing the students fraternity across the systems about the combined application of yoga and Aayurveda for the complete well-being of body, mind and consciousness. Hon' minister mentioned about the development and promotion of AYUSH systems nationally and internationally and the concept of Ayushgram to be implemented by the government.

The occasion was blessed by Padmasree Sri P. R. Krishnakumar, Managing Director, Arya Vaidya Pharmacy and the Chancellor, Avinashilingam University, Coimbatore with his key note address. He emphasized the importance of Indian s'aastra, its role in tackling the pandemic. He urged the government to recognize Aayurveda as the mainstream medicine and to begin more elaborate courses in various Indian systems.

The occasion was made knowledgeable with special addresses by Prof. R. C. Sinha, the Chairman, Indian Council of Philosophical Research, New delhi, Prof. Tanuja Manoj Nesari, the Director, All Indian Institute of Aayurveda, New Delhi.

Dr. Sushim Dubey, Program Officer, ICPR, New Delhi delivered the felicitations and Prof. Gopinathan Pillai, Sr. Fellow, Santhigiri Research Foundation and ICPR, Delhi delivered the vote of thanks. The inaugural session was concluded with the recital of the national anthem.

Concept of Aatmajnaana in Karmavyaadhi

Dr. Janani Remyaprabha Jnana Tapaswini
Assistant Professor
Dept of Rasasastra & Bhaishajyakalpana,
Santhigiri Aayurveda Medical College.



Newton's first law states that every object will remain at rest or in uniform motion in a straight line unless compelled to change its state by the action of an external force. So that any living body which is capable to move contains certain energy and that energy is the spirit or the soul. And more over the law of conservation of energy states that energy can neither be created nor destroyed. Soul part of a great energy called Brahman which is the original source of the energy of the universe and it is the most purest form of the energy. Once such a piece of energy or the soul is getting a body to live perform the action work and it is called "Karma ". Aatma with the mind and indriya together perform karma .Karma is not the thing affects the soul but the mind status associates at the time of that Karma affects the body. Positive mind set enhance the purity of the soul, but the negative mindset impure the soul and such good or bad vaasana which is adhered to the soul causes good or bad effects to the body and mind either in the form of swasthya , fortune etc or misfortunes and diseases .That state is called "Karma Vyaadhi".

Most latest in the study of human illness is through the Gene mapping. "Genetic mapping offers evidence that a disease transmitted from parent to child is linked to one or more genes and provides clues about which chromosome contains the gene and precisely where the gene lies on that chromosome." It means the physical condition of a body of a soul is influenced by the quality of the souls of his ancestors. It is called "Pitr'dosham" or the impurity of the ancestor's soul is also influencing one's condition of illness.

In conclusion that the direction of a person to wellbeing is based on two aspects, one is the level of his soul and other is the level of his ancestor's souls. So treatment of a person particularly a karmavyaadhi will be effective when only that a person is directed for a purification of his soul and purification of his ancestor's souls which is called Pitr's'uddhi. Only a person elevated to that level of "Aatmajnaani " can only find out the ways and means to lead him out of his depth of impurity and thus to a physical wellbeing. Aayurveda is not a mere academic study but also should to elevate own soul level to realize the spiritual complication of his patient. Nava arogya dharmam



siddhanta, an ideology of Navajyothi Sree Karunakara guru where guru insists the integration of different medical systems in a patient by analysing the diseases condition and the status of the soul. Correction of karma which is performed can be corrected only through a karma alone.

Practice of science and spirituality together

.Svami Sankaramritananda Puri
Principal and Medical Director
Amrita School of Aayurveda, Vallikavu.



Spirituality means cultivating your body mind emotions and energies to a certain level of understanding about the meaning of life. Science is any system of knowledge that is concerned with the physical world and its phenomena and that entails unbiased observation. Science and spirituality is emphasized by many spiritual gurus and eminent persons. In Gurukula system 2 kinds of vidya are being taught. Para and Apari Vidya. It includes 14 vidya and catushasht'i Kala (it includes everything starting from language to all other jobs that we do for our sustenance). Thus Para Vidya teaches about atma/soul and Apari Vidya for leading our life. Apari Vidya is taught based on their own ability and tendency.

Eminent and renowned personalities throughout the world practice spirituality along with their science. According to Swami Vivekananda "Every soul is potentially divine. The goal is to manifest this divinity by controlling nature external and internal. Do this either by karma yoga, bhakti yoga or jnaana yoga - by one or more or all of these and be free." Purpose of life is to expand our consciousness. The same is propounded in both science and spirituality. Therefore science and spirituality should go hand in hand. According to Mata Amrithanandamayi "Science is hand and Spirituality is eyes".

Daivavyapaas'raya Cikitsa WSR to Mantra

Dr. Kiratamurthy
Professor & HOD, Dept. of Samhita & Siddhanta
VPSV Aayurveda College, Kottakkal



Aayurveda considers purusha as unit of s'areera, indriya, Mana and atma. The disease occurring in s'areera and indriya which are pan'cabhautika should be treated with Yuktivyapaas'raya cikitsa. The subtle forms, Manas and atma need daivavyapaas'raya and sattvaavacaya cikitsa. Daivavyapaas'raya cikitsa include aushadha, Man'i, man-gala, Bali, upahaara, homa, niyama, praayas'citta, upavaasa, svastyayana, pran'iapaata, Yaatragamana and ,Mantra.

"Mananaat traayate iti mantra" Mantra is sound which reverberates and produce positive response with the help of vibration coming from vocal cords. Mantra originated during the creation of universe. Sages recited these in subconscious state found "Om" later and named it as the sound of universe which is formed from powerful mantras.

Parts of mantra include Rishi, Chandas, Devata, Keelaka and Beeja. Gaayatri mantra, Vishn'u sahasra Naama, Hanumat pooja, Garud'a mantra are some which were mentioned in classics for arisht'a, vishama jvara, jvara, visha respectively.

Modern neuroscience is beginning to discover about the way the words are used and its impact on functioning of mind. Sound can alter microcellular structures, even DNA. These are capable of evoking chakras. Visualization of chanter associated with mantra create effect. The more you repeat mantra more you will be charged.

Research in Aayurveda - An Essential Pre-Requisite For The Global Acceptance of Aayurveda

Dr. Ramesh Varier
Managing Director & Senior Physician
Medical Consultation & Managing
AVN Group of Companies



In current scenario, there is a drastic increase in life expectancy, decline in child mortality rate, decrease in nutritional deficiency related death etc. These are the positive aspects regarding health. The concerns are increase in metabolic disorder, cardiovascular disorder etc.

A few years ago the proposition that health care is evolving from reactive diseases care to a different care that is predictive, preventive, personalised & participating was regarded as highly speculative.

Today the core elements of that vision are widely accepted and have been articulated in series of recent reports by the US institutes of medicines.

Aayurveda's alignment with the approach is predictive, preventive, personalised & participatory. Considering this evolving paradigm in healthcare of the future, it is a great opportunity for aayurveda to take its rightful. Aayurveda with its holistic approach has attracted the attention worldwide, where everyone is looking for an alternative. Yoga has got very well entrenched internationally.

The health care is a matter of extreme importance & so governments are expected to ensure the safety of their citizens. The most important criteria for accepting any medical intervention is the evidence of its safety & efficacy in comparison to existing standards of care.

Role of Pan'cakarma WSR to Nasya in Future Health Care Challenges

Dr. Narayanan Nambi
Principal
Ashtangom Aayurveda Vidyapeethom



Aayurveda is the Science and art of appropriate living which helps to attain longevity. Pan'cakarma is not only a Shodhana therapy but also a broader choice of therapeutics. Nasyakarma is considered the



superlative and the most specific procedure for the Oordhvajatroogata roga.

Pan`cakarma denotes the Pan`ca mahaa bhoota s'udhi i.e. for s'odhana of pr'thvaadi bhoota Nasya, Vamana, Virecana, Sneha vasti, and kashaayavasti are nominated respectively. Among these Nasya can be practiced on a daily basis throughout the whole lifespan. This procedure is being used for chronic diseases also. The mode of action of Nasya or the transnasal system of drug administration is an area to be explored more.

Nasya has wider range of applications other than simple mucous elimination from oordhva jatru. What makes nasya superior is that it bypasses the blood-brain barrier, liver first-pass effect and enzymatic reactions. Nasya is the only pan`cakarma procedure mentioned in dinacarya. A good follower of Aayurveda should promote nasya similar to that of yoga. An easy practice of Nasya is mentioned here - take a spoon and make it warm then pour tila taila or ghr'ta in that then apply on both nostrils to make a deep inhalation. By practicing this daily, we can achieve a miraculous result. As in the present pandemic scenario, it is very beneficial to practice this procedure because it boosts immunity and cleanses the respiratory tract. Nasya should be widely practiced and it should be the epitome of Aayurveda.

Aayurveda & Yoga Theories of Trigun'a : An Integrated Philosophy And Holistic Approach Relevant in Contemporary Time

Dr. Sushim Dubey
Program Officer
Indian Council of Philosophical Research
New Delhi



Trigun'a are the core principles of Aayurveda & yoga. By understanding these trigun'a we can build up our mental capacities and can maintain a healthy life. The word 'Aayurveda' means knowing, realizing & experiencing the 'Aayu' i.e. life & this can be achieved with trigun'ajnaana only.

Aahaara, nidra & brahmacharya are the 3 pillars of svaasthya. The ahaaravihaara, which makes a man more energetic, joyful, calm & feeling towards charity are satvagun'apradhaana. Raajasika things are balavardhaka & push'thikaaraka while the taamasa aahaara & prav'r'tti can lead to the depletion of energy & life. Consciousness definitely increases with saatvika aahaara, so we have to discover them in our day to day life. Varjana of those matters which affect the health, immunity, potentiality, ojas etc. are also essential for promoting the health & vitality.

The strengthening of vitality or energy is the fundamental of Aayurveda. Consciousness illuminates all kinds of knowledge & it is

the reflection of the interplay of trigun'a. This is the theory of yoga & this is the practice in Aayurveda.

Kottakkal Protocols of Aayurveda And Yoga For Managing Children With Differential Abilities

Dr. Dinesh K S
Professor & HOD
Dept of Kaumarabhr'tya
VPSV Aayurveda College, Kottakkal



While explaining the fertility & development most of the reductionistic point of view on basis of evidence based medicine are failing. Most of the features are unknown, ie, pratyaksha is minimal & apratyaksha is maximum. In case of children with differential abilities, the parents are usually unsatisfied, no centre has solid protocols which has long lasting results & the pluralistic approach is many a times exhausting to parents & family.

The real cause for children with differential ability are problems of gamete, aatma karma dosha, aas'aya dosha, aberrant time & environment, food & activities of pregnant women etc. So here we have to go for a holistic approach, ie, we should look not only to the mass of individual, instead look for the society, environment, time & space where the individual lives.

The Kottakkal protocols for treating children with differential abilities are: AGASTYA for autism spectrum disorders, AYUCALM for learning disorders & KOTTAKKAL protocol for cerebral palsy. The AGASTYA includes aayurvedic drugs (medhya, vishahara), gut therapy (deepana, paacana), aayurvedic standards of living, training of parents & yogic assistance. Yogic assistance is given to all family members in order to influence the emotional environment of the children. AYUCALM is an integrated approach where music therapy, yoga, aayurvedic medicines etc are practising along with individualised education plan. In KOTTAKKAL protocol, snigdha-rooksha, s'etaushn'a, teekshn'a - manda & sthira-cala therapies are used alternatively for triggering the unused neurons in the brain of those disabled children.

Direct one to one equation is not a good way to manage children with differential ability. The individual have to be managed along with that body mass. Both Aayurveda & yoga are non linear as well as complex & they are effective in managing children with differential abilities, when integrated with conventional management strategies.



Ayurvedic Drug Research & Development - Challenges & Opportunities

Dr. J Hareendran Nair

Managing Director,

Pankajakasturi Herbals India (P) Ltd.



Research is the creation of new knowledge and use of existing knowledge in a creative way. It generates new concepts, methodologies and understandings. It requires skill to carry out investigations. According to modern drug research, it includes 5 phases while in ayurveda 4 phases are there. Before taking a step for a research, we have to look at the basic requirements like safety measures, precautions and all other procedures. For better acceptance, medical formula needs to be identified. While administering medicines, it is mandatory to get approval from concerned authorities before administration.

"Ayurveda is the evidence based science". It gives lots of opportunities today. Ayurvedic drugs are significantly proved. It has brought a lot of drastic changes throughout the world. Like a coin, ayurveda has two sides, both opportunities and challenges. Thus we have to overcome all challenges and make use of the opportunities and hope for a better tomorrow.

Yoga: Ancient Science - Modern Magic

Dr. Arun Pandala

Director & Acharya

Sivananda Yoga Centre, Gurgaon

ERYT, Yoga Alliance, USA



Yoga is India's precious heritage, an ancient scientific, systematic and progressive philosophy, training and practice in the discovery of human potential and perfection. Today the whole world is embracing this ancient wisdom.

In the modern world, yoga is understood as the practice of asana, gentle exercise, and pran'aayama, breathing techniques. However there are many different paths of yoga, and many different schools and interpretations of yoga. The four main paths, usually followed by a majority of people, are Raja yoga, Karma yoga, Bhakti yoga and Jnana yoga. All yoga practices have the same goal or destination, the discovery and fulfilment of the human potential. Dhyana, or meditation and Samaadhi or super consciousness is the essence and culmination of all yoga practices.

Raja yoga consists of Hat'ha yoga, or basic physical practices, and Raja yoga, the practices that lead to meditation and super consciousness.

Asana and pran'aayama makes a person physically strong, flexible, youthful, energetic and agile. At the very least, they help a person during illness, and at best the practice of yoga makes a person immune to diseases.

- Yoga helps a person to combat and overcome or at least alleviate the distress caused by all diseases, chronic and otherwise, including cancer,

obesity, high blood pressure, diabetes, asthma, spondylitis, back ache, skin and nerve disorders, joint pain and arthritis, osteoporosis and Parkinson's.

- Yoga helps a person to recover quickly from illness.

- Yoga helps with immunity. A person regularly practicing yoga falls ill with less frequency and afterwards, not at all.

Yoga's growing acceptance and its rediscovery by modern man has seen it being taught as part of the school curriculum in India. The government has established yoga universities and yoga as a subject in graduate studies all over the country.

Veda and Yoga

Swami Sree Atmananda

Universal Vedic Gurukulam,

Thiruvannamalai



God has created man with problems as well as the solutions to it. We need the prajna to realise it rather than focusing on the problems alone.

In all the yuga man has been facing so many problems with the evolutionary changes, Lord Rama in tretaayuga, Lord Balarama in dvaaparayuga, we are not the only sufferers.

Atharvaveda, the quintessence of all other Veda, with 5977 mantras, has the solutions to all problems of mankind. It begins with the medhaajanana sukta, praying to Lord Vacaspati, the god of speech to shower his grace of prajna to all. The mantras are the vibration or the s'abda, s'abda is the dharma of Pr'thvi bhoota. By chanting these mantras, it will impose a cascading effect on all other elements of earth.

Ayurveda, the upaveda of Atharvaveda, known to be the king of all other sciences, due to its ability in bringing joy in all aspects of human body- physical, mental, vital and spiritual. It should be practiced in a person specific way, which makes it different from all other sciences.

How to Maintain The Integrity of Ayurveda While Meeting the Needs of the Modern World

Dr. Kulreet Chaudhary

Neurologist

Chopra Centre, New York



Ancient Ayurvedic practitioners valued the role of mantras in reversing disease and restoring physical and mental balance.

According to Ayurvedic philosophy, the human body is composed of five elements—space, air, fire, water, and earth. These five elements combine to form three fundamental physical-mental-emotional types, or doshas, that are present in everyone. Mantras have the capacity to change the mind and body through the alteration of the five elements through the chakra system.

A lot is there to learn from Ayurveda and yoga. First principle is to love all. Even in our clinical practice we have to do it. It is a personal experience that when we pray the almighty with love for the recovery of



a patient, the results are very encouraging. In the same way, Yama, Niyama and praan'aayaama have a great role in medical practice. Our ancient Indian thoughts and culture have a universal appeal for wellbeing of all. We have to practice them. Don't be negatively influenced by the western thoughts. What the ancient sages knew has been slowly proven throughout the ages, as science continues to catch up to this complete and life-transforming system of health maintenance, disease prevention, and cure. Aayurveda continues to evolve without ever abandoning its original construction. In fact, an important part of Aayurveda is not to reject any aspect of medicine that could help the patient, so it does not preclude the use of modern Western medicine.

Human Ecology, Social Ecology : How Can Yoga Help?

Prof. Christopher Chapple

*Doshi Professor of Indic and Comparative Theology,
Director, Master of Arts in Yoga Studies
Layola Marymount University, USA*



We find ourselves mired in pollution, illness, fear, and doubt. Yoga does not promote rigid thinking in the face of difficulty. Yoga suggests the cultivation of opposites (pratipaksha-bhaavana). Hence, we need to move toward increased cleanliness to avoid illness. We need to cultivate compassion as the antidote to fear and doubt. Yoga helps move body, mind, and breath toward health and harmony. The Yogavaasist'ha answers the debate regarding the tension between emptiness and consciousness in superbly poetic verse. The Yoga Sutra pithily provides a meditation roadmap.

There is difference between Dharma traditions, whether Advaita Vedaanta (oneness with consciousness), Dvaita (God remains transcendent), Vis'ist'hadvaita (the world is suffused with consciousness), Saamkhya (knowledge is the key to freedom), Yoga (self purification brings one to freedom), Buddhism (there is no Self), Jainism (each soul has been troubled by karmas that must be purged). All these traditions agree that freedom is possible but do not agree about how to describe it or how to go about getting there.

Deepana And Paacana : A conceptual Analysis

Dr. M Prasad

Professor & HOD,

Dept of S'alaakyatantra

Ashtangom Aayurveda Vidyapeedham



Agni is a functional entity situated in grahan'i in aamaas'aya which does paacana of aahaara. Agni is considered as the teekshn'a gun'a of pitta.

Wherever there is an incomplete or no paacana happening, aamam is formed. Aama is generally bhoomi, jala & agnimahaabhoota predominant. So, the rasa which causes paacana are tikta & kat'u.

Paacana is any intervention which works on aamam, modifies it, without pushing or stretching agni to perform inspite of its fatigue. Vaayu and aakaas'a mahaabhoota are predominantly involved in paacana in association with agni.

Once paacana is achieved, when the dosha is in niraamaavastha, then we focus on to enhance the agni. This is known as deepanam. Weakness of agni may be due to teekshn'oushn'akshaya, snehakshaya or vaatapratilomata. Deepana can be achieved by snigdha, ushn'a, cala, anulomagun'a and gradually increasing in gurutvagun'a. All bhoota can be properly administered but in a laghu to guru order.

After paacana and deepana, if required, s'amana and rasaayanacikitsa can be administered. Deepana and paacana have important role in aama and aamajanyaroga.

Interdisciplinary Approach of Vedaan~ga Jyotishya and Aayurveda for Public Health

Dr. Asokan

Professor and HOD

Dept of Prasuti Tantra and Stri Roga

Parul Institute of Aayurveda, Vadodara



Aayurveda and Jyotisha shares many common features in fundamentals and practices in the social domains of applicability. It is truly told, as both these foundations of knowledge encourage the learners to provide comprehensive knowledge to forecast the emergence of disease and solve their problems.

There are many concepts in Aayurveda concerning jyotisha. For example, Garbhaadhaana vidhi, timing of samskaara, collection of drugs, and the cultivation time is based on Stellar constellation. The origin of vyaadhi is mentioned as Poorva janma kr'tam paapam vyaadhi roopen'a jaayate. While mentioning saadhyaasaadhyata "graheshu anugun'eshu ekadoshamaargo navasukha". In visha cikitsa prakaran'a also the time of administration of medicine is very important. Doota lakshan'a mentioned in Aayurveda also shows the interdisciplinary action of jyotisha. One of our treatment modality, daivavyapaas'raya cikitsa purely depends on jyotis'aastra.

According to jyotis'aastra there are 12 rasi and 27 birth stars and nava grahas. Each raas'i has specifications in particular areas. Relating to health, 6th, 8th, and 12th rasi should be considered. 6th denotes rogaathaana, 8th denotes aayushyathaana, and 12th denotes hospital stay. The Nava Graha kopa also causes specific diseases and for their prasaadana, dhaanya have been mentioned.

Jyotisha is utilized in preventive health care as in Garbha vr'ddhi to trace out earlier itself birth anomalies, and birth defects etc. Festivals and Pun'ya diva are calculated based on stellar constellation and these days have their importance in our culture. Also the cultures we follows



have a relationship with health care practices. Stars do not rule our destiny instead they record our destiny that has already been formed. The planets do not dictate but indicate energies that are influencing in a situation at a given time.

Daivavyapaas'raya cikitsa is an exclusive contribution of jothisha to ayurvedic health care system. This knowledge can be utilized for tracing causative factors as well as to provide accurate medical interventions in appropriate time.

Integrated Medicine with Example of Covid

Dr. Rajiv Bhat
Max Hospital, New Delhi



COVID 19 is a new disease and there is no specific medicines or treatment known to us. It is indeed a tough situation.

Definition of Health by WHO is applicable only to the individual level, it has to be changed to community level after this pandemic attack. General approach taken was

Identify the patient – Isolate the patient – Treat the patient – Containment of household - Containment of area

Approach to health care

Disease – Take medicine – Treat – Restore – Loss

This has to be changed

Promotion of health – Prevention of disease – Proper diagnosis – Cure

Integrated medicine is based on optimum health of individual and society that can be obtained only when all aspects of individual and social dimensions and determinants are taken into account in a symbiotic manner. Integrative approach are applied in Public, Private and NGO. Changes were made in all the sectors appropriately in order to overcome this pandemic like tele consultation introduced in medical sector, Yoga and Praan'aayama were advised as directed by AYUSH Ministry to ensure promotion of health and prevention of disease. Fruits and vegetables were made available. So prescription of a COVID patient include some specific treatment, Vitamins and Minerals, nutrition and Lifestyle changes, along with Arsenic and As'vagandha of Homeopathy and Ayurveda.

Prevention is better than cure so it is mandatory to prevent the possible occurrence of disease. Thus more attention is to be paid to health promotion, and disease prevention than to cure. By making certain Life style changes and avoiding risk factors, one can greatly reduce the risk of diseases and premature mortality. Promotion of health, specific protection and prevention of diseases should be the primary clinical approach. The life style changes required are not difficult to achieve and even relatively small dos and dongs can have a significant effort over the years. It's our responsibility to make the necessary adjustments in our lifestyle, improve hygienic practices and nutritious diet to achieve good health.

Rasaayana Cikitsa - Scope in the Emerging Healthcare Challenges

Dr. Arathy P S
Professor & HOD, Dept of Pan'cakarma
Santhigiri Aayurveda Medical College



The unrest caused by the COVID-19 has certainly prompted us to examine the existing health scenario and the challenges that we are going to face and the methods to face them effectively. There are two major issues – Contagious diseases and the already existing Non communicable diseases(NCD). Protecting the vulnerable groups from the epidemics is also important concern. We therefore need to focus on preparing ourselves to face and manage these situations.

Here comes the concept of vyaadhikshamatva/bala or immunity. It is the capacity to prevent the occurrence of a disease and to reduce the strength of a disease. It depends on the dhaatu poshan'a (tissue nourishment) which in turn depends on the agni. Bala can be enhanced by appropriate treatment and diet and rasaayana cikitsaa is the important modality for the same (yuktikr'ta bala).

Rasaayana cikitsaa is aimed at correcting and maintaining the important components of digestion and metabolism at all levels so as to keep the dhaatu at their optimal functioning level which in turn imparts bala or immunity to the person. Rasaayana cikitsaa thus enhances the stamina, intellect, memory, longevity, cures diseases (Vyaadhinaas'ana) and arrests the old age(Jaraanaas'ana). Living a healthy old life is what we need to consider when we talk about jaraanaas'a in the current situation.

It is evident that this ancient wisdom of rasaayana cikitsaa was mainly propagated for long term benefits and it needs to be administered in early phases (up to 16 years) or middle age (up to 60 years) in order to get maximum benefits. However it is recommended that people from any age group can take rasaayana as it provides multiple health benefits. What is most important is to follow the methodology properly because it influences the outcome of the cikitsaa to a great extent.

Many of the rasaayana dravya like aamalaki, asvagandha, gud'ooci etc. have been subjected to research to assess the efficacy in enhancing parameters like antioxidant action, immunomodulation etc. Studies have been conducted to assess the efficacy of rasaayana cikitsaa also.

Protocol for prevention of communicable diseases and NCDs is same. Daily regimen, seasonal regimen, diet regimen, non suppression of physical urges, good conduct and rasaayana cikitsaa are the modalities. Aacaara rasaayana (Behavioural regimen) itself is a potent method of enhancing the immunity.

On the curative aspect- rasaayana cikitsaa can be administered for infected persons when they attain the niraama avasthaa for enhancing dhaatuposhan'a, bala, to reduce the upadravaa and to prevent the



recurrence. And for NCDs- various rasaayana dravyaa/yogaa are administered at certain stages of the disease either for s'amana or for s'amana as well as balavardhana.

It is high time that aayurveda is brought in to the main stream public health system and rasaayana cikitsaa is incorporated at all levels of public health. National Health Programme for immunity through aayurveda is a need of top priority. Different programs need to be planned so as to suit different sections of the society- children, students, elderly people etc. Let us be prepared to face the challenges through aayurveda and rasaayana.

Agni - A Catalyst to Boost Immunity in Aayurveda

Dr. Krishnan Namboodiri
Head, Nagarjuna Hospital, Kalady



Aayurveda explains that in order to maintain a strong and vital immune system, Agni must be balanced, Aama is eradicated and our Ojas must be abundant. One of the secrets to a healthy immune system is a healthy Agni. Aayurveda teaches that health and well-being depends upon our ability to digest everything we take in from the environment. There are many types of Agni, generally it refers to the "digestive fire" that breaks down the food and other things we ingest from the environment, assimilates what is useful, and eliminates the rest.

During digestion and metabolism, Jat'haraagni transforms food into vital nutrients and enzymes, also expels out the waste. Ultimately, our body uses the produced nutrients and enzymes to generate internal heat as well as provide nourishment for the tissues and cells of the body. Hence, one should maintain Jat'haraagni carefully by taking the wholesome food and drinks properly, because on its maintenance depends the maintenance of lifespan and strength.

Agni can be called as Vais'vaanara or omnipresent that is the agni is present in each and every part of universe, just like aatma, an entity present everywhere in universe. Thus agni can be compared to aatma or energy of the universe. To make agni normal deep sleep and meditation are inevitable. Agni is responsible for production of body heat and also produce current to internal organs. Thus maintaining body temperature is the responsibility of agni which is important for prevention of disease.

Vyaadhikshamatva is the physical, mental and spiritual equilibrium. Due to unwholesome food, doshas get vitiated and cause imbalance of agni, leads to ojo kshaya. Ojas the essence of 7 dhaatu is also the result of agni. Agni is not only metabolic principle but also responsible for any change in humans as well as other creatures.

A person desirous of good health should adopt healthy practises related to diet, conduct and activities. This includes dinacarya, r'tucarya and

sadvr'tta. Through these one would get good agni and thus immunity. To improve agni and to increase health, use warm water, medicated tea with dry ginger, coriander, cumin seeds etc, ghee, turmeric and so on.

Agni is the root cause of lifespan, varn'a, bala etc. It is an important factor where both quality and quantity are important. R'gveda says, assessment of agni, its condition, the apt drug used to normalise agni, appropriate lifestyle and diet modification are considered as the art of Vaidya.

The Relevance of Aayurveda in the Context of the Current Global Pandemic

Sri. D R Karthikeyan
Former Director
Central Bureau of Investigation



Aayurveda is being followed exclusively or combined with other medical science by more than 80% of the whole population of India. Aayurvedic treatment principles give equal consideration to both body and mind in the cure of disease. In this present pandemic situation preservation and maintenance of health is gaining much importance. In aayurveda aahaara, nidra and brahmacharya are considered to be three pillars of life maintaining the physical mental and spiritual health.

Food as Medicine - Eating wholesome food is the basis of health. Healthy body is the result of what we eat and the diseases are also the result of what we eat. Thus food has a role in preventing and in cure of a disease and it is the most powerful drug. When diet is wrong, medicine is of no use, when diet is correct medicine is of no need.

"aim of medicine is to prevent disease and prolong life, the ideal of medicine is to eliminate the need of a physician" Dr. William J Mayo.

Yoga in Mental Health - Cure of a disease can be attained only when the proper mental and physical health is attained. In this present pandemic situation, the important problem faced by the world is the pandemic fear which can be eliminated by the regular practice of yoga. It helps in achievement of physical and mental harmony and there by the emotional balance. By the practice of yoga and positive attitude of thinking the aim of mental health can be achieved

Thus the current pandemic situation can be overcome by our lifestyle modifications.

Yoga in Augmented Immunity Leading to Better Health

Smt. Sarita Sharma
Yoga Acaarya
Delhi



Immunity is defined as the natural or acquired capacity of the body to defend itself against foreign organisms such as parasites, bacteria etc. It can be innate acquired or passive immunity. But the present life style with lack of exercise and with increased stress levels are badly affecting



our healthy living causing different hormonal changes and suppression of our immunity. The role of stress in suppression of immune system is much more.

Thus in this present scenario the relevance of making yoga as our routine has increased. The practice of asht'aan~ga yoga which includes the anharang~a and bahiran~ga yoga helps to create a healthy body, mind and a healthy environment around us. The practice of meditation helps to reduce mental stress, calms mind and improves cognitive abilities. The proper practice of aasana, praan'aayaama and mudrabandha helps to cure different diseases asthma, allergy, muscle tension etc.

Thus the practice of asht'aan~ga yoga, shat'karma, mudrabandha and meditation helps to improve physical and mental health, tackles stress and there by improve immunity and leads to a better healthy life.

Challenges in Mental Healthcare & Solutions in Aayurveda

Dr. G. Nagabhushanam
Principal



Santhigiri Aayurveda Medical College, Palakkad

WHO defines Mental health as "A state of well-being in which every individual realizes his/her own potential, can cope with the normal stresses of life, can work productively and fruitfully and is able to make a contribution to his/her community". In aayurveda the words Svastha, Sattva and Prajnaa indicate the depth of understating this concept of health and mental health. There are three components of mental health. 1. Emotional well-being – How you feel yourself 2. Psychological well-being – how you think and react yourself and 3. Social well-being – how you interact with outer world.

The following are the facts which indicate the burden of the problem: Mental diseases accounted for 13% of global disease burden, of this 1/3 was due to Depression, expected to be the major contributor by 2030. In terms of disability component, mental diseases account for 25% – 34% all years lived with a disability and in terms of economic output, loss of 16 trillion USD by 2030.

The following are the challenges: Stigma (due to lack of Information, Education and Communication), Expansion of services, Efficient use of scarce resources in promoting mental well being, Prevention of mental disorders, Protecting rights of people suffering from them.

The following new age problems contributing a lot in causation and aggravation of burden of mental diseases: Undue stress at all levels like physical, social, financial, technological, psychological, Suicide; Natural and Man made disorders; Terrorism and insecurity to children, women, elderly, minority.

The following are clinical challenges: Target biology which emphasizes

on single target organ or pathway or neurotransmitter which is insufficient in understanding heterogenous psychiatric disorders triggered by a complex pattern of genetic, epigenetic, developmental and environmental factors. Current disease classification is not biological but symptom based without a uniform presentation.

Solutions in Aayurveda: Understanding of health and disease are comprehensive and holistic. Aayurvedic principles are said to be eternal propounded by unbiased preceptors whose only aim was Well-being of all beings. It served in the past, (available literature and documented clinical data dates back to some centuries to 5000 years back), still serving and will serve in future.

In aayurveda, psychiatry is described in detail in which comprehensive four fold etiological factors are described i.e. Inappropriate Food habits, Social behavior, Emotional disturbance, Physical behavior. Basically psychiatric diseases are classified as Nija (due to bodily and psychological derangement) & Aagantuja (Social-cultural factors along with psychological reactions). Aayurvedic Psychiatry is not Brain centric, still head as such is one of the vital organ. Aayurveda and yoga can contribute a lot in understanding and managing neurotic & Somatoform disorders, Psycho-somatic disorders.

Management is, very holistic, as following: 1. Preventive & Curative 2. One disease – Many clinical conditions 3. Pharmacological, Behavioral and Socio-cultural measures and Beyond. Aayurvedic drug formulations are widely indicated acting on multiple target systems with balancing effect.

Pure Heart and Clear Mind are need of the hour to overcome the above mentioned today's challenges in mental health care.

Concept of Aama in Managing Healthcare Challenges

Dr. M Srinivasulu
Former Head, PG Dept of Panc'akarma
Govt. Aayurveda College, Hyderabad



Ayurveda is the science of life. It's the system of medicine based on doshadhaatu mala sidhaanta and rasa gun'a veerya vipaaka sidhaanta.

Aama and agni are the very basic concepts of Aayurveda which plays a vital role in managing health and diseases. Agni is the physiological aspect and ama is the pathological aspect. Aama is based on agni, agni is the pitta dosha which is regulated by samaanavaata.

Agni– It is the inherent factor existing in constant process of changes i.e either catabolic or anabolic in the body. It is ultimate in the process of maintenance of life and can be equated to praan'a. Agni can never produce a new substance, it can only make changes and transformations. Jat'haraagni comprises all the enzymes, secretions, hormones and everything that participate in process of digestion, bhootaagni is that which helps to convert exogenous matter to endogenous matter in the body and dhaatvaagni helps in converting



the materials into specific tissues in the body. Teekshn'agni is the state of hyperactivity, mandaagni the hypofunctioning state, vishamaagni the dysfunction and samaagni is the absolute state of normalcy.

Aama- it is the unformed (asiddhi), raw(apaaka), uncooked(paakarahita), little cooked(eeshatpaaka), improperly cooked(vyavaasthita). Aama is the precursor state of substance in transformation, also is the state of substance resulting in process of paaka before attaining finality. The endogenous causes for aama formation are those which hinder the function of agni. The exogenous routes are ingestion, inhalation and infection. Ingestion affects jat'haraagni primarily and then others, inhalation affects bootaagni and infection affects bhootvaagnipaaka and dhaatvaagnipaaka. Antigens, parasites, bacteria, viruses and any substances not equal to the molecules of sookshmaahaara rasa in circulation are aama molecules, even the free radicals.

If the agni is perfect enough to digest the aama, then everything will be normal. In almost all diseases there is aamaavastha, non communicable, auto immune disorders, lifestyle disorders, allergy etc. In aamaavastha, deepanam, paacanam, langhanam, s'odhanam etc. are done. Deepanam can ignite the agni, where as paacanam oxidises. Aama formation can be prevented by using sarvarasaahaara including all guna, following asht'aahaaravidhivish'ashaayatanam and listening to the desires of body and regulating the psychological desires.

'Rather than searching for pesticides and picking up the weeds and killing insects, making the soil perfect such that it will not permit the growth of weeds is beneficial. Instead of spending millions for antivirus, focusing on stabilising the body to resist the disease will be ideal'.

Kaalabhojanam - Its Contemporary Relevance in the Light of Aayurveda and Yoga

Dr. Ram Manohar
Research Director
Amrita School of Ayurveda



Current lifestyle is little bit unhealthy and somehow we are unaware about it. While entering in to the depths, calorie restriction has been emphasized in aayurveda by the term "mitaahaara", as the quote says "nityam mitaahaaravihaarasevi". Hita deals with quality of food and mita with quantity of food. i.e, quantity has to be moderated and quality has to be enhanced.

A study by researchers from Lomalinda university of public health and the czech Republic has found that timing and frequency of meals play a role in predicting weight loss or gain. That's what exactly aayurveda explains through bhojana kaala. The mahaabhaarata poses the question "katham sadopavaasi syaat". The

answer given is that by not eating in between the morning and evening meals and between the evening and morning meals, one becomes a person who is fasting perpetually.

Clinical research studies of fasting with robust designs and high levels of clinical evidence are sparse in the literature. Whereas few RCT and observed clinical outcomes support and substantiate. Further research in humans is needed before the use of fasting as a health intervention can be recommended.

Building Bridge Between Aayurveda And Yoga

Dr. T P Sasikumar
Space Scientist,
Educationalist and Motivational Speaker



Yoga and aayurveda are complementary practices that offer us transformative tools for fostering greater health and vitality. It's a fact that there are more contributions from aayurveda to meditation. Unless we have got svastha avastha, it's impossible to get into meditation. It's all part of making us to prepare for the samaadhi. Dhyaanam is possible only when you get into the svaasthyam, silence inside us. It's very essential to understand in a pyramidal structure. This is possible as Yoga vaasisht'ha says "poorn'e manasi sampoorn'am" - it is all in the mind, that level we should reach. It's not just a faith or science, it's not an intuition or reasoning, it is as we get into that.

Karma is more important in our life and if that karma doesn't become good, then in the next generation that karma becomes a disease for us. This is what aayurveda says. We are leaving root behind this basic knowledge. There comes the necessity of constructing bridges and it has to be followed for a healthy future. We need to see tantra, mantra, pooja, rituals..all that connected for creating a wonderful life which will make us in svasthaavastha.

Aayurveda And Yoga - Challenges Ahead

Prof. Sumanapala Galmangoda
Nagananda International Institute of Buddhist Studies
Former professor
Kelaniya University, Sri Lanka



Modern world faces a lot of challenges during this era. In order to cope up with these new and improvised methods of Aayurvedic sciences has to be established. Through a more scientific and practical approach perpetuating the traditional knowledge, facing these challenges become effortless.

Achieving this can be accomplished through developing a good mission with a good vision for Aayurveda. Aayurveda is mostly confined to a region or cult or religion. To uplift such a science, a mission with a global reach should be established. Mission should follow a medial path. It should not be too extremist. Vision should be



holistic as Aayurveda has an holistic approach to the diseases .

This can be achieved by introducing new courses and conducting extensive researches in the academic level . Though Aayurveda is evolved through experiences, in order to cope up with the modern day challenges, it becomes mandatory to put forth evidence based theories and studies rather than experiences. For achieving the same extensive research methodologies and practical experiments are to be conducted. In academic level new improvised job oriented courses should be implemented with theoretical and practical approach .

A lot of traditions are followed in our land such as planting of nimba, vilva , aamalaka, pan`ca aamra etc. near our home. Sprinkling of turmeric mixed water , plantain tree kept at the entrance of the house during auspicious occasions etc. are few others. Though these are followed as traditions , it has a great scientific importance . The ability of removing carbon dioxide from air by plantain leaves, antimicrobial properties of turmeric etc are made to use here. Although we know these through experiences, the modern world may not accept this . Thus researches are of paramount importance.

In Gita it's said that the lord comes to earth from time to time in order to re-establish dharma . Similarly in Aayurveda also , from time to time new researches, new courses and newer initiatives are to be established to popularize this tradition.

Aayurveda encompasses various other knowledge in vast areas like amount of intake of food , rejuvenation therapy in epidemic diseases, yoga and it's essentiality importance of vyaayama and it's limits , brahmacharya etc. These are not dealt by other western sciences. The Buddhist literatures also share many of the Aayurvedic views like food itself acting as a medicine.

Western medicine are useful but there are certain disadvantages. These gaps are to be filled by Aayurveda, not as an alternative science but as a major health tradition . Aayurveda has wealth of knowledge. In order to make the theories acceptable to all, we have millions of aaptopades'a mentioned in our classics. By prathyaksha and anumaana these can be verified. Based on this new researches can be conducted , alternative and useful job oriented courses can be established. Then Aayurveda become the perfect scientific tradition of health to cure diseases and prevent them as it's said 'Prevention is better than cure'.

Nava Arogya Dharma Siddhanta : An Alternative Narrative On Athurasevanam

Dr. Gopinathan Pillai

Sr. Fellow, Santhigiri Research Foundation

Sr. Fellow, Indian Council of Philosophical Research



The founder guru of Santhigiri ashram , Navajyoti sree Karunakaraguru has propounded his teachings in three dictums viz.

Annadaanam , Aaturasevanam and Aatmhobdhanam. Prime importance is given to Aaturasevanam among the three. Providing medical services in all its dimensions to the most needy was his motto. It has been the hallmark of Santhigiri since it's inception. Today there are more than 90 Aayurvedic and Siddha hospitals across India

In this concept guru propounded a new concept of Navaarogya dharma siddhaanta. In the beginning of modern medical science people hoped that it will deliberate humans from the manifold health hazards that they have been subjected to over centuries. Despite its remarkable contribution it's ill effects have created diverse health hazards. Moreover it is unaffordable to a large majority of humankind across the world. In the light of wisdom accumulated over the past 300 years it's observed that modern science is unsustainable. It is here the merit and eminence of holistic approach of Indian indigenous systems draw added attention against the organ based approach of modern medicine. Navajyoti sree Karunakaraguru noted that knowledge system originated and evolved in ancient India by the aatmajnaana guru parampara during the Vedic period of jnaana maarga . However at some point of time the development and evolution of these knowledge system were arrested . The disappearance of jnaana maarga explains the absence of another haraka, Sus'ruta, Vaagbhat'a and Dhanvantari. Guru believes that Aayurveda is the science in which the secret of life is preserved. The unfoldment of human consciousness and faculty of spiritual wisdom in such an amazing kind are exemplified by the knowledge system of Aayurveda.

The age-old methods of Aayurveda are still present but it's not enough for this yuga. The evolution and development of Aayurveda was arrested due to the lack of aatmajnaana. The retrieval and rediscovery of aatmajnaana maarga is through which we can relocate the glorious Aayurvedic science.

Nava arogya dharma siddhaanta advocates the fusion and synthesis of all the existing medical systems. It respects and values the health system existing in all human societies. It seems to synthesise the truth in all other medical systems. It has two dimensions. Firstly it visualises a way of life confining to dharma by which physical mental and spiritual health and well being of people is nurtured and nourished. Secondly Vaidyabeing a spiritually evolved person , he treats the cause of disease in physical mental and spiritual level. To achieve a righteous life and human sustainability guru noted that medicines should be provided considering the time and clime. Thus this new health doctrine unifies the medical systems and it seeks the evolution and development of Aayurveda in accordance with the changing needs of environment and cosmetic order .



Emerging Disease Trends And Plurality of Medical Systems : A Perspective

Prof. Rajashekar Nair
Chief Fellow

Santhigiri Social Research Institute



Observing the present disease trends especially in Kerala, we find that we are facing a new wave of communicable diseases coupled with non communicable diseases. Alcoholism and tobacco use are also a great concern in these situations. Against this scenario what we need to examine is the new possibilities and probabilities that exist before the humanity to control this complex epidemiological situation .

And of now what we face is a new pandemic caused due to a virus that measures only eighty billionth of a metre. Such a inconspicuous sized virus is now keeping the mighty humans at bay. In the past we have gone through a number of communicable diseases viz. Leprosy, Plaque, Cholera, Tuberculosis , Syphilis, Small pox etc. Also several other pandemic condition like that of 1918 Spanish flu, 1957 & 1968 influenza and H1N1 in 2009. Considerable incidence of unknown kind of fever were marked during early 2017 ranging up to 19 lakhs of cases . All these can be considered as an extra ordinary epidemic situation . Impacts of these are multidirectional including education, livelihood, economy etc.

Mostly another unattended or neglected condition is the issue of fear expressed during unexpected emergencies and tragedies. The emergence of fear of infections and death is mostly not dealt with the required importance by the western medicines. Many instances of unhealthy mental state leading to suicides are reported few months back.

Against such a background we can observe that there is a new health orientation surfaced among the people. This can be considered as a genuine acceptance of plurality of medical system and an alternative way of thinking by the common people . It's a recognition that there are different ways of dealing with diseases.

Another phenomenon that can be observed is the strengthening of oral culture. It's an exchange of information via Interpersonal, inter household communication for exchanging disease experiences, information and different ways of cure. It is the area where a defence system of medicine should intervene. It is or can be viewed as a change towards a more positive population perspective than a physician centred expert driving orientation.

It is here where we should note that the knowledge tradition can't remain stagnant. They have to be responsive to the new challenges and problems . This is especially necessary as all the different medical systems are struggling in the present situation philosophically and operationally . We can't always cite the past and apply it in present condition . It's actually a challenge that we need to update ourselves with the emerging disease trends. New strategies need to be adopted

The future holds a syncretic health philosophy that is popular and people centred . A new integrated philosophy with a new transdisciplinary orientation and not just holistic approach is to be put forth . We can not always cite the past but we have to worry about the present and do for the future. The possibility here is the analytical unification of the past present and possibilities of the future.

Healthy Living : Concept of Navajyothi Sree Karunakara Guru

Sree Janardhana Menon

Santhigiri Research Foundation



As per the GURU DICTA healthy living is only possible when the mind, body and soul are in perfect coordination. Ayurveda considers these as tripods where the world endures by reason of cohesion and on that, all things are established. Ayurveda clearly says that it is the negative karma that you have accumulated over your past lives are responsible for the sufferings in the form of various diseases. Then how an ayurvedic physician can treat the diseases without finding the cause. The Shastras like Jyothisha etc. help us for better understanding.

The disease manifests when the hallows of the body gets pierced by the evil spirits. Then not only the medicines we give but also the atmabala and the karmabala of the patient helps to overcome it. There are Geo specific areas which have their own ergonomic disease too. The mother nature provides the herbs which are used in combination for curing a disease.

The Great Gurus, who are compassionate even towards the small creatures, find the right combination of drugs for a particular disease by using para vidya. They know how to bring the maximum efficacy of drugs in a yoga. The ordinary folks are just practicing it by aparavidya.

But now, the Earth is losing its nutritional value because of the ecological instability created over time. So we have to do paravidya that is to modify the combination of drugs to enhance the medicinal value. This was the concept of Navajyothi Sree Karunakara Guru. The whole world should get the benefit of this by incorporating Ayurveda and Siddha systems of medicine. Santhigiri is not just a word but it is deeds, the self obligation propagated by the Guru.

Covid As a Catalyst for Global Health

Dr. Lorio Fazio

Clinical Professor of Yoga & AMP Health
Los Angeles, USA



It is the right time to think about the global health. It includes the human health and the interaction between environmental and animal health. At this pandemic era, it is the human behaviour such as trade of wild species, destruction of our ecosystem etc. which leads to an outbreak of these. This made a crisis globally that the people are forced to rethink about the medical systems. It's an opportunity for the



traditional medicine to put forward the tremendous effects of it. By integrating Yoga & Aayurveda, a new perspective has to be formed. In the current situation, the symptoms of SARS 2 disease are varying according to the persons. So it's the time to not only think about the pathogenesis of disease but also the role of host in disease process. Many researches are going on for understanding these.

Distinguishing Yogapathy from the Yoga therapy be relevant here i.e. the former one is the practice of yoga according to the symptoms and the latter one is for the wellbeing of people. Salutogenesis is the medical approach focusing on factors that support human health and well-being, rather than on factors that cause disease (pathogenesis). There are many instances that Yoga made changes in human beings. It acts on almost every system in the body in its own way to improve the physical and mental health. It has positive implications on neuroplastic effects and cognition. It also improves the activity of neurotransmitters and hormones to maintain homeostasis. So, we have to spread the wisdom of Yoga and Aayurveda for emerging a new standard care.

Valedictory function - A Brief Note

The international webinar on "Ayurveda & Yoga- The role in addressing the emerging health care challenges" was welcomed and appreciated by many. The webinar saw several national and international delegates and participants. It is indeed obvious to note the overall appreciation and acceptance of the program as roughly around 6000 national as well as international delegates attended the webinar sessions over various channels with great enthusiasm.

The initial note welcoming our esteemed speakers and participants,

was given by Dr.G.Nagabhushanam, Principal, Santhigiri Ayurveda Medical College, Palakkad, which marked the beginning of the function. The session was chaired by Prof.Kumar Ratnam, Member Secretary, ICPR, New Delhi who very appropriately articulated his thoughts on Ayurveda & Yoga as a main stream health care system.

Further, the valedictory address was given by Dr.C V Jayadevan, Principal, VPSV Ayurveda College, Kottakkal, who emphasized on a much needed multidisciplinary approach in health care system and aptly called for an integration of Ayurveda and Yoga in actual practice.

Dr. Sushim Dubey and Prof. Gopinathan Pillai also shared their valuable views about this function. They also appreciated the dedicated participation of the delegates and their feedbacks emphasising the need of regular such meetings and exchange of thoughts.

Later, Dr.Arathy.P S, Prof & HOD, Dept.of Panchakarma, SAMC, Palakkad delivered the vote of thanks for the function, which marked the end of the session. The session indeed left the participants with much food for thought with regards to the integration of the traditional science of Aayurveda and Yoga and the way forward for the same.

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	ॡ		अः
r'	rr'	l'		m	h
क	ख	ग	घ	ङ	
ka	kha	ga	gha	nga	
च	छ	ज	झ	ञ	
ca	cha	ja	jha	ña	
ट	ठ	ड	ढ	ण	
t'a	t'ha	d'a	d'ha	ṇ'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

Note: The briefing is done by the organising team for the newsletter. Original talks are available in ICPR YouTube channel
<https://youtu.be/B0tK8Zldc2s>
<https://youtu.be/xJn3naBK2Zs>

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Our Address :-

Santhigiri Ayurveda Medical College
Olasseri P.O, Kodumba (via)
Palakkad, -678 551
Kerala, India
Ph: +91 491 2574574
www.samc.santhigiriashram.org
www.santhigirionline.com

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