

Santhigiri Ayurveda Medical College

NEWSLETTER

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“Pranams to the Great Soul - Padmashri. Dr. P R Krishnakumarji”

Padmashri Dr. P R Krishnakumarji, the face of Aayurveda at national and international forum, left his physical body leaving memories and inspirations with us. His absence cannot be substituted. His role as a physician, teacher, visionary, entrepreneur, patriot will inspire us and his life is a guiding path for Aayurveda particularly Aayurveda education. Heartfelt condolences to all the family members from Santhigiri Aayurveda Medical College, Palakkad
Om Santhi

Dr. G. Nagabhushanam, Principal

Let us pray together for the serene soul who was one among the guiding forces for the entire Aayurvedic community and also who lived as a great legend

Dr. Janani Remyaprabha Jnanatapaswini

Pranamams to the great soul.

“What is your best quality that you feel will help you to contribute to Ayurveda- teaching and other fields?” This question was asked to me and few other faculty by Sri Krishnakumarji during our first interaction with him after joining Ayurveda College, Coimbatore in November 1993. 'I am hardworking, can work in various fields'—was my answer. 'But there must be a purpose.'—he was quick to suggest and guide. He was there always to encourage and support me, Dr. Sreevaths and our children. The association with AVP, Trust Hospital and Research Foundation grew more stronger even after I left Ayurveda College, Coimbatore in 2003. I always wondered how it is possible to PRKji to treat everyone as his own family member, to entertain people from various sections, listen to

them and promote them.

PRKji lived a full blessed life which was mostly dedicated to ayurveda. It is known to everyone how passionate he was about ayurveda teaching and practice. He never hesitated to opt for unconventional methods if the ultimate purpose is authentic ayurveda- training or practicing. He knew where to focus and started series of training sessions to students and young doctors. Tatvaprakashini and similar programs are now very popular and thousands of young doctors have been benefitted thorough this great visionary of ayurveda. He never used to lose any opportunity to interact with students. I still remember his first visit to SAMC on a Holiday by chance, one month ahead of his scheduled visit for graduation ceremony. He utilized the time very fruitfully by



conducting a quick question answer session with internees and awarded the best student with prize during the graduation ceremony. He visited the college on another two occasions and had blessed our students. PRKji, during his latest address at the inaugural session of International Webinar expressed the wish that Santhigiri could be one of the right institutions for imparting gurukula system of ayurveda education.

We cherished those moments, witnessed with pleasant surprise his bouncing back to his favorite job i.e. promoting ayurveda with added strength every time he escaped the clutches of death, like phoenix. But alas, it is a loss this time.. Very big loss.

We know what PRKji wanted and how he wished we all contribute earnestly for the cause of ayurveda. Let us try our level best to continue that saga with his blessings.

Dr. Arathi P S

Prayers...

A great personality and helpful to the AYUSH fraternity.

Let the mission continue..

I personally recall his help during our crisis and his charismatic presence in our functions especially Graduation Ceremony.

Sbri. Vijayan S, AGM (Administration)

Medical education division, SHRO, Santhigiri



Krishnakumarji Leading the Procession during Abhyudaya 2015 Graduation Ceremony

Sir, the space you occupied in our mind as a Guru will remain such forever. Let the seeds of Aayurveda which you sowed here grow as per your vision and provide shades to thousands with your blessings.

May your divine soul attain Salvation..

Dr. Sreejith V



Honouring Padmashri P R Krishnakumarji -Amrutam 2017 National workshop on Agadatantra

Dr.P.R Krishnakumar is the name of an incomparable legend in the domain of Ayurveda. He dedicated his entire life in popularising and globalising Ayurveda. He constantly worked for making recognition of Ayurveda globally and his efforts end up in successful association with the likes of WHO, National Institutes of Health (NIH), USA and many international agencies for conducting clinical trials. He explored the scope of research in Ayurveda by collaboration with different agencies like ICMR, Department of Science & Technology and Department of Environment within the country. He was always at the forefront in motivating students and aspiring young doctors. The 7½ year Ayurveda course on the Gurukula pattern was envisaged as a result of his dream for nurturing competent and highly qualified emerging vaidyas for the science. His incomparable inspirational talks always act as a catalyst for those who dream of flourishing Ayurveda. His untimely demise is an immense loss for whole Ayurveda fraternity and may his soul rest in peace.

Dr. Anjali S

Krishnakumarji, fondly called as Guruji by everyone of us who had a chance of being with him during the Karmaprakashini, Tattvaparakashini or any of the weeklong workshops organised by his Institution, was a personality who spread bliss wherever he was present. Just like Lord Krishna, Krishnakumarji was a dynamic personality who attracted and influenced thousands through his vast knowledge, vibrant presence and humility. His words were clear like a crystal, sharp like a diamond and blissful like the melodious muraledhwani...

It is a great loss for the entire ayurvedic community. He is no longer with us physically, but his presence will always be felt by each one of us.

Let us take every possible effort to make His vision as our mission.

Pranams Guruji..

Dr. Vivek Vaidyanathan



Krishnakumarji visiting Amrutam 2017 Expo

Dr. P R Krishnakumar sir, was an incomparable personality in Ayurveda fraternity, who led the roles as an Ayurvedic physician, teacher, guide, philosopher, visionary etc. I'm greatly indebted to his inspiring presence and talks in various occasions on his visits to Santhigiri Ayurveda Medical College, Amrita School of Ayurveda and many seminars. My humble pranams to the great soul.

Dr. Amritha MR

Heartfelt condolences and prayers..

Dr. Rashin Chandrasekaran



Krishnakumarji performing Sbaastra Vandanam during Riddhi 2019 Graduation Ceremony along with Sri. E Sreedharan

Dr.P.R Krishnakumar is the eternal and unique personage in the domain of Ayurveda who had devoted his entire life for propagation of the science. He was known for his multidimensional portrayal as a scholar, researcher, phililosopher, visionary, administrator and entrepreneur. He firmly convinced that propagating Ayurveda could be best possibly done through proper Ayurveda education and stood for reviving the Gurukula pattern for Ayurveda education. He has always emphasised for scientific validation of Ayurveda through proper research convincible to the modern era without compromising traditional standards. His

innovations lead to the development of AVT Institute for Advanced Research (AVTAR) to conduct clinical, literary, field and drug researches. Many initiatives like clinical documentation programme, association with many national and international organizational for clinical research, promotion of Health tourism incorporating preventive medicine aspects are a few among the innumerable contributions done by Dr.Krishnakumar in popularising Ayurveda across the globe. His demise is a great loss for the science and may his soul rest in peace.

Dr. Kiran K Prasad



Pranams to one of the great Acharyas of Hastyaayurveda and Keraleeya vishacikitsa - Shri. Avanaparambu Maheshwaran Namboodhiripad

It is really hard to accept the departure of two great souls in contemporary Aayurveda with in a gap of one day. Avanaparambu Maheshwaran Namboodiripad thirumeni is known for his simplicity and deep knowledge in Ashtangabridaya, Vishajyotsnika, Prayogasamucchaya etc. He is known for his knowledge in Gajaayurveda. His physical absence among us will be definitely felt. Our humble pranams to the departed soul and condolences to all the family members. Om Santhi

Dr. G. Nagabhusanam, Principal

Editorial

Gurucharanam Saranam

Heartfelt deep condolences from family of Santhigiri Ayurveda Medical College, Palakkad on recent demise of the great stalwarts in contemporary ayurveda his worshipful Padma Shri Dr P R Krishnakumar ji, and his worshipful Avanapparambu Maheshvara Namboodiripad.

Dr Krishnakumar ji was very closely associated with Santhigiri Ashram and in particularly with Santhigiri Ayurveda Medical College, Palakkad in its progress and activities. We could still hear his words of encouragement and advices on future course of Aayurveda

and feel the inspiration we felt during very recently organized international webinar by our institution on Aayurveda & Yoga – the Role in Addressing the Emerging Healthcare Challenges, in which he delivered key note address during inaugural address. He was also a regular guest in various programs in our institution and his gracious presence and thought provoking words are still reflecting in our thoughts and memories and echoing in our hearts.

His one of the life missions was revival of Aayurveda education system and academy.

He wanted to establish once again the Gurukula system of education



with his vast experience and in depth understanding in this area. He approached the Honorable Prime Minister of India, Sree Narendra Modi ji, Sree Vaidya Rajesh Kotecha ji, the secretary, Govt of India, Ministry of AYUSH, Sree Vaidya Jayant Deopujari ji, the Chairperson, Central Council of Indian Medicine and other stakeholders including the Principals of aayurveda colleges with very detailed letter. That letter is a actually a blue print for future path of Aayurveda education.

In any educational institution, for proper academic excellence, harmonious relations among the students, teachers and management are very essential. In present period these relations are very much strained and only employer and employee and consumer and producer relations are prevailing which are further more vitiated with political and other social affiliations. Krishnakumar ji's Coimbatore Experiment, in which students, teachers and other employees live in one campus with continuous interaction among them, in which students are provided free lodging and boarding, is a solution to this sad situation. This model will definitely bring positive transformation among the teachers and students as those students and teachers who were part of that experiment are live example today occupying various prestigious positions and part of various noble activities in education, research and practice of ayurveda.

Sree Krishnakumar ji, believed that today's ayurvedic education system is overburdened with MSR, which is just copied version of outdated 1970s western education system, which insists on unnecessary infrastructure and improper knowledge sharing and transmission. In his letter to the Hon'ble Prime Minister, Sree Narendra Modi ji, established that present western education system is on par with our traditional Gurukula education system. He proposed to establish institutions of excellence in ayurveda like that of IIM, with well equipped infrastructure in terms of libraries, laboratories, hospitals which can serve a group of 1000 to 2000 students from surrounding nearby colleges in the vicinity of 100-200 km or so. He believed that such initiative would reduce costs considerably for students and encourages them to take efforts to master the subjects well, to do apprentice under good clinicians and making them confident to do practice individually.

Krishnakumar ji, a great patriot with his strong belief in Indian knowledge systems and need of acceptance of newer developments in technology and research, had a dream of dynamic and efficient new generation of ayurveda who can face and address various challenges in medical, social, cultural, financial and psychological fields. He himself was a proved personality in this regard being an ayurvedic physician, visionary, philosopher, administrator,

entrepreneur and guide, in one term, the Raajarshi.

He believed that changes in Aayurveda and students of Aayurveda cannot be brought magically in one day, but with self motivation and continuous efforts. These efforts should be well thought from all the stake holders and frequent and unplanned changes will destroy the ayurveda academy. Krishnakumar ji put all his efforts and dedicated his life for propagation and development of Aayurveda. His concept of an Aayurveda vaidya is very comprehensive which is visible in his establishments of various institutes incorporating all spheres of life i.e., Ayurveda College, Coimbatore with 71/2 years Gurukula system affiliated to Madrsas University in which ayurveda was taught along with spiritual practices, traditional martial arts, AVTAR (AVT institute for Advanced Research), Divyam school of Values, Arsha Yoga Vidya Peetham Trust, Kshetropasana Trust, Bharatamuni Foundation for Asian Culture etc. His zeal to impart this holistic traditional ayurveda to the aspirants all over the world still continues in forms of Tattvapraakaas'ini and Karmapraakaas'ini Padma Shri P R Krishnakumar ji, whose physical absence cannot be substituted, left his physical body on 16.09.2020 and reached at the lotus feet of Lord Dhanvantari. He took his birth on this earth on 23.09.1951 to Aryavaidyan PV Rama Varier and Smt Pankjam and will remain in our hearts forever. His memories will inspire us and the future generations too.

Sree Avanaparambu Maheshvaran Namboodiripad left us physically on 17.09.2020. In his early life he was an engineer in Electronics by profession, but later he devoted his total life for propogation of ayurveda. He was a living legend in traditional Vishavaidya guiding and inspiring students and teachers of ayurveda particularly of Agadatantra. He was also known knowledgeable personality in Gajaayurveda.

On behalf of Santhigiri Ayurveda Medical College, Palakkad and all the readers of our Newsletter, we prostrate at these two great departed souls and express our heartfelt condolences to the family members and relatives of Sree Padma Shri P R Krishnakumar ji and Sree Avanaparambu Maheshvara Namboodiripad.

Om S'aantih S'aantih S'aantih

Dr. G. Nagabhushanam
Chief Editor

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DEPARTMENT OF KRIYA SAREERAA

Physiology of Speech, an Aayurvedic view

*Dr. Sreejith V
Asso Professor
Department of Kriya Shaareera*

Introduction

Communication through language is the unique feature of mankind which makes him superior. It is a higher mental function which is controlled by coordination of different systems like CNS, respiratory etc. Speech is a combination of articulation (how sounds are pronounced), voice (how vocal cords are used) and fluency. Language is expressive (what a child says), receptive (what is understood) and pragmatic (social communication). Aayurveda considers speech as Vaan'i. Word vaan'i means eloquence. Hindu mythology considers Vaan'i as Sarasvati and Bhaarati. So in short Vaan'i itself is considered as a bliss for human even according to myths.

Physiology of speech in contemporary science

According to modern science, language is a method of human communication, either spoken or written, consisting of the use of words in a structural & conventional way and speech is expression of thoughts by production of articulate sound, bearing definite meaning.

Sensory aspects of speech includes the visual, auditory & proprioceptive impulses.

Process of speech involves 2 principal stages:

1. Formation in the mind of thoughts to be expressed as well as choice of words to be used.
2. Motor control of vocalization & the actual act of vocalization.

Mechanism of speech involves co-ordinated activities of central(cortical & subcortical centers) & peripheral speech apparatus(larynx,pharynx,mouth,nasal cavities tongue and lips)

Understanding spoken speech

This is accomplished by following activities

1. Hearing of the spoken words
2. Recognition & understanding of spoken words
3. Interpretation & comprehension of the speech ideas

Hearing of the spoken words :

This requires an intact auditory pathway from ears to primary auditory areas(Area 41 & 42)located in the middle of superior temporal gyrus on the upper margin & on its deep or insular aspect. It receives afferent from the medial geniculate body(via auditory relations) & pulvinar of thalamus and efferent are sent to medial

geniculate body, superior colliculus & pulvinar . Its main function is to receive auditory information such as loudness, pitch, sources & direction of sound.

Recognition & understanding of spoken words

This is carried out by auditory association areas – 21 & 20, located in the middle & inferior temporal gyrus .Its function is to receive impulses from primary area & are concerned with interpretation & integration of auditory impulses

Interpretation & comprehension of the speech ideas

This Involves the activities of Wernicke's area whose functions is interpretation of the meaning of what is heard; comprehension of the spoken language and formation of idea that are to be articulated in speech .

Expression of speech

Involves activities of motor speech centres which include Broca's area (44) & Exner's area.

1. Expression in the form of spoken speech
2. Expression in the form of written speech

Expression in the form of spoken speech

This involves activities of motor speech (Broca's) ,located in a special area of the premotor cortex situated in inferior frontal gyrus. It processes the information received from the sensory speech centres into a detailed & co-ordinated pattern for vocalization which is then projected to motor cortex for implementation. Broca's area is concerned with movements of those structures which are responsible for the production of voice and articulation of speech. ie, it causes activation of vocal cords simultaneously with movements of mouth & tongue during speech. Hence lesions of Broca's area causes motor aphasia

Expression in the form of written speech

It is the function of Exner's area/motor writing centre, located in middle frontal gyrus in the categorical hemisphere in the premotor cortex. It processes the information received from Broca's area into detailed & co-ordinated pattern; and along with the motor cortex (area 4) initiates the appropriate muscle movements of the hand & fingers to produce written speech.

Aayurvedic view:

Aayurveda is a magical combination of medicine and philosophy. The terminologies used in our science for explaining speech production are Vaak pravrtti and S'abdopatti. Before learning about the physiology of speech production, we should primarily understand the aayurvedic view regarding sensual perception. Speech is nothing but expression of one's own thoughts and ideas.



So proper perception is very much essential for proper development and production of speech in human. Aayurveda believes that perception happens when there is a proper functioning of Aatma, Buddhi, Manas, Indriya & Indriyaartha. If any one among these units are improper, perception will be impaired. So perception requires effective connection of this cascade.

Role of tridosha in speech production :

Vaakpravrtti is the considered as one among the chief functions of udaana vaata. Udaana vaata is responsible for Vaakpravrtti & also Smr'ti according to Vaagbhat'a. But we know that tridosha are equally involved in the maintenance of homeostasis and all physiological process. Hence we have to go through the functions of other specific doshik types for proper understanding of speech production. First and foremost we have to see the role of praan'a vaata . Vis'isht'ha Sthaana of Praan'a Vaata is Moorddha & its san`caara sthaana are Kan't'ha & Ura. It does the Dhaaran'a Karma of Buddhi, Hr'daya, Indriya & Citta. This point shows the role of Praan'a Vaata in production of speech. We have already discussed the role of visual and auditory perception, memory etc in production of speech. Next important Vaata is Udaana Vaata, the karma of which is mentioned directly as Vaak pravrtti itself. Also it has role in maintenance of Smr'ti. Among Pan`ca Pitta, Saadhaka Pitta is situated in Hr'daya and is responsible for Manoratha saadhana. Similarly among pan`ca kapha, Tarpaka Kapha performs the function of Indriya Tarpan'a or

maintaining its normal functioning.

How S'abda is produced?

S'abda is Gun'a of Aakaas'a Mahaabhoota. Panini explains clearly the physiology of sound production. He mentions about the role of Aatma, Buddhi, Mana, Agni & Vaata in S'abdopatti. Aatma, the initiator of action kindles the mind. Mind being ubhayendriya analyses the matter to be spoken with the help of Buddhi. After decision making, it kindles the Agni which inturn activates Vaata. This activated vaata circulates in the Uras & finally moves to moorddha to generate the impulses to produce articulations responsible for speech production. Thus S'abdopatti is due to the combined effect of Aatma, Buddhi, Manas, Agni & Vaata.

Conclusion :

Aayurvedic Aacaarya have given a clear cut idea about physiology of voice production in detail. Contemporary view of speech physiology includes two principal steps - formation in the mind of thoughts to be expressed as well as choice of words to be used & motor control of vocalization & the actual act of vocalization. The same thing have been explained more beautifully and elaborately in our eternal science. Primary role is that of the tripod Aatma, Mana & Buddhi which forms the decision making units whether to speak or not. The decision is executed by Agni and Vaata. Agni stands as the generator of impulses and vaata stands as the executor of articulation. Thus the combined action of these factors leads to generation of S'abda.

Analysis On The Concept Of Saatmya

*Dr. Aswin A
Asst Professor
Department of Kriya Shaareera*

Introduction

The substances which are homologous to the body are known as saatmya. It is one of the important considerable issues during application of medicine or diet. One of the significant causes behind different preparations of medicines and diet is saatmya. Diet or medicine which is not saatmya to a person should not be given reason being the substance which is not saatmya (suitable or accustomed) to one's body may cause Asaatmyaja – Roga (allergic diseases) to him. It is the synonym of the term upas'aya. Asaatmya or anupas'aya is opposite to the saatmya. A physician has to advise the diet or medicine considering all the saatmya for the rational use.

Types of saatmya

Des'a saatmya (habitats and adaptability of body)

Kaala saatmya (time related and seasoned variation)

Jaati saatmya (race)

R'tu saatmya (seasonal)

Roga saatmya (related to disease)

Udaka saatmya (water palatable)

Divasvapna saatmya (day dream palatable)

Rasa saatmya (all taste palatable)

Pravara saatmya (adaptability of all diet like meat, fish, ghee, oil and all tastes)

Avara saatmya (one rasa is saatmya and other rasas are asaatmya)

Madhyama saatmya (in between the above two)

R'tu saatmya

It includes diets and regimens which are wholesome in different seasons. It can be followed by the observance of R'tucarya. Ushn'a, guru and snigdha diet, use of heavy and warm clothes and sexual intercourse considering the body strength is indicated in winter season. Light, liquid and cold dietary substances and less physical exercises are indicated in summer season. Laghu, snigdha, ushn'a, amla and lavan'a diet in rainy season considering the r'tu saatmya which is very crucial in maintenance of health.

Des'a saatmya

It is explained in terms of vipareeta gun'a diets, drugs and regimens of particular habitat. If a place is excessively cool, the body would constantly need some additional extravenous heat to maintain itself



against the excessive cold of the place. Marshy lands are dominated by unctuousness and heaviness. So they have to consume the meat of the animals of arid climate, honey etc which are having the qualities of roughness and lightness.

Roga saatmya

It refers to diets, drugs and regimens which are wholesome in a particular disease. Guru and apatarpan'a diet should be followed in obesity and laghu and santarpan'a in emaciation.

Dosha saatmya

Here in addition to the administration of opposite qualities, the stages of vitiation of dosha should also be assessed. Accordingly s'amana or s'odhana can be followed. If rooksha property of vaata is increased, snigdha therapy will be appropriate. If s'eeta property is increased treatment should be ushn'a. Like that we have to consider.

Prakr'ti saatmya

It means that which is conducive in the maintenance of health. Aacaarya Caraka says that for those having predominance of vaata or pitta or kapha in his prakr'ti, measures of health are prescribed which are opposite to the properties of that particular dosha. For the person having samadoshaja prakr'ti (equilibrium of all the three dosha), rational use of all the six rasa is wholesome and is recommended.

Vaya saatmya

The same type of therapeutic measures are not applied in the same way in all age groups such as agni karma, teekshn'a vamaana, kshaara karma etc. These kinds of procedures are not advised in children and old age peoples. The substances suitable in adult or old age may not be suitable sometime in childhood and vice versa.

Oka saatmya

Out of all saatmya, it is that which is suitable to the person because of regular use either it is diet or regimen. It may be sometime wholesome entity while sometimes unwholesome also. If unwholesome entity is accustomed due to habitual use, it should be gradually withdrawn and wholesome at its place should be followed. A person having pravara saatmya is easier to treat than avara saatmya persons because in avara saatmya persons the physician has limited option to prescribe diets and medicines. The habitual use of tobacco, cannabis etc is not immediately harmful because of being oka saatmya but withdrawal of such harmful things should be done gradually.

Saatmya And Pathya

The term saatmya and pathya are not always synonym. Because saatmya is that which by regular use becomes suitable or accustomed to body while pathya is wholesome irrespective of regular use. Oka saatmya vary from person to person but pathya is considered as wholesome for all in general. Oka saatmya may be pathya or apathya substances. Saatmya can be considered as pathya when it is undoubtedly beneficial to the body.

Discussion

Physician must consider all types of saatmya in all the patients because if he consider only the dosha saatmya and roga saatmya and ignores r'tu saatmya, oka saatmya etc definite success will not be there. In caraka samhita kalpa sthaana different preparations of vamaana and virecana are discussed considering three main factors, bhakti (palatability or likings), dosha and aamaya(diseases). One substance which is saatmya to a person may be asaamya to another and viceversa as the physical and mental constitution, likings and suitability of all the persons are not same. For example dugdha (milk) is stated to be the best among the jeevaneeya dravya and saatmya to most of the persons but may not suite to some persons. Maamsa is stated to be the best among br'mhan'eeya dravya but not suite to everybody because of many reasons. In such cases the physician should advise another substance for jeevaneeya and br'mhan'eeya purposes. If anybody ignores here the saatmya of the person, will not get success in treatment and homeostasis cannot be maintained.

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sutrasthana
- Charaka samhitha vimana
sthana
- Charaka samhitha kalpa
sthana
- Ashtanga samgraha
- A s h t a n g a h r u d a y a
sutrasthana

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	ह
r'	rr'	l'		m	
क	ख	ग	घ	ङ	
ka	kha	ga	gha	n~	
च	छ	ज	झ	ञ	
ca	cha	ja	jha	n`a	
ट	ठ	ड	ढ	ण	
t'a	t'ha	d'a	d'ha	n'a	
त	थ	द	ध	न	
ta	tha	da	dha	na	
प	फ	ब	भ	म	
pa	pha	ba	bha	ma	
य	र	ल	व		
ya	ra	la	va		
श	ष	स	ह	क्ष	ज्ञ
s'a	sha	sa	ha	ksha	jna

Medical Bulletin

Post COVID management protocol issued by MoHFW

Ministry of Health and Family Welfare issued new guidelines for Post COVID management on 13th September 2020. After acute COVID-19 illness, recovered patients may continue to report wide variety of signs and symptoms including fatigue, body ache, cough, sore throat, difficulty in breathing, etc. As of now there is limited evidence of post-COVID sequelae and the following holistic approaches are required



for follow up care and well-being of all post COVID recovering patients.

Continue COVID appropriate behaviour (use of mask, hand & respiratory hygiene, physical distancing).

Drink adequate amount of warm water (if not contra-indicated).

Balanced nutritious diet, preferably easy to digest freshly cooked soft diet.

Take immunity promoting AYUSH medicine

Mild/ moderate exercise

Ø Daily practice of Yogaasana, Praan'aayaama and Meditation, as much as health permits or as prescribed.

Ø Breathing exercises as prescribed by treating physician.

Ø Daily morning or evening walk at a comfortable pace as tolerated.

Take regular medications as advised for COVID and also for managing co morbidities, if any. Doctor to be always informed about all medicines that the individual is taking (allopathic/AYUSH) so as to avoid prescription interaction.

Self-health monitoring at home - temperature, blood pressure, blood sugar (especially, if diabetic), pulse oximetry etc. (if medically advised)

If there is persistent dry cough / sore throat, do saline gargles and take steam inhalation. The addition of herbs/spices for gargling/steam inhalation. Cough medications, should be taken on advice of medical doctor or qualified practitioner of AYUSH.

Look for early warning signs like high grade fever, breathlessness, SpO₂ < 95%, unexplained chest pain, new onset of confusion, focal weakness.

Cnemaspis palakkadensis : A new species of gecko discovered - Dr. Vivek Vaidyanathan, M O, SAMCH

A new species of gecko was discovered from Anakkal area of palakkad by a team of wildlife researchers. The new species has been named 'Cnemaspis palakkadensis' and the common English name for the gecko is "palakkad dwarf gecko". The expert team part of the discovery includes Amit Sayyed, Vivek Philip Cyriac, Raveendran Dileep kumar, Abhijeet Nale and Dr. Vivek Vaidyanathan along with field team of Wildlife Protection & Research Society.



The species was first spotted at anakkal area in 2018 and the team conducted an extensive field work in the month of May 2019 across the area targeting the locality from where the species was first spotted and specimens were collected for morphological and genetic comparisons. Scientific data and analysis confirmed that the species was a new one and it had distinct morphological and genetic characters from a superficially resembling species, Cnemaspis littoralis. The study was published in the International Journal, Amphibian & Reptile Conservation on 8th September 2020.



The species is found in low-land moist deciduous to semi evergreen forest habitat of Anakkal reserve forest in Palakkad hills of western ghats. These species are arboreal and diurnal and were found on the trunks and exposed roots of trees around small streams. This discovery has immense importance as till now only 42 species of this particular genus have been reported from the Indian mainland and this is the 43rd species. The species is unique to the area and the habitat is ecologically fragile, rapidly shrinking and eroding due to increased human interventions, exploitation of the habitat due to tourism, and pollution.

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