

Santhigiri Ayurveda Medical College

NEWSLETTER

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Editorial

Gurucharanam Saranam

Greetings and wishes for a healthy and happy life to all of us from Santhigiri Ayurveda Medical College, Palakkad. In these hard times, last month we got opportunities to celebrate and uplift ourselves by observing International Day of Yoga and Gurupoornima, as oases in the desert. In name of secular education, till the recent times, we deviated from the righteous paths of teaching and forgot our ancestors and our great heritage in our all spheres of life. The above said two occasions gave us an opportunity to reflect on the reasons for our down fall as well as the ways to attain the past glory.

In order to attain the goals that we have in our life, we need a guide and supporter who is well versed in that particular field and whereabouts and whatabouts of the various paths one has to travel during ones attempts to reach the goal. In Indian culture the place given to such a guide and supporter is the highest one, the GURU. Guru dispels the darkness i.e., avidyaajanya ajnaana and bless the disciple with the Vidyaa, the true knowledge. Aparaa vidyaa is stepping stone to have the Paraa vidyaa. So all specialties of educations from materialistic sciences to the Aatmavidyaa have reverence in Indian society. The preceptors of each science were complete in their understanding of their own self and this universe. That's why we can find a common thread in Indian thought process which can connect all branches of specialties. In indian sciences even those sciences which are basically worldly in their content also have Aaatmavidyaatattva in their inner depths and Aatmavidya has the bhautikavidya at its periphery. So the highest place for Guru is accepted by all Indian sciences.

Bhagavan Baadaraayana, also known as Krishna Dvaipaayana, who is the incarnation of the Lord Narayana, is known for his complete understanding and total knowledge on both Paraavidyaa and aparaavidya. There is no peace of science which is not touched by Him. For preserving the eternal knowledge of Veda and better understanding of all, He classified and arranged the Vedas into four (Veda Vyaasa), to reach them to the common people, He also composed puranas. Mahaabhaatrata, the fifth veda, is also his composition only with gems like Bhagavadgeeta, Sahasranaama etc

hidden in it. It is not an exaggeration to state that Guru –shishyaparampara, Gurukula traditions also his contributions.

The Guru can guide the disciple in his pursuit and make him to cross over the various hardships as He himself is devoid of any hardships and reached the highest goal. The only motto of Guru is to help and serve the needy, without any personnel desires. This can be observed in Carakasamhitaa, particularly in the beginning of almost all chapter in cikitsaasthaana. For example Vijvara in Jvaracikitsaa, jitaatmaanam, agnivarasam, nirmoham in Raktapittacikitsaa, pitr'vaccharan'yah, bhootabhavishyadees'ah in Gulmacikitsaa, nirmohamaanaanus'ayo niraas'ah in Pramehacikitsaa, buddhisr'tijnaanataponivaasah, praan'abhr'taam s'aran'yah in Unmaadacikitsaa etc

Bhagavaan Aatreya further says, for a well understood individual this total world is Aacaarya (the Preceptor) and for a foolish, the enemy. The humility, mental composure, respect and compassion for all fellow beings etc are the basic qualities one has to possess in order to reach the all pervading Guru, the Sadaas'iva, the Eternal Bliss.

S'aantaa mahaanto nivasanti santo vasantavalloka hitam carantah/
Teern'aah svayam bheemabhavaarn'avam janaah na
hetunaanyaanaapi taarayantah//

Om Gurubhyo namah

Om S'aantih S'aantih S'aantih

Dr. G. Nagabhusanam

Chief Editor

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DEPARTMENT OF PAN'CAKARMA

Effect Of Vacaadi Upanaaha Sveda In Sandhigata Vaata

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According to aayurveda, the roga maarga are three viz. baahya, madhyama and aabhyanantara. The diseases affecting the madhyama roga maarga may be either kasht'asaadhya or asaadhya. Sandhigata vaata affects the asthi and sandhi it can be included in madhyama rogamaarga. In general, sandhi means the junction between two things. In aayurveda, s'areera sandhi is a technical word indicating that it is the place where two or more bones meet together and the joint may be fixed type or with less or more movement.

After going through the different references it can be stated as – the vitiated vaata when get lodged at one or more than one sandhi and producing the features like pain in the joint, swelling on palpation, crepitus and stiffness in the joint termed as sandhigata vaata. The symptoms of osteoarthritis correlate with sandhigata vaata explained under vaata vyaadhi.

Osteoarthritis is the most common form of arthritis, affecting about 237 million people, or 3.3% of the world's population. Among those over 60 years old, about 10% of males and 18% of females are affected. Osteoarthritis is the cause of about 2% of years lived with disability.

Sandhigata vaata is first described by Aacaarya Caraka as sandhigata anila with symptoms of s'otha (swelling) which on palpation feels like a bag filled with air and s'oola (pain) on prasaaran'a and aakun`cana (pain on flexion and extension of the joints). Aacaarya Sus'ruta also mentioned s'oola and s'otha in this disease leading to hanti (diminution) of the movement at joint involved. Maadhavakara adds at'opa (crepitus in joint) as additional feature of it. The pathologic underpinnings of this disease are attributing to the aberration of vaata and kapha dosha, affecting the asthi, sandhi, maamsa, and snaayu.

Comprehensive management of this condition in aayurveda includes a judicious combination of baahya cikitsa and aabhyanantara cikitsa. The baahya cikitsa includes abhyan~ga, sveda, jalaukaavacaran'a, agnikarma etc. Aabhyanantara cikitsa includes the internal medications in the form of coorn'a, kashaaya, arisht'a, vat'i etc.

Vacaadi Upanaaha Sveda

Etymologically the word upanaaha is derived by adding the upasarga 'upa' to 'nah' dhaatu which means bandhana. Upanaaha sveda is mentioned by almost all aacaarya. Upanaha is a type of ekan~ga sveda. It can be done with or without heating the medicine. If upanaaha is done during day, it is removed at night and if done during night, it is removed in the morning. Upanaaha is mainly indicated in vaatavyaadhi, it can also be practiced in kapha and pitta associated conditions. Carakaaarya has stated that if the patients suffer from vaata vyaadhi he should be subjected to sveda karma. Sus'ruta has clearly mentioned upanaahasveda for sandhigata vaata.

Drug Review

Vaca:

Rasa: kat'u, tikta

Gun'a: laghu, teekshn'a, sara

Veerya: ushn'a

Vipakam: kat'u

Doshaghnata: kapha vaata s'aamaka

Rogaghnata: sandhivaata, aamavaata, pakshaaghaata, apatantraka, unmaada, apasmaara, agnimaandya, aruci, vibandha, aadhmaana, krimi, kaasa, pratis'yaaya.

Karma: vedanaasthaapana, anulomana, s'oolaghna, deepana, medhya, sanjnaasthaapana, krimighna, kaasa s'vaasa hara, mootrajanana, svedajanana, jvaraghna.

Part used: rhizome

S'ataahva:

Rasa: kat'u, tikta

Gun'a: laghu, rooksha, teekshn'a

Veerya: ushn'a

Vipaaka: kat'u

Doshaghnata: kaphavaata s'amana.

Rogaghnata: pakshaaghaata, sandhivaata, udaras'oola, vedanaayukta s'opha, agnimaandya, ajeern'a, kaasa, s'vaasa, hikka, kasht'aartava, carma roga.

Karma: rocana, paacana, deepana, anulomana, krimighna, s'otha hara, mootrala, sveda janana, jvaraghna, vedanaasthaapana.

Part used: phala, taila


Devadaaru:

Rasa: tikta

Gun'a: laghu, snigdha

Veerya: ushn'a

Vipaaka: kat'u

Doshagnata: vaatas'amaka

Rogagnata: sandhivata, aamavaata, gridhrasi, s'iras'oola, jvaraghna, krimi hara, vedanaasthaapana, prameha

Karma: vedanaasthaapana, s'oolaghna, krimighna, raktaprasaada, medos'amana, lekhana, jvaraghna, svedajanana, aamapaacana, aadhmaana vibandha s'amana

Part used: kaan'd'asaara

Raasna:

Rasa: Tikta, kat'u

Gun'a: guru, snigdha

Veerya: ushn'a

Vipaaka: kat'u

Doshagnata: kaphavaata s'aamaka.

Rogagnata: vaatavyadhinaas'aka.

Karma: vedana s'aamaka, s'othahara, s'eetapras'amana, aamapaacaka, raktas'odhaka, jwaraghna, vishaghna, vr'shya, rasaayana, kaasa s'vaasahara.

Part Used: rhizome

Eran'd'a:

Rasa: madhura, kat'u, kashaaya.

Gun'a: snigdha, sookshma, teekshn'a, laghu.

Veerya: ushn'a

Vipaaka: madhura

Doshagnata: kaphavaatas'amana

Rogagnata: aamavaata, sandhis'otha, gr'dhrasi, kat'ees'oola, paars'vas'oola, hridayasaada, vaatarakta, naad'eedourbalya, roga associated with s'opha & vedana.

Karma: s'othahara, vedanaasthaapana, balya, medhya, an~gamarda pras'amana, bhedana, krimighna, snehana, aamas'odhana, hr'daya, mootravis'odhana, stanyajanana, s'ukras'odhana, garbhaas'aya s'odhana

Part used: root

Maasha:

Rasa: madhura

Gun'a: guru, snigdha

Veerya: ushna

Vipaaka: madhura

Doshagnata: vaatas'amana, kaphapittakara.

Karma: vr'shya, vaatahara, balya, santarpan'a, jeevaneeya, pumstvakara, vedanaasthaapana, S'ukrav'r'ddhivirekkr't, nadeebalya, roc'ana, s'oolapras'amana, stanyajanana, br'mhan'a.

Part used: phalam

Tila:

Rasa: madhura

Gun'a: guru, snigdha

Veerya: ushn'a

Vipaka: madhura

Doshagnata: vaatas'amana

Rogagnata: vaatavyaadhi, ars'a, prameha, agnimaandya, vran'a, krimi, tvak roga.

Saindhava:

Rasa: lavan'a, madhura

Gun'a: laghu, snigdha, sookshma

Veerya: ushn'a

Vipaaka: madhura

Doshagnata: tridoshas'amana.

Karma: in small doses it is highly carminative, stomachic and digestive.

Dhaanyamla:

Rasa: amla

Gun'a: laghu, snigdha, teekshn'a, s'eeta sparsha

Veerya: ushn'a

Vipaaka: amla

Doshagnata: vaata kapha s'amana

Karma: deha sthairyam, agni sthairyam

Probable Action Of Vacaadi Upanaha Sveda

In saagni upanaaha the drugs are given agni samskaara (heating) and then applied on affected part. Therefore, this upanaaha is used in condition where only vaata s'amana is needed i.e. in condition where the s'eeta gun'a of vaata is leading to stabdha gaatrata thus giving rise to ruja during prasara and aakun`cana, such as in



sandhivata. Upanaaha is a type of svedana so it induces hyperthermia which improves local blood circulation thus leading to relaxation of local musculature by physical effect of heat and thereby reduces pain.

Before the administration of upanaahasveda, abhyanga has been done with tila taila on the affected joints.

Oleation will produce unctuousness, softness, fluidity and moistness in the joints. When abhyanga is administered taila get absorbed in the joints. It nourishes and lubricates the joints. The lipid bond is very much suitable for penetration of drug molecule through stratum corneum. On this basis we can assume that in upanaaha, Taila helps in formation of lipoidal bond and helps in quick penetration of drug molecules. Vice versa when there is increase in snigdha gun'a rooksha quality of drugs are to be used such as kaan`ji, dhaanyaamla etc. It also helps in reducing s'odha & s'oola. Tilataila is said to be most efficacious amongst all varieties of taila. It helps to pacify the vaata dosha with its main qualities like snigdha and ushn'a.

Duration of abhyanga was 10 mt. There after upanaahasveda has been done with vacaadi yoga. The drugs selected in the yoga are having all most all the properties that are mentioned for sveda dravya. The drugs also have s'oolapras'amana, s'odhahara, vaatakaphas'amana properties. For diseases caused by vaata dosha fomentation should be given by the drugs having snigdha gun'a. Bandha upanaaha is done when the pathology lies in asthi. The prepared upanaaha dravya should be pasted on the affected part thickly and uniformly about 1 - 2 cm thickness and is covered with available vaatahara patra (after slight warming). Then it should be tied with a bandage cloth. Bandhana may help to prevent heat loss by radiation and there is transfer of heat from paste to skin through conduction method. Time duration of this treatment is 12 hours. Duration of Upanaaha is longer and drugs come directly in contact with skin there is more retention of heat compared to other sveda. Bandhana is usually done in ekan-ga upanaaha. In sarvan-ga upanaaha it is done as sankara sveda. After 12hrs removing

upanaaha dravya from the body, the part should be washed well with lukewarm water. The process should be done on consecutive days for prescribed period.

Precautions:

1. The bandage should not be too tight or too loose.
2. The upanaaha dravya must be of suitable consistency, so that it should not fall off from its position.
3. It should not be applied to wounds.
4. Check the sensitivity of the skin before the procedure.

Complications and management:

Sometimes some drugs may produce itching and reddish discolorations and burning sensation. Stop the procedure temporarily and manage the condition accordingly. Local application with drugs like nalpaamaraadi kera / elaadi kera is advised. The treatment can be restarted within few days.

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Mode Of Action Of Vamana In Modern Physiological View

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Vamanakarma is one of the major s'odhana modality indicated for

vitiated kapha dosha and the diseases originated from it. Separate chapters have been devoted to explain vamana in detail by most of the Acaaryas. Acaarya Caraka has described the mode of action in a very scientific manner. Each and every step whether of poorva karma or pradhaana karma, is quite essential for the whole process although difficult to justify on modern physiological grounds.



60% of body is fluid. 2/3 of which is ICF while 1/3 is ECF. Body's metabolic waste as well as nutrition travels via ECF only. Internal sneha (lipids) is given as poorvakarma enters inside the cell membrane. As cell is made of phospholipids only, given sneha replaces the impaired cellular content, dissolve metabolic waste in itself and bring to the interstitial space. Snehana also helps in lubrication of macro and micro channels of the body to facilitate easy vomiting. It prepares the body to bear the stress, which body is soon going to suffer, during vamana karma.

Svedana causes vishyandana (liquefaction) of the dosha, dilatation of the srotas (sroto mukha vis'odhana) and helps in moving the dosha towards kosht'ha. Svedana which is given for 1 or 2 days before vamana, increases rate of blood flow within various channels, cause vasodilatation and increase permeability. This helps in accumulation of more waste products in the interstitial spaces, and in the capillaries near the GIT. This can be explained as – The body has 3 compartments- Outer skin, Inner GIT & in between there are many hollow pores for transportation. As body fluids are dynamic in nature (in motion) and when a fluid is heated from one end it moves towards the cooler end. Similarly when svedana is given externally, movement of the fluid occurs towards the GIT.

Now in GIT, secretory mucosa which is already klinna by snehana, when receives an irritant stimulus by the vaamaka drug, starts secretions, which also consists of lipid dissolved metabolic waste and toxins. Other than mucous secretion, many other peptides, neurotransmitters, inflammatory mediators as well as suppressors (like cortisol) are also secreted, depending upon the receptor activated by the site of action of vamana drug.

Poorvaahna kaala is said to be the best time for vamana karma by Acaaryas. In poorvaahna kaala, kapha vr'ddhi occurs naturally, which helps in easy expulsion of kapha dosha. Also, at the poorvaahna kaala, plasma cortisol levels are higher and further vamana increases the cortisol level to such an extent that it promotes the body to fight against various pathological stresses. Aakan't'ha paana of ksheera etc. also have a specific role in vamana karma and helps in easy facilitation of vamana without complications. Aakan't'ha paana causes stretching of stomach, initiating stretch receptor to send the neurological signal through vagus nerve to vomiting centres in the brain & further stimulation of autonomic nervous system (parasympathetic as well as sympathetic). After taking vaamaka yoga, chemoreceptors detect the change in pH of the stomach content and send the signal to brain, thus initiating the act of vamana without

absorption of the drug. Process should be completed within 45 minutes because after 20-25 minutes peristaltic movements start at fundus which may interfere in anti peristaltic movement of vamana.

Support on forehead and flanks as indicated by Aacaarya Caraka, relax outstretched muscles. While upward rubbing of the back and compression over the umbilical region facilitates upward movement of the vomitus, increases intra abdominal pressure and promotes passive muscle contraction which also helps in a less stressful emesis. Various signs and symptoms explained by Aacaarya Caraka, are seen in a sequential way during the vamana karma due to the autonomic nervous system stimulation. Sveda praadurbhaava and romaharsha occurs due to sympathetic nervous system stimulation and aadhmaana occurs by the increased reverse peristalsis in the duodenal muscles due to parasympathetic nervous system activation. Decreased tone of gastric muscles, increased tone of duodenal muscles and the taste of the vaamaka drug causes nausea as well as stimulates parasympathetic nervous system, which induces hyper salivation (aasya sraava) to dilute the irritant drug in the mouth and helps to the easy expulsion of vomitus.

We may try to explain the mode of action of vamana with the help of the concept 'eustress hypothesis' in modern physiology. According to the physiology, the normal cell health and functioning is maintained by a state of homeostasis in the internal milieu of the body, i.e., Extra Cellular Fluid (ECF) of the body. The state of homeostasis is measured in terms of pH, osmolarity, nutrient concentration, oxygen concentration & waste removal from ECF. Thus homeostasis is maintained by the co-ordinate functioning of the physiological systems of the body, broadly grouped under two - working systems and the controlling systems. Respiratory, digestive, circulatory and excretory systems are the working systems whereas the nervous and the endocrine systems are the controlling systems of the body.

Due to the vamana karma, there occurs a controlled disturbance in the physiological systems which affect the entire body. Relating this understanding to the modern physiology, it seems that this effect may be achieved through the ECF since it is the only material which is constantly flowing and is in direct contact with all the systems of the body. ECF is the medium which can be manipulated to bring about changes in these physiological systems. Vamana karma affects the whole body by the same principle.

This concept can be elaborated through the concepts of stress



physiology. Stress is a physiological reaction to an uncomfortable or unfamiliar physical or psychological stimulus. This stress is of two kinds - Eustress and Distress. Eustress is the stress with positive or beneficial outcome while distress is the stress with negative outcome. Vamana karma develops a stage of Eustress which stimulates the controlling systems of the body thereby influencing the working systems of the body to achieve a normal homeostasis by alerting body's corrective mechanisms and promoting healing processes.

According to Eustress hypothesis, vamana karma induced hypohydration triggers controlling system of the body which inturn stimulates thermoregulatory, endocrinal, plasma, GI, cardio vascular system along with stimulation of metabolism. This helps re-establishment of lost health of cell. By this theory it can be inferred that the metabolic waste removal cleanses each and every cells and thus by repairing the diseased ones. This may be the probable mechanism of action of vamana.

Due to vamana



Movement of intracellular fluid into the GIT due to strong irritant emetic drug. State of Hypohydration is created (due to the loss of water, electrolytes, proteins and metabolic wastes).



Exploring different methods of preparation of Haridraavarti

A short project by Dr. Arunima and Dr. Lakshmi. P, Internees, Department of Pan`cakarma Under guidance of Dr. Arathi P.S., Dr. Sreelakshmi and Dr. Rashin Chandrasekhar

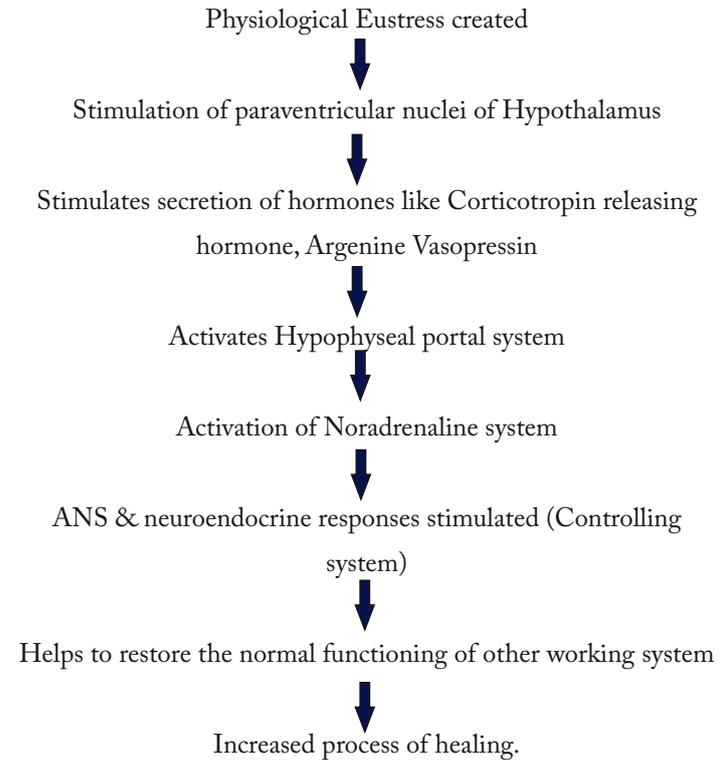
Introduction:

Dhoomapaana is an effective cikitsaa krama both in svaasthya paripaalana and for aaturopakrama. It is used as pas'caat karma of nasya and vamana and as an independent cikitsa for conditions like s'iras'oola, kaasa, s'vaasa etc. Physicians use dhoomavarti made of different dravya like haridraa, guggulu etc. according to the condition. Dhoomavarti are usually prepared as per the necessity and not usually stored. A short project therefore was taken up to explore two different methods for preparing dhoomavarti and to observe whether the prepared varti are durable.

Aim : Preparation of haridraa dhoomavarti in two methods

- Preparing kalka by bhaavana samskaara.
- Preparing kalka by rasakriya method

Objectives :



Thus these hypohydration induced stimulation can even heal an ulcer at the tip of finger or can treat psychiatric disorders too. We can find in Caraka samhita a very beautiful explanation of the mode of action of s'odhana, but it is not possible to explain all that sequential processes in modern physiology.

1. To prepare haridraavarti using the ingredients mentioned in Caraka Samhita, Hikkaa S'vaasa Cikitsa.
2. To use haridraavarti at OPD and IPD of Santhigiri Ayurveda Medical College Hospital under the supervision of faculty and Medical officers and to observe its efficacy in the following conditions-

- In the pas'caat karma of vamana and nasya
- S'irogurutva
- Kaphaja S'irs'oola
- Peenasa
- Karn'as'oola
- Hikka, s'vaasa
- Galagraham
- Naasaasraava and Karn'a sraava
- Mukha durgandha

Materials Required:

- A. Dravya - Two sets of each dravya for two different methods of preparation
 1. Haridraa- 25 gm
 2. Yava- 25 gm.



3. Eran'd'a moola- 25 gm.
4. Laaksha- 25 gm.
5. Manas'ila- 25 gm
6. Haritaala(shodhita)- 25 gm.
7. Jad'aamaamsi-25 gm.
8. Devadaaru- 25 gm.
9. Aardraka svarasa- as required.

B. Other Materials

1. Gauze- 15cm width and 90 cm length
2. Gaad'ha cloth- 15 cm width and 90 cm length
3. Khalva yantra
4. Ullookhala Yantra
5. Vessles

Method of preparation:

S'odhana of Manas'ila: Manas'ila was powdered well. Bhaavana samskaara was given using aardraka svarasa for 7 times.

Preparation of Kashaaya: Yavakut'a coorn'a of Eran'd'a moola and Laaksha (100 gm) was taken and boiled in 1600 ml of water on mild fire until water reduced to 400 ml. Kashaaya was filtered using a fine clean cloth.

Preparation of varti:

Method 1.- Each of the 5 dravya were cleaned and powdered separately and later mixed together. This coorn'a was taken in a khalva yantra and bhaavana was done with 200ml kashaaya until it became semisolid in consistency.



Method 2- Each of the 5 dravya were cleaned and powdered separately and later mixed together. 200ml of kashaaya was taken in a vessel and the powder was added into it. The vessel was kept on a medium flame and cooked by stirring continuously until the mixture became semisolid. The vessel was removed from the fire and allowed to cool.



The mixture was pasted on one side of the gauze piece and the gaad'ha cloth separately and kept in the shade for drying for 5 minutes. Then it was rolled in to varti with a thickness of little finger. Varti were dried in



the sunlight. A fine cloth was used for covering the tray containing varti to avoid the dust particles etc.

Observations:

1. Total varti prepared: 11 in method 1, 15 in method 2
2. Number of days required for drying- 3 days
3. Measurement- length- 15 cm, width- width of little finger
4. Colour- dark yellow.
5. Smell- teekshn'a gandha
6. Colour of the fumes- yellow.



Storage: Varti were kept in air tight container labelled with name, method of preparation and date.

Prayoga Vidhi: Dhoomapaana vidhi as mentioned in the Samhita.

Conclusion: The beneficial effects of Dhoomapaana can be extended to more



number of people both svastha and aatura, if readymade dhoomavarti are available. It was therefore felt necessary to explore different methods to prepare dhoomavarti with good shelf life. Therefore haridraavarti was prepared using two methods as described above.



It was found that both the methods are feasible and can be used for preparing dhoomavarti.

It was found that 200 ml of kashaaya was not enough(in both methods) and we recommend to increase the quantity of eran'd'a and laaksha for preparing the kashaaya in further studies.

The second method of preparing varti using rasakriya was less time consuming. More number of varti could be prepared in this second method.

Haridraavarti has got dravya having ushn'a veerya and teekshn'a gun'a. The dhooma has got teekshn'a gandha.

The effect of haridra varti could be observed in few persons having kshavathu, kaphaja s'iras'oola and pratis'yaaya. Lakshan'a reduced following dhoomapaana.



Varti were ready by 17th December 2019. It is found that the varn'a, gandha and karma of the varti are intact even after 6 months.

We submit that there were few limitations in the project due to time constrains. This project however can pave way for more such works in the future.



Medical Bulletin

Dengue adds to COVID-19 worries in Kerala

Vector surveys have pointed to high density of *Aedes aegypti* and *Aedes albopictus* mosquitos in many areas in Kerala indicating that these regions are at high risk of dengue outbreak. House Index, an indicator for vector surveillance, indicates the percentage of houses infested with the mosquito larvae. If the larvae are present in 10 or more houses out of the 100 houses surveyed in a particular region, the area is categorized as high-risk region. Container Index (percentage of water-holding containers infested with larvae) and Breteau index (number of positive containers per 100 houses inspected) are some other indicators used for vector surveillance. Statistically significant rise in vector indices are posing a high threat in spread of vector borne diseases despite the Covid 19 escalation in the state.

Events

Webinars

-Department of Agada Tantra and Department of Swasthavritta, SAMC Palakkad jointly conducted a webinar on the topic “Introduction to Zoonotic diseases with special reference to leptospirosis and rabies” by Dr. Syed Aboobacker Sidhique, Veterinary surgeon, Veterinary Dispensary, Ernakulam on 14th July, 2020.

-Department of Rasasastra and Bhaishajya Kalpana, SAMC Palakkad conducted a webinar on the topic “Rasasastra In Contemporary Clinical Practice” by Dr. Anand S, Assistant Professor, Department of Rasasastra and Bhaishajya Kalpana, Government Ayurveda Medical College, Thiruvananthapuram on 13th July, 2020.

-Department of Kayachikitsa, SAMC PKD conducted a webinar on the topic “Paradigm Shift in Trends of Ayurveda Practice - An Outlook” by Prof. Dr. Satya N Dornala, MD, PhD, MS (Psy & Coun), Swamy Vivekanand Ayurvedic Panchakarma Hospital, New Delhi on 12th July, 2020

-Department of Kaumarabhritya, SAMC PKD conducted a webinar on the topic “Common GI Disorders & Ayurvedic Management in Children - Day to Day Practice” by Dr. Snehalatha Dornala, BAMS, MD (Ay), PhD Ayurvedic Paediatrics on 5th July, 2020.

-Department of Prasoothi Tantra and Stree Roga, SAMC PKD conducted a webinar on the Topic “Interpretation of Vatakalakaleeyam in Understanding Yonivyapath” by Dr. Asokan V, Professor & HOD, Dept of PTSR Parul Institute of Ayurved, Parul University, Gujarat on 28th June, 2020.

-A Webinar was conducted by Dept of Swasthavritta on Yoga & Students' Academic Excellence by Dr. Dileep Kumar KV, Professor (Retd), Department of Swasthavritta, VPSV Ayurveda College, Kottakkal on the occasion of International Yoga Day 2020. The Event was inaugurated by Dr. C.V Jayadevan, Principal, VPSV Ayurveda College, Kottakkal.

NSS and College Union Activities

Students Union, SAMC conducted Arts Fest - 2020 “Yavanika” during 15th June - 25 June.

NSS Unit in SAMC observed International Day Against Drug Abuse & Trafficking “ on 26th June, 2020.

NSS Unit in SAMC observed World Paper Bag Day on 12th July, 2020. The volunteers prepared bags.

NSS Unit in SAMC together with the Department of Swasthavritta & Yoga observed International Yoga Day on 21st June, 2020.

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Sanskrit Alphabets with English Transliteration Key

अ	आ	इ	ई	उ	ऊ
a	aa	i	ee	u	oo
		ए	ऐ	ओ	औ
		e	ai	o	au
ऋ	ॠ	ऌ		अं	अः
r'	rr'	l'		m	h
क	ख	ग	घ	ङ	
ka	kha	ga	gha	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