

Aayurprakaas'a

Santhigiri Ayurveda Medical College Newsletter

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Editorial

Gurucharanam Saranam

Our greetings and best wishes to all from Santhigiri Ayurveda Medical College, Palakkad. We pray Mother Durgaa, the nourisher and protector of this universe, for welfare and health of all beings on this auspicious occasion of S'arannaraatrimahotsvava and Vijayadas'ami.

It is also a matter of great satisfaction that we have completed two years of publication of our monthly newsletter regularly by the grace of the Almighty and our founder guru of Santhigiri Ashram, Navajyothi S'ree Karun'aakaraguru. During this course of two years you supported us a lot with your feedback and also guided us in improving the newsletter. We also state that with support of the management, teachers, medical officers, house surgeons, students of our college and dedicated editorial board, we could do our part in sharing and spreading the scientific thought among our community and inspire others also by being an example in fulfilling the social responsibility.

We are also happy to inform you that our monthly newsletter is being re-named as "Aayurprakaas'a Santhigiri Ayurveda Medical College Newsletter". We are planning to bring some changes in content as per the feedback we received from various corners during this two years period. We thank you all for your support and contribution for last two years and expect and request the same in future also.

Kaala, the time, also the beginningless, is great. In spite of the joyful moments we are sharing, still there has been existing the global health threat of Covid – 19. It's a time which needs support and collective efforts of all sections of the society. But it is very sad that Indian Medical Association (IMA), which was thought to be one of the responsible associations in healthcare sector, reacted very badly without any responsibility on 08.10.20 in a press release against bringing National Clinical Management Protocol based on Aayurveda and Yoga for management of Covid - 19 by Union Health Minister and Minister for AYUSH, Government of India. The words and language they used is unbecoming of a responsible Indian citizen. It is the time to share the strengths of contemporary medical sciences for the benefit of fellow beings rather than insulting and disgracing other healthcare systems. There is no reality in their claim

that AYUSH systems are part of history. It is a complete misinterpretation of what actually Union Health Minister said on the contributions of these systems in development of contemporary Biomedical healthcare system. Each system has its role to play and it is the right of citizens to get those services. IMA should not indulge in defaming other systems and misleading the society. It is the fact that whatever the credit they seek for their achievements in intensive care units are the contributions of technological advances in engineering and other applied sciences. Scaling others systems in their units and challenging for proof in their own golden standards indicates monopoly mind set of IMA, without accepting any plurality and individuality of other science. They are unable to find the research works going on current global pandemic by CCRAS, CCRS, CCRYN, CCH, CCRUM, AIIA, NIA etc. The question whether the severe form of Covid – 19 is hyper immune status or an immune deficiency status is very absurd and it is the responsibility of IMA to answer rather than posing such questions for others. They also cannot remember that their contemporary health care system is unable to answer many of the health problems being faced by the society both communicable and non-communicable diseases worldwide. It seems they are being governed by other vested interests.

Sciences have no political or geographical boundaries which are evident from the past history and also from present, global acceptance for Yoga and Aayurveda. India and Indians are never narrow minded and accepted whatever the good available for fellow beings from others and other sciences. We wonder how this type of biased and greedy people are being shaped in our country showing no regards for our own systems and defaming mother country without any ground reality. These types of personalities of self hatred may be the result of educational system introduced some centuries ago by Thomas Babington Macaulay during the British rule and still being followed in our country.

We thank the Honourable Prime Minister of India, Sree Narendra Modiji and his team for their support, encouragement and guidance in strengthening, developing and spreading of Aayurveda, Yoga and other AYUSH systems.

It is high time that in medical education curriculum, introduction on



all contemporary medical systems should be included by which the blinded hatred can be avoided among future medical professionals of different systems. We also understand the need to stand on our own and support the fellow beings. Let's unite in fight against Covid – 19 and other health problems. Let the best be reachable to the needy.

Loka samastaa sukhino bhavantu...

Dr. G. Nagabhushanam
Chief Editor

CONTENTS

1. CONCEPT OF METABOLIC SYNDROME IN AAYURVEDA
- DR. JANANI REMYAPRABHA JNANA THAPASWINI
2. SCOPE OF AGADA TANTRA IN PRESENT SCENARIO
- DR. ASHISH BHARTI GOSWAMI
3. A BRIEF NOTE ON BAALASARVAAN~GAM
3. MEDICAL BULLETIN
4. EVENTS

Concept of Metabolic Syndrome in Aayurveda

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Introduction

Metabolic syndrome refers to the simultaneous occurrence of insulin resistance, obesity, atherogenic dyslipidemia, hypertension and cardiovascular ailments. It consists of five metabolic risk factors as per the National Cholesterol Education Program Adult Treatment Panel III(ATP III) which is approved by AHA. Criteria of metabolic syndrome is as follows.

Increased blood pressure ($\geq 130/85$ mmHg)

- Elevated blood sugar (insulin resistance) ≥ 100 mg
- Excess fat deposition around the waist with an elevated waist circumference ≥ 102 cm or ≥ 40 inches in males and ≥ 88 cm or ≥ 35 inches in females
- Elevated triglycerides (≥ 150 mg/dl)
- Low level of HDL ≤ 40 .

Presentation of any above 3 is considered to be a metabolic syndrome. Obesity especially abdominal obesity is the main risk factor and another one is insulin resistance. Other factors which contribute age, lack of exercise, family history, PCOS.

Complications

- Atherosclerosis.
- Type II Diabetes
- CVD (Cardio Vascular Disease)
- CKD (chronic Kidney Disease)
- CVA
- NAFLD (Non Alcoholic Fatty Liver Disease)
- Peripheral Arterial Diseases.

Pathophysiology– Diabetes Mellitus (NIDDM)

Diabetes mellitus is the most common manifestation in metabolic syndrome. Especially type 2 DM. Insulin resistance is one of the cardinal features of type 2 DM. Hyperinsulinaemia is the marker for

insulin resistance.

Pathophysiology Related To Fat Metabolism

Insulin regulates lipolysis in adipocytes, impaired insulin signaling increases lipolysis, results in increased FFA levels. FFAs also stabilize the production of apoB, the major lipoprotein of very-low-density lipoprotein (VLDL) particles, resulting in more VLDL production. Insulin normally degrades apoB through PI3K-dependent pathways, so insulin resistance increases VLDL production. Insulin regulates the activity of lipoprotein lipase, the rate-limiting and major mediator of VLDL clearance. Increased TG in insulin resistance is the result of both an increase in VLDL production and a decrease in VLDL clearance. VLDL is metabolized to lipoproteins and small dense LDL, both of which will contribute the formation of atheroma.

Pathophysiology - Endothelial Dysfunction

Endothelial cells line the inner surface of blood vessels. The endothelium senses and responds to physiological and pathological stimuli, and produces vasoactive substances, including NO, prostacyclin and endothelins. Endothelial dysfunction is due to oxidative stress, hyperglycemia, advanced glycation products, FFAs, inflammatory cytokines or adipokines.

Understanding Metabolic Syndrome In The Light Of Aayurveda

Metabolic syndrome can be discussed under medoroga or sthauilya. Concept of medoroga is explained as a separate disease in Maadhava nidaana for the first time by adopting the concepts from sthauilyacikitsa, pramehacikitsa and santarpan'aadhyaaya of br'hatriya. A detailed discussion of this concept is very essential for the proper management of patient who comes under the purview of metabolic syndrome.

Sampraapti

'Avyaayaamaat divaasvapnaat s'leshmalaabaara sevina: madhuro anna rasa: praaya: snehaan praarthayet |

Medasaavr'tamaargatvaat pushyanti anyena dhaatava: medastu ceeyate tasmaadas'akta: sarva karmasu ||' (M.Ni 38/8)

Lakshan'aa

'Medomaamsaativr'ddhatvaat cala sphikudarastana:



ayathopacayotsabo naro atisthoola ucyate”(M.Ni 38/ 9)

Nidaana

Avyaayaama, guru, snigdha kapha medo -vardhaka aahaara, nava madya, dadhi, gud'a, pisht'a, atimaatra as'ana etc vitiates primarily kapha and medas along with its vr'ddhi.

“*Sa ca api gamanaat sthaanam sthaanaat aasanamicchati* |

Aasanaat gbr'neete s'ayyaam s'ayanaat svapnamicchati:”(Su.Ni 6/ 24)

Aacaarya Sus'ruta has given a very interesting description in prameha nidaana about the change in the life style, when a person is affected with prameha. This is equally important in the context of metabolic syndrome too.

Sampraapti Of Sthaulya

Kapha medo dhaatu vr'ddhi results in dhaatvaagni maandya and further leads to the improper dhaatu parin'aama. Srotodusht'i in the form of san~ga in dhaatu causes the accumulation of medas and later it is presented in the form of fat deposition in meda sthaana along with other lakshan'a of medoroga. Meda sthaana are classically identified as udara and asthi.

In addition to this margaavarodha vaayu increases in kosht'ha which causes udeeran'a of agni there by leads to increased appetite. Atimaatra as'ana is the outcome of vitiation of jat'haraagni in the above said way and causes further accumulation of maamsa and medas in the body .

Sampraapti Of Prameha

Due to the increase of jaleeya dhaatu, kleda increases which is predominant with paarthiva and jala mahaabhoota. It is understood that kleda vaahanam is the karma of mootra . Kleda is the by product of dhaatuparin'aama and such type of a defective dhaatuparin'aama results in the improper formation of kleda in the body. This gives the presentation of bahu-aavila mootrata in prameha. Further vitiation of vaayu in prameha ends in madhumeha. It is said in the madhumeha and vaatavyaadhi context vaayu increases in two ways

1. due to dhaatu kshaya and
2. maarga avarodha.

This maargaavarodha janyavaatavr'ddhi will ends up in madhumeha.

“*Madhumehe madbusamam jaayate sakiladvidhaa* |

Kruddho dhaatukshayaat dvayodoshaavr'tapathe athavaa || (M.Ni 37/24)

Sampraapti Of Hypertension, Endothelial Dysfunction, CVD.

Eventhough hypertension, endothelial dysfunction, peripheral arterial diseases etc is not mentioned directly in aayurveda classics, its symptoms are well understood and documented in various contexts. In santarpan'aadhyaya aacaarya has enlisted following diseases that can manifest due to santarpan'a(C. Su23 / 3-7)

“*Pramehapit'akakot'ha kan'du paan'd'vaamayajvara* |

Kusht'haani aamapradoshas'ca mootrakr'cchramarocakam ||

Tandraa klaibyamatisthaulyam guru gaatrata |

Indriyasrotasaamlepo buddhermoha prameelaka ||

S'ophas'ca evamvidhaams'ca anyes'eeckram pratikurvata: |”

Tandra, s'opha, indriya upalepa srotolepa etc indicates its systemic manifestation especially with the vascular system. Here maargaavarodhita vaayu further reaches prakopa, prasaraavastha etc and will associate with pitta and kapha when it moves from its svasthaana. When rooksha, teekshn'a, ushn'a gun'a of vaayu and pitta occurs, it triggers the s'oshan'a or kshaya in s'areera. This kshaya or s'oshan'a is not in macro level but in the cellular level. Endothelial dysfunction, loss of elasticity of peripheral blood vessels, atrophy of B cells in pancreas, atheroma formation etc are the outcome of such type of kshaya in cellular level. Obviously these factors contributes in the manifestation of various diseases in metabolic syndrome such as Hypertension, Peripheral Arterial Diseases, Atherosclerosis.

“*Vaayurdhaatukshayaat kopo maargastasya aavarana'ena ca* |

Vaatapittakaphadehe sarvasroto anusaarin'a: ||

Vaayureva hi sookshmatvaat dvayo tatraaapideeran'a: |

Kupitastau samuddhooya tatra tatra kshipangataan ||

Karotyavv'tamaargatvaat rasaadeems'ca upas'oshayet | (Ca.Chi.28 /59)

Management Of metabolic Syndrome In Aayurveda

“*Guru caapatarpan'amcesht'amsthoolaanaamkarshanamprati*”(Ca. Su 21/ 20).

As it is mentioned, by considering the kosht'haagnidosha-dhaatudusht'i, guru and apatarpan'a has to be adopted.

Importance Of S'uska, Rooksha Aahaara

“*Kaphavataamayaavish'taan viriktaaan snehapaayina: aklinnaa kaayaams'ca naraanushn'airannaairupaacaret*”(Su. U64/58)

“*Praklinnakaayyan vr'n'ina: mehinaeva ca* ||”(Su. U64/62)

Medasaabhipareetastu snigdhaan mehaaturaanapi |

kaphaapipannadehaams'ca rookshanaairupaacaret || (Su.U.64 /60)

Among dvaadas'aannavicaaras'ushka, rooksha, ushn'aahaara is more beneficial in medoroga along with the medication.

Quantity And Quality Of Water

Water boiled with shad'an~ga or naagara is conducive since it is pitta hara and when it is used as ushn'ait pacifies kapha, vata and will benefit in the medoroga. S'etajala and excess quantity of water must be forbidden.

Selection Of Rasaadi Pan`caka

Tiktarasa, madhuravipaaka, ushn'aveerya is more suitable by considering the dosha, dhatu vitiation. Tikta rasa has the property to dries up the kleda by causing s'oshan'a of jaleeyadhaatu. Too much of s'oshan'a may cause depletion of dhaatu. So a combination of tikta,



ushn'a, madhura or tiktas'eeta, kat'uvipaaka must be adopted.

Selection Of Bahirparimaarjana Cikitsa

Even though predominant dosha is kapha, medas, anubandha of pitta and vaata should be considered in diseases related with metabolic syndrome. Drava svedana is more suitable in such kind of disease than a complete ushn'a rooksha svedana.

By considering the dhaatu status appropriate s'odhana can be given in the form of vamaana, virecana, vasti etc.

Practice Of Dinacarya

Udvartana, vyaayaama is very essential, since both are kapha-

medohara. In addition it is mentioned that after intake of a meal one should walk for 100 feet for the proper digestion of food.

Conclusion

Metabolic syndrome can be well understood and managed by understanding the concept of medoroga/ sthauilya which in turn is manifested due to santarpan'a. In present era aayurveda can contribute a great role in the management of metabolic syndrome by adopting proper life style modifications through dinacarya, r'tucarya along with medoharacikitsa before the manifestation of all the complications of metabolic syndrome.

Scope of Agada Tantra in present scenario

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Agada tantra is an ancient science of Toxicology described by Aacaaryas of Aayurveda. This is a branch of Asht'aan~ga Aayurveda. It deals with various aspects of visha (Poison) such as origin of visha, its classification, diagnosis, principles of management of poisoning, antitoxic medication and antidotes etc. Present article aims towards highlighting scope of agada tantra and role of contemporary science in its development. Aacaarya Sus'ruta also opines regarding study of contemporary sciences for better understanding of aayurveda principles.

एकं शास्त्रमधीयानो न विद्याच्छास्त्रनिश्चयम् ।

तस्माद्बुद्ध्युतः शास्त्रं विजानीयाच्चिकित्सकः ।।७।। (सु.सू. 4/7)

Above verse explains that by the study of a single S'aastra, a scholar can never catch the true importance of this (science of Medicine). Therefore a physician should study as many allied branches (of science or philosophy) as possible. The physician, who studies the science of medicine from the lips of his preceptor and practices medicines after having acquired experience in his art by constant practice is true physician.

In present scenario for achieving globalization and scientific acceptance, aayurveda education is going under constant changes and development. Central council of Indian medicine is also emphasizing on re-establishing this important branch of Asht'aan~ga Aayurveda. For the same both classical and contemporary science has been included in the syllabus of agada

tantra. Scope of agada tantra can be summarized under three headings:-

Clinical Aspect of Agada Tantra : - Examination of symptoms, diagnosis and management of poisoning arouse due to various type of akr'trimavisha (natural poisons) i.e. sthaavara visha (arka, snuhi, hartaala etc.), jan~gama visha (sarpa, vr's'cika etc.) and kr'trima visha (samyogaja visha etc.) are studied under agada tantra. Apart from this origin of visha, classification and effect of visha etc. also studied under it. Some visha vaidya opine that vishaghna aushadha and agada yoga can prove efficacious in case of janapadodvamsa vyaadhi (epidemic diseases), tvak vikaara (skin diseases), and saamkramika roga (infectious diseases) .

Research in Agada Tantra:- For development and providing scientific base to this ancient toxicology numerous visha vaidya, PG Scholars etc. are indulging in various research activities continuously. A range of researches like experimental study, In Vivo In Vitro Study, physico-chemical, phytochemical, clinical study etc. are being carried out to prove various principles, clinical procedures, antidotes, antitoxic medication mentioned in agada tantra .

Preventive Aspect of Agada Tantra: - In present scenario knowingly or unknowingly we come in contact with varieties of poisons viz. environmental pollution (e.g. air, water, soil), intoxicating substances (narcotic drugs etc.), pesticides accumulated in fruits and vegetables, adverse reaction of medicines, toxicity due to cosmetics etc.

Above said poisons not only have acute effects but also cause health issues of chronic nature such as genetic diseases causing congenital anomalies. In such scenario preventive and curative aspects of visha cikitsa as described by aayurveda masters provides a broad scope of agada tantra. Aayurveda aacaaryas have mentioned characteristics of poisoned food, signs of polluted air, water and soil along with its purification and management of symptoms aroused due to same.



A Brief Note On Baalasarvaan~gam

Aayurvedic approach of treating any disease is based on the tridosha theory. There are umpteen number of kalpaas mentioned in aayurvedic texts for treating various diseases. In addition to the classical medicine anubhoota yoga also use extensively in clinical practice. Baalasarvaan~gam is also one among such anubhootayoga designed by the great vaidyas of that period under the supervision of our Guru Navajyotisree Karunaakaraguru which was later procured drug license under proprietary medicine category. Baalasarvaan~gam mukkoottu is an oil based poly herbal formulation produced and marketed by santhigiri ayurveda and sidha vaidyas'aaala. It is effective as antiinflammatory, antiviral. It is found effective in the acute respiratory diseases with raised ESR, neurological diseases, CVA -initial stage, Rheumatoid arthritis.

Baalasarvaan~gam mukkoottu has 39 ingredients and most of the drugs has anti inflammatory, anti viral and immunomodulatory effect.

Clinical Experience Of Baalasarvaan~gam

Since early 90's Baalasarvaan~gam was extensively practising by the physicians of santhigiri hospital for treating various neurological, respiratory ailments and also in some arthritis. One among such case I would like to highlight here. One day in our OPD a 51 yr old male presented low grade fever, productive cough, chest congestion. His blood test was taken and ESR was found to be 125mm/ hr and total count was in the upper limit. Since he is allergic to allopathy drugs, we decided to give ayurvedic management. Baalasarvaan~gam was advised 20 drops twice daily with honey for 7 days with strict pathya. He was restricted even usage of cold water for his primary needs. In aahara rice prepared food stuffs such as idiyappam, kanji, rice cake (puttu) etc was allowed. Curd urid daal etc was completely avoided on those days. 7 days medicine was continued and pathyam was followed for 12 days. Later on 13 th day, ESR was again checked it was 80 mm/hr and patient was symptomatically better. Selection behind selecting baalasarvan~gam instead of any kashaayam, he was reluctant to take kashaayam, lehyam and a need of a quick acting medicine.

On observations, it is found that Baalasarvaan~gam is highly effective in vaatakapha diseases. Clinical experience shows that Baalasarvaan~gam is a good remedy in vaatakaphajagr'dhrasi, hypothyroidism, granthi, athersclerosis, aamavaata (in aamaavastha), respiratory complaints sch as vaatakaphajakaasa (productive cough), CVA not in haemorrhagic stroke). Its immuomodulatory action is yet to be studied but based on the observation incidence of seasonal attacks, viral arthritis and other viral diseases etc was less in the

people who takes baalasarvaan~gam.

In gr'dhrasi (IVDP) after initial s'odhanacikitsa baalasarvaan~gam can be given as s'amanaushadha with guggulutiktakagr'tam for 41 days. It is observed that the numbness persisting even after the s'odhanacikitsa was completely reduced. In vaatakaphajakaasa agastyarasaayana with baalasarvaan~gam is advisable. It is not advised in paittikavikaara. In raktaars'as, paittikaas'gdara etc. it causes excess bleeding. In rheumatoid condition, if pitta and rakta are in vitiated stage, the usage of baalasarvaan~gam causes burning



BALASARVANGAM

(An Aayurvedic Proprietary Medicine)



Ingredients:
Each 5ml is processed out of:

1 Inchi	Aardrakam	Zingiber officinale (Rz.-Dct.)5ml
2 Muthanga	Musta	Cyperus rotundus (Rz.-Dct.)5ml
3 Mulamkoombu	Bamboos	Bambusaarundinaceae (St.-Dct.)5ml
4 Kuppamen	iHarithamanjari	Acalypha indica (Pl.-Dct.)5ml
5 Veliparuthila	Phalakand'aka	Pergulareadaemia (Lf.-Dct.)5ml
6 Karunochi	Nirgun'd'i	Vitex nigundo(Lf.-Dct.)5ml
7 Adalodakathila	Vaasa	Adhathodavasica (Lf.-Dct.)5ml
8 Perumthumba	Alamoola	Anisomalismalabarica (Lf.-Dct.)5ml
9 Koovalathila	Bilva	Aegle marmelos (Lf.-Dct.)5ml
10 Thulasiyila	Vishnupriya	Ocimum sanctum (Lf.-Dct.)5ml
11 Tharthava	IMadan chanda	Spermicoshispida (Pl. - Dct.)5ml
12 Amruthu	Gud'oochi	Tinospora cordifolia (St.-Dct.)5ml
13 Kalliyila	Snuhi	Euophorbianerifolia ((Lf.-Dct.)5ml
14 Veluthulli	Lasuna	Allium sativum (Rz.-Dct.)5ml
15 Thumpa	Dronapushpi	Leucas aspera (Pl.-Dct.)5ml
16 Vayampila	Vaca	Acorus calamus (Lf.-Dct.)5ml
17 Njavarayila	Karpooravalli	Coleus amboinicus (Lf.-Dct.)5ml
18 Jathikka	Jaatiphala	Myristica fragrans (Sd.-Pst.)41.66mg
19 Jathipathi	Jaatipatri	Myristica fragrans (Ar.-Pst.)41.66mg
20 Grampoo	Lavan~ga	Syzygiumaromaticum (F1 -Pst.)41.66mg
21 Thannikkathodu	Bahira	Terminalia bellirica (P.-Pst.)41.66mg
22 Mayakku	Majuphala	Quercus infectoria (Gl.-Pst.)41.66mg
23 Athividayam	Ativisha	Aconitum heterophyllum (Rz.-Pst.)41.66mg
24 Chukku	S'un't'hi	Zingiber officinale (Rz.-Pst.)41.66mg
25 Mulaku	Maricam	Piper nigrum (Fr.-Pst.)41.66mg
26 Thippili	Pippali	Piper longum (Fr.-Pst.)41.66mg
27 Kayam	Hin~gu	Ferulaasafoetida (Exd.-Pst.)41.66mg
28 Kacholam	Kacoora	Kaempferia galanga(Rz.-Pst.)41.66mg
29 Aratha	Raasna	Alpinia galanga (Rz.-Pst.)41.66mg
30 Irattimadhuram	Yash't'madhu	Glycyrrhiza glabra (Rt.-Pst.)41.66mg
31 Vellulli	Las'oona	Allium sativum (Rz.-Pst.)41.66mg
32 Akravu	Akrakara	Anacyclus pyrethrum (Rt.-Pst.)41.66mg
33 Kozhimuttathailum	And'atailam	Oil from egg 0.21ml
34 Veppenna	Nimbatailam	Azadirachta indica (Sd-ol)2.5 ml
35 Velichenna	Kera	Cocos nucifera(Sd.-Ol)1.25ml
36 Avenakkenna	Eran'd'atailam	Ricinus communis(Sd. - Ol.)1.25 ml
37 Gorochana	Gorocanam	Felbovinum1.25mg
38 Mayilpeelibhasmam	Mayoorapicchabhasma	Pavo cristata75mg
39 Kalamnakombu	S'r'n~ga	Deer horn.0.75gm



sensation and also it further increases the rheumatic condition. In menopausal period also baalasarvaan~gam is not advisable.

Pharmacodynamics Of Baalasarvaan~gam

Baalasarvaan~gam due to its teekshn'agun'a, snigdha, ushn'a, tiktakashaaya rasa, it is srotos'odhana, vaatakapha hara , medo hara , deepana, paacana, medohara.

Conclusion

Based on the observation. Baalasarvaan~gam will give a promising result as an anti inflammatory, anti arthritic (vaata - kaphaja), as an immuno-modulator and also vaata - kaphajavyadhi.

Medical Bulletin

Tubarial glands : new organ discovered in human body

Dutch researchers have discovered a set of previously unknown large salivary glands in the space where nasal cavity meets the throat. Very sensitive imaging technologies are required to locate them. The report was published recently in the journal Radiotherapy and Oncology.

Ayush system of medicine useful in the management of Covid 19: health ministry.

Ayush system of medicine is useful in covid 19 management and vetted guidelines have been made available in public domain to manage the pandemic uniformly health ministry.

Recall widens for diabetic drug metformin.

The recall of extended release metformin continues because of the possible cancer causing ingredient. The FDA announced the latest recall.

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	ṇa	
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	jña

Events



Medical College, Area Manager of Palakkad Area office, and other staff.

Gandhi Jayanti Celebrations

The students and staff of SAMC along with the NSS Unit celebrated Gandhi Jayanti amid COVID restrictions by launching Cleaning the Surroundings program whereby the students and staff cleaned the surroundings of their respective homes on 2nd October 2020.



New OP Clinic Inaugurated at Anikode Chittur

The New peripheral OP Clinic of Santhigiri Aayurveda Medical College Hospital was inaugurated at Anikode, Chittur on 25th October 2020 at 11:30AM in the presence of Palakkad Santhigiri Ashram head, Ashram Incharge, Principal Santhigiri Aayurveda



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