



BODHI

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AYURVEDA
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BODHI



FORWARD

Ayurveda, is the most ancient yet living traditional healthcare system in the world. Although India has been successful in promoting Ayurveda therapies, it still needs more extensive research and evidence. The future of Ayurveda is looking fabulous as more and more companies are entering the market with innovative products, quality packaging, and strategic marketing activities. Certainly, the future of Ayurveda is full of tremendously advantageous opportunities.

Established in the year 1964, MVR Ayurveda Medical College Hospital, Parassinikadavu, is a top player in the category of Ayurvedic Hospitals in North Kerala. The M V R Ayurveda Medical College always had future innovation, to develop itself as a centre of excellence. Recently we have started Ayur innovation and Incubation Centre (AIIC). Here we are intended to support entrepreneurs in developing their businesses, especially in the initial stages. Incubation support includes dispensing technological facilities, network and linkages, bringing initial funds, providing co-working spaces, lab facilities, mentoring and advisory support.

We are working round the clock to make MVR group of institutions, one of the best Ayurveda Medical Institutions of the world.

The second Issue of E- Bodhi contains more informative articles. I am presenting the 2nd issue in front of you.



Chairman Advisory Board Publication Division:

Prof. E Kunhiraman
Director, MVR Ayurveda Medical College



BODHI



EDITORIAL

For centuries, Ayurveda has played a vital role in promoting health in communities across India, and it continues to be a first port of call and crucial resource. As the world is speedily inclining towards pure and organic medicines, the most ancient science of medicine and healthcare, Ayurveda is reliving its glory. Recent reports clearly indicate that the revival of Ayurveda is not restricted to India and China but from Asia to Africa and North America to Europe.

MVR Ayurveda Medical College Impart Evidence and Science based Ayurveda knowledge to the students since its inception. It continues to be the best Ayurveda College in Kerala offering University Approved Courses such as BAMS, MD in 3 specialities of Ayurveda, B Sc Ayurveda & B Pharm Ayurveda Courses.

MVR Ayurveda Family proudly presents the second issue of E- Bodhi. This time E Bodhi has a renowned author in Ayurveda Dr.Jigeesh, professor of Panchakarma, Ayurveda college Kottakkal. Panchakarma being the topic of this Issue, other featured articles are from faculties and post graduate students of Dept. Of Panchakarma. I invite your keen attention to E BODHI. I hope E BODHI will satisfy your quest for knowledge to some extent.

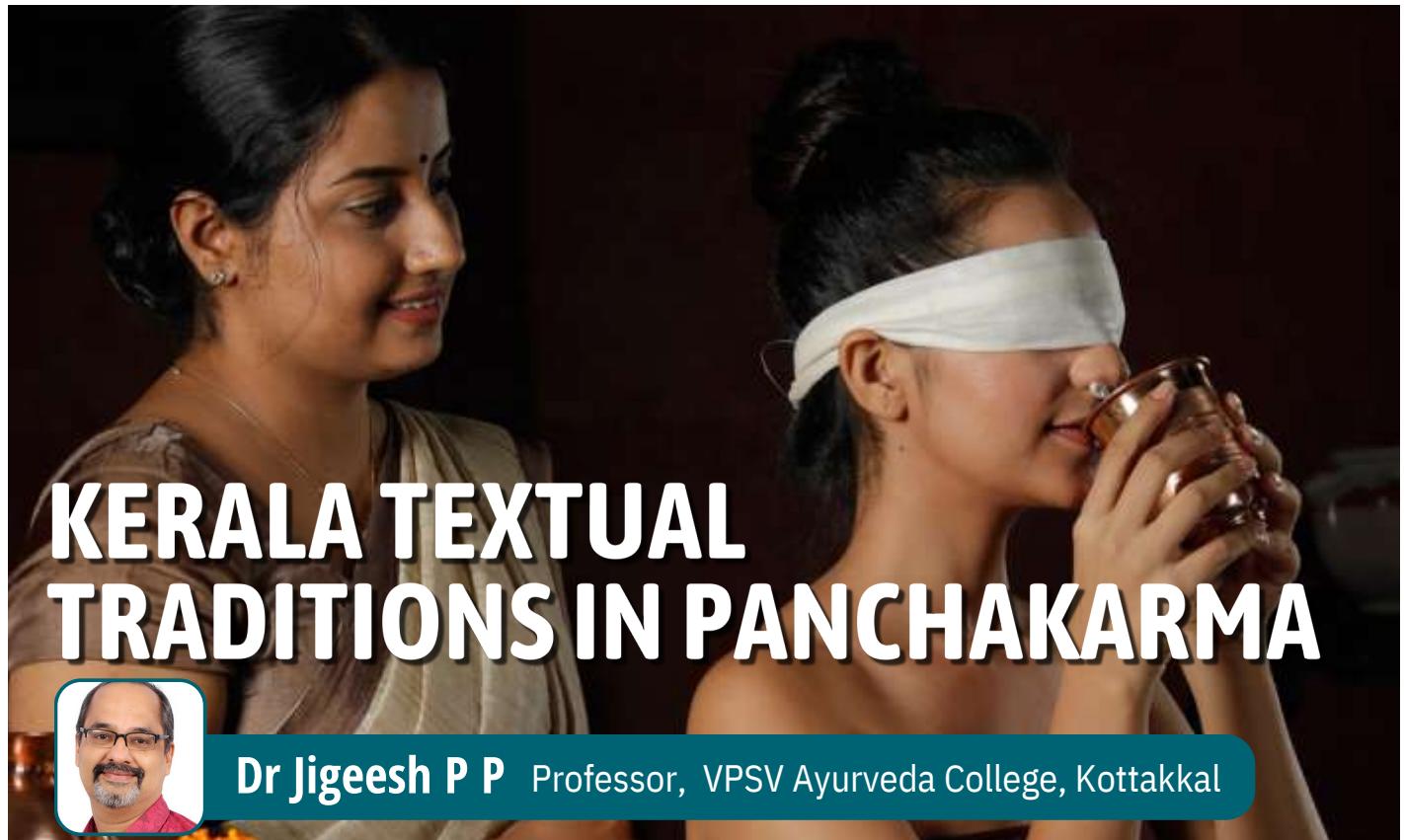


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GUEST ARTICLE



KERALA TEXTUAL TRADITIONS IN PANCHAKARMA



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Traditional medical systems have been nurtured in kerala for more than a thousand of years and is built on strong theoretical foundations of Ayurveda. In the course of development as a primary healthcare system, the prevailing indigenous tradition blended with it which contributed to the development of unique indigenous health traditions. The best illustration of this can be identified by analysing the textual traditions in the field of panchakarma authored by Kerala scholars.

DHARAKALPAM

The first authentic and oldest text book which deals with exclusive Kerala treatment procedures seems to be dharakalpam. As per the available data the manuscript has been written by Kalidasa and first published in 1913 by Yadavji Trikamji subsequently hindi translations have been published. The book gives a description about panchakarma accessory materials like droni, dharapatra etc. Measurement of droni and various timbers used to prepare are mentioned. Then it gives a detailed narration on procedures of kayaseka and murdhataila with all their purvakarma, pradhanakarma, pascatkarma, criteria for selection of drugs, duration, indications and contraindications, regimens and properties of procedures.

SIRASSEKADIVIDHI

The book sirassekadividhi is one of the ancient books on treatment procedures of Ayurveda written by Puthiyedath Raman Menon, who was born in 1877 and passed away in 1965. The book attempts to authentically document the practicality of certain therapies that are very popular in Kerala but not described in any of classical texts. In light of the basic theories of Ayurveda, their explanation and scientific analysis of their applications are carried out here from the author's personal observation and experiences.

The motivation behind writing the book has been revealed in the preface as there was no authentic textbook for the practical applications of Kerala special procedures and the books like Dhara kalpa, which is followed by most of the traditional Vaidya, create enigmas about the theory and practise of the procedures. In order to simplify these the author tried through writing this book.

The book has 2 editions, the first one published by the author himself in 1929 and the second one published by Vaidyabhooshanam K.Raghavan Thirumulpad Foundation for Ayurvedic studies in 2009. The first edition is entirely in Malayalam language whereas the latter consists of sanskrit verses and the synopsis of all the verses has been added as a footnote in English. This book is dedicated to deal with the special treatments of Kerala. It consists of seven chapters, Sirassekavidhi, Kayasekavidhi, Pindaswedavidhi, Annalepanavidhi, Sirolepanavidhi, Kalavidhi and Snehapanavidhi. In sirasseka, thakradhara has been detailed including the preparation of thakra and kashaya. Different medicines have been advised for preparing thakra according to the dosha predominance of disease. It is also noteworthy that it is specifically stated that dhara should be used as “anamla” which is in stark contrast to the reference of usage of amla takra as explained in Dharakalpa. Description of annalepana, a variant of shastikapindasweda and sirolepa are attractions of this book where the author clearly mention the indications and contraindications with a practical outlook. As the regimen of snehapana is taken as the standard routine for all therapies, a narration of dos and don'ts during snehapana is given in the last chapter. The book sirassekadividhi is truly beneficial for practitioners as it gives a concise account of keraleeya panchakarma procedures along with its practicality and rationale. The author has explained all the procedures in detail while explaining the logic behind each step also. So it is a must-have book for practitioners which will add valuable points to one's practical knowledge.

HRIDAYAPRIYA

This is a practical handbook based on Ashtangahridaya written by Vaikam Pachumoothath. The book is written in sanskrit versus by the author and the malayalam commentary is given by Dr. T Madhusudanavarma. The sanskrit edition was published by Trivandrum Sanskrit series in 1931. Malayam commentary published by Sahithi books in 2017. It is the first edition of this book (with malayalam commentary). This literature consists of four khandas in which the essence of 120 chapters of Ashtangahridaya is concised to 48 chapters.. The first khanda comprises 16 chapters which contains the concised portions of sutrasthana and sareerasthana of Astangahridaya. Panchakarma is dealt in 8th to 12th chapters. The second khanda contains 18 chapters which deals with nidana and chikitsa. Third khanda mentions equivalent portions of uttarasthana of Astangahridaya and consists of 14 chapters. The fourth khanda is named as yogakhanda and contains 12 chapters which deals with formulations found in Ashtangahridaya, Sahasrayoga, Yogamruta etc. The snehadhyaya and swedadhyaya are combined together and include descriptions of exclusive Kerala treatments like kayaseka, sirodhara etc. Murdhataila is also explained in this chapter. The author encounters only four types of anagneyasweda.

For sirodhara, the length of varti hanged from pot is mentioned as length of little finger and the height is specified as 2-3 angula. Siro pichu is also detailed here in which the patient's whole scalp has to be applied with seven layers of sneha soaked cloth of 12 angula dimension in an interval of 1000 matra.

VASTHIPRADEEPAM

This is a practical handbook of vasthi in Malayalam authored by Sri Panavally C Krishnan Vaidyan. The first edition was published in 1933. The book begins with a brief biography of the author, which itself gives an overall picture of him in multiple fields where he was successfully involved. The book contains 18 chapters which focusses on vasthi (10 chapters) along with descriptions of snehapana and swedana (seven chapters). Few Kerala treatment procedures like kayaseka, pindasveda, takradhara and dhanyamladhara were also described along with svedana. Different Vasti formulations from classical text books are compiled and classified based on action with method of preparation. The book is a must read for Ayurveda students and practitioners who are looking out for practical applications of panchakarma procedures.

AYURVEDIC TREATMENTS OF KERALA

Ashtavaidyan Vayaskara N.S.Moos made one of the most significant contributions to Ayurvedic literature of 20th century by publishing ancient texts. 'Ayurvedic treatments of Kerala' is an English monograph by Vayaskara N S Mooss. It elaborates the Keraleeya panchakarma procedures like pindasweda, annalepanam, kayasekam, sirovasthi, sirosekam and sirolepanam. It also carries excerpts from dharakalpa and other classical Ayurveda treatises explaining the procedural and theoretical details. It was first published in 1944 followed by further editions in 1946 and 1983 from Vaidyasarathi Press, Kottayam. The book contains chapters of pinda sveda/ navara kizhi, annalepana, kayaseka or pizhichil, sirovasti, siraseka or dhara, sirolepana, diet and regimen, mishaps, apparatuses/ accessories and medicaments. The author has made a clear description of the procedures along with necessary precautions and time duration are enlisted. The procedures has been presented in such a way that everyone can understand. The reader will find it helpful to understand the detailed procedures of the special treatments which are in vogue from time immemorial.

PANCHAKARMAM ADHAVA SODHANACHIKITSA

Panchakarmam athava sodhanachikitsa is authored by Manakodam Kesavan Vaidyan who was an eminent and famous panchakarma specialist and was also a patriot and orator. The book was first published in 1949 by Vidyarambham Publishers, Alappuzha. As the name indicates, it is a treatise on sodhana procedures. Since snehapana and swedana are preparatory procedures of sodhana, those are also included in the first part of the book. Description of different types of sweda (sudation) which are popularly used in Kerala like nadisweda, ksheeradhuma, snehadhara (pizhichil), pindasweda, avagaha, dhanyamladhara, and upanaha are provided. sirovasthi is also described in the book, probably considering its eliminative property.

The content of the book is not divided as chapters, but each topic is described under a heading viz -- snehapana, swedavidhi, vamanavidhi, virechanavidhi, nasyavidhi, vasthividhi, sirovasthi, and siravedha. Under these headings the indication, contra indication, classification, complication and treatment of complications are described as in classical literature along with his own views and clinical experiences about each therapy. An endnote is given which comprises of some important points to keep in mind while doing these sodhanakarma (purification). For example, mild medicines should be used for snehapana to withstand its effect; sterilization of all instruments in siravedha etc. It contains detailed descriptions of all the panchakarma and related procedures which enhances its use as a reference for Standard Operative Procedure (SOP). Observations and experiences of the author are beneficial for current practitioners. Descriptions about management of complications helps to enhance confidence in readers.

KERALEEYA CHIKITSA KRAMAM (MURDHASEKADIVIDHI)

The book Keraleeya chikitsakramam is written by S Raghunatha Iyer and first published in 'Ayurvedic journal', a special issue of Ayurvedic physicians association of Aryavaidyasala Kottakkal during 1971. The treatise focusses on Kerala special treatments and the chapters are named accordingly. He was the first to explain the term, Keraleeya Panchakarma including five procedures which were prevalent in those time. The most attractive feature of the book is that he has extracted the prevailing methods of procedures being followed in Aryavaidyasala Kottakkal. Apart from the conventional usage of oil, medicated butter milk and decoctions, the book indicates sirodhara using tender coconut water and even pure water according to the dosha of the disease. The author also explains medicated water for head bath and body bath separately. Dhara in arohanakrama and avarohanakrama is another significant reference made by the author. While explaining shastikapindasweda, different decoctions have been advised instead of balamulakashya. The duration of different procedures explained in the book is also noteworthy.

KERALEEYA CHIKITSAKRAMAM

This is another significant work on Kerala specific procedures written by P K Krishnavarier and S Subrahmaniasarma and published by Vasudevavilasom Nursing home, Thiruvananthapuram in 1982. It contains 9 chapters namely, abhyangam, swedavidhi, sekam, pichu, shastikapindaswedam, mattu chikitsakramangal and pathyacharanam. The author has given an attempt to explain the procedures through astangas of Ayurveda. Special mention about powders according to dosha, to remove the oil from the body, addition of sarshapa in pindasweda, different liquids for heating patrapotali, navadhanyakizhi, advise of siropichu after performing sirovasthi, wide varieties of sirolepam etc are some of the exclusive features of this book.

KERALEEYA CHIKITSAPADHATI

The book, keraleeyachikitsapadhati, a compendium of procedural treatments in Ayurveda with an English translation of dharakalpa is written by Pavana J and Manoj Sankaranarayana. The first edition published in 2008 by Padmasree Dr.K Rajagopalan Grandhamala samithi, Thrissur. The work is primarily oriented around the translation of dharakalpa. In addition to that a comprehensive analysis of Kerala special treatment procedures have been done by the authors.

FEATURED ARTICLES



UBHAYA SHODHANA IN KITIBHA KUSHTA -A CASE STUDY

INTRODUCTION

All the skin disease in Ayurveda have been discussed under broad heading Kushta. According to Charaka Samhita, Kitibha Kushta is a Rakta Pradoshaja Vikara caused by vitiation of Vata and Kapha with symptoms such as Shyava Varna (blackish brown colour), Kinakhara Sparsha (rough on touch), Parushyam (dry), Ruksha Pidaka (skin eruption) and Kandu (itching); which closely resembles psoriasis. Urdhwa-Adha Shodhana showed significant results in management of psoriasis. Modern medical science uses steroids and topical creams to treat psoriasis but the chances of reoccurrence are high, also they have considerable side effects.

CASE PRESENTATION

A 60 year old female patient came to OPD of MVR AMC, who was apparently normal before 10 years, developed minute skin lesions over upper and lower limbs associated with itching and powdery flakes. She is a house wife belonging to medium economic class, Hindu family. She consulted an allopathic physician and was under steroids and anti-histamines but didn't get considerable relief.

SKIN EXAMINATION

Inspection

Shape - well defined and sharply demarcated circular patches

Colour – silvery scale

Lesion – plaque

Palpation

Warmth touch with rough texture

Sign – Candle Grease Sign positive

CHIKITSA

1) DEEPANA PACHANA with Hinguvachadi Churnam 1tsp BD with hot water (3days), externally Udwartanam with Triphala Churnam (3days)

2) SNEHAPANAM with Aragwadha Maha Tikthaka Grita (7days)

3) VAMANA KARMA

4) SAMSARJANA KRAMA

5) VIRECHANAM with Manibhadra Churnam 20g with hot water

6) SHAMANA THERAPY – Aragwadhi Kashayam and Mahathikathakam kashayam 20ml +60ml of boiled and cooled water twice daily (B/F), Psoricure oil (External application), Maanibhadra churnam 2tsp with hot water weekly once for 3 weeks

DISCUSSION

Chikitsa was started with Deepana-pachana with Hinguvachadi Churnam for 3 days. Arohana Krama Snehapana with Aragwadha Maha Tikthaka Gritam for 7 days to bring the Dosha from Shakha to Koshta then followed by Abhyanga with Psoricure oil and Bashpa Sweda. Then Vamana Karma was done with Madanaphala 6gms, Vacha 4gms, Saindhava Lavana 2 gms and . 8 vegas were obtained, Pittantha, Samyak Vamana Lakshanas were obtained. Samsarjana krama was followed for 7 days, on 15th day after vamana karma Virechana was administered with Maanibadra Churnam 20g with hot water, by its Sroto Shodhana property it acts even in minute Srotas. After the consumption of Virechana Aushadhi 15 vegas were noticed, Kaphantam, The Gunas like Ushna, Tikshna, Sukshma, Vyavayi and Vikasi of Shodhana drugs reaches Hridaya and circulate through all Srotas. The Doshas are liquified due to Ushna Guna and reaches GIT, Utklishta Dosha reaches Amashaya with the help of Udana Vayu. Vamaka Aushadha act due to Agni and Vayu Mahabhuta. Whereas Virechana Aushadha act due to Pritvi and Ap Mahabhuta. Thus, Urdhwa Bhaga Doshaharana and Adho Bhaga Doshaharana has attained. After Ubhaya Shodhana; the Lakshanas like Shyava Varna, Kinakhara Sparsha, Parushyam, and Kandu were subsided and Candle Grease Sign turned negative. On discharge Shamana Aushadhas were given and asked the patient to come for follow up after 2 weeks.



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ABHYANGA TECHNIQUES AND IT'S NATION WISE DIFFERENCES



Abhyanga is the application of oil all over the body practiced as a daily routine in ayurveda. Various dating ascribes it to the 7th-8th century AD. It helps in preserving youvana, alleviating vatarogas, is chakshushya, balya, nidrajanaka, gives the skin-mardhavatha and bala, prevents twakrogas and is ayushya by its guna. The word Abhyanga is derived from “Ang” dhathu and “Abhi” upasarga which means to produce some movements¹. Rubbing or stroking after applying the unctuous material like oil, ghee etc on skin helps in their absorption. The techniques of massage may vary according to different regions and cultures. Egyptians, Greeks, Romans, Japanese, Chinese and Abhyanga by Indians have their own styles for massage. It prevents stiffness, promotes circulations by systematic rubbing and manipulation of the body and provides good health. Basis of massage is touch and medical evidence shows its great value in the present stressful scenario.

BASIC CLASSIFICATION OF MASSAGE

CHARACTER OF TECHNIQUES	DEPTH OF TISSUE APPROACHED	PART OF BODY MASSAGED	PRESSURE EXERTED
<ul style="list-style-type: none"> • Stroking • Pressure • Percussion • Vibration 	<ul style="list-style-type: none"> • Light massage • Deep massage 	<ul style="list-style-type: none"> • General massage • Local massage 	<ul style="list-style-type: none"> • Manual massage • Mechanical massage

CLASSIFICATION BASED ON MASSAGE TECHNIQUES

STROKING MANIPULATION	PRESSURE MANIPULATION	PERCUSSION/ TAPOTEMENT	VIBRATORY MANIPULATION
<ul style="list-style-type: none"> • Superficial • Deep 	<ul style="list-style-type: none"> • Kneading- Palmar, Digital, Ironing • <u>Petrissage-</u> Picking up, Wringing, Skin rolling • Friction- Circular, Transverse 	<ul style="list-style-type: none"> • Clapping • Hacking • Tapping • Beating • Pounding • Cupping • Contact heel percussion 	<ul style="list-style-type: none"> • Vibration • Shaking

REGIONAL-WISE CLASSIFICATION

MASSAGE TECHNIQUE	REGION
<u>Abhyanga</u>	India
Swedish massage	Dutch-Netherlands
Laos massage	Thailand
<u>Yumeiho massage</u>	Japan, Turkey
Stone massage	Arizona-USA
<u>Rungu massage</u>	African countries like Djibouti, Kenya, Somalia, Tanzania, Uganda, Ethiopia, Eritrea
<u>Shitasu massage</u>	China, Japan
Thai massage	Nepal

MASSAGES THAT USE OIL AS A MEDIUM

ABHYANGA- Application of oil to the skin followed by massage in specific directions is well known by the name abhyanga in Ayurveda which is practiced in India for 5000 years. It gives relaxation to the body physically, emotionally and spiritually. Oil is anointed all over the body, especially on head, in the ears and on the feet and advised to take bath after an hour or more. Seven positions are used for the same provided the client is fit and is able to change the postures with ease- sitting with leg extension, supine, left lateral, prone, right lateral, supine and sitting. Oil used for Abhyanga will reach the dhatus at different time interval. The practice of Abhyanga pacifies all doshas, removes tiredness, improves strength, relaxes the body, brings in sleep; provides color, complexion and softness to the skin. Various types of Abhyanga mentioned in classics are as follows:

- Mardana- performing pressure massage in downward direction after the application of oil.
- Unmardana- pressure massage in upward direction using oil.
- Samvahana- hands are gently and repeatedly moved on the body or mild massage or striking with hand after applying oil.
- Padaghata/ chavitti thirummal- performing pressure massage using the foot by holding a rope tied on the roof.

- Sharirabhyanga- whole body massage with oil.
- Sthanika abhyanga- Includes Shiroabhyanga/ keshamardana- head massage; Padabhyanga- foot massage.
- **SWEDISH MASSAGE**- Known as the classic massage technique. Most of them prefer this type of massage due to its benefits. Founded by Dutch general practitioner Johan Georg Mezger in the 1800s. it helps in achieving mental relaxation, relaxation of strained muscles, accelerating blood circulation, and increasing joint spacing. It is also very effective for relieving circulatory problems caused by lactic acid stimulation.
- **LAOS MASSAGE**- Reflexology massage where techniques such as stretching and straining are applied. The fumes of vegetable oil used for the massage provides leisure and deviation from various thoughts. It is softer than Thai massage.
- **YUMEIHO MASSAGE**- Known as Kotsuban Yumeiho massage therapy, which means “therapy that eliminates the causes of problems” and “therapy that turns life into spring”. The balance of body is achieved in this by regulating blood flow and metabolism, correcting posture disorders, and supports organ function. Even it is originated in Japan and recently practiced in Turkey.
- **STONE MASSAGE**- Divided into hot and cold stone massage. Originated in USA. It is also dating back to Indians with a history of 700 years. Stones are cooled or heated and placed in different body parts during massage following the massage principles. Positive reactions and vibrations are received at different points of the body.

MODE OF ACTION

Acts on skin → Lymphatic drainage (lymph possess large amount of main acid like tryptophan, protein, glucose and histaminases) → Increase in tryptophan after massage → Increases neurotransmitter-serotonin → Fluid movement due to hydrostatic and osmotic pressure → Mechanical hydrostatic pressure in extracellular compartment → Forceful expulsion from peripheral vessels → Splanchnic pooling of blood → Helps fluid to enter viscera, tissues and dilute toxins accumulated → Refilling of peripheral vessels take place → Diluted toxins are brought into general circulation4.

CONCLUSION

Almost all cultures have developed their own systems of therapeutic massage. These massages ranges from vigorous massages to soothing type which helps in increasing blood flow or loosening stiff muscles and joints. It is mainly used to promote relaxation, treat painful muscular conditions and reduce anxiety.



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SIGNIFICANCE OF AHARA KALPANA IN PANCHAKARMA

Ahara Kalpana is a unique concept of Ayurveda which describes the Dravya as a whole with the mode of action of a particular substance by virtue of its Rasa, Guna, Virya, Vipaka and Prabhava. One can alter the properties of a Dravya with the help of Kalpana. Ahara Kalpana includes selection and preparation of the food articles according to personalized need and convention from particular Dravyas.

Ahara Kalpana helps a person to make diet articles identical with body by changing its properties. Thus the concept of Kalpana is a tool for physician to achieve the desired goal of treatment. Kritanna Varga/ Ahara Kalpana is the applied aspect of Ahara Vargas. It consists of prepared foods, methods of preparing different type of food items like Lajamanda, Peya, Vilepi, Yusha, Yavagu etc., properties of cooked food according to their cooking techniques and raw material. In therapeutics Ahara Kalpana is mainly used in 3 ways:

1. For Shodhana: As a vehicle for purifier drug e.g. Madanaphala Leha, Modaka
2. For Pathya/ Samsarjana: For nourishment e.g. Manda, Peya, Vilepi etc
3. For Shamana: For drug delivery to targeted area e.g. Vishaghna Yavagu

Ahara Kalpana helps to deliver drug to its targeted area. The diet articles which are indicated as Pathya in any diseased condition should be used with proper Ahara Kalpanas to make it easily digestible and palatable to the patient. Aushadha Siddha Ahara is a unique form of medicine which is Vyadhi Pratyanika in nature and not only cures Vyadhi Avasthas, but it also helps in Samprapti Vighatana of Vyadhi. Therefore, it improves the strength of the patient. Ahara Dravyas are Rasa dominant in nature and it is consumed in large quantity. Therefore, the Agni should be proper to digest them. Aushadha Dravyas are Virya dominant in nature and hence it is required in less quantity. There are certain conditions (e.g. Pregnancy, infants, old age etc.), where Tikshna Aushadha Dravyas cannot be administered. Aushadha Siddha Ahara is ideal in such conditions because Ahara Kalpana is planned according to the digestive power of the patient for maintaining his strength and Aushadha used can cure his Vyadhi.

The concept of Pravicharana sneha is specially designed to include the ahara kalpanas to make the entire procedure of snehapana at ease to the individuals who belong to the category of sukumaras and who are intolerable to the difficulties caused due to snehapana.

Medicine is even administered through diet formulations. The probable reason for this could be explained by the concept of satmya. Incorporating this concept while formulating yogas for vamana and virechana, formulations such as kshira santanika, kshira yavagu, dugdhottha navanita are designed for specific indications involving pitta. They have snigdha, shita, and balya properties due to which they may be considered as ideal in such conditions. Formulations with ikshu rasa, draksha rasa, pilu rasa, kashmarya rasa, mantha, panaka are available in Virechana kalpa which are drava pradhana and aid in initiation of Virechana vega.

The diet prior to Vamana must be such that it should provoke and force to increase the quantity of Kapha and move it from its position (Utkleshana). This nature of diet is expressed as “Kapha vardhanam” or “Kapha Utkleshya”. Therefore, the diet suggested before Vamana should consist of food articles containing curds, black gram, fish, sesame seeds etc. which will provoke Kapha. Before virechana, diet to be expected should possess the quality like Pittavardhana or Pitta Utkleshana in it (indicating the need to increase Pitta before Virechana). But instead, “Kapha Avrudhikara”, “Ashleshmala” are the quotations suggested to describe the properties of diet. These expressions indicate that the diet should be of such a nature that it should not increase the quantity of Kapha and must try to keep the lower quantity of the same in Koshta before Virechana like rice and rasam, pickles etc.

Basti (enema) is one of the major procedures of Panchakarma indicated to curb the morbid Vata (morbid matter) and vata associated with other doshas. After the expulsion of the Basti dravya in person having vata constitution or suffering from vata disorders meat soup, pitta constitution or suffering from pitta based disorders milk and in kaphaja prakruti person or suffering from kaphaja diseases green gram soup is ideal. After anuvasana basti pratyagamana (evacuation of enema material) water boiled with coriander or ginger or hot water alone is ideally administered.

Activity enhances calorie requirement. Hence after the Samshodhana procedure the patients are advised rest and to minimize activity. Carbohydrates and fats are energy giving and hence are administered as the initial food to the patient(as patient is tired) but in lesser amount during Samsarjana Krama as reduced activities are performed by the patient. Milk, egg and flesh proteins are rich in essential Amino Acids. But they cannot be given soon after the Shodhana procedure as they require huge amount of enzymes for digestion which can again damage the GIT. Hence to start with, Shuka Dhanya is given as diet in the form of Peya (liquid), since liquid requires less HCl compared to solid food. Peya is the only liquid easily digested with less HCl secretion. Next, Vilepi which is semisolid in consistency is administered and it requires more digestive enzymes. Yusha (Shimbi Dhanya), is administered initially in simple form without spices, and then the fats (seasoning with ghee, cumin seeds, pepper etc) are added to stimulate bile secretions.

After Shuka Dhanya, Shimbi Dhanya should be given as there is deficiency of lysine (essential AA) in cereal protein (Shuka Dhanya) and it is compensated by the rich amount of lysine from pulse proteins (Shimbi Dhanya), while the rich amount of methionine (essential AA) in cereals compensates for the lack of methionine in pulses. Lastly Mamsarasa is given to the patient (protein rich) which is heavy to digest i.e. it needs more enzymes and HCl to denature. Therefore all the three components of food are supplied and all the digestive enzymes to digest these constituents are herein gradually increased in the body.

Hence, by keeping in mind the concepts illustrated by our Acharyas, we shall formulate various ahara yogas/kalpanas considering the desha and satmya of the individuals who are undergoing Panchakarama Therapy.



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THE EFFECT OF VIRECHANA WITH MANIBHADRA CHURNA IN PSORIASIS A CASE STUDY

Proper Shodhana Karma brings Roga Apunarbhavatwam; that means the disease never reoccur. If we speak practically, reoccurrence of disease can be delayed for longer period. Shodhana Karma helps in detachment of Doshas from their root. Panchakarma is also referred as penta-biopurificatory process. Virechana Karma is one among Panchakarma; by which orally administered drug acts on internal Dosha, especially Pitta Dosha and expel them out of the body through Guda. Virechana is the prime treatment for Pittaharana and Amashayagata Pitta.

The word Psoriasis is from the Greek word *psōra* meaning “itch”, psoriasis is a chronic, non-contagious disease characterized by inflamed lesions covered with silvery-white scabs of dead skin. Psoriasis causes skin cells to mature in less than a week. Patches of dead skin develop on the arms, back, chest, elbows, legs, nails, folds between the buttocks, and scalp. It is a common chronic skin disorder of autoimmune origin. The exact cause of the condition is not known. It is also believed that genetic factor also plays an eminent role in this condition. From the available studies, the prevalence of psoriasis in India ranges from 0.44 to 2.8%. Highest prevalence was noted in the age group of 21-30 and 41-50 years.

CASE STUDY

Presenting complaints - A 42 year old male patient c/o itching over head, behind the ears, nails, lower back and legs since 2 years and while itching he gets whitish powder.

History of presenting complaints - Patient was apparently normal before 2 years; gradually he developed itching over his head. He has consulted a dermatologist and has taken modern medicine. He got symptomatic relief. After 2 months, again itching was started on head and leg associated with severe burning sensation on chest. Again he has taken modern medicine for the same and got relief. But all the symptoms were remitted as soon as the medicines were stopped. So he has planned to take Ayurveda treatment for the same.

Skin examination

General inspection of skin – lesion present on scalp, ears, nails, lower back and legs. Skin colour – pinkish. Inspection of lesion – plaque, symmetrical, hard surface, well demarcated. Palpation – roughness, scaly lesion. Koebner’s phenomenon – positive. Auspitz sign – positive. Candle grease sign – positive

TREATMENT PROTOCOL

- 1) Rukshana Chikitsa (Abhyantara and Bahya) - Panchakola Churna (5g) with Takra for 5days (B/F, twice daily) and Udwartana with Nimba Churna and Aragwadha Churna
- 2) Snehana Karma (Abhyantara and Bahya) - Snehapana with Aragwadha Mahatiktakam Grita in Aarohanakrama Matra until Samyak Snigdha Lakshana has obtained. In this case for 7days (30ml, 60ml, 90ml, 120ml, 150ml, 170ml, 200ml). Abhyanga with Psoricure oil and Bashpa Sweda for 3days
- 3) Shodhana Karma - Virechana with Manibhadra Churnam (50g) with lukewarm water, given at 8am.
- 4) Samsarjana Karma - Peyadi and Rasa Samsarjana Krama administered for 8 Annakala (5days)
- 5) Shamana therapy - Panchatikta Guggulu Grita 10ml (B/F , Morning only), Psoricure oil (External application) weekly once, Avipatti Churna 15g with hot water (weekly once, night only)

All the medicines were prepared as per classics in the pharmacy of MVR AMC, Parassinikadavu, Kannur.

Conclusion

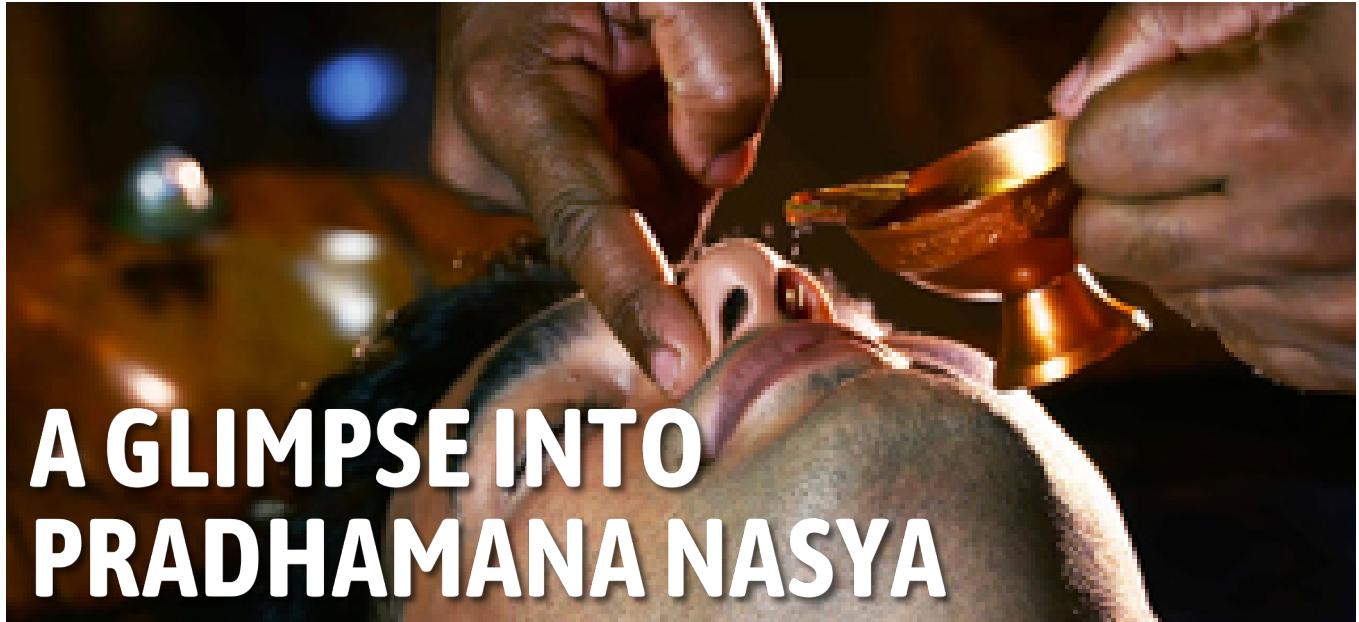
The present case study showed that classical way of Virechana Karma with Manibhadra Churna is effective in Psoriasis. Symptoms such as itching, erythema, scaling, thickness, Candle Grease sign, Koebner's phenomenon and Auspitz sign were not found after the treatment. Vyadhi Harana, Agni Vridhi, Laghutwa, Indriya Prasada and Twak Prasada were also obtained. No untoward effect was got during and after the treatment.



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A GLIMPSE INTO PRADHAMANA NASYA

INTRODUCTION

Nasya karma means the administration of medicines through nasal route¹.It is one among the Panchakarma procedures and by this karma,Urdhwajathrugatha rogas are managed in the best way.Synonyms are Sirovirechana, Sirovireka,Murdha virechana etc. Nasya delivers the drugs directly to the brain and provides greater action².Acharyas classified this karma based aushadha dravyas used,karma or mode of action, dosage etc. Pradhamana nasya was mentioned by Acharyas Charaka,Susruta,Vaghbata and also in other Samhitas like Sarangadhara Samhita.Acharya charaka used the term Dhmapana nasya for Pradhamana nasya.Administration of nasya using medicated choornas is termed as Pradhamana nasya.

PROCEDURE

In this variety of nasya,medicated choorna is blown by the physician through his mouth into the nostrils of the patient with the help of a tube which is six angula in length.After the elimination of doshas,patient should be advised to take warm water and light food and should stay in a room devoid of wind³.It is indicated in conditions such as mental disorders,krimi,visha etc⁴.

According to Videha,there is another method of administration of Pradhamana nasya.Choorna is kept in pottali made of thin cloth is used to inhale.So only the finest particles will be entering to the nostrils.

Vaidya Kasture considered this method as safe since chances of atiyoga is less.

According to Videha,three Muchyuti is the dose of choorna nasya.It can be considered as three pinch and for the pottali method,choorna should be two Tola.Usually drugs having Teekshna gunas are selected for this procedure,since it is indicated in conditions such as Samjna nasha.

Acharya Sarangadhara, indicated Pradhamana Nasya in 'Atyantha utkata dosha', ie. persons having excessive aggravation of doshas, manasika vikaras to bring back consciousness in patients before proceeding to other treatment procedures.

Acharya clearly mentions in the context that, in above said conditions, Nasya should be done with most potent or theekshna choornas by the physician.

SOME PRADHAMANA NASYA CHOORNAS MENTIONED IN CLASSICS

- Marichadi nasya
- Gudadi nasya
- Pippalyadi nasya
- Madhookasaradi nasya
- Saindhavadi nasya

SOME PRADHAMANA NASYAS IN PRACTICE:

- **Pradhamana Nasya with Trikatu + Triphala choorna in Dushta Pratishyaya**

Among the various treatment modalities, Nasya is the chief procedure to drain Doshas from Shiras. As Dushta Pratishyaya is chronic stage of the Pratishyaya and Kapha Dosha is predominant in this condition, Pradhamana Nasya is able to do Shodhana action in its best way. In the combination of Trikatu + Triphala Churna, Triphala neutralizes the Tikshnata of Trikatu.

- **Pradhamana Nasya with Rasnadi choorna in Sanyasa**

Because of the Tikshna guna of choorna, it is having high potency and causes intense stimulation of nasal mucosa. So it can be administered for a fast result to awaken the patient from stupor.

- **Pradhamana Nasya with powder of Naradeeya Lakshmi vilasa Rasa tablet in Tamaka Swasa**

Prana vayu sthana is murdha, hence

Tamaka Swasa can be treated by Nasya Karma as Nasa

is considered as Shiraso dhwara and will be

effective to reduce symptoms and controlling Prana

Vayu. Since the condition is associated with running nose, blockage of nose etc, Lakshmi vilas rasa is a good drug of choice.

- **Pradhamana Nasya with Katphala choorna in Ardhavabhedaka**

Katphala is described in vedanasthapaka gana and thus definitely helps to reduce the severity of pain in ardhavabhedaka.

MODE OF ACTION

Acharya Vaghbata explains nose as the door for shira. So drug administered through nasal route helps to eliminate the vitiated doshas in Shiras. The drug will reach shringataka marma, spreads upon nasa, shrotra, akshi, jihva, murdha through their siras and helps to expel out accumulated doshas in urdhwajatru pradesha. According to modern point of view, drug given by nasya is absorbed by mucosal lining of the nose and paranasal sinuses and reaches up to the olfactory area from where it spread within the higher center of the brain including pituitary, thalamus, hypothalamus, and limbic system through olfactory nerve terminals. From the olfactory nerve receptor, it can reach up to the intracranial structures. When any type of stimulation takes place in any part of body, the local blood circulation is always increased. When provocation of Doshas takes place in Shiras due to stimulation effect of administered drug resulting increase of the blood circulation of brain. So when choornas are administered extra accumulated morbid Doshas are expelled out from small blood vessels. Ultimately these morbid Doshas are thrown out as Nasal discharge, tear and salivation. Nasya Karma has an impact on central neurovascular system and likely lower the blood brain barrier to enable certain drug absorption in the brain tissue. Stimulation of Nasya Dravyas acts at Olfactory- Hypothalamo -Pituitary pathway and shows its effect. So because of the theekshna guna, choornas administered through nose may have an impact on immediate psychological functions by acting on limbic system through olfactory nerves.

CONCLUSION

Nasya is the Ayurvedic mode of drug delivery to the brain through nasal administration which was developed and practiced years back and is practicing widely nowadays for treating various diseases of head and neck. Ayurveda has a wide spectrum of applicability in various disorders. It gives a new ray of hope to many conditions. More studies are to be conducted along with the help of Modern Science and Technology to prove its action in various disease condition.



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TAKRADHARA: POSSIBLE MODIFICATIONS & ITS CLINICAL APPLICABILITY



INTRODUCTION

Takradhara is the most important variety of Shirodhara among the Keraleeya Panchakarma practiced in vogue; where Takra is poured on the forehead in a specific manner. Dhara simply with raw buttermilk is very rare. Usually, Takra is mixed with Amalakikashaya or other dravadravyas. Changing the liquid as per the dosha condition with necessary alteration in its process is useful to alleviate any dosha. This dhara also balances the derangement of three doshas and improves the strength of all indriyas. As a whole, Takradhara is a very simple, cost-effective and non-invasive procedure coming under Chathurvidha Moordhni Taila. Other Shirodhara mentioned in Dharakalpa are Ksheeradhara, Sthanyadhara and Snehadhara where Takradhara is considered as the supreme. It can be done sarvanga or ekanga depending upon the condition.

PROCEDURE

- POORVAKARMA- Includes preparation of medicine and patient.

Preparation of medicine	Preparation of patient
<ul style="list-style-type: none"> On previous day: Musthaksheerakashaya should be prepared (125gms Mustha choorna tied in pottali + 1litre ksheera + 4 litres water which is boiled till ksheeravasesha), after squeezing the pottali allow this to cool properly, add 1tsp takra and kept for fermentation overnight. On the day of Takradhara: Amalakikashaya is prepared according to kwathavidhi, add this to musthaksheerakashaya, churn the dadhi and remove the navaneetha portion. 	<ul style="list-style-type: none"> On Takradhara day: Abhyanga over shira and sarvashareera, Patient should lie in supine position, Cover the eyes with gauze and ears with earplug, Tie the bandage cloth surrounding the head above the eyebrows and ear level (knot at sides- not too tight or loose).

- PRADHANAKARMA-** Fill the dhara vessel with the medicated takra by closing it's opening with finger and allow to flow through varthi. Pouring of takra is done very slowly, by moving the vessel to and fro in a uniform manner. Massaging the scalp should be done in between to enhance wetting. Duration depends upon the nature of disease, doshas and satwabala of patient. Maximum time allowed is 3 Nazhikas(75mins) and minimum is 1 Nazhika(25mins).
- PASCHATHKARMA-** Headbath with Amalakikashaya and bodybath with luke warm water. Wipe the head with dry towel and apply Rasnadi choorna on vertex. Rest for a minimum of 5mins to maximum of 30mins (1).

MODIFICATIONS & CLINICAL APPLICABILITY

- Medicinal herbs like Chandana, Usheera, Madhuyashti and Hribera are also put in ksheera while preparing ksheerakashaya other than Mustha (2). Generally, Mustha is enough for intended benefit for all diseases.
- Panchagandha choorna mentioned in Kerala chikitsa paddhathi can be added with Musthchoorna is found to be very effective in case of Nidranasha (3).
- Vidanga + Amalaki choorna processed in takra is used for Takradhara along with Nasya and Shamana medicines proved to be effective in Khalithya (4).

PHARMACODYNAMICS OF SHIRODHARA

Dhara poured on forehead-skin & skull → Magnetic waves converts into electrical waves → Sends impulses to Cerebral cortex & Hypothalamus → Centers of stimulation and inhibition functions → Soothing effect to Hypothalamus secretes Neurotransmitter agents: Nor Epinephrine system, Dopamine system, Serotonin system, Acetylcholine system → Controls & regulates the secretions of Pituitary gland (Endocrine glands) → Controls all functions of the body (5).

PATHYA AND APATHYA REGIMENT (6)

PATHYA	<ul style="list-style-type: none"> SAINDHAVA, PEPPER NJAVARA RICE, GODHUMA, OLD GRAINS COCONUT OIL IN REDUCED DOSES, GHRUTHA GREENGRAM, COMMONGRAM, HORSEGRAM, PIGEON PEA BITTERGOURD, PLANTAINS, POTATOES, GOOSEBERRY BOILED BUTTERMILK GOAT'S MEAT
APATHYA	<ul style="list-style-type: none"> ·CHILLIES, TAMARIND ·NEWLY HARVESTED PADDY ·SESAMUM ·BLACKGRAM ·PUMPKIN, BRINJAL, ONION, DRUMSTICK ·ASAFOETIDA ·CURD ·FISH ·ALCOHOL ·NATURAL URGES SHOULD NOT BE STOPPED. ·DIVASWAPNA, VYAYAMA, MAITHUNA; EXPOSURE TO MIST, SUN, DUST, WIND & RAIN ARE HIGHLY RESTRICTED. ·WALKING LONGTIME, TRAVELLING IN JERKY VEHICLES, PROLONGED SITTING & STANDING.

CONCLUSION

Takradhara is very effective in premature greying of hair, klama (fatigue), shirashoola; reverses doshakopa and ojakshaya; pacifies toda (pricking pain) over kara and pada; moothradoshahara; beneficial in sandhisaitilyam (slackening of joints), hridroga, aruchi, agnimandhya; and also pacifies shira, karna, nethra amayas. It is having vatashamaka and pittashamaka guna, which not only reduces stress and tension, but also enhances brain circulation, improves memory, nourishes hair on scalp, calms the mind and body. If done with proper attention and due care in all aspects, there is no disease that can be cured by dhara.

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A REVIEW ARTICLE ON PATRA PINDA SWEDA

INTRODUCTION

Sankara Sweda is a method in which the materials are tied in a cloth and are used for Swedana and it is commonly known as Pinda Sweda¹. Various types of Pinda Sweda are being practiced which are Shastika Shali Pinda Sweda, Patra Pinda Sweda, Jambira Pinda Sweda, Churna Pinda Sweda, Valuka Sweda, Anda Sweda, Karisha Pinda Sweda etc.² Patra Pinda Sweda or Patra Pottali Sweda is a unique treatment procedure where various leaves with particular qualities are used in combination or individually for Swedana Karma. It is a type of Ushma Sweda and the patient is subjected to Abhyanga prior to Swedana Karma, due to which it is categorized under Snigdha Sweda.

MATERIALS AND METHODS

References regarding Swedana and Patra Pinda Swedana were collected from various textbooks and published research papers.

PATRA PINDA SWEDA

Fomentation is a treatment procedure in which sweat is induced by means of heat in the form of steam or by in contact of the body with heated medicaments. There are 13 types of Sagni Sweda³ and 10 types of Niragni Sweda⁴ explained in Ayurveda. Swedana is of two types based on its qualities- Ruksha Sweda (dry fomentation) and Snigdha Sweda (Sweat inducing treatment done after giving oil massage or medicinal drugs which are processed or heated in medicated oils). Generally, Swedana provide relief from pain and stiffness. In some pathological conditions both forms can be skillfully combined as per requirement. Ruksha Sweda⁵ is advised in conditions where pain and associated symptoms are due to Ama, Meda and Kapha. In some conditions where the pain and related symptoms are due to Vata Dosha alone, Snigdha Sweda is to be done.

Patra Pinda Sweda is an unparallel treatment in painful conditions caused mainly by Vata Dosha, usually in degenerative conditions. Leaves which can pacify vitiated Vata and kapha Doshas are used to prepare the bolus by adding lemon, garlic and Methika to the taila succeeded by leaves from thick to thin, coconut gratings, Shatapushpa Choorna and Haridra Choorna are added and heated until coconut gratings turn brown and tied into Pottalis weighing from 300-350gms, resembling a kernel of coconut, for tackling inflammatory conditions of joints and soft tissues. Patra Pinda Sweda is used mainly to relieve pain, inflammation, swelling and stiffness associated with musculoskeletal system.

MODIFICATION

Various leaves such as Eranda Patra, Arka Patra, Chincha Patra, Nirgundi Patra are used for the preparation of Pottali Swedana. Eranda Patra is said to have Snigdha Guna and Madhura Katu, Kashaya Rasa, Chincha Patra is Guru Rooksha in Guna and Madhura Amla in Rasa, Arka Patra is Katu Tikta in Rasa and Laghu Rooksha Teekshna in Guna and Nirgundi Patra is Katu Tikta in Rasa, and Laghu Rooksha in Guna. All of the above Patras are Ushna in Veerya and are Kapha-Vatahara in Doshagnata. Eranda Patra is said to be specifically used in Antraviddhi and Katigraha, Chincha Patra in Udvarta, Pakshagata and Sarvangavata and Arka Patra in Paarshvashoola. In Yogamrutam, under Vata Vyadhi Chikitsa, it is explained that, in case of Vata Prakopa in Kati, Prusta and Paarshva Pradesha, it is advised to prepare Pottali with Eranda Patra along with Nalikera and administer Pottali Sweda with the same. Apart from that, in ArogyaKalpadruma, while explaining Katigraha Chikitsa under Vata Vyadhi Chikitsa, it is particularly explained to use, Eranda Pallava as Pottali and administer Swedana along with Taila. Thus, preparing Pottalis using a particular Patra alone and administering Swedana also helps in reliving the conditions considering the indications.

DISCUSSION

Patra Pottali Swedana relieves pain, stiffness and swelling associated with arthritis and other painful conditions, subsides the vitiation of Vata and Kapha in the affected joints, muscles and soft tissues, causing sweating and brings about lightness. Patra Pinda Swedana is highly effective in the management of pain, while used individually or in combination. After the procedure, perspiration and increased range of motion can be observed which indicates that Patra Pottali Swedana is beneficial in pain and stiffness.

CONCLUSION

Patra Pottali Sweda is most often recommended in conditions like Chronic back pain, arthritis, stiffness of the joints and muscle pain. It helps in increasing blood circulation to the affected areas, strengthens the muscles in the areas and reduces inflammation both when the leaves are used in combination and individually in Pottali preparation.



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A LITERARY REVIEW ON JAMBEERA PINDA SWEDA ALONG WITH SOME POSSIBLE MODIFICATIONS

Swedana Karma included in Poorvakarma for Panchakarma procedures can be achieved by many methods and Sankara Sweda is a method in which the materials are tied in a cloth and used for swedana and it is commonly known as Pinda Sweda. Pinda means bolus and sweda means sweating. Thus the medicaments ,generally tied in a cloth in the form of bolus are heated upto a tolerable temperature and swedana is done by gently rubbing the bolus over the painful area. Various types of Pinda Sweda are being practiced among which Jambeera Pinda Sweda or Naranga Kizhi is a speciality of Kerala Vaidyas. Jambeera (Lemon) which is vatakaphahara, in nature is processed with other medicated drugs which have the pharmacological and therapeutic property of relieving pain,inflammation,stiffness and even rejuvenate and strengthen the joints and soft tissues. It is a snigdha ruksha sweda,shoolahara,shophahara and teekshna and It is generally indicated in Amavata (Rheumatoid(Arthritis),Osteoarthritis(OA), CervicalSpondylosis,LumbarSpondylosis, Frozen Shoulder,Plantar fasciitis,in traumatic conditions etc .

PROCEDURE:

Purvakarma:Includes preparation of medicine and patient.

PREPARATION OF POTTALI	PREPARATION OF PATIENT
<p>Jambeera-750gm (chopped into pieces) with Saindhava powder(30gm),Turmeric Powder(60gm),are fried in appropriate quantity of oil and are divided into four equal parts and pottalis are made accordingly.Average weight of pottali should be 300-350gm.</p>	<p>Patient seated with leg extended over the droni and talam applied with suitable oil/choorna. Abhyanga should be performed with suitable medicated oil.</p>

Pradhana Karma: Pottalis should be heated up to 40-45 degree Celsius by keeping on the hot pan containing suitable oil.It should be applied after checking the temperature throughout the body with mild pressure in seven prescribed positions for about 30-45 minutes.

Paschath Karma:Body should be wiped with clean towel,talam should be removed and Rasnadi choorna should be applied.Patient should be advised to take complete rest for half to one hour.

SOME POSSIBLE MODIFICATIONS:

- Madiphala/Matulunga (Citrusmedica) can be used instead of Jambeera as it is vatakaphahara,shoolahara and teekshna and is having antioxidant,anti-inflammatory,analgesic effect .5
- For frying along with taila,Vasa and Majja can be used.
- Various tailas can be included in the preparation according to the condition of the patient.
- It can be prepared either by adding lasuna or without lasuna.
- Scraped Coconut and egg yolk can be added according to the condition
- Various medicated herbal choornas like shatapushpa choorna,methika choorna.Kottamchukkadi choorna etc can be added to enhance the potency of pinda sweda.

SOME POSSIBLE MODIFICATIONS:

Swedana Dravya has its main actions like Stambhaghna , Gauravaghna, Sitaghna and Swedakarakatva. The medicinal action of Jambeera Pinda Sweda is based on the pharmacological actions of Jambeera which is rich in vitamin C(64%), along with minimal percentages of Vitamin B complex,

MODE OF ACTION

Choline, Calcium, Magnesium, Phosphorus, Manganese, Potassium, Zinc and having good nutritional values along with other powdered herbal medicines used for the procedure. The heat produced by this medicated bolus and also due to the effect of the medicine, make the temperature to increase to more than 2 to 3C in all areas of the body and vasodilatation takes place. Due to increased blood circulation the transformation of the necessary nutrients and oxygen will happen and waste products are expelled in the form of sweat because of increased metabolism as the output of waste products from the cells are increased.

CONCLUSION

Based on Roga and Rogi one can opt for different combinations of Jambeera Pinda Sweda accordingly to the availability and properties of the drugs. It is a very simple, cost effective and reliable cure for all vata kaphaja conditions. Good results are observed when Jambeera Pinda Sweda is inculcated mainly in the treatment of abhigataja vikaras.

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A REVIEW ARTICLE TO ESTABLISH AN ECO FRIENDLY PANCHAKARMA THEATRE



INTRODUCTION

There is a wide spread destruction of natural resources taking place worldwide. Over exploitation, pollution and destruction of natural resources can cause an imbalance in nature. Everything in this world is independent. So any change in nature reflects in the human life directly or indirectly and thus we have the responsibility to protect nature by following eco-friendly pathways.

Ayurveda, the science of life are always in good relationship with nature. Panchakarma the essence of beauty of Ayurveda plays major role in treating the disease and also in maintaining the health. So the practises in Panchakarma theatre should be eco-friendly for which we can use biodegradable, organic and reproducible materials.

NEED FOR ECO-FRIENDLY PANCHAKARMA THEATRE

- Reduce waste
- Conserve energy
- Decrease pollution
- Reduce harmful impact on planet

METHODS

- **Infrastructure-** To start an eco friendly practice, start right from the base - the construction1. Construction of Panchakarma theatre shall be eco friendly by selecting organic, biodegradable and reproducible materials.
- **Building blocks** - Materials like fly ash bricks can be used as the basic building blocks which are made by converting the industrial waste of fly ash into an effective building material. These are light in weight, have higher strength, high resistance to sound, has low water absorption and is also a good thermal insulator.
- **Roofing** – In olden days the roofing was done with leaves, bamboos etc which was replaced by clay roofing, concrete roofing etc. For being eco friendly we need to go back to the olden days with modifications corresponding to the developing era. The bamboo mat corrugated sheet can be used for roofing which uses less energy and resources in making and easy to install. It is durable and can withstand any harsh climate.
- **Flooring** - Eco-friendly tiles are available which are cheap when compared to regular tiles and it uses less energy in their production. They are available as per client's requirement in different patterns also.
- **Paint** - Normal paint for rooms and buildings contain volatile organic compounds (VOCs) which has the brain-cell killing power. These paints not only release VOCs into the living environment upon application but also continue to off gas for several years. So to be eco friendly, paint made from natural ingredients such as water, plant dyes, essential oils, resins, bee wax etc. can be used and low or zero VOC paints should be used.
- **Fabrics** - The fabric materials of clothes, bed sheets, curtains in the Panchakarma theatre can be made of eco-friendly by avoiding artificial fabric materials like nylon, rayon, polyester, acrylic etc. Curtains serve many purposes like a decoration, keeping out light, giving us privacy etc. It can be made by cotton, linen, wool, hemp and bamboo. Bed sheets, clothing's can be of organic linen, tencel, organic latex etc
- **Detergents** - Organic laundry liquids and powders, eco-friendly dishwasher tablets, washing up liquids and toilet cleaners are made with the non-toxic mineral and plant-based ingredients
- **Resources** - After the construction of eco friendly Panchakarma theatre, the practices to run the Panchakarma Center should be of the same.
- **Energy resources** - Solar energy, electrical energy can be used. Select energy saving, energy efficient equipments for the theatre. Make sure that all the appliances are switched off when not in use.

THREE 'R'S FOR IDEAL WASTE MANAGEMENT

Reduce-Reducing the products during procedure

Reuse - Powders –fumigation3

Kalka - for snigdha udwartana

Oil - reuse for same person

Water - for farming

Glycerine syringe – sterilization

Recycle - Converting waste to energy

Composting, vermin composting – biogas, biodiesel

Recycle of plastics glasses

CONCLUSION

It is ethical and social responsibility of health care worker to maintain proper ecosystem. So we need to step forward to go with the eco-friendly measures in Panchakarma theatre and for that we can choose cost-effective, environment-friendly measures for its construction and maintenance.



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AYURVEDA FOCUS

INTRODUCTION

Ayurveda is a holistic approach to health and personalized medicine among the traditional healthcare systems of India. It comprises of physical, psychological, philosophical, ethical and spiritual health. Panchakarma is the essential shodhana modality adopted in Ayurveda and is globally accepted due to the promising results. It needs further advancements in the research methodology. Young researchers should be encouraged to work on various areas of research for the development and promotion of Ayurveda. The quality researches on Ayurveda basics with advanced scientific techniques can expand the knowledge and path of current medical science. Recently, Panchakarma has become the second name of Ayurveda worldwide. Panchakarma or Shodhana therapy helps in eradicating the disease from its roots by balancing the vitiated doshas and regularizing the metabolic functions of the body.

All the panchakarma procedures including poorvakarma, pradhanakarma and paschathkarma needs standardization. It has to be undertaken in a priority basis using robust research methodology techniques, and it is the emergency need of the hour. Some of the studies conducted in the field of Panchakarma are discussed below.

1. VIRECHANAKARMA IN ONCOLOGY- A Study on the Ayurveda intervention (Virechana- Therapeutic purgation and Rasayana- Rejuvenation) on molecular gene expression profiling in familial Breast Cancer patients: Akshay Shetty et al.

MANAGEMENT-

- Deepana and pachana: A poly herbal formulation (Hingwashtaka choorna) 5g with warm water before food thrice daily till the attainment of proper appetite and digestion or maximum of 3 days.
- Snehapana with Kalyanaka ghritha.
- Administered Virechana with Trivirthi lehya 25-40g along with Triphala decoction.

Result- Rejuvenation on predisposed familial breast cancer expression profiling of BRCA1 and BRCA2 genes on small sample size due to the lack of availability of subjects fulfilling inclusion criteria. With the limited and diversified data, the therapeutic Purgation followed by Rasayana showed remarkable effect on gene expression.

All the panchakarma procedures including poorvakarma, pradhanakarma and paschathkarma needs standardization. It has to be undertaken in a priority basis using robust research methodology techniques, and it is the emergency need of the hour. Some of the studies conducted in the field of Panchakarma are discussed below.

2. ADVANCED AUTOMATED SYSTEM FOR VAMANAKARMA- Dr. B. Sreenivasa Prasad, President, Board of Ayurveda, NCISM and his team of inventor were granted a patent for development of Advanced Automated System or Instrument for Therapeutic Emesis by Controller of Patents, GOI in July 2022.

Uses

- Made Vamana procedure comfortable for the patient.
- Equipped with monitors for checking vitals.
- Provision for handling the vomitus hygienically and as per biomedical waste management policy.
- Provides emergency kit to manage complications of the procedure.
- Clinical parameters that are required for Vamana assessment are also automated.

3. AUTOMATED DHARAYANTHRA AND STEAM BATH EQUIPMENT- CCRAS and IIT NewDelhi

- **Dharayanthra:** Invented a new machine for Dhara which is fully computerized, multipurpose and laser beam guided.
- **Nadiswedayantrha:** Developed a steam bath equipment which is fully automated with provision for controlling the level of steam, temperature, bathing and medicated steam therapy. It has also an innovated liquid soap shower bath facility, to provide a completely hygienic and human intervention free treatment process.

4. JALOUKAVACHARANA IN PLASTIC SURGERY- Recommendations for the use of Leeches in Reconstructive Plastic Surgery: Kosta Y Mumcouglu et al- PMCID: PMC3933224, PMID: 24653746

MANAGEMENT

The patients are treated with leech therapy and anti-Aeromonas antibiotics during the course. Leeches are applied on the darker spots of the reattached body parts or flaps. During hirudotherapy, 1-10 leeches are used for each sitting. The patient might need two or more treatments per day at the beginning. Leech therapy is used until venous capillary return is established across the wound border by angiogenesis. Usually, the treatment with leeches lasts for 2-6 days. Hematologic evaluations should be performed every 4 hrs and the patient has to receive blood transfusions when the hemoglobin level is lower than 8 g/dL.

Result-

- Safe, easy to use, cost-effective.
- Save reattached body parts and flaps in Reconstructive Plastic Surgery.
- Early recognition of flap failure and initiation of leech therapy is of paramount importance.
- Prophylactic treatment with antibiotics and continuous monitoring of blood parameters are necessary.

CONCLUSION

Being Ayurvedic Doctors, we should make new innovations to standardize all the Panchakarma procedures in order to ensure the safety and efficacy of all these karmas. The scope of young Vaidyas to involve themselves in standardization and revalidation of Shodhana techniques are increasing day by day in all sectors. The SOPs should be revised in each and every karma from the base level and should be practiced accordingly to avoid complications. Advanced technologies can also be developed and used for making the procedures simple and patient friendly.



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MVR AYURVEDA NEWS



BOOK RELEASES

A Textbook of Kayachikitsa (Principles and practice of Internal medicines) written by Dr.Anju Ramachandran and Dr.Shyam prasad, Professor and head dept. kayachikitsa, MVR AMC was released during the convocation ceremony of 2016 BAMS batch. The book covers entire syllabus pertaining to Paper 1 of Kayachikitsa



E-BODHI RELEASES

First edition of E- Bodhi-The quarter yearly E-Magazine Of MVR AMC was published during the convocation ceremony of 2016 BAMS batch and it is new begining in the history of MVR AMC. The fist edition was regarding Agada Tantra.



MIYAWAKI FOREST

Miyawaki forest was prepared at Kasargod Thalangara Governement Muslim Vocational Higher secondary school under the leadership of school Eco-club in collaboration with MVR AMC. Around 250 medicinal plants were planted in this forest along with a star forest named after 27 Nakshathras was also been prepared. The program was formally inaugurated by MVR AMC director Prof.E.Kunhiraman.



MEDICAL CAMP AT KANNUR INTERNATIONAL AIRPORT

A medical camp and awareness program was conducted at Kannur International airport premises for all staffs on life style disorders ,Geriatric disorders, skin diseases ,Orthopedic and neurological conditions and infertility. The camp was a great success with more than 100 participants



MEDICAL CAMP AT KARIVELLUR

MVR AMC in collaboration with Anur National Arts and Sports club organized a free medical camp at karivellur. The camp was inaugurated by Hon. Karivellur peralam Grama panchayat president Smt.AV Leju. Prof.E.Kunhiraman, Director of MVR AMC explained the activities carried out by our hospital in the field of health care. Dr.Jishnu Chandran, D. Amrita Mohan, Dr.Nithya AK and Dr.Krishna Kumar led the camp



MVR INSTITUTE OF LIFE SCIENCES AND RESEARCH

MVR AMC in collaboration with Anur National Arts and Sports club organized a free medical camp at karivellur. The camp was inaugurated by Hon. Karivellur peralam Grama panchayat president Smt.AV Leju. Prof.E.Kunhiraman, Director of MVR AMC explained the activities carried out by our hospital in the field of health care. Dr.Jishnu Chandran, D. Amrita Mohan, Dr.Nithya AK and Dr.Krishna Kumar led the camp

AYUR INNOVATION AND INCUBATION CENTER (AIIC)

MVR incubator centers have started aiming to support entrepreneurs in developing their businesses, especially in initial stages. We are geared towards speeding up the growth and success of start-ups and early stage companies. MVR Incubation Center services include providing technological facilities and advice, initial growth funds, network and linkages, co-working spaces, lab facilities, mentoring and advisory support.

SAMUTHKA FAIR WELL TO B-PHARM STUDENTS

A farewell party was arranged at college auditorium for B-pharm final year students of 2018-19 batch. MVR AMC director, principal, HODs and other faculties were participated in the event. Program was rich with cultural events and fun games, and end up with DJ.

AMEN CHRISTMAS CELEBRATION

Amen 22 Christmas celebration was held at MVR Ayurveda Medical College. College Principa Dr.l AK Muralidharan presided over the program and Professor E Kunhiraman cut the Christmas cake and inaugurated the event. Famous singer Ansif had a music program.



AMBROSIA FOOD FEST

Ambrosia 22 conducted at mvr ayurvedic medical college on 11th november. There were food stalls from all classes and various restaurants also participated. A variety of food items were displayed and sold. In the evening there was a musical evening by Karingali, the college band.

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