



# Sadvaidya

Quarterly Newsletter Of Vishnu Ayurveda College, Shoranur



For Private Circulation Only - September to December 2022. VOL - 1 ISSUE - 2



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# Sadvaídyā

Quarterly Newsletter Of Vishnu Ayurveda College, Shoranur



## VISHNU AYURVEDA COLLEGE

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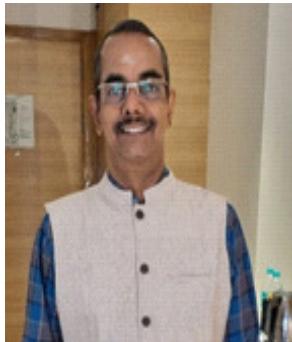
Palakkad Dt., Kerala

Phone: +91 7994030042

E mail: vishnuayurvedacollege@yahoo.in. Web: [www.vishnuayurvedacollege.in](http://www.vishnuayurvedacollege.in)



## Editor's desk



The Ninth World Ayurveda Congress and Ayurveda Expo was held at Goa, 8-11 December 2022. It attracted the physicians all over universe and spread the message of Ayurveda both in prevention and cure of diseases. The lifestyle of modern era is the causative factor behind many of the ailments. Daily routine is very much stressed to prevent diseases in Ayurveda. We know that prevention is better than cure, but we fail to make it practical in life. Ancient Indian medical science – Ayurveda preaches ‘Vasudhaiva Kutumbakam’ (Universe as family) and now due to the improved travelling facilities epidemics spread from any part of the world to any distant country without time frame. So Ayurvedic preventive principles and treatment have got a great role in medical systems to boost immunity against disorders through which we can attain the moto ‘Lokah samastah sukhino bhavantu’ (Let the whole world be happy). The 9<sup>th</sup> World Ayurveda Congress attended by our honorable Prime Minister Narendra Modiji can lift the status of Ayurveda to new dimensions to keep the whole world healthy and prosperous. The Hon. Chief Minister of Goa, Dr Pramod Savanth is an Ayurvedic Doctor and his initiation to start All India Institute of Ayurveda in Goa is one step further for the dissemination of Ayurveda. The whole Ayurvedic fraternity is thankful for the authority of World Ayurveda Congress for the spreading up of Ayurvedic medical system to the whole world.

Chief Editor:

**Prof. Dr. Kirathamoorthy P.P**

BAMS, MD (Ay.)

HOD, Dept. of Panchakarma



## CLINICAL UNDERSTANDING AND MANAGEMENT OF AN ANUKTHA VYADHI

Dr. Jyolsna C. J,  
Associate Professor,  
Dept of Roga Nidana



Acharyas had vision of forthcoming new diseases; hence they explained the concept of understanding the new diseases ie:-Anuktha vyadhi. Anuktha word meaning is unsaid/ unuttered. Anuktha vyadhis are diseases which are neither elaborated nor described in lexicons of Ayurveda. Acharya Sushrutha stated that, a disease cannot occur without the involvement of doshas. Hence even if the disease is not specifically mentioned, the clinician should treat the disease by observing the signs and symptoms manifested due to vitiated doshas. Even Charaka acharya explained three tools ie:- Vikara prakruthi, Adhishtana and Samuthana which are useful to understand a new disease.

### A CASE STUDY

#### I .Vikara prakruthi – Assessing Roga Lakshanas

##### a) Prashna Pareeksha

A 62 year old hard working farmer came for consultation with the complaints of

1. Sankocha – sudden muscle spasms or contractions
2. Saada – fatigue or lassitude
3. Angamarda – crushed feeling of body parts (muscle cramps)
4. Supthi – numbness mainly over hands and foot
5. Sthambha – inability to perform activities
6. Thandra – drowsy
7. Sthaimithya – lethargic activities of body and
8. Shaithya – sub normal temperature all over the body.

Since 1½ years these complaints aggravated during his daily activities and at the end of his work in the field. On questioning he had samagni and madhyama koshta.

##### b) Darshana pareeksha – Pramana – Madhyama. No other relevant findings.

##### c) Sparshana pareeksha – Sheetha Parusha Sparsa

By assessing vikara prakruthi, the dosha dushti in this patient can be understood as predominantly vata dushti associated with kapha dushti.

**II. Adhishtana :** It is the location where the disease get manifested or the dosha dushya sammurchana occurs. In this patient we assessed that the vyadhi ghatakas that makes the sthanasamshraya are

1. Dosha – Vata and Kapha
2. Dushya – Mamsadhatu
3. Srothas – Rasa and Mamsavaha srothas
4. Ashaya or adhishtana – Pakwasaya
5. Rogamarga – Bahya

With this vyadhi ghatakas, kapha avrutha vata samprapthi occurred in the vyadhi. Kapha makes obstruction in the mamsavaha srothas and normal functions of vata in the mamsa dhatu got hampered. The vitiated vata makes disturbances in the mamsadhatu. Also proper nourishment of mamsa dhatu in the form of rasa get diminished due to mamsadhatwagni mandhya.



**III. Samuthana :** It is the causative factors that led to vyadhi and is assessed from the patient's history. Aharaja nidanas like daily use of anupa mamsa, dadhi, rooksha snigdha aharas and occational use of madya. Viharaja nidanas like Athivayama, athyadhwa, srama etc. can be considered as samuthana in this case.

### Treatment Principle Adopted

- I. Kapha avaranahara treatment
- II. Vatanulomana treatment
- III. Mamsadhatu prasadana treatment

**I st stage** 1.Rasonadi kashaya 15ml with 60ml of luke warm water BD before food  
2. Lashunaksheera 100 ml night at bed time was given internally for 2 weeks

### IIInd stage ~ Internally

1. Ashtavargam kashaya 15ml with 60ml of luke warm water BD before food
2. Gandha taila cap 2 BD after food
3. Laksha guggulu Tab 1 BD after food was given for one week

### External procedures,

4. Abhyanga with Dhanwantaram taila followed by ushma sweda for 5days
5. Sarvanga dhara with Mahanarayana taila +dhanwantharam taila & Matra vasthi with Dhanwantaram taila mridu paka for 5 days
6. Ksheera vasthi with Panchathikthaka ksheera kashaya and gugguluthikthaka ghrita was administered.

### IIIrd stage ~ Advise on discharge

1. Mamsarasa prepared with Ashtavarga kashaya choorna and
2. Rasna dashamoola ghrita 5ml for 2 weeks

It is not necessary to know the exact nomenclature of the disease as that is not always possible. But it does not mean that one cannot diagnose such a condition. In this case the patient had a laboratory report with serum Calcium level 6.5mg/dl. A retrospective assessment from his nidanas and lakshanans Avarana and dhatwagnimandhya samprapthi can be postulated and can proceed to appropriate treatment. By avarana hara treatment itself the patient got about 60% of symptomatic relief. By the further treatments he got relieved from the complaints and he could take up his activities in the farm.



## A REVIEW ON PRAKRITI AND ITS ASSOCIATION WITH LIFESTYLE DISORDERS



**Dr Umadevi K N,**  
Professor,  
Dept. of Kriyasharira



**Dr Surya C**  
Assistant Professor,  
Dept. of Kriyasharira

### PRAKRITI

*Prakriti* is a unique concept in Ayurveda based on *tridosha siddhanta*. *Prakriti* is the natural condition or state of anything which is determined by the predominance of *doshas* in sperm and ovum at the time of conception and is also influenced by the maternal factors including the dietary habits and lifestyle of mother, internal environment in the womb etc. This basic constitution which is fixed at the time of fertilization generally remains constant throughout the life of that individual. Every person has his/her unique constitution which determines the physical, physiological and psychological characters based on the dominant *dosha*. A disease occurs when there is a change from this original form at the physiological or psychological level. This possible derangement in the body function can be understood only by knowing the original state of body function. This also helps in knowing the susceptibility of a person to a particular disease and plays a vital role in prognosis diagnosis, treatment and prevention of many complex diseases making it one of the earliest known concept of prevention and cure of diseases.

Ayurveda understands all actions of body based on three basic functions called as *doshas* – *vata*, *pitta* and *kapha*. *Vata* is mainly responsible for control of movement, respiration etc, *pitta* for maintenance of body heat and *kapha* for maintenance of body form and structure. Ayurveda considers *sreshta prakriti* is one in whom the three *doshas* are in a state of perfect harmony or equilibrium. Most of the individuals tend to have an excess of one or more *doshas*. This is manifested as their susceptibility to specific types of diseases.

Lifestyle diseases are diseases that are primarily linked with the day to day life habits of an individual due to unhealthy lifestyles. Common lifestyle disease include HTN, DM, Arthritis, Cancer, Obesity, Insomnia etc which are the major cause of mortality in today's world. Sedentary life style and faulty dietary habits are the main cause for metabolic imbalance which leads to this group of disease. According to Ayurveda, most of the lifestyle disorders are due to the food and habits opposite to the individual *prakriti* in terms of *dinacharya* (daily regimen), *rtucharya* and *ahara*. Understanding of *prakriti* is essential because suitable diet, exercise and other lifestyles can be selected according to their *prakriti*.



*Agni* represents the digestive capacity and power. A proper *agni* is one of the most important indications of good health. Poor eating habits which include the over consumption of certain foods, dietary deficiencies, excessive intake of saturated fats and refined or processed foods, untimely food, etc. are not suitable for specific *prakriti* greatly increase the risk of lifestyle diseases. Lack of exercise is another huge contributing factor responsible for the malfunctioning of *doshas* especially in *kapha* and *pitta prakriti* and thereby increased risk of lifestyle disorders. Lifestyle modification and intervention based on fundamental concept of *tridosha* and *prakriti* is helpful to maintain health and cure illness. It acts as a personalized prevention and personalized medicine and thereby helps to overcome lifestyle disorders. The balance of *doshas* in each *prakriti* will be different, so maintaining lifestyle will also be different in different *prakriti*.

*Vata* type individual is one who has a tendency to have his *vata* functions under imbalance. They are having predominant *gunas* like *rooksha* (dry), *laghu* (light), *sheeta* (cold), *khara* (rough), *sukshma*(minute), *chala* (movement) etc, and they tend to have dry and rough skin, to be of light build, quick in their mental process and initiation of actions. Their *agni* tends to be very unsteady – sometimes weak and sometimes strong. Moreover, *Vata* has similar characteristics which can be compared with psychosomatic functions. Therefore *vata prakriti* is considered to be more prone to malnutrition and stress related disorders, neurological problems, dementia, speech disorders, arrhythmias and related chronic diseases.

*Pitta prakriti* person develop disease due to vitiation of *pitta dosha*. They are having predominant *gunas* like *sneha* (oily), *teekshna* (sharp), *ushna*(hot), *laghu*(light), *visra* (foetid), *sara* (flowing), *drava*(fluid), sour and pungent in taste and they tend to have a strong *agni*. They tend to sweat a lot and tend to have a higher than normal body temperature. They are more prone to develop ulcer, bleeding disorders and skin disorders.

*Kapha prakriti* person is having predominant *gunas* like *snigdha*(unctuous), *sheeta*(cold), *guru*(heavy), *manda*(slow), *slakshna*(slimy), *sandra*(dense), *mrdu*(soft), *sthira* (stable), and is sweet in taste. They tend to have soft limbs, slow gait and are slow to understand. Due to their *sheetha* quality, their *agni* or digestive power is low. Based on *gunas*, they have a tendency to gain weight and more prone to obesity which in turn is linked to a number of chronic diseases like heart disease, diabetes, hypothyroidism etc. they are also more prone to hyperlipidemic disorders as *kapha* as similar characteristics to that of fatty and lipid tissues. All these represent a close relation between *prakriti* and lifestyle diseases.

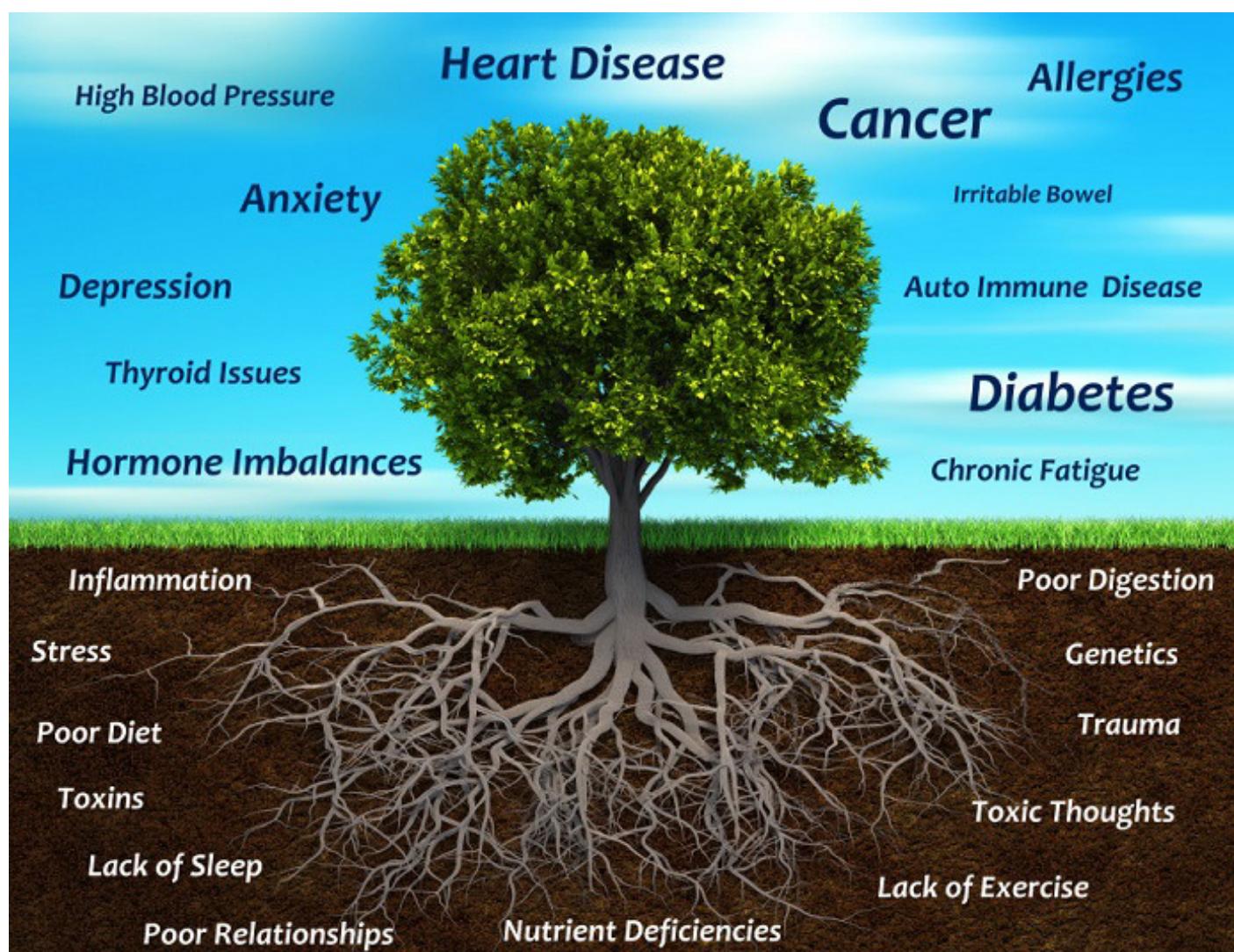
Thus, knowing the *prakriti* helps in prevention of various chronic diseases by implementation of various dietary, lifestyle and habitual changes as required from an early age thereby helping one to lead a more healthy high quality life. Diet should also be modified according to the *prakriti* of the individual. An individual with *vata prakriti* should take unctuous, warm and sweet substances and one with *pitta prakriti* should take cool, heavy, sweet, bitter and astringent food articles. And *kapha prakriti* individual should consume dry, warm, light, pungent, bitter and astringent taste predominant food articles. In *kapha prakriti*- then right from the beginning the child can be encouraged to participate



in sports and physical activity to prevent most of the chronic diseases related to obesity that a *kapha* person is otherwise susceptible. Similarly, in *pitta prakriti*, steps can be taken to avoid spicy or acidic foods since *pitta prakriti* individuals are more prone to develop gastric ulcers and related disorders. Especially *vata prakriti*, should avoid *vegadharana*, improper sleep and untimely food habits etc. and always try to lead a stress free life. If the daily activities , diet, occupation and behavior are not adjusted to balance this, then there occur an imbalance in their *prakrita dosha*, leading to many diseases.

## CONCLUSION

Normal lifestyle is to maintain the *doshik prakriti* in equilibrium. Food and lifestyle are the main factors which produce disturbance in these equilibrium which leads to various disorders. Improvised lifestyle to maintain the *prakriti* and *dosha* will be helpful to maintain a diseased free condition.





## SCOPE OF AYURVEDA IN THE MANAGEMENT OF LIVER DISORDERS



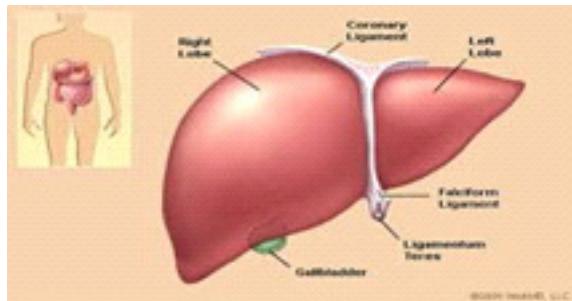
**Dr. Dhanya. K Anto**

Assistant professor,  
Dept of Rasasasthra and Bhaishajyakalpana

Ayurveda, the science of life is as old as the very existence of living organisms. Its antiquity goes beyond the *Vedas*. It is a highly evolved system of health science based on its own unique and original concepts and fundamental principles like *Tridosha theory*, *Panchamahaboota* theory; concept of *Agni, Mana and Atma*; various type of schedules and regimens viz. *Dinacharya* (daily regimen), *Ritucharya* (seasonal regimens), *Achara Rasayana*, *Sadvritta*, *Brahmacharyagood conduct*) etc. In principle this system advocates a holistic approach to human health care i.e. a balance between the physical, mental and spiritual functions of the human body. In the early period, the treatment of disease was done mainly by chanting prayers, hymns etc. Later crude herbal formulations and herbo mineral formulations came into practice. Now a days this rational system of medicine have gained global acceptance by virtue of its fundamental doctrine of holistic approach.

In this era of modernization and fast life man is exploiting every aspect of comfort living. He has tried successfully to maximize his intellectual and physical capabilities for deriving highest amount of productivity. He has adapted himself to the fast paced life by modifying his dietary and life style preferences to suit the modern era. This has resulted in many diseases which are popularly referred to as life style diseases and the incidence of various psychosomatic disorders are increasing very rapidly. Factors namely industrialization, stress during work, dietary habits like fast food and addictions like alcohol etc. generally act by impairing metabolism which ultimately invites life style disorders. This results in excess accumulation of toxins and free radicals in the body, impairing the functioning of the vital organs especially liver and kidney.

Liver –the engine of the body plays a major role in detoxification and excretion of endogenous and exogenous compounds. These biotransformation and detoxification processes expose the liver to various hepatotoxic agents. If it is irreparably and severely damaged then the host will die. It is therefore fortunate that the liver has a legendary, yet unique capacity to regenerate. Liver has been threatened today by the indiscriminate use of systemic agents like tetracycline, paracetamol, anti-tubercular drugs, oral contraceptive pills, chemicals used as food preservatives, agrochemical, alcohol etc. These induce structural and functional damage and predispose the liver to a vast array of disorders. Among these hepato-toxic substances abuse of alcohol and resulting liver damage is one of the major life threatening complaint in the present era.



Liver disease (also called hepatic disease) is a broad term describing any single number of diseases affecting the liver. Liver disease is any condition that causes liver inflammation or tissue damage and affects liver function. Liver disease is categorized both by the cause and the effect it has on the liver. There are many causes of liver disease, they generally present clinically in a few distinct patterns, usually classified as hepatocellular, cholestatic (obstructive), or mixed.

Typical presenting symptoms of liver disease include- jaundice, fatigue, itching, right upper quadrant pain, abdominal distention and intestinal bleeding. Acute liver disease is most common and jaundice is its main manifestation. Chronic liver disease causes manifestation resulting from damage to the liver itself and from portal hypertension. At present, however many patients are diagnosed with liver disease who have no symptoms and who have been found to have abnormalities in biochemical liver tests as a part of a routine physical examination. The liver tests makes it relatively simple to demonstrate the presence of liver injury as well as to rule it out in someone suspected of liver disease.

As per Ayurveda, the word *Yakrut* denotes liver and is considered as one of the organs situated in the *koshta*(abdomen). Also it is the organ that controls all functions. This definition of *Yakrut* would explain the vital role played by liver in the physiological as well as pathological states. Prime importance of *Yakrut* is because of the fact that it is the seat of *rakta dhatus* & *ranjaka pitta*. *Ahara* is the factor which sustains and supports the *deha dhatus*, *ojas*, *bala* and complexion. This *ahara* depends upon *agni* to contribute to the nourishment of the body. It is obvious that the body elements or *sareera dhatus* cannot be nourished and developed when food is not properly digested by *agni*. Proper digestive power is necessary for metabolism, absorption and excretion of drugs. This *agni* depends on *yakrut*. When *yakrut* is not working properly, this will lead to the impairment of functions of *agni* which in turn adversely affects metabolism of the body. Likewise when food is not proper ,*agni* will be affected and ultimately body metabolism also.

An Ayurvedic classic named *Madhavanidana*, *yakrut roga* is described as a separate entity. Mostly the description is regarding the increase or decrease in size of the *Yakrut*. It is mentioned that the causes of *Yakrut roga* are excessive intake of *madya*(alcohol), *vega dharana* (Suppression of natural urges), *sevana of usna, tiksnna, guru aharas*(hot, spicy and junk foods which are difficult to digest), *diva swapna* (day sleep), *ratri jagarana*(avoiding night sleeps), *athima idhuna*(excessive indulges in sex), *kshatha* (trauma), excessive physical exertion etc. These causes leads to *agni vaishamya* and ultimately leads to *yakrut roga*. Therefore the first line of treatment is *nidana parivarjana* (avoiding disease producing activities). For example in modern science also cessation of alcohol consumption is the single most important treatment in alcoholic liver diseases. Without this all other therapies are of limited value.



As liver has its own regenerative power, the ayurvedic dietary pattern especially by following *pathya ahara viharas*(wholesome diet & activities), we can improve the metabolism. Thereby we can control or reduce the signs and symptoms of various liver disorders and can improve the quality of life. Along with symptomatic management, liver functions can be restored to a great extent. The purpose of intake of wholesome drugs is to maintain the balance between *doshas*, *datus*, *malas* and thereby alleviate the diseases. A good and proper diet in diseases is worth a 100 medicines and no amount of medication can do good to a patient who does not observe a strict regimen of diet. The following measures are some tips to be healthy

- o Get up early in the morning and clear the bowels.
- o Maintain regular food timings, better vegetarian.
- o Maintain good hygiene.
- o Regular exercise for at least 1 hour based on physical capacity.
- o Avoid excess salty, spicy, oily, sweets , junk foods and alcohol abuse.
- o Use regular body massage (*Abhyanga*)
- o Minimum sleep of 7-8 hours is mandatory.
- o Avoid late night works (*Jagarana*)
- o Follow some *yogasanas* to relieve mental tensions.
- o Adopt holistic approach /practice positive thoughts.

Some chronic complaints that have no satisfactory result in allopath, the medicines used are hepatotoxics well, yet they respond wonderfully to Ayurvedic management. As in allopathic system of medicine, medical as well as surgical methods are explained for management of liver diseases. The main surgical management is liver transplantation. These measures are not giving satisfactory results and the expenses of the treatment are not affordable to the common people. Many easily available and affordable ayurvedic formulations scientifically proved their hepato protective actions and they improved the quality of life of many individuals significantly.



## Ayurvedic Management of Psoriasis with special reference to *Sidhma Kushta*- A Case report



**Arjun SasiKumar**  
Associate Professor,  
Department of Panchakarma

### Case History:

A 22 years old male patient presented for the treatment of *sidhmakushta*. He complained of skin lesions over scalp, both upper limbs and trunk since 8 years. Itching is severe with appearance of reddish skin lesions.

This complaint started 8 yrs back first over scalp and then gradually got aggravated and within a period of 6 months appeared over bilateral upper limbs and trunk. He took homeopathic treatment and had relief. On stoppage of medication complaints recurred and he consulted in our OPD for better management.

**Past history** - No other complaints.

**Drug history** – homeopathic medication

No family history. Psychosocial status also good.

Personal history – Appetite – Good, Bowel- regular, once daily, Micturition – 4~5 times / day, 1/ night, sleep – sound.

**General Examination** revealed a lean built, fit, looking well dressed young male with anxious face. No pallor / icterus / cyanosis / clubbing / lymphadenopathy/ oedema. BMI – 19.4 with Height – 182 cm and weight-65 kg. **Vitals** ~Respiratory rate~ 18/min, Pulse rate and heart rate ~82/min, B.P ~ 110/80 mm Hg.

### Systemic examination:

Integumentary system –site: scalp, B/L upper limbs and trunk, Reddish black discolouration, configuration: symmetrical, multiple circular plaques associated with itching. No exudation. Respiratory system – Normal vesicular breathing, no added sounds. No abnormality detected. Cardiovascular system –S1S2 clearly heard, no murmurs.

**Lab investigation** – Hb- 13.5 mg%, ESR – 18 mm/hr, Total cholesterol – 140 mg/dl.

**Table-1 Ayurvedic examination:**

<i>Dasavidhapareeksha:</i>	<i>Sampraphighatakas:</i>	
<i>Prakrithi: Vatakapha</i> <i>Dosha: Vatakaphaja</i> <i>Dhatu: Rasa, Raktha,</i> <i>Mamsa Rogabalam</i> <i>And Rogibalam : Pravara</i> <i>Desa: Deham- Sarvanga,</i> <i>Bhumi-</i> <i>Jangalasadharana</i>	<i>Satwam – Pravara</i> <i>Satmyam – KatuMadhura</i> <i>Kalam: Roga – Purana,</i> <i>Rutu – Varsha</i> <i>Agni- vishama,</i> <i>Vayas – Youvana</i>	<i>Agni: Vishama</i> <i>Adisthana :Amasaya</i> <i>Srothas :Rasavaha, Rakthavaha</i> <i>Sthanasamsraya :twak , sarvanga</i> <i>Rogamarga :Bahya</i>

Patient was diagnosed with *sidhmakushta* which can be correlated to Psoriasis.

**Table-2: Treatment Details:**

DATE	COMPLAINTS	MEDICINE	PRINCIPLE	RESULT
20-06-2019 to 05-07-2019	Skin lesions over scalp, upper limbs and trunk	<p><b>Internal medicines</b></p> <ul style="list-style-type: none"> <li>• <i>Mahatikthaka kashaya</i> 15ml + 60ml luke warm water morning and evening before food</li> <li>• <i>Kaishora guggulu</i> 2 tab with kashaya</li> <li>• <i>Aragwadharishta + Khadirarishta</i><sup>4</sup> 30 ml morning and evening after food.</li> <li>• <i>Siddhartha snana choorna</i><sup>5</sup>- For bath.</li> </ul>	<i>Kaphapitta samana, raktaprasadana</i>  <i>Tridoshahara, lekhana, krimighna, vrana ropana</i> <i>Kaphapitta samana, dushta</i>  <i>vranasodhana, kushtagna, malanulomana</i> <i>Kandugna</i>	Itching and skin lesions slightly reduced
05-07-2019 to 12-07-2019	Itching and lesions	• <i>Shodhananga Snehanapa- Mahatikthaka ghrita</i> 30 ml increased upto <i>samyak snigdha</i> 200ml	<i>Snehana</i>	Moderate relief of itching



13-07-2019 to 15-07-2019		<ul style="list-style-type: none"> <li>3 days <i>Abyanga with Ayyapala kera tailam</i> and ushnambu snana.</li> </ul>	<i>Kledana</i>	
16-07-2019		<ul style="list-style-type: none"> <li><i>Virechana with Trivruth lehya</i> 60 gm with anupana as <i>Tripala kashaya</i> 200 ml</li> </ul>	<i>Sodhana</i>	Advised peyadi karma for 3 days.
20-07-2019 to 07-08-2019	Slight itching and less circular lesions present than last visit	<p><b>Internal medicines</b></p> <ul style="list-style-type: none"> <li>Same as above with <i>Ayyapalakeratailam</i>- For external application</li> </ul>	<i>Dosha samana, kushtagna, kandugna, raktaprasadana</i>	Itching completely reduced and lesions still persist.
07-08-2019 to 12-09-2019	Lesions present	Same medicines continued by avoiding <i>arishta</i> . Started <i>Valiya Madhusnuhi Rasayana</i> 1 tsp HS	<i>Rasayana, yapana, srotosodhana</i>	60% relief in complaints
12-09-2019 to 11-10-2019	Significant relief in complaints	<i>Kashaya</i> and tablets stopped. <i>Rasayana</i> and external application continued	Prevent recurrence	Complete relief of symptoms

**Advice:** Follow strict diet regimen, Hot water bath, *Virechana* once in a month.

#### Discussion:

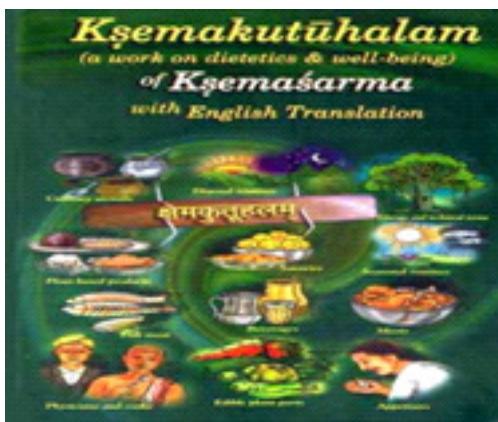
In the *sampraphi* of this disease ***Agni mandhya* and *Ama*** played a major role. Improper agni along with irregular food habits caused the formation of *ama* which further vitiate the *vataandkaphadosha* which created *srothorodha* by *sanga* and *vimargagamana*. Thus the *doshadushyasammurchana* commencing in *amasaya got sthanasamsraya* in *twak* and produced the *lakshanas*. As the treatment aims at ***sampraphivighattana and nidanaparivarjana***, the treatment principle should be *deepana-pachana*, *vatasleshmahara*, *srothosodhana* and *balavardhana*. Keeping this in mind, the medicines were selected.

#### Conclusion:

22 yr old male patient diagnosed of *sidhmakushta* (psoriasis) got complete recovery of his symptoms on taking 4 months Ayurvedic medication. Awareness given on proper food habits, *Dinacharya*, *Rtucharya* and *Rtusodhana* worked here hand in hand along with the medicines.



## KSHEMAKUTHUHALAM-BOOK REVIEW



**Dr Yamuna A**  
Associate Professor  
Dept of Prasooti Tantra & Stree roga

**Kshemakuthuhalam** is a Sanskrit work on Indian traditional dietetics . **Kshema** literally means ‘well being’ and **Kuthuhalam** means ‘curiosity’. It was written by **Kshemasharma** who was a royal physician of King Vikrama during 16 th century . This book has covered a remarkably wide array of food stuffs, mode of preparation ,its health benefits in the ayurvedic point of view. The eminent scholars of the Center for Literary Research (wing of FRHLT) translated this text into English. The Foundation of Revitalization of Local Health Traditions (FRHLT),Bangalore ,is an institution which preserves Indian manuscripts and conducts research on them .

Kshema Sharma has divided his work into **12 Utsava**-s ie chapters .

The **First Utsava** describes author’s lineage and technicalities of home science .Various types of food stuffs are explained in this utsava in the light of 6 tastes, which can be swallowed, chewed, licked and drunk, 7 modes of cooking – which are frying, floating in oil, vapourizing, cooking to ripen, boiling, roasting on a spit, cooking food stuffs in a pit wrapping them with leaves. Saffron, betel leaf and red sandalwood are recommended as colouring agents .This section also includes veshavara a type of flavouring agent prepared using asafetida,wet ginger,cumin seeds,black pepper,turmeric and coriander which is used mostly for cooking meats. Method of preparing dadima rasa -a liquid pomegranate extract and powder of spices like cardamom, clove, camphor, musk, black pepper, cinnamon are mentioned for sprinkling over food stuffs. Various technical points related to measures, amount of heat to be applied while cooking, quantification of oil and water for cooking foods ; quantity of curd, sugar required for preparing rasala, panaka etc are mentioned in this utsava . The **Second Utsava** deals mainly the equipments in the kitchen, location of kitchen, importance of the grace of fire god, camphor centered interiors, partly white washed walls, methods of storing food, testing of foods on animals, physical changes in various food stuffs, changes in fire when in contact with fire, effect of poison on humans etc. **Third utsava** deals with the praise of physicians, about the cook, foods, importance of seasonal diet etc. **Fourth** utsava consists of merits and demerits of all medicinal items in the light of seasonal variations, food stuffs need to be consumed during the seasons and the characteristic features of various seasons etc. **Fifth** utsava describes on daily routine. **Sixth utsava** delineates the preparation of various meat dishes, characteristics of the person who consumes, preparation of sweet meat, *laddu* and *idli* out of meat. **Seventh utsava** exclusively devoted to fish meat preparations, methods to remove the odour of fish - one should wash



with water, Bengal gram powder and butter milk. Eighth *utsava* deals with plant products. Ninth *utsava* deals with pickled items and types of *vada*, *vada* dipped in butter milk, scented water, jaggery and tamarind milk which alleviates *kapha*, *pitta* *vata*

respectively. Tenth *utsava* deals with the praise of cooked foods primarily sweetmeals. Descriptions of *Phenika* sweet from maida, laddu from curd which alleviates *vata pitta* and also *hridya* are seen in this *utsava*. *Sevika*, a sweet dish prepared from vermicelli topped with ghee and sugar syrup is also mentioned.

Eleventh *utsava* concerned with appetizers *Sattaka*, *Visyandana* are different buttermilk appetizers, *Sigru*, *Amalaki*, *Sahakara*, *Amrapallava*, *Tila kalka*, *Beejapuraka* etc. based drinks are pointed as good appetizers and *kapha vatahara* property. Tweleveth *utsava* is devoted to delineation of dairy products and soothing drinks. A recipe named *Chandra prabha* contains milk, rice, ghee, honey and a pinch of saffron is mentioned in this section. *Rajapayasam*, *Hamsini*, *Rajahamsini*, *Gholam*, *Sasirekha* etc are few curd preparations explained in this *utsava*. Thus *Kshemakuthuhalm* is unique compendium on culinary science. Even in this era few of our traditional Indian kitchen follow these methods with slight variations. Being an Ayurvedic physicians we should explore this traditional knowledge on dietary practices.

## QUIZ

1. Prakshepa dravya of ‘Sahacharadi kashaya’ is
    - (a)Grtha (b)Saindava (c)Guda (d) Taila
  2. ‘Vayuagni dharanam’ is the function of .....
    - (a)Muthra (b)Pureesha (c)Sweda (d)Kapha
  3. Which form of sankhupushpi is used in ‘Medhya rasayana’?
    - (a)Swarasa (b)Mula (c)Pushpa (d)both b and c
  4. ‘Dushta kardama(mud) sparsa’ is a cause for.....
    - (a)Kunakha (b)Chippa (c)Alasa (d) kadara
  5. Best virechana drug in swarasa form is
    - (a)Snuhi (b) Thilwaka (c)Karavellaka (d)Eranda
- I (d) 2 (b) 3 (p) 4 (c) 5 (c)



## GEMS OF AYURVEDA

पूर्वाभिभाषी, सुमुखः सुशीलः करुणामृदुः  
नैकः सुखी, न सर्वत्र विश्रब्धो न च शङ्कितः ।  
न कञ्चिदात्मनः शत्रुं नात्मानं कस्यचिद्रिपुम्  
प्रकाशयेन्नापमानं न च निःस्नेहतां प्रभोः ॥

(Astanga hridayam sutraasthanam-chapter 2 sloka 27-28)

Always talk of relevant topics in a pleasing manner,to the point, attractively, without giving chances for raising ex postulation.The talk should magnetize .Always remains pleasant , with good conduct and compassion.share the enjoyment of life with others.Never trust anybody excessively or be too suspicious.Never reveal enmity towards anybody or anybody's hostility towards self.Never talk publically the experience of insult and lack of love of authorities.

## DRAVYA PARICHAYAM

### Aegle marmelos

Aegle marmelos, is one of the medicinally treasured tree species out of the 250,000 living terrestrial plant species on earth. Bilwa is also known as begal-quince, golden apple, and stone apple in India and a sacred tree in places where Hindus live. Bael trees are usually planted near temples dedicated to Lord Shiva and routinely worshiped by the devotees. Bilwa is an economically valuable tree species in South Asia.



bwc86701695 Barewalls

The ripe bael fruits are popular among people because of the delicious fruit pulp, which is ideal for making jam, syrup, and pudding. Bael possesses many medicinal values and therefore used as an ingredient in ayurvedic herbal medical preparations. The fruits, bark, leaves, seeds, and roots of bael contain bioactive compounds such as coumarin, xanthotoxol, imperatorin, aegeline, and marmeline. These compounds can provide antidiabetic, anticancerous, antifertility, antimicrobial, immunogenic, and insecticidal activities. The herbal medicinal preparations of bael are used to treat chronic diarrhea, dysentery, peptic ulcers, laxative for astringency, and respiratory ailments. Vilwa is one among *Dasamoolam* and one of the ingredient of *Balajeerakadi kashayam*, *Vilvadi gulika*, *Varunadi kashayam*, *Manasamitra vatakam*, *Pushyanuga choornam*, *Anuthailam*, *Asanavilvadi thailam*, *Kamsahareetaki*, *Brhatgangadharachooornam* etc. Few synonyms of Vilvam are *Sriphala*, *Mahakapitha*, *Sadaphala* etc



## YOGA PARICHAYAM *Patolakaturohinyadi Kashaya*

पटोल कटुरोहिणी चन्दन मधुस्रव गुड्हची पाठान्वितम् ।  
निहन्ति कफपित्तकुष्ठज्वरान् विषम् वमिमरोचकम् कामलाम् ॥

Reference~ Ashtanga

Hridaya, Sootrasthana 15<sup>th</sup>

Chapter

**Ingredients~** *Patola,*  
*Katurohini, Chandana,*  
*Madhusrava, Guduchi, Patha*

**Common mode of usage-**

*Kashaya, Arishta*

**Discussion-** This *kashaya* is mainly indicated in *Kamala* associated with *KaphaPitta* dominance, *Kushta*, *Jwara*, *Visha*, *Aruchi*, *Vomitting*. It has been proven effective in *Bala visarpa*

Adjuvants used~ *Avipathi choorna, Manibhadra guda, Gopichandanadi gulika, Vilwadi gulika.*

Studies shows this *kashayam* is very effective in alcoholic liver disease , significantly reduced symptoms of *ekakushta* (plaque psoriasis), *kota*(urticaria).





# GALLERY



National Ayurveda Day Celebration 2022



Sadvaidya

# GALLERY





# GALLERY

NIRVISHA - 2022 Agadatantra Workshop



## THANAL 2K22

Inauguration ceremony  
GHSS CHERUTHURUTHI



GALLERY



## **KUHS Central Zone Arts Fest 1st Runner Up**



# GALLERY



Medical Camp @ IPT Shoranur



Blood Donation @ Campus

**SPARK 2022-23**

Selected for Studentship programme  
for Ayurveda Research ken



**Milsana Mansoor**  
1st year

**Congratulations**

Alokaah Students Union  
Vishnu Ayurveda College







**Our Respected Director Dr. Ramachandran Nair  
in his Shastika Shali Field  
inside the campus**



Official Release of  
*Sadvaividya*  
News Letter of  
Vishnu Ayurveda College, Shoranur  
on 24.08.2022 by  
Hon. Vice Chancellor Prof. Dr. Mohanan Kunnummel  
Side by - Registrar Dr. A. K. Manoj Kumar  
(Kerala University of Health Sciences)





# *Sadvaividya*

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E-mail : journalclubvac22@gmail.com