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MONSOON EDITION

Contents



04

Karkkidaka Masa Chikitsa

The 'Karkkidaka Masa Chikitsa' is not just for the body, spiritual enlightenment is also an integral part of it.

WHAT TO EXPECT?

- 06 Know your herbal garden
- 11 Aparajitha Dhooma Choorna
- 17 Let monsoon kiss your baby
- 23 Varsha Ritu
- 26 Easy & Healthy Recipe
- 28 Concept of Yoga



07

INTRODUCTION TO VARSHA RITU CHARYA

There is a rhythm in everything that we see in nature around us. The lunar cycle, the flowering plants, the migratory birds, the changing seasons, all follow a rhythm of their own. So does the human body.



14

Three Hand Full of Python's Fat

"I can cure this condition completely. But you will have to consume about half a litre of python's fat. That is the only remedy."



19

WUHAN JWARAM

An aetiologically unknown pneumonia case was first reported to the WHO country office in China on 31st December 2019. On 11th February 2020, WHO declared a newly pandemic epidemic contagious disease Covid-19, by new Coronavirus.



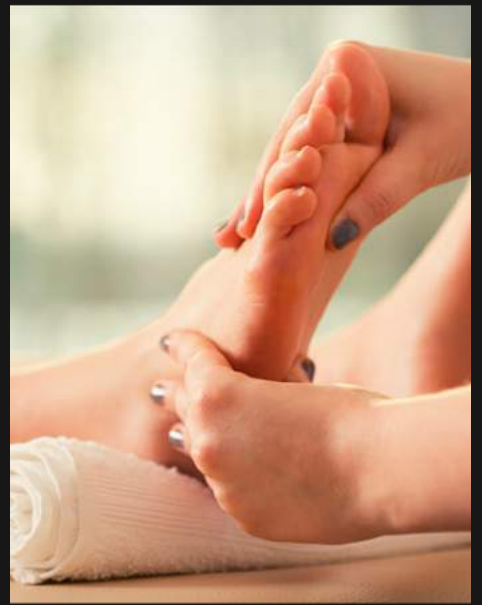
Dr Shanthi Ganga's
ayu:manthra

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THIS KARKKIDIKA SEASON -
DE-STRESS, REJUVENATE AND BOOST YOUR IMMUNITY

KARKKIDAKA PACKAGE

7DAYS / 10DAYS / 14DAYS



*CANNOT BE CLUBBED WITH ANY OTHER PACKAGE

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EDITORIAL DESK

KARKKIDAKA MASA CHIKITSA



Dr. Shanthi Ganga

THE 'KARKKIDAKA MASA CHIKITSA' IS NOT JUST FOR THE BODY, SPIRITUAL ENLIGHTENMENT IS ALSO AN INTEGRAL PART OF IT.

Everybody wants happiness, nobody wants pain, but you can't have a rainbow without a little rain.



Karkkidaka, the last month of Malayalam Calendar, also known as Ramayana Masam, was considered dreadful by our ancestors. Heavy rains, floods, and other natural calamities make the month extremely challenging and are always looked upon with fear. The month not only weakens our body but also burdens the mind with negativity.

The traditional Ayurveda treatments help to improve the overall health of the body which results in immunomodulation and thus prevents many disease inflictions. Reciting the epic Ramayana, social gathering for spiritual talks, etc are done to increase the positiveness of the mind as well as to stabilize spiritual well being. A practice of keeping Dasapushpam and water in the courtyard is followed in several parts of Kerala. To enhance immunity, Karkidaka Kanji is made a part of the diet, which is made of various cereals, pulses, and herbs. A Practice of drinking water boiled with medicinal plants also prevail. This year Karkkidaka month falls between July 16 - August 16, 2020, which makes it 32 days. Let's try to rejuvenate both physically and mentally and develop a positive attitude which is the need of the hour.



KNOW YOUR HERBAL GARDEN

DASAPUSHPAM

(DASA = TEN & PUSHPAM = FLOWER)

Even though, it is called 10 flowers, generally, it is intended to mean 10 plants. These are the 10 sacred flowering plants with unique medicinal properties. Dasapushpam is blended into the culture and heritage of Kerala and is significant during the Karkidaka season. It is a tradition to collect Dasapushpam and to keep it with water in the courtyard, called 'Seepothi' for welcoming prosperity. Women pluck and wear these herbs on their head during the month of Karkidaka as it is beneficial to health and are also considered sacred. 'Dasapushpam' along with 'Pathira Poovu' is worn during 'Thiruvathira'. In olden days Dasapushpam was grown around almost every house as it needed the least care. But unfortunately, now it is scarce.

Dasapushpams

Name of Flower	Botanical Name	Uses
Karuka	Cynodon Dactylon	Diuretic and Anti Toxic Properties
Muyalcheviyan	Emilia Sonchifolia	Diuretic & Antitoxic Properties, Application of the Paste is Good for Treating tonsillitis
Cheroola	Aerva Lanata	Diuretic & Antitoxic Properties. Helps in the Treatment of Kidney Stones
Mukkutti	Biophytum Sensitivum	Arrests Bleeding, and Treating Headache
Nilappana	Curculigo Orchioidea	Aphrodisiac
Vishnukranthi	Evolvulus Alsinoidea	Stress reliever, and Enhances Memory
Poovamkurunnila	Cyanthium Cinereum	Manages Fever
Uzhinja	Cardiospermum Halicacabum	Anti-Dandruff
Thiruthali	Ipomoea Sepiaria	Anti-toxic, Good for Gynecological Disorders
Kayyonni	Eclipta Prostrata	Good for Hair Growth

The above mentioned are only a few properties of the herbs. Adding Dasapushpam to Karkidaka kanji is advisable for better health.



INTRODUCTION TO VARSHA RITU CHARYA

There is a rhythm in everything that we see in nature around us. The lunar cycle, the flowering plants, the migratory birds, the changing seasons, all follow a rhythm of their own. So does the human body. The system within us is set up such that our state of health is the perfect synchronization of this innate rhythm of our own. There is an ongoing dynamicity within each of us that strives to keep up the equilibrium within our internal environment. This is termed homeostasis. We are all continuously challenged to adapt ourselves to the changes that occur from time to time in the environment that we live in.

This response to external stimulus and synchronizing our internal homeostasis is a core feature of life. When this rhythm of life is altered, cacophony sets in. In other terms, it is at this point, seeds of disease are sowed. Tridoshas are the unique Ayurvedic tool to assess the state of homeostasis as well as disease pathology. In other words, health and disease are described based on doshas. Tridoshas (namely Vata, Pitta, and Kapha) are grosser presentations of Pancha Mahabhutas and are the cause of production, preservation, and destruction of the body.



Dr. Shabeel Ibrahim



Maintenance of health is its preservative action in its equilibrated state. The fact that Ayurveda stresses on preventive health more than curative aspects is well known. The core of Ayurvedic preventive health is nothing but modulations in a lifestyle aimed at facilitating our homeostasis. In the context of preventive health, Ayurveda focuses on two components that primarily lead to diseases – food (Ahara) and regimen (Vihara). Understandably, food is given prime importance, because Ayurveda realizes that food is what bridges us to the environment we live in. Regarding the regimens, texts enlist a flexible set of regimens that are meant to be adopted daily (Dinacharya) and seasonal basis (Ritucharya) intended to tune our system to match the rhythmic changes outside. Seasonal changes, as described above, are rhythmical and predictable (to a certain extent). Ritucharya described in Ayurveda advocates change in ones Ahara and Vihara, predicting the stress it is bound to bring about during season shift. Of course, these are explained using the terminology of Tridoshas.

Six seasons are described in Ayurveda: Sisira, Vasanta, Greeshma, Varsha, Sarat, and Hemanta.

Varsha Ritu marks the end of Aadaana Kaala (phase of the year when strength and vitality of body and all organisms in general gradually decreases) and setting in of visarga Kaala (phase of year in which body gains strength). Hence, Bala or strength is in the least status. During Varsha Ritu, Vata dosha is in Prakopa Avastha (excessively vitiated) and Pitta dosha is in Sanchaya Avastha (mildly vitiated). Besides these changes, digestive fire, termed Agni, is bound to be low. This is the framework in which the Ritu Charya during Varsha is designed. All these changes occurring during the season create a favourable condition for various diseases including contagious diseases to manifest. Hence, Ritucharya in Varsha Ritu is particularly important. Though they share few similarities, it is to be noted that the famous Karkidaka Chikitsa is not synonymous with Varsha Ritucharya. Karkidaka is the last month in the traditional Malayalam calendar and coincides with heavy monsoon rains in the state. Karkidaka Chikitsa exclusively has a geographical and social background of Kerala and has traditional roots. Many consider this season for taking Panchakarma treatments, medicated diet, and medicines. Yet, it is disappointing that the public is widely unaware of the fact that all these are a small part of the much larger canvas of Ayurvedic preventive health.

One has to say, this current practice is incomplete and incompetent to provide preventive health as expected. Now that time has come to tune your body to the pouring rain, Varsha Ritucharya is described below. As described earlier, the Charya is described under the heads of treatments, medications, food, and regimens. Panchakarma treatments advised in the context of Varsha Ritucharya: Snehana (unction) – internal and external, Vamana (emesis), Virechana (purgation) Vasthi (enema)

Internal medications: those improving Agnibala.

Rasayana Chikitsa (rejuvenating therapies) Panchakarma treatments and internal medications are so individualized and specific; that only a qualified Ayurveda Doctor, well versed in state of dosha and other factors, can advise you aptly. So, it is suggested that those who need internal medications or Panchakarma treatments may consult an Ayurvedic Doctor. Hygienic water and food: Acharyas have identified that there are chances of water contamination with disease-causing microbes during the season and the probability of water-borne diseases are pretty high. Ensure water is boiled (preferably with drugs like dried ginger or Tulasi) before consumption. Avoid heavy foods that are difficult to digest. As said earlier, digestive fire or Agni is expected to be low and it is suggested not to stress the digestive system with heavy food. Medicated gruels with old cereals (which are lighter and easily digestible) and drugs like Panchakola are ideal. Similarly, seasoned soups preferably made with Jangala Mamsa (meat of arid locale animals) or with pulses are apt for consumption during this season. Texts suggest ghee be added to food as it enhances digestive fire and alleviates the doshas.

Regimen: Wearing protective footwear (and other protective clothing and gears): Walking without footwear is not recommended in this season. This practice is proven effective against the spread of contagious diseases like Leptospirosis. Texts suggest that one stays in the upper floor of a mansion free from moisture, cold and mist. Direct exposure to these stresses our system further and makes us prone to various infections. Fumigation: Clothes worn shall be fumigated with medicines. Fumigation is a well-known method to reduce mosquitoes and other disease-causing vectors. Recent studies have also proved fumigation (with a classical drug called Aparajitha Dhoopam) to effectively decrease the bacterial and fungal load. Avoiding day time nap and heavy exertion. This is because the body is weak in strength and acts like these drains ones Bala even more. In the current age of climate change and paradigm shift in seasonal cycles, one has to reread these Ayurveda theories and customize it to the present-day scenario. Moreover, unlike days when Ayurveda texts were written, Ayurveda is globally accepted now. The narration of six seasons is applicable in India (Northern part of India to be precise) and nations with similar geographical nature. From an international perspective, it is very difficult to define Ritucharya as seasons have got many variables even in the same country. Hence, the crux of this practice is to be understood to the core before its implementation into our lives rather than blindly adopting it as a fixed regimen that is followed by calendar dates. To conclude, Ayurveda's lessons of modulating ourselves to the world outside are ever so relevant today. Concepts described in the context of preventive health mentioned in Ayurveda can be the answers to what we seek today to fill in the voids and provide health for all.





MONSOON TIPS

Drink medicated warm water to prevent respiratory infections. The medicated water can be prepared by boiling dry ginger, cumin, basil, coriander seeds

APARAJITHA DHOOMA CHOORNA, PREVENTION DURING MONSOON.



The tiny droplets of the rain after the scorching summer heat refreshes us a lot, later the rainy season becomes a menace most of the times. Be it the increase in the number of mosquitos in our nearby premises or the insects like centipedes and cockroaches intruding into our kitchens, whatever be the scenario we are affected by the humid climate badly.

For the rainy days, Ayurveda has effective solutions ranging from diet and lifestyle changes to practical procedures like fumigation that wards off multiplying microbes in our atmosphere. Classified as having Bhootaghna and Raksoghna Gunas as per Ayurvedic classics, the Ayurvedic fumigation powder Aparajitha Dhooma Choorna has also been in the limelight since it's a clinical study conducted recently in Kerala proved it to be a strong disinfectant, antimicrobial and as an antiseptic cleanser.

WHY APARAJITHA DHOOMA CHOORNAM?

STRONG DISINFECTANT

ANTIMICROBIAL


ANTISEPTIC CLEANSER

In Daiva Vyapasraya Chikitsa, a type of Ayurveda treatment method considering psychological relief to the condition of the patient, Homa the practice of giving Dravyas or medicinal substances to Lord Agni is practised from the ancient era. We know this purifies the surrounding atmosphere and acts as a disinfectant. The same principle is used here in the fumigation procedure. This not only wards off evil entities and microbes but also calms the minds of the people inhaling the medicated fumes. The medicines are also having an immunity-boosting property as an added advantage. Mentioned in Jwara Chikitsa, the context of treatment of fever, Aparajitha Dhooma Choorna reminds us that body and mind are equally affected when ease becomes disease and has to be treated together.

In Ayurvedic texts Bhaishajya Ratnavali and Astanga Hridaya, this medicine is detailed in Jwara Chikitsa section. Guggulu, Gandha Trina, Vacha, Sarjja, Nimba, Arka, Agar and Devadaru mixed together is the combination of this effective Ayurvedic medicine. These are mixed together and burnt twice daily in the morning and evening. When the world is desperately seeking solutions for Covid19, Aparajitha Dhooma Choorna has the answer to help the world in preventing the pandemic from further spread.



Dr Sreedevi NV



MONSOON TIPS

Tips for a mosquito-free residence: ensure water is not stagnated anywhere. Fumigating Aparajitha Dhoopa Churnam helps to keep away mosquitoes and other insects.

THREE HAND FULL OF PYTHON'S FAT



Dr. Nimin Sreedhar,

Mythology is an offshoot of cultural evolution. They are our earliest attempts to explain the origins and features of the worlds and their inhabitants that we know of. Whole truths or actual incidents would certainly have been the seed of most mythological stories. But it is undisputed that mythologies are actually much older than the days when they were finally penned down.

Ālattūr Nambis is one among the fabled Aṣṭavaidya families. Flipping through the pages of Aitīhyamāla, a compendium on legends and folklores of Kerala, we come across several contexts that highlight their excellence, particularly in the field of Ayurveda. There is a story in Aitīhyamāla about a young Brahmin who gets stricken with a stubborn kuṣṭha (skin disease). He had approached several physicians but in vain. On learning that Ālattūr Nambi is the final word in such diseases, the man decided to meet Nambi himself. Nambi, after conversing with him and examining him, said "I can cure this condition completely. But you will have to consume about half a litre of python's fat. That is the only remedy." Being an orthodox Brahmin and a strict vegetarian, the man could not even digest the very thought. Let alone a Brahmin, drinking snake's fat would be something that even a meat-eater wouldn't dare to include in the menu. The man was terribly disappointed. As there was no practical medicine for his ailment, he sought refuge in the Ayyappa temple at Camravaṭṭam. He was spending days and nights on chants and prayers. One night, while asleep, he felt someone whisper in his ears "Starting tomorrow morning, while bathing in the river, drink three hands full of water from the river after your ablutions. Do this for 40 days and your skin disease will be gone forever." The Brahmin believed that it was Lord Ayyappa himself and began doing as told and as foretold, his disease disappeared in 40 days!

The Brahmin soon set out to meet Ālattūr Nambi. He was intrigued that the man was cured. "How did you manage to get yourself cured?" The man told Nambi everything. "I need to see the place right now!" Nambi demanded. They both reached the riverbank. Observing the water at the ghat, Nambi started walking further upstream. It was not late when they saw the carcass of a python upstream. The rainwater was washing the fat from the carcass into the river. The man realized that it was this fat that he was drinking each day with the river water. It then dawned upon him that it was more or less the same treatment that Ālattūr Nambi had prescribed. Not only did the man had to take a much larger quantity of fat, he was unknowingly taking it from a rotten snake and also it took 40 days to cure the illness. The man wished he should have trusted and listened to the great physician in the first place. So, once again, Nambi was accredited as the authority in Ayurvedic diagnosis and treatment.

Beautiful story, isn't it? But storytelling is not our purpose. They say that a story should never be questioned. But, we are professionals representing a mighty science and science is all about questions. So, let us analyze this story.

The man is suffering from kuṣṭha. This is a broad term in Ayurveda. We do not know exactly what kind of skin disease we are dealing with here. So, rather than spending time on vague guessing, let's move onto the treatment side.

The very first principle of treatment of skin diseases (kuṣṭha cikitsā) in Aṣṭāṅga-hṛdaya states that skin disease treatment should be initiated with internal unction (snehapāna). Tissue damage affecting the peripheral vasculature and nerves is a common feature in most skin diseases. Fat is ideal both to repair the damage and to nourish the tissues. Most physicians include fat intake in their treatment protocol for skin diseases. Tiktakaṃ ghr̥taṃ or vajrakaṃ ghr̥taṃ mentioned in the same chapter is a favourite choice.

Even after a cleansing treatment (śodhana), fat administration is resumed. Such is the importance of fat in the treatment of skin diseases. So, what Ālattūr Nambi prescribed akes half sense.



But why python's fat? Is there any specific reference for this or was that just a whim of the great physician. Well, Aṣṭāṅga-hṛdaya must offer some clue. After all, it was the most widely used text on Ayurveda in Kerala. The clue lies in the 24th verse of the 19th chapter in the part on treatment (Cikitsāsthānaṁ-kuṣṭhacikitsā). There is a very peculiar term used here- lelītaka vasa. Vasa means animal fat. The use of vasa is specifically indicated in pains of joints, bones, vital spots and the viscera. It is also beneficial in burns, vaginal prolapse and diseases of the ENT (A.Hṛ.Sū16.11). But this info hardly helps. All the major commentators identify lelītaka vasa as sulphur. The Sanskrit-English Dictionary by Sir Monier Williams and Śabda-tārāvali defines it the same way too. One of the origin stories of sulphur narrates about a demon named Leliḥāna who fell to earth after being slayed by Viṣṇu. In this story, his body fat, lelītaka, solidified to form sulphur. Perhaps this is how sulphur got this synonym. Sulphur has been used in treating skin diseases for a long time. Much modern-day research indicates that its compound,

dimethyl sulphoxide is specifically found to help in skin conditions like psoriasis, eczema, dandruff, folliculitis (infected hair follicles), warts, and so on. But this information is definitely not helping to solve our problem. Interestingly, the term lelītaka vasa is not found anywhere in Caraka saṁhitā or Suśruta saṁhitā. It was, in fact, the Aruṇodayaṁ (a Malayalam commentary on Aṣṭāṅga-hṛdaya) that presented with more explanation. Here, it is mentioned that it was a unique practice in Kerala to take lelītaka vasa as python's fat. Maybe there were a lot of snakes around in Kerala. A better explanation would be that leliḥa or leliḥāna also meant 'constantly licking' or 'darting out the tongue'. No extra points for guessing that this term is also a synonym for a snake. But P. M. Govindan Vaidyar, the commentator, abruptly concludes by stating that lelītaka vasa is snake's fat only if it means Gandhaka (sulphur).

19th-century western documents hints of a 'snake oil' which was part of folk medicine since antiquity. It was introduced in North America by Chinese labourers or salesmen before 19th century. In Europe, snake oil was used for conditions including rheumatism and skin diseases. But there is not enough research to prove its contents or efficacy. It is not even certain that it is snake fat itself. However, today the expression 'snake oil' refers to spurious health products or medicine with no validation of proven effect. So, does that mean that the traditional physicians who took snake's fat instead of sulphur were erring? Did the legendary Ālattūr Nambi make a mistake? Remember that the two key functions of fat in the body i.e. repair and nourishment are highly required in the treatment of skin diseases. Not much evidence was available from the classical text regarding the applicability of python's fat in skin diseases. But two studies throw much light into the subject.

One study titled "Sulfur Content in Selected Oils and Fats and their Corresponding Methyl Esters" conducted by B. B. He, J. H. Van Gerpen, J. C. Thompson establishes that tallow or animal fat contains the highest sulphur content of 29.4 ppm; around 4.9 ppm higher than. Avocado, the nearest vegetable oil competitor. So, animal fat supplies the body with enough sulphur, which is then converted into glutathione. Glutathione is a very strong antioxidant that prevents and repairs damage to important cellular components. In this context, another question arises. 'If animal fat has the highest sulphur content, why do we need python's fat exclusively? Any animal fat should have done the job, right?' It is true that any animal fat can be used. But they would be lacking in a very unique property that python's fat possessed. Researchers Ugwudike Patrick O et al, in their original article titled 'Python fat: effect on collagen levels of human keloid tissue', identifies a constituent that python fat had which decreased collagen accumulation in vitro, possibly with increased collagenase activity. This helps in preventing abnormalities in tissue formation including keloids, warts, lesions and so on. This property has a direct effect on the management of skin diseases. We may never know if Nambi knew about these properties of python's fat. But his choice surely was logical. However, the physicians of those times knew very well about sulphur. Perhaps they also knew that animal fat contained a lot of sulphur and python's fat possessed some additional properties that ensured proper tissue regeneration. It may also be a possibility that sulphur was quite rare in that region and physicians knowing about python's fat substituted it for sulphur. What is important is getting a result and thanks to that 'night whisperer' the Brahmin got cured and the reputē of Ālattūr Nambi was re-established. No, this article is not intended to promote killing of Pythons to get the fat. You may get yourself killed or would end up in jail by doing so. The sole purpose is to do a brain exercise to either validate or question the elements of medicine in mythology.

A close-up photograph of a person's foot wearing a brown leather boot with orange laces, stepping into a puddle. A large splash of water is visible around the boot. The background is blurred, showing a wet, reflective surface.

MONSOON TIPS

Wet shoes are a warehouse of pathogens. So it is a definite no.

The monsoon is here. Let it kiss your baby

We all have sweet memories of childhood. Dancing in the rain and setting down paper boats made it most memorable. It is that time now- monsoon, down upon us. Sometimes it may be the first monsoon of your baby. Experiencing rain might bring immense happiness to your cutie. Listen, there are many things to be taken care of to keep your baby safe during monsoon.

Before the rain starts, our home should be clean. Make sure to clean up all the drains, bathroom, garden, balcony, etc. We should be on the alert of open areas like the balcony as the chances of slipping increases. Inspect all electric wires and connections and make sure it is safe to use.

A HEALTHY DIET FOR BABY AND FEEDING MOM

Make fresh food for each meal. Use only boiled water and remember drinking warm water will make your digestive tract stronger. Always carry a bottle of boiled water and some food to feed your baby when you are planning on going outdoors.

All food items like fast food, chocolate, biscuits, etc have to be avoided from the diet of the child. Ayurveda prefers light easily digestible for children. Shali, Shashtika, Godhuma (rice, Njavara rice, wheat) etc are the best options. Soup made with green gram and pepper is another good option. Avoid heavy food which is difficult to digest. Panchakolachoornam - a good drug of having Deepana property is a good option to use with Yusha and Peya.

There are some monsoon induced illnesses. The onset of viral diseases, recurrent infections, respiratory disorders, and gastric issues are most common. Nip the infections in the bud.

Wear thick cotton clothes or light fabrics of wool that keep you warm and allows the skin to breathe. Make sure the clothes are totally dry, then iron these clothes before storing them. It will remove the moisture and make it slightly warm.



Involuntary passage of urine called Enuresis is another common condition during rainy days. It occurs mainly due to the defective functioning of Apana Vayu, which controls the evacuation of urine. There are some ideal therapies for enuresis and it can be managed.

Beware of napkin dermatitis. Change it regularly or be napkin free for a while.

Strictly follow the immunization schedule of your baby. To increase the capability of the baby to resist disease Ayurveda explains procedures called Swarnaprasham, Lehanam, Karnavedanam, etc. Do it on time.

Bathe the baby every day. Warm water for the body and normal water for the head is recommended. Before bathing gently rub your little one's body with suitable medicated oil. Keep mosquitos away from yourself and away from the baby. For baby, the bites are quite painful and it leaves reddish swellings. In rainy season mosquito net is necessary for a sound sleep. Make mosquito repellent with natural ingredients. Go for full-sleeved dress and pants.

All of you must have heard about music therapy - which is beneficial for all individuals, both physically and mentally. In the beginning, we especially recommend the sound of rain - so train your baby to listen to the rain melody, as it is recommended for restlessness. It gives you a healthy, happy, peaceful state of mind.

Outdoor care during monsoon is also important.

- Don't go to dirty areas
- Avoid puddles and mud.
- Carry a sanitizer always with you.
- Avoid crowd
- Keep hands clean by disinfecting
- Keep the nail short
- Keep social distance
- Carry essential food and water with you when you are going out.
- Carry towel, cap, mask, etc
- Make a first aid box for your baby.

If your child wants to enjoy the rain, let him. And let them dry up as soon as they are back. Avoid it if they have a cold or any other symptoms.

Yeah...it is raining, feel it. Take care of these points mentioned for yourself and your baby's wellbeing during monsoon. The rains are here, let it kiss your baby.



Dr Anusree R

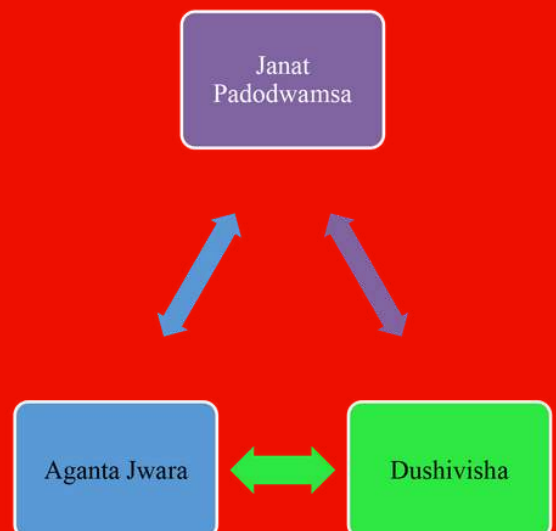
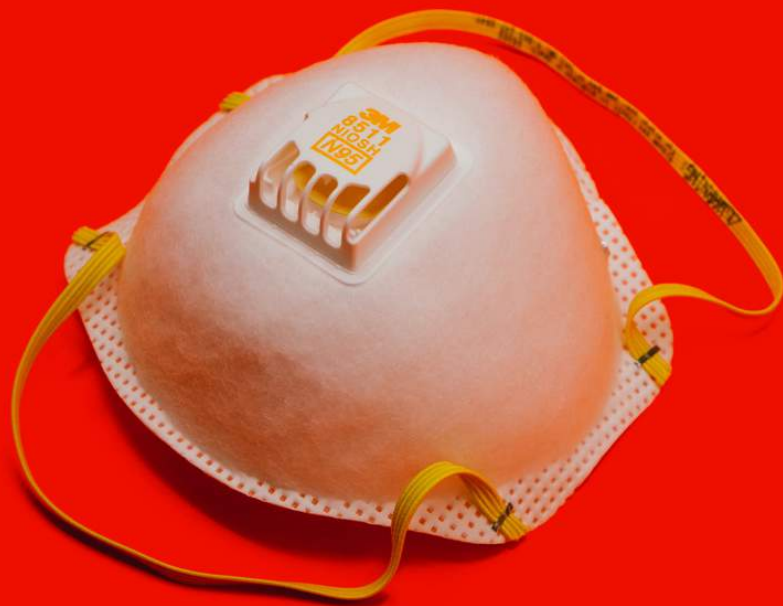


WUHAN JWARAM



In the present scenario of a deadly pandemic of COVID-19, it is interesting to observe how the prevention and mitigation through-Ayurveda, which narrated guidelines for “Swastha” and “Atura” is relevant. An aetiologically unknown pneumonia case was first reported to the WHO country office in China on 31st December 2019. The outbreak was announced a public health emergency of international concern on 30th January 2020. At last on 11th February 2020, WHO declared a newly pandemic epidemic contagious disease Covid-19, by new Coronavirus.

In Ayurvedic Dimension



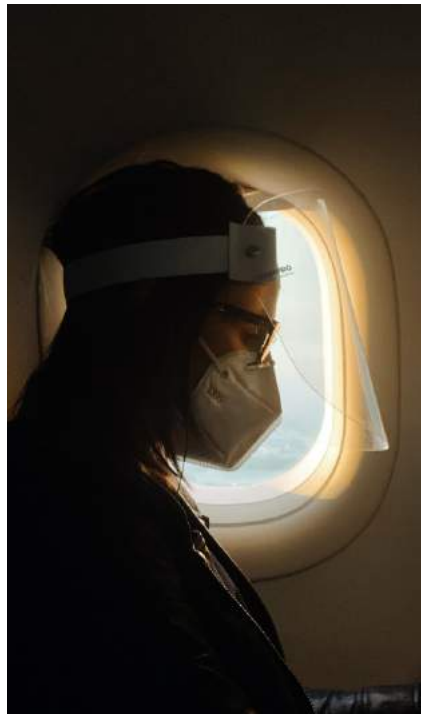
Virus and the 'Visha' are considered as same and hence it adversely affects the equilibrium of body, mind and sensory organs. Acharya Caraka has explained about Janapadodwamsa (pollution) and it's specific four factors i.e., Vayu, Jala, Desa, Kala. Here the contamination and vitiation of Desa (Wuhan) resulted in the epidemic disease. Dushivisha is a special type of poison which is synthesized in our body due to geographical influence, environmental and seasonal effects, erroneous sleep and diet regimens which occur recurrently. Agantuja rogas are due to external factors like microbes, poison, air, fire, injuries, lust, anger and fear. The disease is manifested first then vitiation of dosha and Dushyas occur.

Mode of transmission: Respiratory microdroplets during coughing, sneezing etc.

Incubation period: Two days up to two weeks.

Aetiopathogenesis

Visha (corona) enters body □ Vimarga Gamaya through 13 channels □ Prana, Udaka, Anna etc. get vitiated and it results in imbalance at Dosha and Dhatu levels.



Ultimately it affects Ojus and results in the death of the patient.

Wuhan Jwarana - Conservative management

Food as medicine

- Peya (Thin gruel) - Instead of heavy, solid, cold, fast food type food items, intake of thin gruel is suggested which is carminative, digestive and also relieves tiredness and fever.
- Decoctions as drinks (Panakam) - in the case of Vataja type make Mahat Panchamula

Panaka and add honey, drink whenever the patient is thirsty. Cold infusions of Gudunei (Tinospora Cordyfolia) is also beneficial. Consumption of equal quantity of fresh juice of Gudunei and Satavari (Asparagus Racemosus) mixed with jaggery also alleviates the signs and symptoms. In Pittaja category, make Panakam using herbs such as Draksha (Vitis vinifera), Aragwada (cassia fistula), musta (Cyperous Rotundus), Indryava (Holarrhena Intidysentrica), Katuka (Picherhiza Kurova) and drink throughout the day. In Kaphaja type, make Panakam using dry ginger, pepper, piper longum, turmeric with honey or Pippalyadi Ganam can also be used as drinking water. Pith of Simsapa (Dalbergia sissoo) with milk (1 part) and water (3 parts) boil and reduce to the quantity of milk is beneficial for all types of fever. After diminution of symptoms of Wuhan Jwara, to restore the health and vitality, intake of ghees such as Pippalyadi Grta, Kalyanaka Grta, Thriphaladi Grta are advised.

Role of Yoga

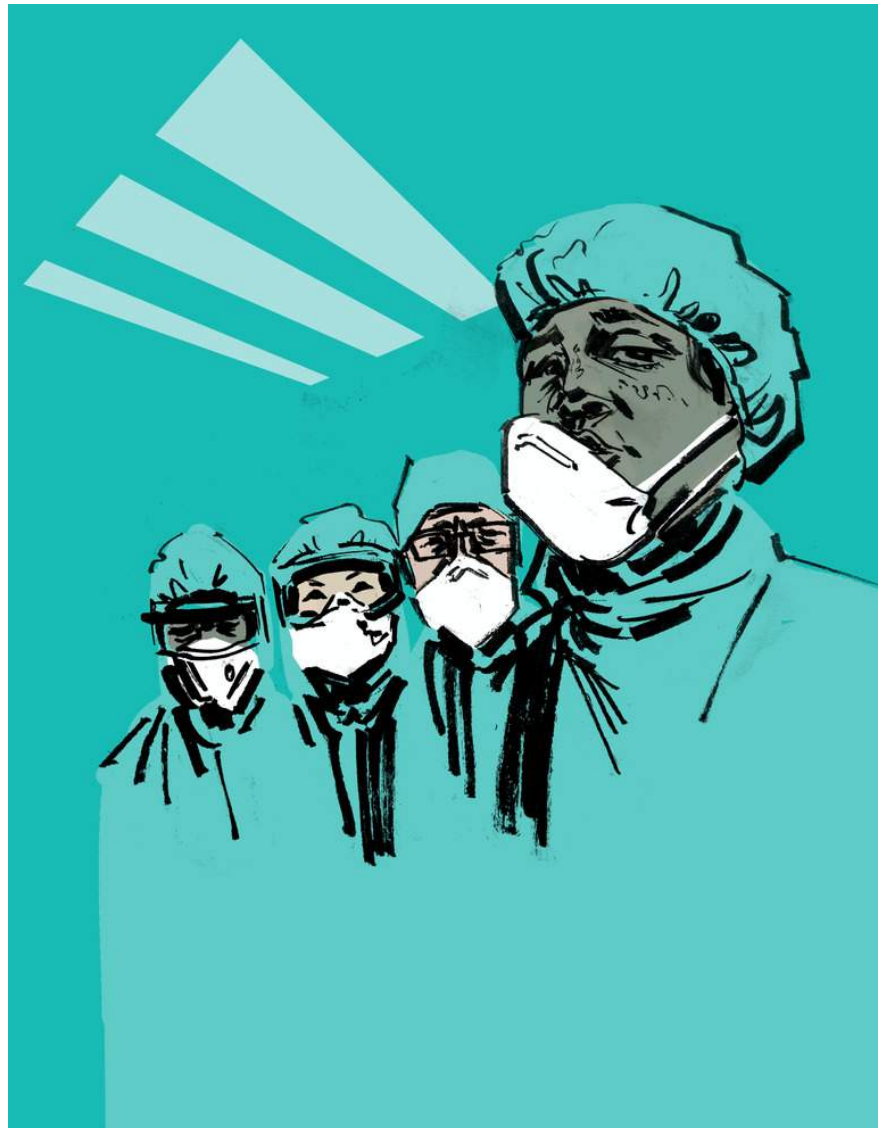
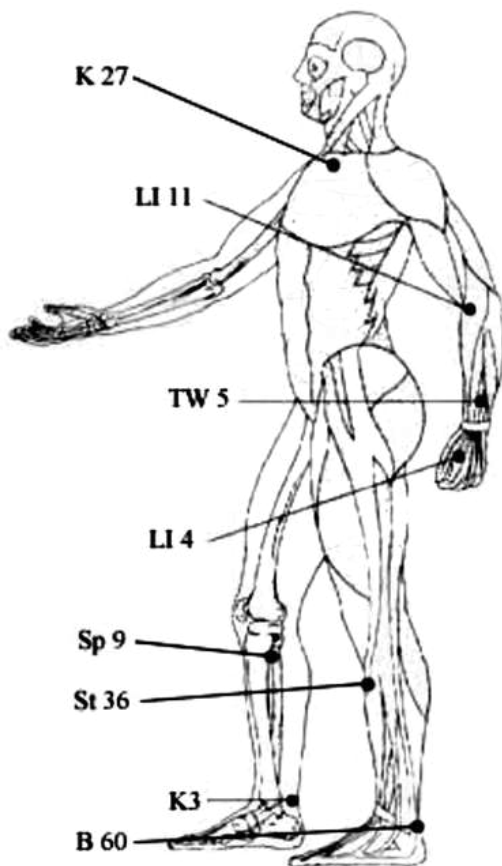
Breathing techniques like Nadisuddhi pranayama, Anulom Vilom etc will improve the vital capacity of lungs and strengthens the respiratory system.

Tissue Affected	Symptoms	
Ras	Kaphaja Jwara	Nausea, cold, cough, debility
Raktha	Pittaja Jwara	High temperature, Giddiness, loss of sleep, fainting, dyspnoea
Mansa	Vataja Jwara	Shivering, profound dryness of throats and lips, headache, severe body pain
Meda		
Asthi		
Majja		
Sukra		



A glance at Acupuncture / Acupressure

These are powerful and sensitive vital pressure points which help relieve pain, regain haemostasis and improve psychosomatic health. A capsule form of our microbody is present in our palms, soles and ears. So rubbing of these areas or circular massages in these areas will improve overall wellbeing. Apply pressure to K27, LI 11, TW 5, LI4, Sp9, St36, K3, B60 vital points for 2-3 minutes to boost up the immune mechanism.



Prevention is better than cure

- C □ Cover your cough
- O □ often wash your hands
- R □ Raise your immunity
- O □ On – Mask and Off – from gatherings
- N □ No to shake hands, do “Namasthe”
- A □ Avoid rumours, call DISHA helpline

Stay home and keep a safe distance from others.



Dr. Reeja V





MONSOON TIPS

Purgation in monsoon is a definite go.

Though a bit late, south-west monsoon has finally arrived.

VARSHA RITU

The warm humid air which had settled over the land for the past few months is swept away by moisture loaded trade winds flowing in from the south-west direction. The awe this phenomenon creates is simply ineffable. This monsoon rain is the land's lifeline and it's the innumerable gifts which this monsoon bestows that has made the world look upon Kerala as 'God's own country'.

Lifelines generally come with an underwritten disclaimer which we usually overlook carelessly. The sudden transformation in the climatic conditions with the onset of rain also brings about many undesirable changes both in nature and in our body. Ayurveda being a science giving primary importance to the maintenance of health and disease prevention has laid down various guidelines to counter or overcome the negativities arising out of such seasonal changes. Such precautionary and preventive guidelines which are custom made for each Ritu (seasons) are called Ritucharya in Ayurveda. 'Ritucharya' refers to particular habits or lifestyle which has to be followed during each specific season. In a year there are six Ritus namely Sisiram, Vasantham, Greeshmam, Varsham, Sarath and Hemantham. Of these six, the Ritucharya for Varsha Ritu or monsoon season is always the most looked up or pursued one.

Varsha Ritu or rainy season succeeds Greeshma Ritu or summer season. According to Ayurveda when the rain pours upon the heated land it brings about a sour or acidic nature to the whole environment. This theory on the sour nature due to rain will definitely be confusing to most of us. But it would be quite interesting to note that the pH of rainwater is normally held somewhere between 5 and 5.5. And this goes down even more during the early rains as it brings along with it the accumulated chemicals like sulphur dioxide, nitrogen oxide etc in the atmosphere. pH below 7 is acidic and so what Ayurveda had stated centuries ago has to be held true while still wondering how they knew all these at that time. This acidic nature deranges the pitta dosha (one among the three bio-energies controlling the body namely vata, pitta and Kapha) and thus it's normal functioning is adversely affected.

Once the rain sets in cooling the whole nature, two major changes occur in our body.

1. Our digestive fire hits an all-time low and hence a lot of gastric issues pop up.
2. Though humans are homeothermic the external drop in temperature certainly affects us. It is a common experience for people of all ages to suffer pain in various parts of their body during the rainy season. This is due to the aggravation of vata dosha in our body. Cold is a major predisposing factor for vata related health conditions and hence during the rainy season, vata Dosha gets aggravated.

During monsoon, the quality of terrestrial water initially decreases due to reduced quality of rainwater and moreover the water bodies get contaminated as the rain washes in the garbage, pesticides, animal wastes etc. Ayurveda notes that the usage of such contaminated water leads to vitiation of Kapha dosha.

So it is quite evident from the above-mentioned facts that south-west monsoon rains cause derangement of all the three doshas which makes up the basic functional aspect of our body. Hence it is imperative to take extra precaution to lend the required care our body needs when its health is at its nadir. This is exactly why Ayurveda gives more importance to Varsha Ritu Charya and various monsoon related treatment protocols.

What change do we need to make?

Since we are now aware of the different changes our body goes through, finding a solution becomes easier. Always be mindful of your appetite. Eat only when you are hungry and avoid heavy foods like biriyani, fried foods, cold foods etc. Make sure you don't overeat the easily digestible foods. Use hot and freshly prepared foods. This helps in two ways. The heat helps to counteract the vata which increases coldness and also improves one's appetite. Freshly prepared foods have more relevance as the moisture content in the atmosphere increases during the rainy season. Increased moisture content speeds up the growth of bacteria and fungi in your food. So eating fresh food diminishes possibilities of food infections and helps you to be healthy. Make it a point that you drink only boiled water. It is always advisable to boil your water for 1-2 minutes.

Using tulsi or coleus leaves along with dried ginger and Pippali will be very effective in improving immunity and appetite. Those who are non-vegetarians it would be advisable to replace meat with fish considering that it is comparatively easy to digest. And if the meat is indispensable, going for 'Mamsa Rasa' - meat-based soup would be a practical and healthy way-out.

Try to avoid foods and drinks from restaurants as this would really safeguard your stomach from various infections. There is generally a taboo about the use of leafy vegetables during the rainy season. Moringa leaves always end up at the receiving end during such controversies. Moringa leaves can cause stomach pain and diarrhoea in certain people during the rainy season. This is due to its rich cellulose content which makes it more difficult to digest particularly in the rainy season when the digestive fire is low. Hence, devoid of other options, the body resorts to expelling the moringa leaves which ends up as diarrhoea. Not all leaves are to be excluded from our menu during the rainy season. In Kerala, specific leaves are used to make various cuisines during monsoon and they are together called 'Pathilakarikal' (a grouping of 10 leaves). They are, Thalu (wild colocasia); Thakara (oval-shaped cassia); Choriyanam (Tragia involucrate);

Thazhuthama (spreading hogweed) Pacha Cheera (spinach); Chembela (colocasia leaves); Mathan Ela (leaves of tender pumpkin); Payaru Ela (leaves of cowpea); Chena Ela (elephant yam) leaves); Neyyunni (diplocyclos palmatus);

The use of honey is especially advised during monsoon. Honey has a fat cutting property and this helps to cleanse the body from excessive Kapha accumulation. Adding fenugreek to your cuisines is highly recommended due to its property to improve digestion. There is a special dish called 'Uluva Kanji' which is generally taken during monsoon. Here 'Uluva' refers to fenugreek.

The relevance of Karkkidaka treatment

Any treatment, be it oral medication, physical therapy or surgical management, is aimed at bringing back the human body to its normalcy. As monsoon brings in a lot of changes in our body, it causes the strength levels to fall. Panchakarma based Karkkidaka treatment is the easy and effective correction to help our body regain its lost strength. Karkkidaka is a month as per Malayalam calendar which usually extends from mid-July to mid-August. Karkkidaka treatments not only help to recoup one's health but also incorporate special techniques to redouble and invigorate the natural health for prolonged well being.





Karkkidaka treatments are generally detoxifying treatment modalities wherein the aggravated doshas (vata, pitta and Kapha) are eliminated from the body thus bringing back its equilibrium. For meeting, this purpose panchakarma treatment is also intermingled. Panchakarma includes five detoxifying procedures namely Vamana (emesis), Virechana (purgation), Vasti (medicated enema), Nasya (instilling medicine through nostrils) and Raktamoksha (bloodletting). One or two treatment procedures are selectively used according to the patient's Doshic Prakruthi (basic body constitution) and his current health status. The duration of treatment is also fixed based on individual health requirements. Karkkidaka kanji - a medicinal porridge is usually administered to those undergoing Karkkidaka treatments. The general public also includes this recipe in their daily diet. It is usually made of Njavara rice, fenugreek seeds, dried ginger powder, jeera, turmeric powder, pepper, coconut milk etc.

There will be regional variations while preparing this health mix but the above-mentioned ingredients almost remain unchanged. So this monsoon, take some time off to observe your body and to sense even the slightest change occurring within you. Follow the above mentioned Ayurveda instructions and help yourself overcome the impediments that are part of the immeasurable gifts that monsoon brings. Use this time to explore yourself and let it heal and refresh your body and mind alike.



Dr. Tony Thomas

KARKKIDAKA KANJI

Easy & Healthy Recipie

The tradition of drinking Karkkidaka Kanji for health benefits is something that has blended with our culture. It helps to modulate immunity, increase the digestive fire, and also helps in the equilibrium of the three Doshas: Vata Pitta and Kapha.

Let's have a look at the different ways of cooking karkidaka kanji at home.

1. **Njavara rice (red rice) 50gms**
2. **Unangalari (broken rice): 50gms**
3. **Uluva (fenugreek): 25 gms**
4. **Cherupayar (green gram): 30 gms**
5. **Powdered jeera (cumin), chukku (dry ginger), kurumulaku (pepper), elakka (cardamom), grambu (cloves) - 2 to 5 gms each.**
6. **Coconut Milk : to taste**
7. **Shallots : 5 to 6**
8. **Ghee : 1 tbsp**
9. **Karipetti Sarkara (palm jaggery): to taste**

PREPARATION

Soak ingredient 1, 2 & 3 overnight and then cook well. Add ingredients 4 after cooking. Stir in low flame. For taste add coconut milk and also shallots fried in a spoonful of ghee. You can also add karipetti sarkara (palm jaggery) according to your taste.

Medicinal recipe:

Apart from the above ingredients, one can mix Asali (caraway seed) while cooking the rice. Powder of coriander seed, black pepper, turmeric, carom seed is also added. For best results, while cooking Dasamoolam (10 herbs), Trikatu (3 herbs) and Dasapushpam are also added.

DASAMOOLAM:

Bilwa (Aegle Marmelos)
Agnimantha (Clerodendrum Phlomidis)
Shyonaka (Oroxylum Indicum)
Patala (Stereospermum Suaveolens)
Gambhari (Gmelina Arborea)
Gokshura (Tribulus Terrestris)
Brihati (Solanum Indicum)
Kantakari (Solanum Surattense)
Sali parni (Desmodium Gangeticum)
Prisni parni (Uraria Picta)

TRIKATU :

Pippali (Piper Longum)
Maricha (Piper Nigrum)
Shunti (Zingiber Officinalis)



CONCEPT OF YOGA



Soorej Anitha Jayaram



The word 'yoga' has been interpreted by everyone in their own ways and that is the best attribute of yoga in modern times. You can practice yoga for mental peace, physical strengthening, body toning, weight reduction, sleep conditioning, immunity-boosting, style statement, the list goes on. Everyone is free to derive the benefits of yoga and the way they practice it. These features can be classified into two categories; Body and Mind. so what happens to the soul? Thought it was always body, mind, and soul. Well, we have a limited idea of what soul is and cannot see or feel it. We try to access it with our minds but are deeply entangled in its gross state. The gross form of the mind is the body and the subtle form of the body is the mind.

So is yoga an exercise? A workout? Is it spiritual? Is it a bunch of breathing techniques? Is it meditation?. yes, yoga is all that and not just that but much more. It is vast and understanding it is easier if one is ready to move from the gross body to the subtle body. This is the basic ideology behind yoga. The idea of observing and working with your body and mind to achieve a state of mind where there is no-body, no-mind only a state of consciousness, unaffected, pure, and in absolute bliss.

Yoga is a part of tantra. The word tantra is derived from 2 words, Tanoti and Trayati which mean 'expansion' and 'liberation' respectively. Therefore, yoga is a technique of expanding consciousness and liberating it. In simpler terms, it is a science of techniques that strengthen your body, improves your breathing processes, and gives you access to deeper states of consciousness. Thus, taking one from gross to subtle.

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Our team.

FIND PEACE THIS MONSOON

THE WORLD NEEDS IT THE MOST

