



# AMRITAVABODHINI

Monthly Newsletter of Amrita School of Ayurveda

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## *Amma's Message*

"It is amma's prayer that her children have the attitude of sacrifice and surrender through out thier life. May your thought words and actions arise from love"

-Amma



## We All have a Duty towards Ayurveda

Br. SankaraChaitanya **हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्  
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते** || (Ch.Su.1/41)

Ayurveda is the science of life where the knowledge of both Hita and Ahita Ayu, Sukha and Dukha Ayu, wholesome and unwholesome things in relation to life and the Pramana of life are explained.

The doctrine of Ayurveda is not exactly meant only for the medical practitioners. Its principles and practices can be learnt even from the peasants also. Our Grandmothers and cowherds knew the uses of many drugs for common problems, simple formulations, healthy food preparations and many more such things which were according to the principles of Ayurveda. Slowly we see that such knowledge and practices are declining from the society and even though we think that we are protecting the science. But in reality seldom we remember that it is the same science which has given us material prosperity and self respect including health. So we all have a duty toward Ayurveda which has provided everything to us we need.

An incident from the life of Swami Vivekananda will illustrate this point

Once, when Swami Vivekananda was wandering in India, he was travelling in a train. He became acquainted with the T. T. R of the train and they were conversing many things about spirituality. Swamiji was invited to the house of the TTR. When they were having dinner a beggar was begging for food which was a normal custom during that time. Vivekanda moved into tears and could not eat further. Seeing the agony that Swamiji was having, the Guest consoled him saying that he will offer enough food for the beggar also and Swamiji need not worry. Swamiji said "I am not worried about this beggar alone. They are thousands of beggars in India. I am worried about them also." The TTR could not say anything. He humbly said "Swamiji, Whatever you command I will follow. But please eat now." Swamiji replied "You join me as Sanyasi and help me in my mission". The TTR laughed " Swamiji, You yourself are without food and you are begging. By joining you I will also become a beggar. Do you really want me to do so?"

Swamiji replied. "Yes. That is the way the tradition has been. The disciple has to continue where the Guru has left. In whatever way possible the disciple has to contribute and participate in the mission of the Guru."

It is needless to say that the TTR became his sanyasi disciple and served the country for many years.

Ayurveda, the great tradition has been kept alive by the great and selfless Vaidyas of past. Most of them lived a very simple and traditional life envisaged in the scriptures. Through their words and action they could inspire people around them to practice Ayurveda. They educated many students in Gurukula freely and propagated the science for the past thousands of years. Now the Ayurvedic students cannot find many role models or Gurus whom they can follow totally.

It is told in Bhagavat Gita "Whatever the elders do, the younger ones follow them automatically". So it is not enough if we advise our patients or prescribe medicines also but to practice the principles of Ayurveda in our lives and lead a life which is mentioned in the Shastras.

This way we will be contributing and participating in the Great Mission of our Rishis and enriching the mankind.

May Ammas blessings and guidance help the Ayurvedic community to achieve this! ●



### Principal's message

**Prof. Dr. M.R. Vasudevan Namboothiri**

I am happy to know that our college, a premier Ayurvedic education centre is publishing a monthly news letter and this is the inaugural issue. Its main aim is to improve academic excellence along with informing the recent events to all the Ayurveda family members. I wish all the success to this endeavour.

## Neurodegenerative Disorders - An Answer from Ayurveda

With the availability of advance medical care and better hygienic conditions normal life span of human being has increased since past few decades and with that the societal burden of the various late onset neurodegenerative diseases has substantially increased in recent times. The World Health Organization estimates that, by 2040, neurodegenerative diseases will surpass cancer as the principal cause of death in industrialized countries. Neurodegenerative disorders are usually characterized by accumulation of abnormal protein aggregation that leads to inflammation as well as oxidative stress in the central nervous system. Aging is a major risk factor of neurodegenerative diseases. The age related neurodegenerative diseases that are now epidemic include Alzheimer's disease and Parkinson's disease, the most common neurodegenerative dementia and movement disorder, respectively, and the less common conditions like amyotrophic lateral sclerosis, Huntington's disease and vascular dementia.. Despite tremendous advances in the understanding of these diseases, pharmacological treatment by conventional medicine has not obtained satisfactory results. Various side effects by the use of modern drugs have actually led to the use of Ayurveda and other complementary and alternative medicine for the management of Neurodegenerative disorders.

Several traditional Ayurvedic formulations claim to facilitate 'healthy ageing' and thus have the potential to mitigate the suffering from neurodegenerative diseases. In a recent research study of Ayurvedic Rasayana drugs, on fly models (*Drosophila/fruit flies*) examined the effects of Amalaki Rasayana, and Rasa-Sindoor formulations in neurodegenerative disorders. The study finally suggested the potential of these Ayurvedic formulations in providing a holistic relief from the increasingly common neurodegenerative disorders. A number of herbs and herbal preparation of Ayurveda have been well documented for the management of neurodegenerative diseases. Such as For Alzheimer's

disease- *Bacopa monniera* L. *Berberis aristata*, *Centella asiatica* L., *Embllica officinalis* Gaertn., *Withania somnifera* etc., for Parkinson's disease drugs like *Mucuna Pruriens*, *Withania Somnifera*, *Sida cordifolia*, *Adhatoda vasica*, etc. many other Ayurvedic herbs like - *Acorus calamus*, *Medicago sativa*, *Nardostachys jatamansi*, *Terminalia arjuna*, *Terminalia Chebula* *Tribulus terrestris*, *Brassica species*, *Tinospora cardifolia* *Convolvulus pluricaulis*, *Celastrus paniculatus* etc. are effectively used in management of neurodegenerative diseases.

Due to the rising prevalence of neurodegenerative diseases among the elderly, there is a urgent need for better treatment in order to alleviate the social and financial burden of these diseases. There are multiple targets for treating Neurodegenerative diseases, which is a complex syndrome. Ayurvedic plants contain multiple compounds which contain multiple components, and using herbal medicines or herbal formulations would act on multiple targets and control a complex syndrome well. There are several scientific studies which have described the use of various Ayurvedic medicinal plants and their formulations for treatment of neurodegenerative diseases. Hence Ayurvedic medicines can prove to be promising intervening strategies for the treatment of neurodegenerative diseases.

(Ref: Vibha Dwivedi, Bipin K. Tripathi, Mousumi Mutsuddi2and Subhash C. Lakhota,Ayurvedic Amalaki Rasayana and Rasa-Sindoor suppress neurodegeneration in fly models of Huntington's and Alzheimer's diseases, current science, vol. 105, no. 12, 25 december 2013

M. Fawzi Mahomoodally, Vidooshi Bhugun, Geerjanand Chutterdharry, Complementary and Alternative Medicines Use against Neurodegenerative Diseases, Advances in Pharmacology and Pharmacy 1(3): 103-123, 2013.)

( Editorial Board)



## About Amrita School of Ayurveda



Amrita School of Ayurveda located at Amritapuri, Kollam, started in the year 2004 and situated over 25 acres of land near the headquarters of Mata Amritanandamayi Math along the famous Kerala backwaters. It is affiliated to Amrita Vishwa Vidyapeetham University which is accredited by NAAC with 'A' grade. The institution has successfully completed 10 years since its inception with intake of 60 UG and 38 PG students per year. PhD (Ayu) Program has also been approved by university and will be started shortly. Recently integrated research projects have been started in collaboration with Amrita Institute of Medical Science.

### At present PG course is available in nine departments

1. Samhita, Sanskrit & Siddhanta
2. Dravyaguna
3. Rasashastra & Bhaisajya Kalpana
4. Swastha Vritta
5. Prasuti & Striroga
6. Kayachikitsa
7. Panchakarma
8. Shalya Tantra
9. Shalakyia Tantra

### Education in Amrita school of Ayurveda:

Imparting scientific knowledge to the students; being strongly rooted in Indian traditions.

Infusing value-based education and molding the character of the younger generation through a synthesis of Science and Spirituality.

Inspiring the students to develop an ardent desire to selflessly serve the society

Preparing the most competent, high quality Ayurveda doctors with excellent humanitarian values.

### Amrita Ayurveda Hospital

Amrita Ayurveda Hospital provides excellent traditional and classical Ayurveda treatment by a team of dedicated doctors and creating a premier, patient focused and integrated health care delivery system and achieving the highest grade of patient satisfaction.

### Specialties of Hospital:

A fully functional 220 bedded hospital with OP and IPD facilities

Well equipped bio- chemical lab, Digital X-ray, ECG & USG facility

Sulepa – For Lepa Chikitsa

Shalakyia – Kriya Kalpa and Minor OT

Shalya – Minor OT for Kshara Sutra & other procedures

Satvavajaya room – for Psychotherapy & Counseling

Hitahara – To Prepare Pathya diet and fresh decoction for the patients

9 fully equipped Panchakarma theatres

## Rebirth – A truth

There are people who do not believe in life after death or reincarnation and think that after death everything finishes with the body. However there is a strong proof from a large number of cases where there has been a total recall of past lives and events by individuals (especially children) and these cases have been reported in all societies and in almost all religions.

Ayurveda is perhaps the first medical science to explain the concepts of rebirth and its relation to health and diseases. Maharshi Atreya has given a detailed explanation to prove rebirth and he has established the facts with the help of Chaturvidha Pramana. The cycle of birth and death continues till the attainment of Moksha which is the ultimate goal of human life.

Reincarnation is considered by some to be the greatest “unknown” scientific discovery of modern times. In the last chapter of Dr. Ian Stevenson's book entitled Twenty Cases Suggestive of Reincarnation (1967), he provides exhaustive scientific reasoning which concludes that reincarnation is the only viable explanation that fits the facts of his study. Once he got to India, he was surprised at how easily cases could be found. He was there for four weeks and saw 25 cases. Likewise, he visited Srilanka for a week and found seven cases. He thus learned that children's claims of past-life memories were much more common than anyone had previously known.

An aspect of the cases that interested Ian greatly was the frequent presence in the children of birthmarks and birth defects that appeared to match wounds, usually fatal ones, suffered by the deceased individuals whose lives they were said to remember.

Another area that interested Ian was the behaviour of these children. He wrote a paper about phobias that many of the children showed, usually related to the mode of death from the life they claimed to remember. He reported that 36% of the children in a series of 387 cases showed such fears. They occurred when the children were very young, sometimes before they

had made their claims about the previous life. For example, he described a girl in Sri Lanka who as a baby resisted baths so much that three adults had to hold her down to give her one. By the age of six months, she also showed a marked phobia of buses and then later described the life of a girl in another village who had been walking along a narrow road between flooded paddy fields when she stepped back to avoid a bus going by, fell into the flood water, and drowned. He noted that the phobias tended to recede as the children stopped talking about the previous life but that this was not always the case. He pointed out that not all unusual behaviour can be explained by genetics and environmental influences, alone or together, and suggested that some aspects of the deceased individuals' personalities had been transferred to the children in a way that could not be explained by conventional means. Ian Stevenson wrote that he produced data that allow those who find reincarnation a congenial concept to believe in it on the basis of evidence rather than purely on the basis of faith.

(Source: 'Ian Stevenson and Cases of the Reincarnation Type' Jim B. Tucker Division of Perceptual Studies Department of Psychiatry and Neurobehavioral Sciences University of Virginia Charlottesville, VA Journal of Scientific Exploration, Vol. 22, No. 1, pp. 36-43, 2008) (Editorial Board) ●

आचार्य उवाच

न हि सर्वमनुष्याणां सन्ति सर्वे परिच्छदाः ।

न च रोगा न बाधन्ते द्रिद्रानपि दारुणाः ॥

यद्यच्छक्यं मनुष्येण कर्तुमौषधमापदि ।

तत्तत् सेव्यं यथाशक्ति वसनान्यशनानि च ॥ (Ch.Su.15/20-21)

All men do not have all the requisite means for treatment. Also, severe diseases do not spare the poor. Hence, the treatments, apparel and food should be chosen considering the financial status of the person.

# पाकशाला

**Appetizer: दीपनीय तक्र कल्पना**  
Fenugreek buttermilk preparation serving for 4 people

- Ingredients:
- Fenugreek- 2 tsp
  - Red chilli- 1 tsp
  - Coconut oil- 1 tsp
  - Salt- for taste
  - Grated coconut- 4 tsp
  - Buttermilk- 200 ml

Method: fry the fenugreek, red chilli in coconut oil till it turns golden colour. Then add coconut, salt and grind into fine paste. Collect in a separate bowl; add buttermilk 200ml+ 200ml water and mix well.

For seasoning if needed  
Coconut oil/ ghee- 1 tsp  
Mustard seed- ½ tsp  
Curry leaves – 5-6  
Red chilli – 1 tsp  
In a small pan fry all these ingredients and pour to the bowl containing recipe.  
This delicious appetizer tastes best when in taken along with warm rice.



**Dr. Hemavathi**  
MD(Ayu)  
Reader  
Department of PTSR  
Amrita School of Ayurveda

## Home Remedy

### Haridra--Turmeric

Haridra is a small plant you can grow in a small pot or in your home garden. Usually the underground part (Rhizome) is used as medicinal both in wet and in dry forms. Because of its specific yellow color it is used widely in food and cosmetic industry. As a medicine it can be used as a single or compound drug in the form of powder, paste, tablets, processed oil, decoctions, lehyas' etc...

Here are some simple techniques to use it:

- Paste prepared with water -- Itching and Insect or Animal bite.
- Paste along with gooseberry -- Diabetes and Obesity.
- Processed oil -- To improve skin pallor and Mild skin allergies.
- Fumes from dry turmeric -- Act as nasal decongestant and dipped in ghee pacifies pain in ear.
- Decoction -- Liver disorders, fever, arthritis etc...

With the combination of other selected drugs the therapeutic range become wider. With tulsi it gives a good relief to cough and bronchial asthma. Haridra is also effective in allergic rhinitis when used with milk un-

der the guidance of the physician. Combination with the complementary drugs and with different types of processing you can make this a member of you home remedy kit and you home garden.



**Dr. Vimala. K. S**  
MD (Ayu)  
Reader  
Department of Dravyaguna  
Amrita School of Ayurveda



# MY SHELL LIFE IN AMRITA.....

Life is an inevitable expedition and my college life being an obsolete milestone in it.

It all started in the great year 2009; five and a half years passed away like a roller coaster ride with many ups and downs in it. With a lot of chaos, advices, hard works, combined studies ,a mixture of positive and negative thoughts, tons of scowling from my teachers and above all with almighty's grace I managed to pass the final exams.

Then in the usual pattern, I joined my one year of internship. With a half opened mouth and a big question mark in my head I started the initial stage. It was then I recognized that the internship was also Tridoshik in nature. The first few months I would like to say was a transition period from student life to internship. The incidents in the student life whether good or bad will start to haunt you during this period.....class-room, group discussions, passing chit papers, sleeping in the classroom with eyes wide open, fist wars under the bench, praying for test papers to be cancelled..... the nonsense does not end...

It was the time I became enlightened with the thought that I had of course enjoyed my student life and my studies.

Our duty time as an internee was between 9-4 pm. But it was just an estimation, it may extend from morning 6:00 to evening 7:00 or 8:00 or so on. The most difficult task for me during initial period was conducting stool examination for Snehapaana patients. Although it was utterly bitter for me during the first 2 days, later I started to enjoy that too.

During the IP postings, Doctors used to instruct us to prepare detailed case notes with full examinations. This made us reopen our medical textbooks once again.....

To deal with a patient according to his mental status was automatically encoded in our brains during these periods.

Another beautiful skill which we learnt was to take care of a patient and understanding his mental conditions while providing him Aavasthika Chikitsa. We learnt to do simple medical preparations which made us strong enough to start a clinic by ourselves.

Although we had less confidence during the preparation of medicines, the effect it brought to the patients brought our eyeballs out.

Another thing that added to our confidence was that we had immense opportunities in doing vasti, jalouka avacharana and other Panchakarma procedures. A month of rural posting was a month full of surprises. We had to handle the OPs alone, at times we were caught, and at times we managed. Later on we learnt to prepare treatment plans; conduct regular follow ups and the positive results it gave made us stronger once again.

By the next two months my life here as an internee will be completed and when I analyze the loss and gain in the journey I am sure to say that the encouragements that I procured during this period will surely outnumber the failures that I faced.

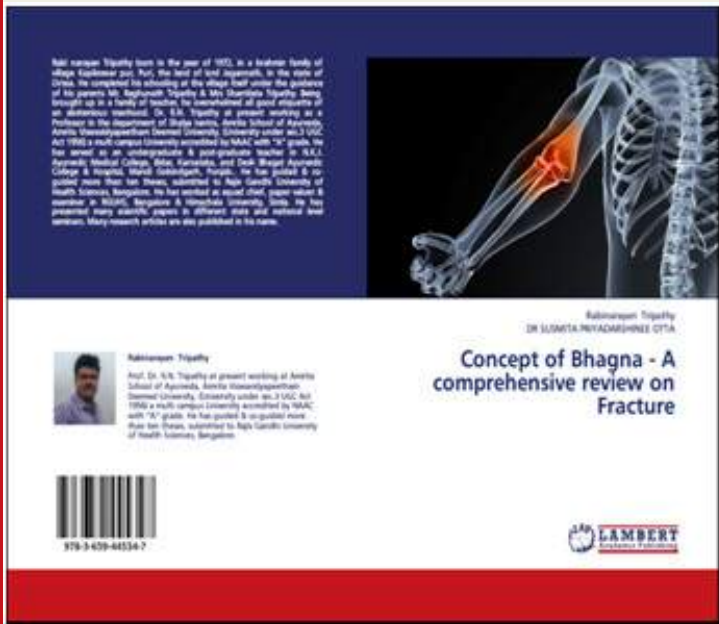


Dr. Aswathy Krishna R



Dr. Veena S K





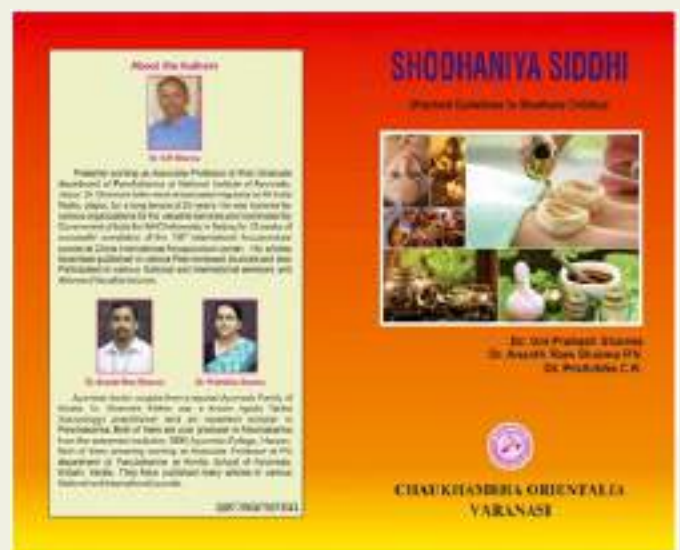
**Shodhaniya Siddhi:** A Book on practical guidelines to Shodhana Chikitsa, Published by Chaukhambha Orientalia, Varanasi, ISBN: 978-81-7637-334-0.

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