



# E NEWS LETTER



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• **Patron Message-** I am very happy that JJAMC team doing great work and good programmes like republic day celebration, blood donation camp, suvarnaprashan camps etc. Suvarna prashan camps organise on every Pushyanakshatra. I welcome our new feathers in JJAMC's crown – our new faculty members Proff. Dr Dipa Mehta, Dr Suryakant Patil, Dr Vaishali Patil, Dr Beena Panchal and Dr Ashvini Vasava. I give best wishes to 1<sup>st</sup> year students who are appearing in upcoming university exams.

**Dr. Vijay Patel**, President Purna Charitable Trust.

### From Editor's Desk – Back to Roots

Consumption of Ayurvedic medicines has increased during COVID - 19 pandemic. The

Ministry Of AYUSH issued an advisory in January -2020 on how to protect oneself from COVID. It also issued self-care guidelines for preventive health measures and boosting immunity with special reference to respiratory health .

The fact that no system of medicine has any evidence based treatment for COVID – 19. Clinical interventions are required to put in place Therefore, pragmatic state strategy proposed here for Ayurveda System OF medicines. The pragmatic plan for intervention for graded response, depending On the Stage of infection among individuals in a population; drawing on the original Ayurveda classics, contemporary scientific Studies and our experimental knowledge on similar clinical settings. Here Ayurveda interventions become more relevant by the fact that there is an elaborate description of causation and management of epidemic ( Janapadodhawamsa) in Ayurveda.

It is logical and essential to explore how Ayurveda can help in addressing the COVID-19 challenge in restoring health department of AYUSH main streamed and come forward to join hands to combat COVID- 19 disaster by understanding epidemiology pathogenesis of COVID-19 as learned through ongoing pandemic help us to treat about 80% of mild symptoms.

Patients are requiring primary medical care. While 15% patients require urgent medical attention while 5% are critical cases requiring an intensive care.

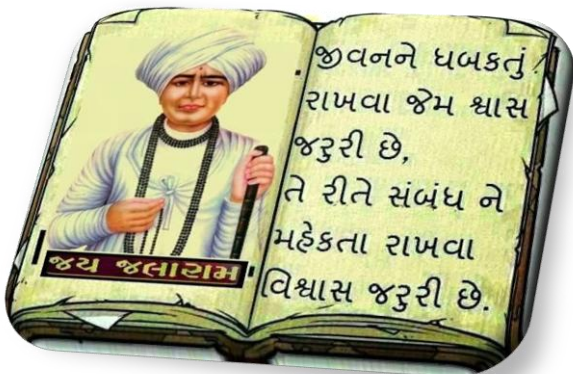
Due to intervention of traditional medicine to the mortality of COVID-19 for overall infected population is 0.25 to 3% where as it increases to 14% panglobe.

Definitely Ayurvedic intervention for boosting immunity among the masses and herbal medicines not only played prophylaxis role as it also addresses therapeutic domain as well.

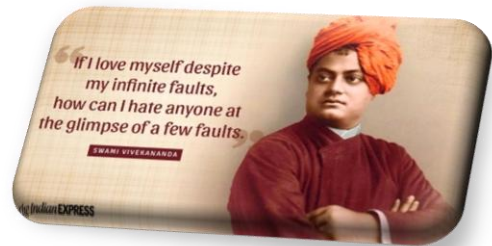
Non pharmacological intervention of Ayurveda i.e "Sadvrta" guided us regarding healthy life styles, adequate physical activity, sufficient sleep, care of retainable and non retainable urges, avoidance and isolation from infected persons, fumigation of homes, living place by Ayurvedic herbs also help to control Pandemic and mass prophylaxis by Rasayana having predominant effect on Respiratory tract turns in fruitful results. Rasayana act as antioxidant, anti stress, anti inflammatory, anti microbial vaccine adjuvant and conformed immunity against disease.

It is also important to mention a caveat here; that Ayurvedic medicines; following swasthvrta and Rasayana proven effectiveness along with western approach. In nutshell wisdom of Ayurveda played its vital role in Pandemic COVID-19.

- **Dr Shyamsundar Kakani**; M.D. (Ayu);  
Principal, J.J.A.M.C.



## Blessings



## Inspiration

**Article by Student**  
**A PEEP IN THE TIME LOOP**

**By -**

**Sayyed Gulafsha | 1st year BAMS | Jay Jalaram Ayurvedic Medical College, Shivpuri, Godhara.**

I was born and raised in the heart of Bombay. Until my HSC I had never stepped out of my state and then my life took a u-turn and I shifted to Gujarat for my BAMS studies.

Generally a student on the very first day faces the confusion on what to wear. But here , I was where I was facing the confusion on how to behave and most importantly on troubling understanding the language. Basically life of a BAMS student in 1st year is summed up in a single word “confused”. Yes ! I am a first year BAMS student.

In the first 2-3 months I was totally confused about what is going on altogether. And yes what’s VATA, PITTA and KAPHA?? But things started to build up slowly and then I got acquitted with it. First year makes many memories, the hostel memories, the canteen memories and in college the memories of physio practicals and most importantly for me was learning the new languages gujarati and Sanskrit.

First year is all about stresses which comes from Anatomy and Physiology or for us it was RACHNA and KRIYA. Where we had to learn concepts both from ancient Ayurveda and Modern medicines. Astanga Hridayam was a subject where we forget one shloka when we learn the other. But also there is Sanskrit, which from the very first day divided the students into two sects – one want to explore the ancientness

through ancient language Sanskrit and others who bunk classes to visit college library beholding Greys Anatomy for the first time.

Padarth or Philosophy was enjoyed by all. The depth of siddhantas was actually a subject of knowledge. And Ayurveda shastra is solely built up on these siddhantas.

Practical classes on Anatomy and Physiology are enjoyed by all first year students. But I personally loved physio practicals and found my self sleepy in other lectures. Pulse examination practical was significant for me , as information on nadi pariksha was given and it was learned solely on the basis of experience gained from how many number of healthy as well as patients, we examine.

Life of a BAMS student is very happening and full of so many mysterious subjects but only if you study regularly ( Satata Adhyayan ) you will achieve name and fame in your profession. Like many children, I too had a fascination of Hogwarts !!! and it happened here. Where else on earth we have an institute where we learn mantras ! ( Spells in Harry Potter’s style), we learn about different types of potions ( Rasa-Shastra alchemy), like Dumbledore our ancient rishis lived for many years ( by rasayan intake)

Life of a BAMS Student revolves around college, hospital, books and friends and a lot of memories are created for life time.

# ARTICLES

## From Faculty

### COVID 19- IN AYURVEDIC PERSPECTIVE

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#### Introduction

WHO declared COVID 19 as pandemic disease on 11<sup>th</sup> March 2020<sup>(1)</sup> and it has been a hot topic of discussion since then. As the disease raising massive health, economic, environmental, political and social challenges to the entire global community. The whole world is struggling to cope with this emerging disaster and everyone is trying to give their best efforts to combat this pandemic. The World Health Organization has also recommended inclusion of traditional medicine in its COVID-19 strategic preparedness and response plan<sup>(2)</sup>.

India has world's oldest existing health care system, Also India has its own challenges to fight this disaster like dense population, limited resources, average health care infrastructure, lack of awareness. Still fortunately mortality rate in India is significantly low as compared to developed countries. Multiple factors contributed in having low mortality rate in India but certainly there is crucial role of Indian diet, lifestyle and AYUSH protocol for prevention. As the disease is novel and unpredictable it is important to understand the pathophysiology of the disease according to different fraternity. To combat this global crisis ministry of AYUSH has published research based guidelines for public to boost their immunity and remain healthy as well as also published clinical protocols for prevention and management of disease<sup>(3)</sup>. This is a small effort to review COVID 19 disease in Ayurvedic point of view. As diseases are innumerable based on distinctive features, like Nidaan,

Samsthan, Lakshana, Vedana, Varna, Vaidya have to carefully examine and diagnose the disease by Yukti and treat as per Aptopadesh.

The World Health Organization (WHO) declared COVID-19 to be a pandemic when it became clear that the illness was severe and that it was spreading quickly over a wide area<sup>(4)</sup>. The WHO's pandemic alert system ranges from Phase 1 -a low risk disease to Phase 6 -a full pandemic.



#### Concept of epidemic/pandemic in Ayurvedic context:

In Ayurveda, a concept similar to the epidemic is described by Acharya Charak as 'Janapadodhwamsa' in vimansthan<sup>(5)</sup>. The word 'Janapadodhwamsa' comprises of two words 'Janapada' that means large population & the second word 'Updhwamsa' stands for

Annihilation/distruction. Which means the disease is affecting & causing damage of a large number of people. Acharya Charak devotes the entire chapter for discussion on epidemics and points out how people with different Prakriti, Sara etc. can be affected in same time by the same disease due to the influence of common etiological factors like

air, water, place and time, but does not list or describe specific epidemic diseases<sup>[6]</sup>. In order to explain the etiological aspect behind the Janapadodhwamsa, Acharya Charaka mentioned Adharm i.e. non virtuous act as the root cause, which can be correlated with the sinful acts, immorality, injustice, crimes.

Acharya Shushruta has also described the situation as Maraka<sup>[7]</sup> and gave examples of Marak( epidemic diseases) e.g.Kasa (cough), Shawas (breathlessness), Vamathu (nausea), Prtishyaya(cold), Shiroruja (headache), and Jwara (fever) as the ailments seen during maraka<sup>[9]</sup>. Dalhana also included Gandhagyana (loss of smell sensations) and Bhrama(impaired cognitive functions) in his commentary on this shloka, which are commonly reported symptoms of Covid-19.<sup>[10]</sup> In BhelaSamhitā the condition of the pandemic is stated as Janamara.<sup>[8]</sup>

According to Acharya Charak, the factors responsible for ‘Janapadodhwamsa’ i.e. vitiated Vayu(air), Desha(habitat) and Kala (seasons).These factors can be compared with transmission of COVID 19 virus by, inhalation of droplets from an infected person by a healthy person, travelling of an infected patient from one place/country[desh] to another, spread of virus through fomites, seasonal changes allow more natural transmission of SARS-CoV-2 virus responsible for this disease.<sup>[9,10]</sup>

For the management of epidemics preventive measures described in Ayurveda are as Collection of potent medicinal drugs before the outbreak of an epidemic, avoid sinful acts & intellectual errors, use of Pancha-Karma, Rasayana Chikitsa to enhance the immunity and strength, truthfulness, compassion for living being, donations, openhandedness, worshipping god, codes of conduct, practice of mantras & auspicious rituals help to prevent the disease.<sup>[11]</sup>

### **Infectious aspect of the COVID 19 disease**

Infectious disease is also called as transmissible or communicable disease.

COVID-19 is a highly infectious and potentially fatal disease of respiratory tract caused by Severe Acute Respiratory Syndrome Corona Virus-2 (SARS-CoV-2, 2019-nCoV). The World Health Organization (WHO) declared corona virus a pandemic due to extensive scale of the outbreak within few months of its origin. Until 31 January 2021 WHO reported the cumulative total to 100 million confirmed COVID-19 cases including more than two million deaths.<sup>[12]</sup> In terms of the number of confirmed corona virus cases, the US, India, Brazil, Russia and UK are the five most-affected countries.

The virus is transmitted through direct contact with respiratory droplets of an infected person (generated through coughing and sneezing). Individuals can also be infected from and touching surfaces contaminated with the virus and touching their face (e.g., eyes, nose, mouth). The COVID-19 virus may survive on surfaces for several hours, but simple disinfectants can kill it.<sup>[13]</sup>

### **The concept of infectious or communicable disease in Ayurvedic context**

According to Ayurvedic point of view the Infectious diseases can be compared with the Aupasargika or Sansargaja Roga, as described by Acharya Shushruta in the context of Kushtha Nidana. While explaining transmission of disease from one person to another Acharya Shushruta explained that by gatrasansparshata (physical contact), nihsavshata(expired air), Sahabhajnata (eating with others in same plate), Sahashayasanat(sharing a bed), vastramalyanulepanata(using clothes, garlands, and paste) infectious diseases spread. He also gave examples of such infectious diseases like kushtha (skin diseases), jwar (Fever),shosha, pratishyay etc.<sup>[14]</sup>

These concepts are very much relevant with the COVID-19 as it is clear that the primary transmission of SARSCoV-2 is due to direct(through breathing of respiratory droplets of infected person) or indirect (by touching the infected surfaces or objects i.e. fomites) contact of the infected person.

In Ayurveda diseases are grossly classified into two types on the basis of their etiological factors. The disease caused by the vitiation of internal factors of the body i.e. Doshas, Dhatu, Mala, Agni etc. are considered as Nija Roga and the disease caused by the external factors are known as Agantuja Roga. In the context of Jvara, Agantujaroga are further classified into four types and named as Abhishangaja, Abhigataja, Abhicharaja and Abhishapaja.<sup>[19]</sup> Out of these four types the Abhishangaja type stands for the infectious origin and also named as bhutabhishangaja jvara.<sup>[15]</sup>

Acharya Cakrapani clarifies that bhuta means vishakrimi or a virulent organism while Vijayaraksita, the commentator of Madhavanidana stated that diseases caused by Bhutopasarga (invasion of Bhtas like Visakrimi) can be contagious and spreads from person to person. Due to confirmed infectious and viral origin of COVID-19, and presence of fever as the most common symptom of the disease, at some points it can be considered as Bhutabhishangaja Jvara. In Jvara Pratisedha Adhyaya, Acharya Shusruta stated Bhutabhishanga as a reason of Vishama - Jvara.<sup>[16]</sup>

As the Abhishangaja type of vyadhi stands for the infectious-origin of disease and as the fever is the most common reported symptom of COVID-19, it can also be considered as Bhutabhishangaja jvara which is due to Tridosha vitiation. So if we have a thought of comparing the disease with sannipatika jvara of agantuja type according to Acharya Charaka it can be considered as vatakapha-ulvana, pitta-avarasannipatika jvara due to resemblance of symptoms like fever, chills, cough, anorexia, thirst, burning sensation and aches etc.<sup>[17]</sup>

In Charaka Samhita our Acharya says that one must not get shamed if he do not know the name of disease because it is not possible to name all the diseases, we can treat any disease by knowing three basic tools 1) Vikara Samutthana, 2) Vikara Adhithana 3) Vikar Prakruti & with the help of this three tools, we can make diagnosis of any disease properly.

Ayurveda has both preventive and curative aspect. In literature of Ayurveda, Acharya mentions preventive aspect as a swasthvruta [dincharya and rutucharya] and sadvruta

For making proper diagnosis of any disease, we must know three basic things like origin of Dosha (etiological factor), nature of pathology and pathological sites which is mentioned in Samhitas Vikar Samutthan, Vikar Prakruti and Vikar Adhithan. In combination all these three are called Trividha Bodhya samgraha. If the Bhishaka have proper knowledge about Bhesaja but don't know about roga then he will not succeed in Chikitsa. on other hand if Bhishaka have proper knowledge about Roga, Bhesaja, Desha, Kala, Pramana, Bhishakadefinitely succeed in Chikitsa.

Acharya Charaka mentions 4 chapters in sutra sthana for diagnosis of diseases, which called Roga Chatustaka. Which are including Kriyantshirshiya, Trishothiya, Ashtodariya & Maharoga adhyaya. In this Roga chatuska, Acharya Charaka had stated mainly three factors to understand pathogenesis of any disease which are as follows<sup>[18]</sup>

- Vikar Samutthan is a Pathogenesis. It has Nidanapanchaka (Nidana, Purvarup, Rup, Upashaya-anupashaya, Samprapti). (also see as Shadvidha kriyakala).
- Vikar Prakruti is a Pathology. It has Dosha, Dushya, Agni & Agnumandhyajanit Samata.
- Vikar Adhithana is a Pathological site. It has included Anga and Anga avayava (organs) and Strotasa (Systems).

#### **NidanaPanchaka**

Nidana Panchaka is a great tool for diagnosis of disease in Ayurveda. The Ayurvedic diagnostic approach is of two types

- Rogapariksha
- Rogipariksha

Among them Rogapariksha gives us the complete knowledge about a disease starting from the etiological aspects to the actual manifestation of disease.

### **Nidana (etiology)**

As mentioned above While explaining the Nidana of Vyadhi, Acharyas classified into two division broadly as;

- Nija Vyadhi
- Agantuja Vyadhi

Nija Vyadies involves Aharaja and Viharaja Nidana which directly leads to Dosha vitiation. Agantuja Vyadhies involves Abhigataja, Abhishangaja, Abhisapaja, Abhicharaja Nidanas. which causes Vyadhi first then leads to Doshic vitiation which causes Vyadhi first then leads to Doshic vitiation. In case of covid 19 it can be considered as agantuj vyadhi but also aharaj and viharaj dosha [diet and lifestyle] prakopak hetu also play crucial role in development, progression, prognosis, severity of disease.

### **Purvarupa (Prodromal symptoms)–**

Symptoms that do not give a clear indication of a dosha imbalance can be described as Purvarupa.<sup>[19]</sup> The symptoms of COVID-19 infection appear after an incubation period of approximately 5.2 days.<sup>[20]</sup> Overall symptoms like anorexia, tiredness, restlessness, throat discomfort, loss of sensations of smell and taste can be included as the prodromal symptoms of the disease.

### **Rupa (Clinical Symptomatology):**

Jvara (Fever), Kasa (cough) and shortness of breath (Swasha) are the most commonly reported symptoms of the disease which points to Vatakapha dominance. Santapa, Trishna, Aruchi, Angamarda, Hrud Vyatha, Shirashoola, Svarabheda, Suska Kanta Uraaasya, Suskakasa, Swasa, Daha, Mandagni, Peenasa, atisaar are also seen.

### **Upashaya (Therapeutic Response):**

Ayurvedic clinical studies are being conducted to elicit the upashayatmaka

(positive effect) or anupashayatmaka (negative effect) of various interventions in the form of medicines (Aushadha), diet (Ahara) and activities (Vihara) to confirm the provisional assessment of dosha imbalance and other Ayurvedic parameters.

### **Possible aspects of Ayurvedic preventive measure and management for COVID-19.<sup>[21]</sup>**

- Nidan parivarjan (social distance, means should not touch or remain close to the diseased person, avoid dining, sitting with the infected person, to prevent droplet infection, we should keep covering the mouth, should not share clothes, cosmetics with the diseased person.)
- Personal hygiene
- Sadvrutta palan
- Homa/Dhupan
- Vyayam/yogabhyas
- Satvavajay chikitsa
- Pranayama
- Rasayan dravya sevan (immunomodulatory drugs)

### **Samprapti [pathophysiology]:**

As described earlier the disease is considered as Agantuja – Bhutabhishangaja Vyadhi, the clinical progress of disease begins following exposure to infection (Bhutopsarga). Doshas start getting vitiated following exposure to infection (Bhuta i.e. the virulent virus of the disease SARS-CoV-2) and starts affecting the Pranavaha strotas and rasavahastrotasa in preliminary stages manifests as cough (Kasa), dyspnea (Swasha) and fever (Jvara). The further pathogenesis of the disease depends on the immune

response of the patient and presence or absence of risk factors. Patients with competent immune functions [i.e. patients with uttam bala and vyadhikshamatva] and without obvious risk factors such as old age, co-morbidities etc. may generate effective and adequate immune responses to suppress the virus in the first or second phase without immune over-reaction. In contrast, patients

with depressed immune function[hina bala] may have a higher risk of failing the initial phase and becoming severely ill with higher mortality.

### **Shatkriyakala (Clinical course of the disease)<sup>[22,23]</sup>**

The term Kriyakala refers to the recognition of the stage of a disease's progress i.e. stages of pathogenesis, which helps to determine appropriate measure to correct the imbalance in Doshas according to stage of disease. As the newly identified COVID-19 is not described in Ayurvedic literatures, we can make an effort to explain the Shatkriyakala to understand the various stages of the disease.

#### **Stage of Sanchaya, Prakopa and Prasara:**

As covid 19 is a agantuj vyadhi, the first three stages of Shatakriyakala i.e. the stage of Sanchaya, Prakopa and Prasara are difficult to differentiate But the phase of incubation period of the disease can be tentatively compared with these three stages can tentatively correlate the incubation period of COVID-19 with this phase. Being the Agantuja phase of pathogenesis, dosha specific symptoms may not be seen.

#### **Stage of Sthanasamshraya or Purvaroopo (stage of localization/prodromal symptoms of disease):**

In this stage the aggravated dosha, start to localize to any part of the body described as kha vaigunya: weak or pre-defective site, and the process of interaction between doshaand dushya

(tissues) begins known as stage of dosha-dushya sammurchana.[37] In this stage all the prodromal symptoms of disease appears. In case of covid 19 dosha localizes in pranavaha and rasavaha srotas.

#### **Stage of Vyakti (Symptomatic stage of the disease):**

In this stage, clinical features are well manifested and one can easily identify the disease. In case of COVID-19, as described previously under the heading of Roopa.

#### **Stage of Bheda (Stage of complications of disease):**

In this stage doshaja type of disease can be decided and the diseases became Chirakari (chronic) or Asadhya(incurable). In case of COVID-19, it can be compared with the critical stage of patient characterized by severe pneumonia, ARDS and hypoxia. This stage of COVID-19 is associated with higher rate of mortality.

#### **Samprapti Ghatak**

- Dosha- Tridoshaja kaphavata Pradhan Pitta Anubandha.
- Dushya - Rasa and other Dhatus in the later stages of the disease.
- Vyadhi Swabhava – Ashukari, Atyayik(acute) .
- Strotas- Rasavaha & Pranavaha Strotas, in early stage and later on involvement of other Strotas.
- Stroto Dushti Prakara - Vimarga Gamana, Sanga, Atipravritti.
- Rogamarga -Abhyantara
- Adhishthana- Pranavaha Strotas and later Sarva Shareera.
- Vikara Prakriti – Daruna, Atyayik.
- Sadhyatasadyata - Sadhya in stages of Sanchaya and Prakopa, and krichra sadhya in stages of Prasara and Sthana Samshraya. Asadhya in the stage of Bheda especially in the cases of elderly persons with existing co-morbid factors and Alpa Rogi Bala.



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# Ashwagandha: an Ayurvedic and Modern review

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Ashwagandha (*Withania somnifera*, fam. Solanaceae) is commonly known as “Indian Winter cherry” or “Indian Ginseng”. It is one of the most important herbs of Ayurveda used as a Rasayana for its wide ranging health benefits. Rasayana is described as an herbal or metallic preparation that promotes a youthful state of physical and mental health and expands happiness. These types of remedies are given to small children as tonics, and are also taken by the middle-aged and elderly to increase longevity. Among the Ayurvedic Rasayana herbs, Ashwagandha holds the most prominent place.

Ashwagandha is commonly available as a churna, a fine sieved powder that can be mixed with water, ghee (clarified butter) or honey. It enhances the function of the brain and nervous system and improves the memory. It improves the function of the reproductive system promoting a healthy sexual and reproductive balance. Being a powerful adaptogen, it enhances the body's resilience to stress. Ashwagandha improves the body's defense against disease by improving the cell-mediated immunity. It also possesses potent antioxidant properties that help protect against cellular damage caused by free radicals.

Ashwagandha has been used as a Rasayana. The root of Ashwagandha is regarded as tonic, aphrodisiac, narcotic, diuretic, antihelmintic, astringent, thermogenic and stimulant. The root smells like horse

(“*ashwa*”), that is why it is called Ashwagandha.

## Properties -

Rasa (taste) - Katu (pungent), Tikta (bitter), Kashaya (astringent)

Guna (qualities) - Snigdha (oiliness, unctuousness). Laghu (lightness)

Vipaka - Katu undergoes pungent taste conversion after digestion.

Veerya - Ushna - Hot potency

Effect on Tridosha -Balances Tridosha, especially Kapha and Vata.



## Part Used -

Ashwagandha root. Ashwagandha Leaves, Alkali

Ashwagandha is a well known Ayurvedic Rasayana, and belongs to a sub-group of Rasayanas known as Medhyarasayanas. Medhya typically refers to the mind and mental/intellectual capacity. Thus, Medhya Rasayana like Ashwagandha, is used to promote intellect and memory.

Ashwagandha has been described as a nervine tonic in Ayurveda and that is why it is a common ingredient of Ayurvedic tonic. Tonics, rejuvenators and vitalizers of Ayurveda appear to allay disease and induce immunity and longevity in the users.

Ashwagandha is an analgesic that soothes nervous system from pain response . The powerful anti-arthritic properties of Ashwagandha are now widely accepted and documented; it is furthermore found to be effective as antipyretic as well as analgesic also.

Ashwagandha for depression: It is widely used in treating anxiety, depression, chronic fatigue syndrome, adrenaline fatigue. Hence, it is used as an ingredient in Manasamitra vatakam and Vati two famous Ayurveda tablets. Ashwagandha is useful in relieving anxiety and depression and because of its nerve calming effect, it is used in treating sleep disorders.

Ashwagandha for numbness -It improves blood circulation, a very good antioxidant acts as a nervine tonic and soothes nerves. Hence, it is useful to relieve numbness

weight gain:- it improves muscle strength and has nutritive value, when it is used along with other high nutrition foods like large quantities of ghee, milk and sugar candy, Ashwagandha is very useful to put on weight For this purpose usually 3 grams of Ashwagandha powder is mixed with a teaspoon of ghee and administered at night, before food for a month time.

Antioxidant effect :-The brain and nervous system are relatively more susceptible to free radical damage than other tissues because they are rich in lipids and iron, both known to be important in generating reactive oxygen species. Free radical damage of nervous tissue may be involved in normal aging and neurodegenerative diseases. The active principles of Ashwagandha sitoindosides and withaferin A , have been tested for antioxidant activity using the major free-radical scavenging enzymes.

Chronic stress Chronic stress :- It can result in a number of adverse physiological conditions including cognitive deficit, immunosuppression, sexual dysfunction, gastric ulceration, irregularities in glucose homeostasis, and changes in plasma corticosterone levels. Ashwagandharista significantly reduced the ulcer index, volume of gastric secretion, free acidity, and total acidity.

Anti parkinsonian properties:- Parkinson's disease is a neurodegenerative disease characterized by the selective loss of dopamine neurons of the substantia nigra pars compacta. Ashwagandha significantly inhibited haloperidol or reserpine-induced catalepsy and provide hope for treatment of Parkinson's disease.

Immunomodulation and hematopoiesis :- The role of Ashwagandha as immunomodulator has been extensively studied. Washwagandha root extract enhanced total white blood cell count. In addition, this extract inhibited delayed-type hypersensitivity reactions and enhanced phagocytic activity of macrophages when compared to a control group. Recent research suggests a possible mechanism behind the increased cytotoxic effect of macrophages exposed to water soluble extracts.

Antibacterial effect :-Both aqueous as well as alcoholic extracts of the plant (root as well as leaves) were found to possess strong antibacterial activity against a range of bacteria. The methanolic extract was further subfractionated using various solvents and the butanolic sub-fraction was possessed maximum inhibitory activity against a spectrum of bacteria including Salmonella typhimurium and Escherichia coli.

health benefits of ashwagandha according to different ayurvedic scripts.

Balaprada, Balya - improves strength and immunity

Vaajikari - improves sexual performance useful in premature ejaculation and in some cases of erectile dysfunction.

Vrushya - acts as aphrodisiac

Rasayani - improves life expectancy, anti aging elixir

Pushtiprada - improves body nourishment

Kaasam hanti - useful in cough cold

Anilam hanti - useful in Vataja disorders neurological and neuro muscular disorders like paralysis

Vranaan hanti - useful to bring about quick wound healing

Shothahara - brings down inflammation

Kanduhara - relieves itching useful in pruritis

Vishahara - anti toxic, useful in detox programs

Shvitrahara - useful in leucoderma on internal usage and external application

Krumihara - useful in intestinal worm infestation.

Shwasahara useful in asthma, chronic respiratory diseases

Kshatahara - useful in injury healing

kshaya Hara - useful in treating muscle wasting emaciation, post tubercular treatment to improve muscle mass and strength

Ati Shukrala - improves semen quantity and quality it helps in reducing blood pressure on oral intake.

It is useful in relieving dysmenorrhea painful menstruation. it has diuretic action.

Reference:-

1)Charak samhita purvardha- Acharya Brahmanand Tripathi.

2)Bhavaprakasha Nighantu

3)Dravyaguna Vidnyan –Acharya Priyavat Sharma

4)[www.ncbi.nlm.nih.gov.com](http://www.ncbi.nlm.nih.gov.com)

5)[www.researchgate.net](http://www.researchgate.net)

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## Glimpses.....



Blood Donation camp was organised on 26 January 2021 on the occasion of Republic day in Smt Damyantiben Patel Ayurved Hospital, Shivpuri, Godhra.



26 January 2021- flag hosting programme celebrated at Jay Jalaram Ayurvedic Medical College, Shivpuri, Godhra on the occasion of 72<sup>nd</sup> Republic Day.



Monthly E News Letter of JJAMC – “Jay Jalaram- AYU PARIWAR” was inaugurated by Dr Vijay Patel Sir, President – Prerna Charitable Trust. Introductory lecture of E News Letter given by Dr Shyamsundar Kakani Sir, Pricipal –JJAMC.



Suvarnaprashan camp was organised by Smt Damyantiben Patel Ayurved Hospital, Shivpuri, Godhra on 28/1/2021 (Pushyanakshatra). More than 30 children got benefit of Suvaraprashan camp.

This is our monthly activity on the occasion of Pushyanakshatra.



Round table discussion on various topics of Ayurveda between Doctors of JJAMC and experts of Himalaya Company organised at Hotel Luxura at 9/2/2021 by Himalaya Company ( Dr Sameer Chauhan- Manager Scientific Service, Mr Nirav Shah- Regional Manager, Zenith SBU, Vadodara, Mr.Dipak Panjabi- Pharma Sale Officer, Zenith SBU, Godhra)

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—Int J Med Microbiol Trop Dis. 2017;3(4):176-177.

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At. SHIVPURI, Po.Kakanpur, Ta.Godhra, Dist. Panchmahal

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