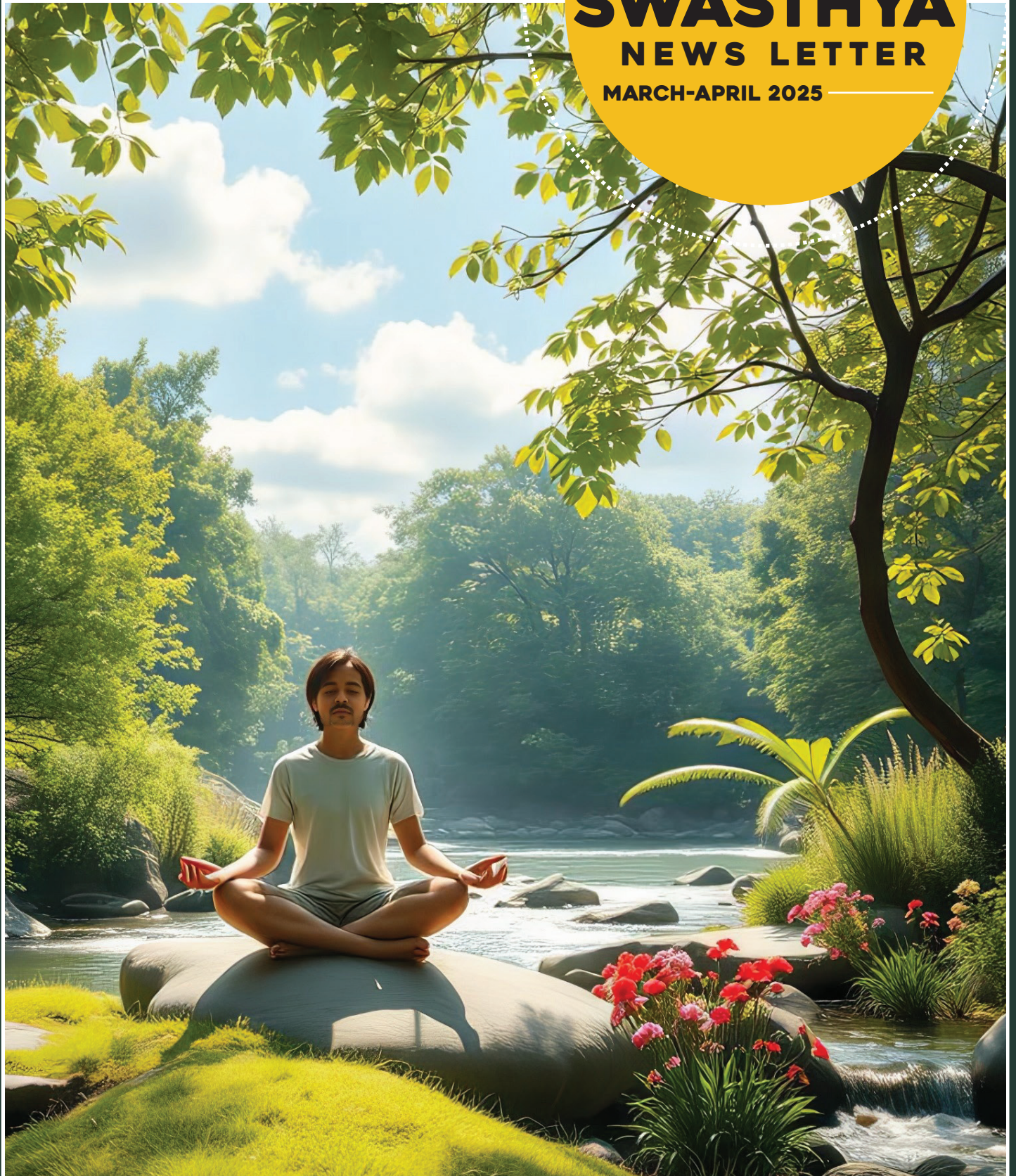




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AYUSH

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ABHYANGA

Integrating Ayurvedic practice into daily life

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In Ayurveda health not only stands for freedom from diseases but it is called healthy only when the mind, body and soul are in equilibrium. In our present life finding time for self-care is essential. One such practice present in ayurvedic tradition is abhyanga, which means oil massage. The practice involves massaging the entire body with warm oil in the same direction as hair follicles. It has multi-faceted benefits which range from prevention, rejuvenation to the cure of diseases. The massage has a soothing effect on the body. Hence it is important to perform abhyanga to those who are under stressful conditions.

Massage when applied in specific directions, enhances blood circulation, facilitates removal of toxins from tissues, alleviates physical and mental

fatigue and improves the functioning of the musculoskeletal system. This practice helps to clear bodily stiffness and heaviness promoting a sense of lightness. Additionally, it supports the development of healthy body aids in improving body contours, and contributes to weight reduction and fat loss.

How to perform

Step-by-Step Guide to Abhyanga:
The Traditional Ayurvedic Massage Ritual.

Preparation

1. Warm the massage oil to body temperature.
2. Find a peaceful and comfortable spot to perform the massage.



Massage Technique

1. Begin by massaging one foot, including the soles and ankles, by crossing it over the other extended leg.
2. Massage the lower leg and calf with long, gentle strokes.
3. Use round, gentle strokes on the knees.
4. Massage the thighs, including the inner and outer thigh and hip, with long strokes.
5. Apply oil to the abdomen in a circular, clockwise motion, starting around the navel center.
6. Massage the lower hip/belly, chest/heart, and shoulder in an alternating pattern.

7. Use circular motions to massage the shoulders and back of the neck.

8. Massage the arms with long strokes, elbows with round strokes, and thoroughly massage the hands and fingers.

9. Massage around the hips and buttocks, and any areas missed earlier.

Completion

1. Stand up straight and apply oil to your hands.
2. Quickly stroke up and down the back of your legs to generate heat.
3. Massage up the sacrum and buttock while standing upright.
4. Repeat any areas of pain or tension,



or apply more oil as needed.

5. Allow the oil to soak into your skin for a few minutes.

6. Take a warm bath to cleanse your skin and remove excess oil. Avoid using harsh soaps.

Tips for Optimal Benefits

1. Practice Abhyanga consistently, ideally daily.

2. Perform the massage when you have digested your previous meal and feel hungry and thirsty, as recommended in Ayurvedic classics.

Benefits of abhyanga

The Ayurvedic practice of self-massage with warm, herb infused oil therapy known to be as abhyanga has

multiple benefits which include cleansing the body by removing the impurities resulting in healthier system, improves complexion, maintain the skin elasticity, enhances the immunity which supports the body's natural defense mechanisms, promoting overall health and resistance to illnesses, rejuvenation and anti aging thus revitalizing the body tissues promoting overall vitality. It also reduces the effects of physical trauma aiding in faster recovery and healing, enables muscle relaxation and fatigue relief, increases physical strength, nourishment of tissues, enhances the overall beauty contributing to more attractive and healthy appearance, improves sleep, enhances the vision and prolongs the life span.



Abhyanga and Marma

Marma Therapy: It is holistic Approach to Rejuvenation. Marma therapy is a comprehensive treatment that revitalizes the body on physical, physiological, and psychological levels.

Physical Level: Mechanical Effects

Marma therapy's mechanical effects are based on manual manipulation of soft tissue, which:

1. Enhances blood circulation

Pushes blood into and out of tissues.

2. Relaxes muscle fibers

Creates changes in muscle structure.

3. Stimulates digestion

Helps move food through the digestive system.

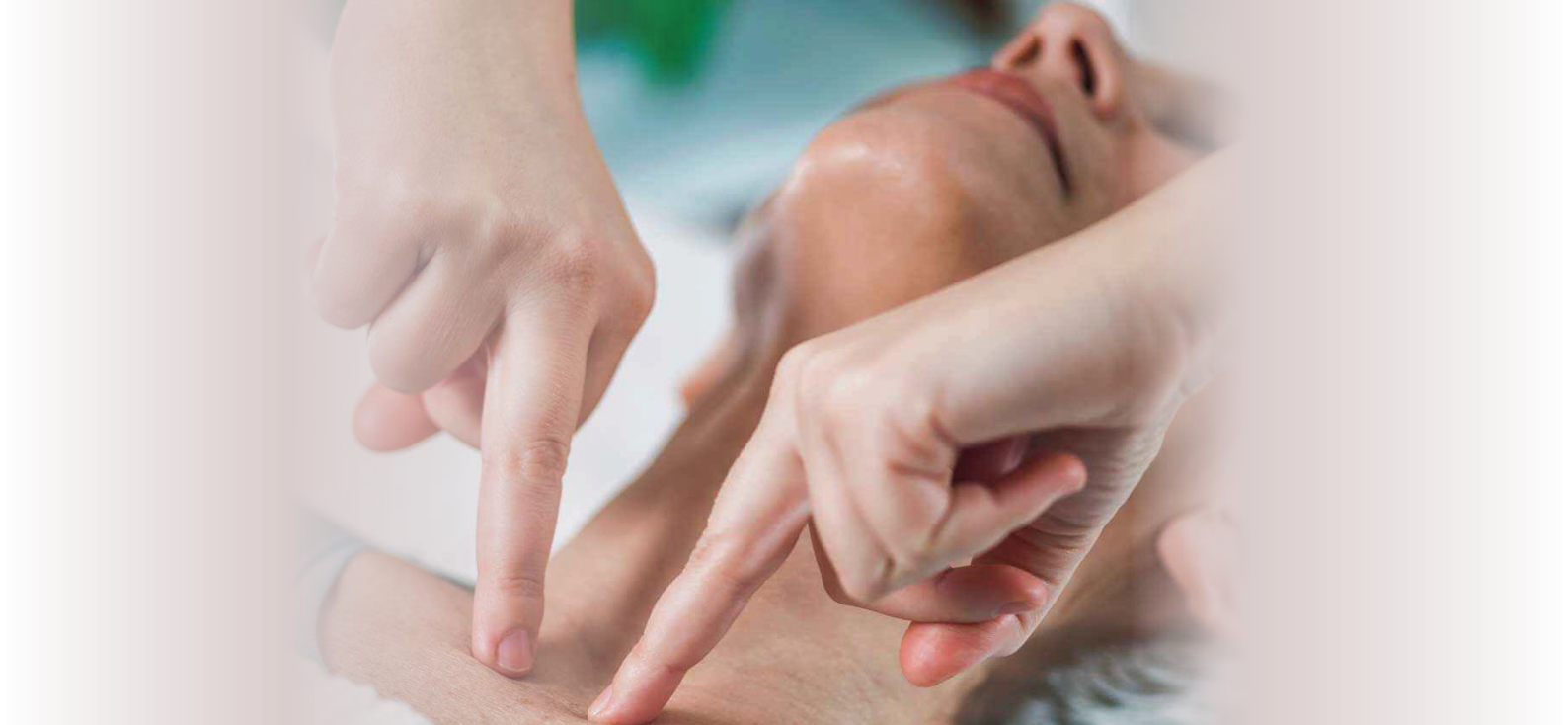
These effects are achieved through various techniques, including:

- Squeezing
- Compressing
- Pushing
- Pulling
- Rubbing
- Stretching

Physiological Level

Physiologic Effects Marma therapy's physiological effects are a direct result of mechanical and psychological effects, which can be measured objectively. These effects include:

1. Changes in blood pressure
2. Alterations in muscle fiber structure.



3. Shifts in hormone and neurotransmitter levels

Psychological Level

Psychological Effects : Marma therapy's psychological effects can be measured subjectively and include:

1. Reduced anxiety and stress levels
2. Improved overall well-being
3. Enhanced mind-body connection

Marma therapy is beneficial in treating:

1. Hyperactivity disorders
2. Victims of violence and abuse
3. Psychosomatic ailments without medication

By harmonizing the functioning of the nervous and endocrine systems, Marma therapy helps control psycho-

logical disorders and promotes overall well-being.

Incorporating abhyanga into daily life offers more than just physical health benefits. It plays a vital role in mental and emotional well-being. The act of self-massage itself is grounding and promotes mindfulness.

Taking a few moments to engage in this ritual can serve as an anchor allowing individuals to slow down, relax and center themselves. This mindful approach creates a sense of self love and care providing a deeper connection with one's body and spirit. It also encourages individuals to align their activities with the rhythms of nature to achieve balance.

The practice of abhyanga is simple



and requires only a few minutes each morning or evening to self-massage, whether as part of

morning ritual or a relaxing evening routine before sleep.

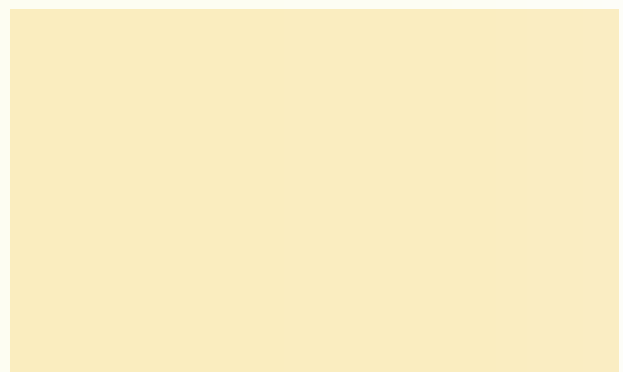
Consistency is a key and over time, the benefits become increasingly noticeable.

It not only promotes physical health, but it also focuses a greater sense of mindfulness, calmness and emotional equilibrium.

Abhyanga is much more than just an oil massage. It's an integral part of Ayurvedic self-care that provides deep nourishment for both body and mind.

By making this simple yet powerful practice a part of daily routine one can enjoy improved skin, health, reduced stress, better digestion and heightened sense of well being.

Hence abhyanga is a timeless practice that can bring balance, vitality and peace into daily life. By adopting abhyanga one can support the body's natural healing mechanisms, enhance mental clarity and cultivate a deep sense of self care.



Oro-Dental Health Promotion & Ayurveda

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Traditional Indian Systems of health-care like Ayurveda, Unani, and Siddha systems have largely propagated the use of various herbs, herbal preparations, and compounds for the promotion of oro-dental health and management of oro-dental disorders. In the major classical treatises of Ayurveda, Charak Samhita, Sushruta Samhita, and Ashtanga Hridaya, an elaborate oral health care regimen comprising a series of oro-dental care activities, such as chewing dental sticks (Datun), gum massage (Manjan), tongue scraping (Jihva Nirlekhnam), mouth rinsing (Mukh Dhawana/ Kavala), oil pulling (Gandusha), therapeutic herbal smoking (Dhumpana), and masticatories (Tambula sewanam), has been elucidated in the context of Dinacharya (Daily Wellness Regimen).

This series of oral health activities are attributed to holistic oral health. Ayurveda-based oral health practices are still part of many Indians' daily routine and are currently being used for oral well-being along with conventional oral care methods. Many of the oral health regimen are modified and are revisited in the wake of globalization and urbanization.

Current clinical studies on clinical efficacy of use of traditional ways of oral care or Ayurveda based oral health care regimen also vouch of their efficacy and safety especially in reducing the bacterial load, reducing plaque and optimizing other indices of oral health care. Chemical based oral health practices have many adverse effects and these practices are not cost effective also. Inclusion of these



oro-dental care health practices can help reduce the incidence of many oral disorders and reduce the out of pocket expenditure on conventional oro-dental treatments. These traditional medicines based oro-dental health regimens are easy to practice and include commonly available medicinal plants and products. Below is the list of oro-dental measures and their benefits in maintaining of total oral health:

Datun/ Dental Stick

Datun or Meswak is the traditional name of Dantpawan or dental stick. Commonly used plant twigs as Datun are *Achyranthes aspera* (Apamarga), *Justicia adhatoda* (Vaasa), *Mangifera indica* (Aamra), *Salvadora persica* (Peelu), *Glycyrrhiza glabra* (Madhuka), *Pongamia pinnata* (Karanja) *Vitex*

negundo (Nirgundi), *Azadirachta indica* (Neem), *Psidium guajava* (Amrood), *Punica granatum* (Dadima), *Mimusops elengi* (Bakul), *Ricinus communis* (Eranda), *Juglens regia* (Akhrot), *Xanthoxylum armatum* Tooth ache tree some species of citrons etc. Many of these plants are used in specific dosha imbalance in the oral cavity. Dental sticks are chewed to a brush like structure and then dental powders are used to scrub the teeth and applied on gums. By virtue of its mechanical scrubbing action and due to presence of naturally occurring anti-inflammatory, antioxidant, antibacterial, astringent, and other therapeutic qualities of medicinal plants make them helpful in reducing gingival and periodontal disorders. In Ayurveda, it has been mentioned to use a soft scrub of dental stick and each tooth

should be scrubbed with dental powder to clean the dental and gingival surfaces.

Dental Powders

Pratisaran i.e. rubbing of dental powders in the oral cavity with the help of finger or plant based brush is indicated in Ayurveda classical texts. Dental powder is referred to as Sinoon in classical unani medicine. Commonly used ingredients of Danta Manjana are Triphala, Neem, Haldi, Laung, Khadira sara or Katha, Mulethi, Musta-ka, Extract of Daarun Haridra, Alum, Burnt supari, Kshara (Alkalies) Rock salt, Nausadar, Sphatika Bhasma and many herbo mineral compounds. Dental powders are mostly used for therapeutic purposes and are used by mixing the same with medicated oils, honey, ghee etc. These dental powders promote gum health, better sense of taste, and used in a variety of oral health issues including gingivitis, toothache, bad breath and bleeding gums. Dasahan Sanskara churna is a common Ayurveda dental preparations.

Tongue Scrapping

It is referred to as Jihva nirlekhanam, coating on tongue is scrapped of using

using a blunt tongue scraper usually made of metallic tongue scraper, which is usually 10 inches long. Tongue scrapping help in maintenance of oral health and helpful in halitosis i.e. bad breath.

Mouth Rinsing

Oral rinsing with herbal decoctions of Triphala, Amla, Neem, Haridra, some lactiferous plants i.e. Panch kshiri vruksha from fig family i.e. Peepal, Vata, Parishat, Plaksha, Udumbara, Jamun have been indicated in classical texts. Many over the counter herbal based products are available in the market.

Oil Pulling

Sneha Gandusha Dharana/ Taila Gandusha is oral health promotive practice indicated in the context of Dinacharya. It is clinically indicated to increase the strength of teeth and gums, because of its anticarcinogenic effect. It prevents dental sensitivity and is therapeutic in dental pains and aches.

Masticatories

Mastication of aromatic plants like kesar, lavang, tamala patra, Ela etc

are promoted after taking food to promote oral health, reduce caries causing bacteria in the oral cavity, better production of saliva and enhancing aroma of the breath.

AYUSH Based Public Health Interventions:

1. Due to change in lifestyle people have very less time and resources for following Ayurveda based oral care, the public must be sensitized to health benefits and cost benefits of Ayurveda based oro-dental care.

2. Ayurveda based oral-dental care offers promotive, preventive, therapeutic and rehabilitative benefits so it must be included in the service delivery package i.e. Basic oral and dental care of comprehensive primary health care.

3. Ayurveda based oro-dental care must also be promoted through AYUSH Public Health Programs like Ayurvediya (School Health Program), Vayomitra (Geriatric Program), Karunya (Palliative Care), NPCDS and Supraja Program (Mother and Child Health Program).

4. Through wider Information, Education and Communication and Behavior Change Communication campaign Ayurveda based Oro-dental care must be widely promoted in schools, colleges etc. especially on Oral Health Day on March 20 every year.

5. State Medicinal Plant Boards must lead the awareness campaign on commonly used plants and tree species in oro-dental care, parts used and common preparations.

6. ASHAs and Multi Purpose workers in various AYUSH Public Health Programs must be made aware and incentivized for promotion of oral health care components.

Conclusion

Time-tested methods of oro-dental care are still relevant in modern day living and are highly effective & safe. Ayurveda prescribes an elaborate oral-care regimen which indicates that preventive and promotive oral care was an established practice. Today these practices are required to be integrated with modern dentistry for better patient outcomes.

Enhancing Community Health & Well-being:

The Transformative Impact of AYUSH in Pallarimangalam GP

A Retrospective Analysis

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Abstract

The role of AYUSH in improving community health has gained significant attention, especially in rural areas where accessibility to conventional healthcare remains limited. This retrospective study evaluates the impact of AYUSH-based yoga interventions on the overall health and well-being of the residents of Pallarimangalam GP.

The study analyzes participation rates, behavioral changes, and physiological improvements observed through structured yoga programs conducted across different demographic groups. The findings indicate a moderate yet promising improvement in health parameters, increased awareness of AYUSH practices, and a steady rise in patient inflow to AYUSH healthcare facilities.

Introduction

The integration of AYUSH interventions into public health initiatives has played a transformative role in promoting holistic well-being. The National AYUSH Mission aims to strengthen traditional healthcare approaches, particularly in rural and semi-urban communities. This study retrospectively examines the impact of yoga-based interventions implemented in Pallarimangalam GP, focusing on diverse demographics, including daily wage workers, school children, and general residents.

The study primarily evaluates:

1. Participation and engagement trends in different community groups.
2. Influence of yoga sessions on healthcare-seeking behavior.

-
3. Physiological changes observed among participants.
 4. Challenges faced in sustaining long-term participation.

Methodology

The intervention involved structured yoga orientation classes conducted at work sites, sub-centers, schools, and community centers over a period of several months. The study categorized participants into three groups:

Group A

Women engaged in MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act) work.

Group B

General community members attending yoga at sub-centers and public spaces.

Group C

School children participating in yoga drills.

Each session lasted between 46 to 75 minutes, with tailored content based on participant age, health status, and occupation. The study collected

qualitative and quantitative data through direct observation, attendance records, and pre-post physiological assessments (Body Mass Index [BMI] and Waist-Hip Ratio [WHR]).

Findings & Analysis

1. Yoga for MGNREGA Workers(Group A)

A total of 265 women, aged 30–80 years, attended an average 46-minute yoga orientation class held at their work sites before lunch. The direct impact observed was a noticeable increase in patient inflow to the local AYUSH dispensary. Although OPD registration data showed only a marginal increase, the behavioral change was evident as workers started seeking AYUSH treatment more frequently. However, only two individuals from this group enrolled in structured batch yoga sessions, indicating the need for more targeted engagement strategies for sustained participation.

2. Community Based Yoga Sessions (Group B)

A total of 219 individuals, aged 13–75 years, participated in 75-minute yoga orientation classes at sub-centers and public spaces. This group comprised 206 women and 13 men, with

111 individuals (50.68%) enrolling in structured batch yoga. Among them, 4 men (30.77%) and 107 women (51.94%) completed the sessions.

Additionally, 62 healthcare workers and sub-center beneficiaries, aged 35–74 years, attended seven orientation sessions. Six men (9.6%) and 56 women (90.4%) participated, with 10 individuals (16.13%) joining the structured batch program.

This segment displayed a higher commitment to continuous yoga practice, suggesting that structured group sessions in community centers can be an effective engagement model.

3. Yoga in Schools (Group C)

Yoga was introduced in seven schools, covering LKG/UKG to Grade 9 students through 47 yoga drills (average duration: 60 minutes). A total of 739 children participated, including students from a special education school. The early introduction of yoga in schools demonstrated potential long-term benefits in posture correction, concentration improvement, and emotional regulation among children.

Batch Yoga Participation and Dropout Analysis

Among 224 individuals who initially enrolled in batch yoga, 154 completed the sessions, while 70 participants discontinued. The dropout distribution was:

- Morning batches saw the highest dropout (24 individuals).
- Saturday batches witnessed participant migration to morning sessions, leading to batch restructuring.
- Second-Saturday sessions, designed as monthly follow-ups, saw low engagement (16 participants) and were discontinued.

Yoga adherence challenges were primarily due to :

- Time constraints (especially for morning batch participants).
- Seasonal influences (e.g., fasting periods affecting attendance).
- Shift to community-based week-day sessions, leading to participant redistribution.

To ensure engagement, temporary WhatsApp groups were created for each batch, facilitating:

- Pre- and post-session BMI & WHR monitoring.
- Daily accountability posts by participants on yoga duration.
- Sharing of summarized video references for continued practice.
- Gradual migration of active members into a long-term support group.

Physiological Improvements Noted

Among participants who attended 20–25 days of structured yoga, the following measurable changes were observed:

- Four individuals showed a WHR reduction of 0.1 or more.
- Five individuals recorded a BMI reduction of 1 or more.

While the improvements were modest, they indicate a positive impact on overall metabolic health. Continuous monitoring and follow-up support played a crucial role in sustaining these results.

Long-Term Community Impact

By September 4, 2024, a total of 16 yoga batches (each lasting 20–22 days) had been conducted. The classes were held Monday–Friday during office hours and lasted 75–90 minutes per session. The structured approach focused on:

1. Progressive learning

Stretching exercises, foundational yoga postures, pranayama techniques, and relaxation.

2. Guided repetition

Ensuring retention and ease of practice.

3. Personalized modifications

Making exercises accessible for different age groups.

Feedback indicated that shorter sessions led to rushed execution and increased fatigue, reinforcing the necessity of maintaining a minimum of 75 minutes per session for optimal results.

Participants reported:

- Increased endurance after 5 rounds of Surya Namaskar.
- Improved flexibility through guided stretching exercises.

-
- Higher engagement with the introduction of visual references and real-time corrections.

To sustain motivation, a leaderboard system was introduced, publishing top performers every 30 days based on attendance and progress.

Conclusion & Recommendations

The integration of yoga under the National AYUSH Mission at the grassroots level in Pallarimangalam GP demonstrated moderate yet meaningful improvements in community health. While patient inflow to AYUSH centers increased, long-term adherence to structured yoga remained a challenge. The study highlights:

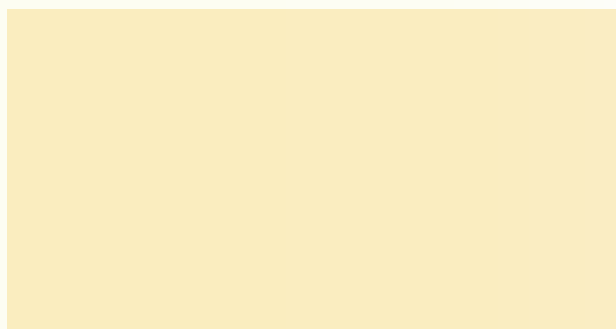
- The effectiveness of work-site-based yoga interventions in promoting AYUSH healthcare awareness.
- The need for flexible scheduling to accommodate daily wage earners.
- The potential for school-based yoga programs to instill lifelong wellness habits.

- The importance of community engagement tools, such as WhatsApp groups, for sustaining participation.

Future initiatives should explore:

1. Incentivized yoga programs to encourage higher retention.
2. Blended online and offline training models for continuous engagement.
3. Localized awareness campaigns to emphasize the health benefits of yoga beyond physical fitness.

The study concludes that AYUSH-based interventions, when tailored to community-specific needs, can significantly enhance public health outcomes and wellness awareness in rural populations.



AI in AYUSH

DEFINE 3.0

A 24-Hour Sprint Towards Sustainable Innovation

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On March 8th and 9th, 2025, the Computer Science Department of Mar Baselios College of Engineering and Technology (MBCET) transformed its campus into a hub of creativity, energy, and purpose. DEFINE 3.0, the third edition of MBCET's flagship hackathon, in association with National AYUSH Mission Kerala emerged as a powerful platform for student-driven innovation — this time, with sustainability at its heart. Organized with an intent to bridge the gap between

emerging technologies and real-world impact, the 24-hour sprint saw students from across academic backgrounds channel their skills toward a better future. The event wasn't just about coding; it was about critical thinking, collaboration, and constructing solutions that could potentially shape the future. DEFINE 3.0 captured the spirit of responsible innovation in its purest form — daring students to not just think outside the box but to redefine the box altogether.



A Marathon of Minds

DEFINE 3.0 saw the participation of 33 vibrant teams, amounting to 121 dynamic student innovators, each bringing their own unique perspectives and talents to the table. Over the course of 24 hours, these participants worked tirelessly — building, testing,



and refining their ideas in a high-pressure, high-energy environment that blended competition with camaraderie. From sunset to sunrise, classrooms, corridors, and labs buzzed with excitement as teams pushed their mental and technical limits.

What set DEFINE 3.0 apart wasn't just the scale or the structure — it was the sheer commitment to solving meaningful problems. In a world increasingly grappling with environmental degradation, inequality, and health crises, the hackathon didn't just ask participants to code. It asked them to care.

National AYUSH Mission Kerala: Enabling Tradition Through Technology

An important highlight of DEFINE 3.0 was its proud title sponsorship by the

National AYUSH Mission Kerala, a Government initiative dedicated to promoting traditional Indian medicine systems like Ayurveda, Yoga, Unani, Siddha, and Homeopathy. The collaboration was more than symbolic — it shaped one of the most distinctive tracks in the hackathon: AI in AYUSH.

This track challenged students to imagine a future where ancient wellness systems could be revitalized through artificial intelligence. Participants explored applications such as symptom-based diagnosis using machine learning, AI-generated wellness recommendations based on dosha profiling, and smart yoga monitoring tools. The fusion of millennia-old wisdom with cutting-edge technology was one of the most intellectually stimulating aspects of the event.



system of modern air travel.

3. AI in FinTech

Bringing finance and sustainability under a shared spotlight, this track revolved around creating intelligent, inclusive, and responsible financial technologies. Participants explored how AI could support smarter decision-making, promote ecological accountability, and increase access to financial services.

4. Ahura Innovation Track

A wildcard domain that championed creative freedom and bold experimentation. Without strict constraints, participants here were empowered to tackle any socially or environmentally relevant issue using innovative technologies — often leading to unexpected and refreshing ideas.

5. Freshers Track

Designed especially for first-year students, this track served as an initiation into the hackathon world. It created a space for early innovators to learn, collaborate, and contribute meaningfully, fostering the next generation of tech-driven problem solvers.

Prototype in a Day: The 24-Hour Journey

The defining feature of any hackathon is the rush — that brief but intense period of creation where ideas are rapidly transformed into tangible prototypes. In DEFINE 3.0, classrooms were turned into collaborative zones of experimentation. Whiteboards became battle plans, Figma boards filled up, and the air was electric with the tapping of keyboards and the hum of brainstorming.



What was impressive was the diversity of the solutions. Some teams built AI-powered telemedicine platforms tailored to rural India, while others created sustainability-focused fintech dashboards that gamified eco-friendly spending. Another group designed an AI-based system to monitor airline emissions in real time, with suggestions to optimize flight routes based on dynamic weather patterns.

Despite the pressure, the event retained a spirit of warmth and encouragement. Teams frequently shared snacks, cracked jokes, and helped each other debug issues. Mentors roamed the rooms, offering not just technical insights but also words of reassurance. The organizers, composed of faculty and student volun-

teers, ensured that energy levels — and morale — stayed high throughout.

Beyond the Hackathon: DEFINE as a Launchpad

While hackathons often end with demos and declarations, DEFINE 3.0 was clearly envisioned as more than just a 24-hour challenge. It was a stepping stone — a launchpad for teams to take their ideas further. Several of the participating teams expressed interest in continuing their projects beyond the event. In fact, some teams have already begun discussions with incubation centers and innovation labs to refine their ideas and explore pilot deployments.

This continuation beyond the hackathon embodies the spirit of DEFINE — not just to define the solution, but to

develop it, deploy it, and defend its relevance in the real world.

Cultural & Community Value

DEFINE 3.0 wasn't just a technical event; it was a celebration of community. Workshops, ice-breaker sessions, and late-night caffeine-fueled games helped participants relax and network. Alumni from previous editions dropped by to mentor, reminisce, and share their startup journeys. The event even had wellness corners and stretching sessions — a gentle nod to the AYUSH theme and a reminder to keep holistic well-being in mind.

Inclusivity was another strength. DEFINE 3.0 encouraged participation across departments and academic years. From seasoned seniors to enthusiastic freshmen, the event created a shared experience that transcended typical college hierarchies.

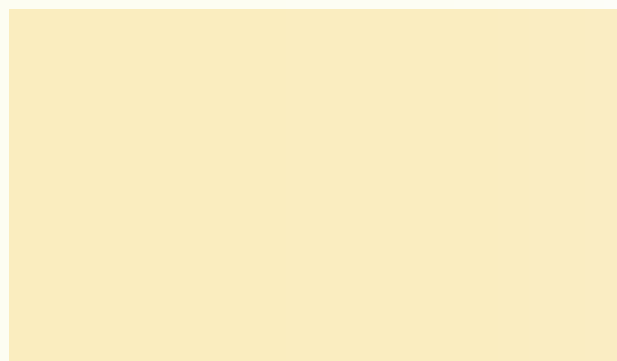
A Glimpse into Tomorrow

As the closing ceremony drew near, and the final demos concluded, it was clear that DEFINE 3.0 had accomplished something rare — it had planted seeds. Seeds of innovation, curiosity, and purpose.

Judges had a hard time picking winners — not because of a lack of quality, but because so many ideas held genuine potential. And perhaps, that's the biggest win DEFINE 3.0 could hope for: proving that when young minds are given the tools, time, and trust, they can come up with ideas that might just shape the world.

As the sun rose on March 9th, tired but proud faces looked around at what they had built — not just lines of code, but a collective experience. DEFINE 3.0 was more than a hackathon; it was a movement. A reminder that the future isn't waiting to happen. It's already being built — one prototype at a time.

And as DEFINE 3.0 closed its doors for the year, it opened a thousand more in the hearts and minds of every student who took part.





NATIONAL
AYUSH
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GOVT. OF KERALA - DEPARTMENT OF AYUSH
NATIONAL AYUSH MISSION KERALA



"Know Your Prakriti, Embrace Your Health"

Campaign for Disease Prevention

Discover Your Prakriti Unlock Personalized Wellness!

- Assess your unique body type with Ayurveda
- Get insights for a healthier, balanced life
- Expert guidance from Ayurveda practitioners

Join the movement for a healthier tomorrow!

Take the first step towards holistic health!

This facility is available at your nearest Ayurveda Health & Wellness Centre (AHWC).

#Desh ka prakriti pareeksha