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देश के विभिन्न प्रान्तों में आयोजित चरक जयन्ती समारोह की झलकियाँ



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देश के विभिन्न प्रान्तों में चरक जयन्ती पर आयोजित कार्यक्रम की झलकियाँ



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सम्पादक मण्डल के सभी सदस्य मानद एवं अवैतनिक हैं। पत्रिका के लेखों में व्यक्ति विचार लेखकों के हैं। सम्पादक एवं प्रकाशक का उससे सहमत होना आवश्यक नहीं है। आपके सुझावों का सदैव स्वागत है।

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अतिथि सम्पादकीय

आयुर्वेद के वैज्ञानिक स्वरूप को विश्वपटल पर रखने की आवश्यकता

आयुर्वेद के मौलिक सिद्धान्तों को इसके विद्वानों ने पूर्ण रूप से परख कर ही प्रस्तुत किया है। परम आदरणीय चरक, सुश्रुत, वाग्भट्ट द्वारा प्रतिपादित स्वास्थ्य के संरक्षण हेतु विचार अक्षरशः सत्य हैं। परन्तु आज के वैश्विक परिप्रेक्ष्य में उनका प्रतिपादन वैज्ञानिक आधार पर करना अति आवश्यक प्रतीत होता है। विज्ञान का एक सिद्धान्त होता है जिसके प्रयोग से किसी भी तथ्य की सत्यता को एक भाषा विशेष में कहने की क्षमता होती है, जिसके सिद्धान्तों को बिना बदले हर तथ्यों को समाज के समक्ष रखा जा सकता है तथा जो सर्वमान्य होता है।



आयुर्वेद को वैज्ञानिक भाषा में परिभाषित करने हेतु सर्वप्रथम एक नया प्रायोगिक कार्यक्रम (प्रोटोकाल) बनाने की आवश्यकता है, जैसे की त्रिदोष, क्रिया काल, आवरण, पंच महाभूत, मर्म, द्रवों के रस-गुण वीर्य, विपाक एवं प्रभाव, नाड़ी परीक्षण, तैल बिन्दू परीक्षण, पंचकर्म चिकित्सा एवं त्रिदोष-व्यतिक्रम संशोधन इत्यादि तथ्यों को वैज्ञानिक रूप में कैसे प्रयोग होने चाहिए, इस पर विचार की अत्यधिक आवश्यकता है। इन सभी तथ्यों का क्रियात्मक विधि से शरीर क्रिया पर पड़ने वाले प्रभाव को समझना होगा तथा इसके पीछे होने वाले शरीर के रासायनिक परिवर्तनों की पहचान करनी होगी। इस प्रकार आयुर्वेद के सिद्धान्तों को वैज्ञानिक रूप में प्रस्तुत किया जा सकता है। इस दिशा में एक अन्य आयाम भी विचारणीय है, जो अभी तक अछूता रहा है, वह है आयुर्वेद के सिद्धान्तों को कम्प्यूटर आधारित साफ्टवेयर बनाने की दिशा में कार्य। उदाहरण के तौर पर त्रिदोष परिवर्तन विभिन्न रोगों की उत्पत्ति एवं उनकी चिकित्सा को समझने हेतु एक गणितीय माडल को विकसित करने की आवश्यकता है। मिशाल के तौर पर वात कलाकलीय नामक चरक के अध्याय में, वात के व्यतिक्रम से 80 रोगों के लक्षणों की उत्पत्ति का वर्णन किया गया है। इन तथ्यों को समझने हेतु कम्प्यूटर आधारित एक माडल होगा जो वैज्ञानिक परिवर्तनों से उपरोक्त वर्णित परिवर्तनों का मिश्रण करने में सक्षम हो। इस प्रकार के साफ्टवेयर यदि विकसित किये जा सके तो, विश्व पटल पर आयुर्वेद के वैज्ञानिक रूप को एक सशक्त रूप में प्रस्तुत किया जा सकेगा।

अतः मेरा मानना है कि आयुर्वेद एवं आधुनिक विज्ञान के बीच में सेतु बनाने की आवश्यकता है, जो दोनो विद्याओं के ज्ञानी व्यक्ति को एक साथ कार्य करने की व्यवस्था को विकसित करके ही प्राप्त किया जा सकता है। उनमें आपस में भेद-भाव करके इस उद्देश्य को प्राप्त करना कठिन होगा। यह रक्षाबन्धन पर्व की तरह है जिसमें मित्रता का भाव एवं एक दूसरे की रक्षा का भाव एक विद्या अध्ययन की सार्थकता का राज छिपा है।

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EFFECT OF DASAANG LEPA AND JATAYADI TAILA IN THE CHRONIC WOUND HEALING

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ABSTRACT

Ayurveda is the complete science of life. Ayurveda takes whole man physically as well as mentally into account while describing the principle of treatment. Wound healing has been the burning problem in a surgical practice. Concept of wound care and wound cicatrization is very well explained in Ayurvedic text books. Sushruta, being the father of surgeon has explained in detail about wound healing. Healing is a natural and spontaneous phenomenon which occurs irrespective of (and sometimes despite) the surgeon. Although the basic events have been observed for many years, the factors which initiate and control the process remain incompletely understood. The pattern of wound healing may be affected by cytokine, endocrine or pharmacological manipulation of the wound's environment.

Key words- wound, healing, itching, Chronic.

INTRODUCTION

The destruction of body tissue/part of body, is called "Vrana". Inspection often allows wounds to be described, helping to determine the mechanism of trauma (blunt or sharp injury) and hence the risk of associated injuries by a sharp or blunt instrument. If in doubt, avoid any descriptive term and simply call it a wound. This avoids inaccuracy and courtroom embarrassment! Use the terms as described opposite.

According to sushruta samhita, three dosha (vata, pitta, cough) are responsible for the symptoms of wounds.

Vata – leading to pain, swelling,

Pitta – leading to Burning sensation, infection (dooshana) of blood and ulcer wound

Kapha – accumulation and vitiation of fluids, itching.

Stages of healing

In any type of open wound, three stages or phases are mandatory in healing process. They are as follows.

- ♦ Inflammatory phase
- ♦ Collagen phase or Proliferative phase
- ♦ Maturation phase or regeneration phase/ remodeling phase

Immediately following an injury, the healing process begins. A torn ligament or muscle is repaired, wounds heal, and bones mend. The healing process first involves getting rid of damaged tissue, then rebuilding healthy connective tissue in a step-by-step manner. The redness, swelling, heat and pain of inflammation are a natural part of the healing process.

Case report

A young male patient of 40 years patient attended the OPD of shalya tantra at Ashtang ayurveda college hospital indore with the

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complain of non healing wound in the knee joint on both medial and lateral surface and during probing both are connected with watery discharges, pus discharge, swelling in the feet, unable to walk since seven weeks. Wound was pathological. Patient took some treatment from nearby allopathic hospital but despite of all the wound was not healing and at last patient was suggested for amputation by allopathic surgeon.

As soon as patient visited OPD, he was carefully examined and advised the part to be x-ray to rule out any chance of acute Osteomyelitis is very prone to such condition. But the x-ray revealed no abnormality in the bone. The length of between two opening was about 10 cm. After performing required investigation we decided application of Jatayadi taila and Dasaang lepa for healing the wound.

Clinical study of chronic wound patient

An young male patient 40 yr. came to the O.P.D. of shalya tantra deptt. Patient complained

c/o – Chronic non healing wound in right knee joint- 7 weeks

Pus discharge, serum discharge- 5 weeks

Difficulty in walk - 2 weeks

Patient cannot easily work. Some antibiotics & painkiller have taken by the patient & regular bandage done by different materials. But he cannot get any relief in the wound. Now the pt. was examined by me. Consent was taken.

O/E- A sinus about 10 cm. long in the right knee joint having pus discharge & bleeding from wound.

I examined the wound, the wound was deep.

1st day – in morning, the wound was cleaned apamarga kshara, all the unhealthy tissue was scrapped & wound become cleaned.

2nd day- patient was examined in the morning, some bite of pseudoepithilium & pus is coming out from the wound. Now again the wound was cleaned by cotton, applied Dasaang lepa in the morning and bandaged and in the evening bandage was done by jatayadi taila.

The bandage of Dasaang lepa in the morning and and bandage of jatayadi taila in the evening was continued next 3-7 days.

After seven days wound was better & healthy stage. There is no complain of pain, swelling, tenderness & pus discharge . Patient was waking easily and having not any complain.

The follow up was one months and any recurrence was not seen.

Lab. Investigation :-

Blood sugar was normal

Before Treatment





During Treatment



After treatment (healthy granulation)



Ingredient of jatayadi taila :

जातीनिम्ब पटोलानां नक्तमालस्य पल्लवाः ।
सिक्थं समधुकं कुष्ठं द्वे निशे कटुरोहिणी ॥
मंजिष्ठा पद्यके लोध्रमभया नीलमुत्पलम् ।
तुत्थकं सारिवा बीजनंक्तमालस्य दापयेत् ॥
एतानि समभागानि पिष्ट्वा तैलं विपाचये नाडीव्रणे
समुत्पन्ने स्फोटके कच्छू रोगीषु ॥ (शा.सं.म.खं. 9)

1. Jati
2. Nimba
3. Patola
4. Karanja
5. Yastimadhu
6. Kustha
7. Harida
8. Daruharidra
9. Kathuka
10. Manjistha
11. Padmaka



12. Lothra
13. Haritaki
14. Kamala
15. Sariva
16. Sikhta
17. Tuthaka
18. Tila taila.

Jatyadi taila selected for present study because Bhaisajya Ratnavali and Sharangdhar Samhita advocate it for nadi-vrana & itching (Kandu).

1- Effect of Jatyadi Taila in pain -

Ingredient of Jatyadi taila like Jati, Nimba, Patola, Karanja, Yastimadhu, Kustha, Padmak, Sariva all these drug shows vedanasthapana property. (Bhavprakash Nighntu)

- Alcoholic extract of Nimba shows analgesic property (Fitoterapia).
- Patola shows vedna-sthapana property. (Ancient science life, B.P.Ci. 60/45).
- Yastimadhu help in healing (S.S.Ci. 8/18).
- Daruharidra shows analgesic (Ind. Journal of Med. 1969).

Above all drug shows an analgesic action which helps to relief from pain.

2- Effect of Jatyadi Taila in Daha -

- Katuki has Daha-nasak karma.(B.P.Ni 152 Haritkyadi verga)
- Sariva having pitta-nasan karma.(Dh.Ni.)
- Kamal works as pitta-prasmana (Ch.su.25/33)

3- Effect of Jatyadi Taila in Itching -

Jati, Karanja, Yastimadhu, Padmaka shows Kandughna -property kandughna karma of the drug was helpful to relieve in the itching.(B.P.Ni)

- Haritaki having Kandughna effect.(B.P.21 Haritkyadi verga)
- Karanj,Nimb mentioned in Kandughna Mahakasaya(Ch.su 4/14)

4- Effect of Jatyadi Taila in discharge -

- Jatyadi taila contents shows stroto-vishodhana & sosana property because all of the contents having Kasaya & Tikta rasa.
- Nimba has Krimi-nasan effect(Su.su.45)

दशांग लेप :-श्रीष छाल, मुलैठी, तगर, लालचंदन, इलायची, जटामांसी, हल्दी, दारुहल्दी, कुष्ठ, नेत्रबाला, खस का चूर्ण, घृत मिलाकर प्रयोग करें। यह विसर्प, कुष्ठ, शोथ, दाह, विस्फोट, दुष्टव्रणनाशक है ।

(भै.र./च.द)

DISCUSSION-

Traditionally we are using many oils for the wound healing but in practice we have seen that Jatayadi taila is having a effective role in the wound as well as Shodhana and Ropana. Above we have already discuss about the content of Jatayadi Taila in the complain of Pain, Daha, Itching and discharg. Actually discharge and unhealthy tissue and fibrous tissue of the wound stop the wound healing. Dasaang lepa is very useful to reduce the pain, inflammation and tenderness. Sirish is described in Vedana sthapana Mahakasaya. it's having Kasaya and tikta ras, decreases the discharge and secretion of the wound. It is Tridosh-samaka.It is usna and Vatashamaka. Yastimadhu is in Kandughana gana, It is Guru, Snigdha and Madhura in rasa, so decreased the Daha in the wound. Substance having Madhura Rasa and Madhura Vipaka will generally be Sitavirya such as Madhuyasti.



CONCLUSION-

Application of Jatayadi taila and Dasaang lepa both are very effective for healing for the chronic wound healing. It is seen that two drugs though having similar Rasa, Vipaka and Virya differ in action. This difference in action is owing to the specific chemical composition of the drug and its action can't be explained by general rule on the basis of Rasa, Vipaka and Virya. For instance, Danti and Ciraka are similar in Rasa (Katu). Vipaka (Katu) and Virya (Usna).

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'BRAHMA MUHURTA UTTISHTHETA' (EARLY AWAKENING BEFORE SUNRISE) - AN UNIQUE AYURVEDA CONCEPT TOWARDS HEALTH

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ABSTRACT

Today is the era of competition in which one must bound to survive with hectic life schedule. Working till late night & sleeping till late morning manifests into one's disturbed physical & psychological level producing many life style disorders which hampers the actual productive and quality of life. So if someone wants to correct his disturbed physiological & psychological status he should first start with wake up early in the morning. The purpose of the paper to highlight the importance of Brahma Muhurta Uttishtheta (wake up in early morning) and its good impact on improving quality of life both in maintenance and curative aspect of health.

Brahma Muhurta is about one hour thirty six minutes before sunrise. During this time; one can feel more energetic and positive because of the virtue of normal Vata & Sattvic Prabhuta Kala which regulates all physical & mental humours of body. According to modern science, the secretion of life protecting hormones attains their high level during early morning in comparison to rest of the day which prove to be good to perform the normal physiology in the body.

Brahma Muhurta Uttishtheta is the best time for the maintenance of all type of physical, mental & spiritual aspect of health. One who is willing for good health and longevity should follow to improve his daily performance. The concepts of

Ayurveda are already proved by their own scientific reasons but with the help of modern explanation one can understand this principle in better way.

Key words - Brahma Muhurta, Ayurveda, quality of life

INTRODUCTION-

The Ayurveda is the science of practical knowledge hence is utility & acceptability is as valid as before. It is not only to treat the diseases but it preaches about the codes & conducts of every aspect of life. The ancients Acharyas & Rishis well knew the importance of it so they always obey it and made other to obey to remain healthy. The life was so arranged & disciplined at that time but nowadays is the era of competition in which one must have to bind to survive with hectic & irregular life schedule. Working till late night & sleeping till late morning manifests into one's disturbed physical & psychological level, results into many life style disorders which hampers the actual productivity and quality of life. So if someone wants to correct & maintain his disturbed physiological & psychological status than he should focus on his daily routine to correct his normal physiology. This is the reason why many ancient Acharyas made their special consideration on it to start the day with early wake up in Brahma muhurta. It is about one hour thirty six minutes before sunrise. During

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this time; one can feel more energetic and positive because of the virtue of normal Vata & Sattvic Prabhuta Kala which regulates all physical & mental humours of body. As Acharya vagbhatta says “**Brahmi Muhurte Uttishtet Swastho Rakshaarthamayushah**”¹ As this Ayurvedic Concept of wake up early in the morning really helps to deals with the actual root cause of many life style disorders. So this concept can be better reviewed & understood under the light of ancient knowledge and modern point of view both.

AIMS & OBJECTIVE- The aim of the paper to highlight the importance of Brahma Muhurta Uttishtheta (wake up early in morning before sunrise) and its good impact on improving quality of life both in maintenance and curative aspect of health in the current era. So the objectives of the study are

1- To explore the beneficial effect of (wake up in early morning) i. e. Brahma Muhurta Uttishtheta on health.

2- To evaluate the hazardous effect on health of Ratrijagaran & late wake up in the morning.

MATERIAL & METHOD-

Ayurveda classics and modern text including available information through internet were analysed to support the facts that Brahma Muhurta Uttishtheta improves quality of life and also to emphasise on the ill effect of late night awaking on health.

DISCUSSION-

Brahma Muhurta is about one hour thirty six minutes before sunrise², During this time; one can feel more energetic and positive because of the virtue of normal Vata & Sattvic Prabhuta Kala which regulates all physical & mental humours of body. According to modern science,

the secretion of life protecting hormones attains their high level during early morning in comparison to rest of the day which prove to be good to perform the normal physiology in the body. There are several health benefits of early awakening and disadvantages which are discussed below-

BENEFITS OF EARLY AWAKENING -

According to Ayurveda the importance of early awaking is well accepted because it has a good impact on overall health status of any individual. There are many beneficial effects mentioned as follows,

Make start with drinking of water before evacuation that help for easy and smooth bowel evacuation process. It also help to replenish the water of the body lost from exhaling & sweating last night. The easy bowel evacuation facilitated by the virtue of active Vata Kala which help the process more smother and easy.

According to Astanga Sangraham, before waking up in the morning, one should assure for proper digestion of food taken during last night.³ The diseased person can sleep for some more time only to achieve Dhatu Samyata.⁴

Acharya Bhavaprakasha, describes the importance of praying God after getting up at Brahma Muhurta.⁵ He also tells us to touch and see some auspicious substances like curd, ghee, mirror, Sarshapa, Bilwa, Gorochana and flower garland. One should look in ghee for longevity. Get up early in the morning provide sufficient time for physical exercise & yoga practice which boosts mood & fitness, because of fresh environment.^{6, 14, 15} it provides energy for daily routine work.



Cleaning and brushing of teeth & bathing are necessary for maintenance of proper self hygiene.⁷

Good time for worship & spiritual activities, person having much time for his daily routine work. It is the time of Satvik in nature.

According to Charaka Samhita, the word Brahmi Muhurta was not mentioned. But while explaining the Adhyayana Vidhi⁸, it has been explained that it is important for a scholar to get up early in the morning. Acharya Charaka says that one should get up during Upavyusha i.e, when still there is a part of Ratri left which is nothing but Brahmi Muhurta so it is a good time for study or revision for student as having novel environment for mental concentration.⁹

The morning peoples are also earned good grades than night owls which in turns help students to secure good carrier opportunities in future¹⁰. By getting up early in morning one can enjoy his breakfast with ease & no hurry. It is very necessary to have breakfast for any individual because there is around 9 to 10 hours of fasting since last meal so to start of day with energy one should have to take good & healthy breakfast. One can avoid the ill effect of unnecessary fasting.

Early risers mostly use their morning quiet hours for organising¹⁸ and planning out their days and weeks ahead. These peoples plan for their daily routine with good quality time¹¹. They finish their office work with in time and relax; this improves their quality time with their families helping to avoid stress.

These peoples are also more likely to anticipate problems effectively and try to manage & get solution efficiently, which leads to more

successful in the today's world¹². These peoples exhibit their characters more than others like optimism, being agreeable, satisfaction & conscientiousness.

The early risers are more pro active for their goals and target¹³. They took more interest and courage to plan the things to happen in better way. They are full of self confidence and positive approach to set the goals and plan a skilful way to get it. Also they have good ability to take leadership and make right decision with appropriate discussion with their teammates. They argue and discuss the things positively. They actually enjoys with their work which actually reduce the burden of stress and depression.

If the person wants to wake up early in the morning then one should go to the bed on right time at night. One must also aware about to take sufficient amount of sleep that helps to create deeper sleep cycle allows physical & mental relaxation. Around 7 to 8 hour sleep is good for relaxation of the body and recharge for the next day. The body become more tune with the earth's circadian rhythms, which offers more restorative sleep¹⁷. The sufficient amount of sleep is necessary to perform the daily routine work in much better way.

Modern aspect- it is scientifically proved that certain chemical secretions or hormones secrets in sleep & awakening time.

The light emitted from mobile phone can resemble the brightness of sun light for the brain which in response stay alert the brain & not produce melatonin. This again hampers and delays the process of sound sleep. This melatonin level is necessary for the process of good sleep.

Circadian cycle- 'Circadian' means "about a day"¹⁹



A pacemaker-like mechanism in the brain regulates the circadian rhythm of sleeping and waking. This internal clock, which gradually becomes established during the first months of life, controls the daily ups and downs of biological patterns, including body temperature, blood pressure, and the release of hormones. The classic phase markers for measuring the timing of a mammal's circadian rhythm are-

Melatonin—Melatonin secretion by the pineal gland is absent from the system or undetectably low during daytime²¹. It is secreted more in darkness. Its major metabolite can also be measured in morning urine. This hormone plays a little role in regulating the sexual functions in human being.

Core body temperature- The average human adult's temperature reaches its minimum at about 05:00(am), about two hours before habitual wake time²¹.

Plasma level of cortisol- A third marker of the human pacemaker is the timing of the maximum plasma cortisol level (life protecting hormone). It helps to withstand the stress and trauma in life. This is secreted from adrenal cortex under the influence of ACTH from hypothalamus. The rate of secretion of ACTH is high in the morning and low in the evening.

DISADVANTAGES OF LATE NIGHT SLEEP

The habit of night time sleep leads to many health related issues as it disturbed the normal physiology of whole body.

As per Ayurveda, the last part of night is Vata dominant kala which governs the good bowel movement of due the virtue of Apan Vayu. Apan Vayu is responsible for smooth & clear of defecation process but whenever the person

habitually do late night sleep that increase Rukshata of body²⁰ & also he get up late in the morning to fulfil his rest sleep that escape the normal Vata Kala which in turn lead to the problem. The defecation process becomes hindered in Kapha Kala due to lapse of normal active Vata Kala in late hours of the morning that become the root cause of habitual constipation problem in so called those night owls. They have to spend more time in the cleansing process. They often do forcefully defecation that leads to serious problem like fissure, piles or sometimes prolapsed of anus in some cases. This again get vitiate Vata Dosha to create many underlying compromised health conditions.

They remain in the state of hurry and worry that increase the stress in the body. This hurry and worry leads to the improper digestion leads to Ama formation. This Ama formation occurs because there is absence of involvement of mental factor. The Ama becomes the precursor of many health problems. Ayurveda always support the involvement of proper mental state at the time of food ingestion.²²

The unwillingly process of hurry creates the faulty digestion²³. The ingested food does not get properly assimilated in the body which diminish the nutrition value of the quality food.

As per Ayurveda, the Vata Dosha gets vitiated due to habitual Ratri Jagran²⁴. This Vata vitiated Vata Dosha affects the rest dosha to disturbed the many system of the body like digestive system, nervous system etc.

The person work in deem light at night like on laptop, mobile or night lamp, the light of phone mimics the sun to his brain leads to produce impulse to get alert and does not produce melatonin hormone and once wake up, exposing



the brain to sunlight shutdown melatonin production, helping to wake up and stay alert²⁵.

It is good to avoid eating or drinking alcohol/tea/coffee right before going to bed causing heart burn & sleep disruption, can cause sleeplessness which in turn makes oneself super grumpy in the morning.

CONCLUSION-

From the above discussion, it can be concluded that 'Brahma Muhurta' is the best time for the maintenance of all type of physical, mental and spiritual aspects of health. One who is willing for good health and longevity should get up early in the morning to improve his quality of daily routine activity & also day to day performance²⁶. So whatever the priorities of the life, one has to clearly understand & accept this concept of early awakening for good quality life. One has to follow this health rule with full believe & gesture. A good quality of life is only possible when both mind and body remain full of energy, refreshment, and excitement. As per old say "a sound mind in a sound body" the body is more likely produce the regulatory hormones to regulate the body and all this happen with the balanced circadian cycle of the body. As Ayurveda says that the day and night even environment and season directly affect the body²⁷. that's why this early awakening concept given so much importance by the ancestors. So it is clearly indicate that the habit of early awakening helps to improve & maintenance of the balanced hormonal level in the body that results into good and healthy body and sound mind. This ultimately improves the quality of health and also productivity of the active life.

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AUSHADHA SEVANA KALA - DESCRIBED IN SAMHITAS IN AYURVEDA

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ABSTRACT-

Aushadha Sevana Kala is the type of Avasthika Kala meant for the proper time of drug administration. Agni, being the supreme factor for maintaining Dhatu-samyata, (Dhatu Normalcy) all the therapies are directed to maintain and preserve the potency of Agni (digestive fire). The proper knowledge of Agni (digestive fire) and Aushadha Sevana Kala (time) will help in food and drug interaction which is helpful to attain a quick and sustainable relief to the patient. There are different Aushadha Sevanakala's (time) mentioned by acharyas and are collectively reviewed in this article. The main purpose of this article is to study different Aushadha Sevana Kala (time) in Ayurvedic literature in detail so that it is helpful in day to day practice.

INTRODUCTION

The aushadha (medicine) should be given in right time to get desired effect. If the aushadha (medicine) is not given properly according to its Kala (time) then it will not be effective at all. When to intake the aushadha i.e. before or after or in between the meals or at night depends upon the disease and medicine itself. The basic knowledge of the concept of Aushadha Sevana Kala in day to day practice is very important to treat patients more accurately and easily.

Kala (time) is unique and specific causative factor of all type of effects, at the same time, it is unavoidable.¹ That is why, Ayurveda being

science of life, gives emphasis on the concept of Kala (time). Though, Kala (time) has relationship with all the effects, to prove it practically in the clinical aspect, the problem was undertaken. The Aushadha (medicine) and Kala (time) relation is explored in various shades by the ancient Acharyas. Acharya Vagbhata has stated that Kalo Bhaisajya Yoga Krt,² which means Kala (time) fulfills the aim of administration of Aushadha (medicine). In accordance, Acharya Charaka says that Aushadha (medicine) given at appropriate Kala (time) is more efficacious than one given at inappropriate Kala. Optimum digestion and metabolism in a healthy individual is attributed to Agni (digestive fire). The hypo-functioning of Agni (digestive fire) produces majority of disorders like Agnimandya, Jvara, Atisara and Grahani. So, the essence of all the therapeutic interventions is to re-establish, maintain and preserve the integrity of Agni (digestive fire). The Aushadha (medicine) is the means used by the physician to restore the transforming capacity of Agni (digestive fire). The rate of metabolism of Aushadha by Agni is affected by factors - food, type of Aushadha used, time of administration and Sariravastha (physical state of body). The stalwarts of Ayurveda have designed the Bhaisajya kala, in which food is predominantly used as a vehicle to achieve the expected therapeutic results.³ The Pancamahabhutas (five elements) are in a latent state of activity in Anna (food) and in Aushadha,

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they could be conceived to be in the dynamic phase. The sequence of food and Aushadha, by the choice of appropriate Bheshaja kala could be decided by a physician according to the Agni-Aushadha interaction needed in a specific disease and diseased. The activity of Aushadha, anticipated by a physician is also determinantal in the choice Aushadha sevana Kala. For Rasayana (Rejuvenation therapy) purpose, the Agni -Aushadha interaction should stimulate the Agni at all levels - Jatharagni, Bhutagni and Dhatvagni. So, Acharya have advocated the **Pratah niranna kala**. When dipana dravya (drugs that stimulating digestive fire) to be given in a patient of Agnimandya, augmentation of Jatharagni is achieved by the administration of Aushadha at the Madhyabhakta kala. Here localized Agni –Aushadha interaction is also facilitated due to Samana vayu association. Kala and Agni, both have been accorded the status of Parinamakara bhava by the Acharyas. Thus, a thorough knowledge of Agni - Bhaisajya interaction in the Bheshaja sevana Kala will help in the quick action, with reduced dose and for prolonged duration of the medication used.[3] All kala depends upon the action of vata dosha. Pitta and Kapha dosha has got silent role amongst the kala because the moving property of drug is by the action of vata dosha. So Aushadha sevana kala are very important in Chikitsa (treatment) of Rogi (patient).

AIMS AND OBJECTIVES

The present study has been undertaken with following aims and objectives.1. To study the Aushadha Sevana Kala in various Ayurvedic texts.2. To understand the concept behind the Aushadha Sevana Kala in detail.

MATERIAL AND METHODS

Only Ayurvedic textual materials have been used for this study, from which various references have been collected. Mainly used books in the studies are Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya and available commentaries on these Samhitas.

Literature Review- The general knowledge of Aushadha sevana kala is elaborated in the following texts.

1. Charaka Samhita Chikitsa–Yoni vyapat chikitsa Adhyaya. 2. Sushruta Samhita Uttara tantra–Swasthavritta Adhyaya. 3. Astanga Hridaya Sutrasthana–Doshopkramaniya Adhyaya. Classification of Kala and its importance in disease management as follows. As per various Samhitakara (Authors), Aushadha Sevana Kala (time) have been classified as below:

Charaka – 10

Sushruta – 10

Sharangdhara – 05Ashtanga Hrudya – 10
Ashtanga Sangraha – 11

1. Abhakta (Niranna kala / Empty stomach) It is Indicated in Kapha Vikaras (Kaphaja disease), Balwana (strong) patients, Pitta / KaphaVruddhi (increase) and for intaking Vamana-Virechana Aushadhas. Veerya Shakti of Aushadha will be good and unchanged enough in Abhakta kala, because it does not gets mixed with food. Aushadha should be administered in empty stomach. All the commentators unanimously agree that Aushadha should not be given with food i.e. they should not be mixed, in this Kala. Hemadri only specifies that once the food consumed is digested, Aushadha should be given and after its digestion, food should be given i.e. it should be given in empty stomach. Indu



adds that Aushadha given 2 hours after sunrise in the morning is niranna kala.² Pragbhakta (Before Meal)Pragbhakta means before meal. It is indicated in Apana Vayu Vikruti, Adha (lower) Kaya (body) Vikaras (Disease), Meda (fat).Administering the drugs before meals is the appropriate kala for Aushadha intake. There is no difference of opinion regarding this kala,aushadha is to be given before meals. Hemadri comments that aushadha intake should be immediately followed by food.

3. Madhyabhakta (In between meals)

It is mentioned for samana vayu vikara, koshtha gata vikaras (Disease), Paittika Vikaras (disease), and in diseases related with Agni and Strotorodhanashak.Aushadha is administered in between meals. Cakrapani and Indu specify that after half of food is consumed Aushadha should be given again followed by the remaining half of food.⁴ **I) Pratah Pashchadbhakta** (after Lunch) It is indicated in Vyana Vayu Vikara, Ura –Urdhva jatrugata, Bala (strength) Vruddhikara (increase) Aushadha Sevana, Kapha Dosha Janya Vyadhi, Pushti (strength) janya Aushadhi Sevana – Sarvottam Kala **II) Sayan Pashchadbhakta:** (after dinner)It is Indicated in Udana Vayu Vikruti (disease), Ura Sthangata Kasa – Shwasagata Vyadhi. Kala after meals is the Adhobhakta Kala, both after lunch and dinner. Cakrapani reminds of both morning and evening timeafter meals. Indu and Hemadri add to the above by quoting that immediately after meals is the time of medicine intake.⁵ **Muhurmuhu** (frequently administered) It is indicated in Shwasa, Kasa, Hikka,Chhardi, Vishbadha, Pipasa Vikara. Frequent administration of Aushadha regardless of Bhukta or Abuktavastha is Muhurmuhu Kala. Except for Chakrapani, all are

of the opinion that Aushadha should be given irrespective of meals.⁶ Samudga (Before Meal and after meal)Samudga means before and after food. Food taken should be Laghu (light). It is indicated in Hikka, Kampa, Aakshepaka and Adha (lower) kaya (body) vikara (disease), Vyana and Apana Vayu Vikruti. Aushadha is administered at the time immediate before and after meals. All commentators are unanimous about Samudga Kala i.e. Aushadha to be given before and after meals. Indu and Hemadri specify that Aushadha should be consumed immediately in relation to food.⁷ Sabhakta (mixed with food)

It is indicated in SukumaraVyakti, Bala (Child), Aruchikara (bitter), Aushadha, Sarvangata (whole body) Vikara. Aushadha is given mixed with food in this Kala. Except for Indu, all the commentators agree that Aushadha should be consumed along with food. Indu specifies that Aushadha is processed or cooked along with food or it is given along with food.⁸ Sagra (with each and every morsel of food)It is indicated in prana Vayu Dushtjanya Vikara (Respiratory diseases), Hrudroga, Dipana, Vajikara Aushadhi. Sagra means with each and every morsel of food, aushadha is given.⁹ Grasantare (in between two morsel of food)It is indicated in Prana Vayu janya Vikara (Respiratory Diseases), Prana Vayu Prakopavastha. Grasantare means Kala in between two morsels, is meant for Aushadha intake.¹⁰ Nisha (Before sleep)

It is indicated in Urdhvajatrugata Vikara (disease), Vamana, Dhumapana. Nisha Kala of medicine administration, is after digestion of food consumed; Indu specifies the exact Nisha Kala is the time after the evening meal has digested and 3 hours have been passed.¹¹ Antarbhakta



(after digestion of meal in noon)It is indicated in Diptagni Vikara (diseases) and Vata Dosha Janya Vikara (disease).Appropriate Kala for Aushadha intake is Madhyanha, when the previous food consumed is digested and after Aushadha is metabolised, again food is to be taken in the evening.

DISCUSSION

Vaidyas largely accepted the nomenclature described by Acharya Charaka. The ancient texts of Ayurveda have described 10 types of Aushadha Sevana Kalas (time). The texts differ about the nomenclature of Aushadha Sevana Kalas (time).In Niranna Kala the aushadha is administered in empty stomach. Agni and Aushadha interaction is unobstructed because of absence of food. Agni (digestive fire) should be Pradipta (increased) for this Kala.

In Pragbhakta Kala aushadhi should be administered before meal followed by food so there is no Balakshaya and no expulsion of food due to Urdhwagni Pratibandha. In Madhyabhata Kala, aushadhi administered in between meals so it acts on Samana Vayu and Pachaka Pitta in Koshta. It acts locally due to Urdhwagati and Adhogati restriction. In Adhobhakta Kala, aushadhi administered after meals (after lunch and dinner) Aushadhi is to be administered immediate after meals. In Vyanavayu vikruti after lunch and in Udanavayu vikruti (disease) after dinner so that the aushadhi stimulates the Vyana vayu and Udanavayu respectively. In Antarbhakta Kala, the food which is taken is digested and then the Aushadhi taken and when Aushadhi is metabolized then again food is taken in evening, in this Kala due to madhyana i.e. Pittakala, Agni (digestive fire), is in a stimulated condition so, Aushadhi is properly metabolized in

this Kala. In Sabhakta Kala aushadhi is given mixed with the food to potentiate

Agni-Bala the aushadhi is mixed with Rasdhatu and spreads all over the body through Gati hence useful in Sarvangatvyadhi.[5] In Samudga Kala aushadhi is administered immediately before and after the food, aushadhi acts as a Samudga for ahara, it promotes Urdhva and Adhogati of the drug and helps in correcting gativikruti of Vata Dosha by promoting anulomana of Vatadosha.[3] In Muhurmuhu Kala, aushadhi is frequently administered and treats the vitiated doshas in their Sanchaya and Vegavastha. In Grasa Kala the aushadhi is given with each and every morsel of food so that it facilitates absorption of drug from buccal mucosa. Grasa Kala aushadhi stimulates the Pranavayu so Indriyaprasadana and chittaprasadana takes place. In Grasantara Kala aushadhi is given between two morsels of food so that helps in correcting Vatadoshavikruti.[5] In Nisha Kala aushadhi is given after digestion of food (after 3 Hours passed), in this condition the selective action of aushadhi towards Urdhvajatrugata vikara because the Adha-gati of drug is prevented by food.

CONCLUSION :

Aushadha Sevana Kala is the time of administration of Bhesaja (Karana). Oral route is preferred. According to Ayurvedic literature Aushadha Sevana Kala (Time) are ten. It is to be decided by the Karana (Bhisak) in an effort towards the establishment of Dhatu Samya. Numbers of Aushadha Sevana Kala are ten as per Caraka, Susruta, Astangahrdaya. Eleven are described in Astangas Samgraha and Sarangdhara has condensed the Aushadha Sevana Kala into five. Aushadha Sevana Kala



was meant for Samana purpose and not to be advocated in emergency conditions. Bhaisajya Parinamakara Bhavas could be Agni(digestive fire), Vayu, Kala (Time) and Samyoga. The rate of metabolism of Bhesaja by Agni (digestive fire) is controlled by food with the aid of proper Aushadha Sevana Kala(Time) helps in treating the patients easily. Majority of Aushadha Sevana Kala are described in relation to food. This is the conceptual study and has its own limitations. Yet researches should be conducted to study on the topic Aushadha Sevana Kala (Time).

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EFFECT OF DASHANG LEPA IN THE CASE OF MOLLUSCUM CONTAGIOSUM : A CASE STUDY

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ABSTRACT:

Molluscum Contagiosum is a condition of papular lesion on the skin with waxy discharge and typical central pit. It is caused by DNA virus. In present case report patient was treated with Arogyavardhani vati internally and local application of Dashang lepa which shows very significant results in size of papules, numbers of papules and other symptoms like severe itching.

Keywords- Molluscum, Contagiosum, Papules, Arogyavardhani vati, Dashang lep, Itching.

INTRODUCTION :-

Molluscum contagiosum is a common self limiting contagious lesions cause by a poxvirus which is a DNA virus. It is more common in children and young adults. Infection is acquired by direct contact.

Clinically the lesions are often multiple, discrete, waxy, papules about 5mm in diameter and are seen more frequently on the face and trunk. In a fully developed lesion, small amount of paste like material can be expressed on pressing.

Histologically typical lesions consist of sharply circumscribed cup like epidermal lesion growing down into the dermis. The proliferatory epidermal cells contain the pathognomic

intracytoplasmic eosinophilic inclusion bodies called “molluscum bodies.” These bodies contains numerous viral particles.

Such type of symptomatic & histological description resembles with the condition like visphot & pama in Ayurved.

विस्फोट :-

स्फोटाः श्वेतारूणाभासो विस्फोटाः स्युस्तनुत्वचः
(च.चि. 7)
तनुत्वग्भिश्चितं स्फोटैः सितारूणैः विस्फोटम्।
(अ.ह.नि. 14)

Visphot :- Means thin walled whitish red vesicular & papular condition is visphot.

पामा :-

पामा श्वेतारूणश्यावाः कण्डूलाः पिडका
भृशम्। (च.चि. 7)
ससास्रावकण्डू परिदाहकाभिः पामाडणुकाभि
पिडिकाभिरुहया। (सु.नि. 5)
पिटिकाः पामा कण्डूक्लेदरूजाधिकाः। सूक्ष्माः
श्यावारूणा बहयः प्रायः स्फिक्पाणिकूर्परे।। (अ.
ह.नि. 14)

सूक्ष्मा बहयः पिडकाः स्राववत्यः पामेत्युक्ताः
कण्डूभत्यः सदाहाः। (मा.नि.कु.निदानम्)

Pama :- Means whitish redish, blackish, papules with itching is Pama. It may be associated with burning & discharge.

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विकारनामाकुषलो न जिन्हीयात् कदाचन्।
न हि सर्वविकाराणं नामतोऽस्ति ध्रुवास्थितिः
(च.सू. 18/44)

Although in Ayurveda, As charak says the confirmatory diagnosis is not always necessary. On the behalf of symptoms treatment should be started. Keeping this thought in mind, a patient aged 34 yrs with already diagnosed as Molluscum Contagiosum was treated in the OPD of Panchakarma of Government Ayurved College, Rewa.

Case study:-

A female Patient , age 34 yrs complained with papules centrally pitted on the trunk. There was discharge on pressure she also complained of severe itching. Although the disease is self limiting yet she got no relief even with allopathic treatment which she was taking since last 3 months. She had no history of fever, cough and other respiratory complains. There was no other relevant family, personal and medical history.

Management And Observations :-

An Ayurvedic treatment with Arogya vardhini vati two tablets twice a day with luke warm water along with Dasang lape applied locally was started. After 15 days, tremendous results of Dashang lape were seen There was no itching and some of papules were dried up & subsides. Now the treatment was continued for next 15 days.

Dashang lape :- Dashang lape is described in Sharangdhara Samhita. It contains-

- ♦ Shireesh
- ♦ Yastimadhu
- ♦ Tagar

- ♦ Chandan (Rakta)
- ♦ Ela
- ♦ Jatamanshi
- ♦ Haridra
- ♦ Daru Haridra
- ♦ Koot
- ♦ Sugandhbala.

Before treatment



After treatment (After 15 days)



Dashang lape is indicated in Visarp (erysepelas), Visha (Poison), Visphot (Boils), Shothe (Oedema) and dusta Vran (Bed ulcer).

DISCUSSION :-

Lesion of Molluscum contagiosum can be correlated either with boils (visphot), or with



Oedma (shoth) or even with poison (vish). As any foreign particles works as poison in our body, it can be said that causative agent of Molluscum contagiosum can be treated as the poison. Beside this, the contents of Dashang lepa have the Pharmacological properties which support the healing of lesion in case of molluscum contagiosum for ex:- .

Shireesh (Albezia lebback) has Anti allergic, anti bacterial, antifungal, properties. Yastimadhu (Glycerrhiza glabra) has Anti inflammatory, antibacterial, anti oxidant properties. Tagar (Valeriana wallichia) is also used in chronic skin diseases. Chandan (Pterocarpus santalinus) is good for skin. Ela (Cardamomum) has anti microbial activity. Jatamansi (Nordostachys jatamansi) is used in leprosy, rashes, eczema even in scorpion sting. Haridra (Curcuma longa) is good for skin, used in ringworm and scabies, application of turmeric powder to boils speed up the healing. Daru Haridra (Berberis aristata) has anti inflammatory, anti fungal, anti bacterial, antioxidant properties and is also used in boils, ulcer and wounds. Koot (Saussurea lappa) has anti ulcer, anti viral activity. Sugandhbala (Pavonia odorata) also has anti- microbial property.

Some other photographs of DashangLlepa application shows significant relief in another case of Insect bite -



CONCLUSION –

Dashang lepa is a very effective local treatment not only for Molluscum Contagiosum but also in other Skin conditions in which inflammation is the chief complain . It also works in insect bite very well. Present case report has remarkable improvement by local application of Dashang lep in Molluscum Contagiosum.

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“DIFFERENT TYPES OF MASSAGE TECHNIQUES”

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ABSTRACT:

In traditional massage, various levels of pressure and movement are applied to the body's soft tissue-skin, muscles, tendons, ligaments, and fascia (the membrane which surrounds the muscles). Though there are many specialized massage techniques being used today, the most widely practiced are Swedish Massage Therapy, Aromatherapy Massage, Deep Tissue Massage, Hot Stone Massage, Shiatsu (also known as Acupressure), Thai Massage, Reflexology (also known as Foot Massage), Sports Massage, Trigger Point Massage (also known as Myopoint Therapy), Muscle Energy Technique, Rolfing Massage, Watsu Massage, Champissage Massage, Breema Massage and Pregnancy Massage.

INTRODUCTION:

A good massage is truly a treat and offers many health benefits. There are various types of massage which involves working and acting on the body with pressure or moving, tension, motion, or vibration, done manually or with mechanical aids. Massage can be applied with the hands, fingers, elbow, knees, forearm, feet, or a massage device. Massage can promote relaxation.

AIM & OBJECTIVES:

- 1) To study in detail of different types of Massage Techniques.

- 2) To study the therapeutic effect of different types of Massage Techniques.

Swedish Massage Therapy:

This is the most common type of massage therapy in the United States. It is also known as Swedish massage or simply massage therapy. The goal is to relax the entire body into a state of bliss. Massage therapists use long smooth strokes, kneading, and circular movements with a lubricated oil or lotion. The strokes are usually done in the direction of blood towards the heart. Swedish massage therapy can be very gentle and relaxing.



Aromatherapy Massage:

Aromatherapy massage is massage therapy with the addition of one or more scented plant oils called essential oils to address specific needs. The massage therapist can select oils that are relaxing, energizing, stress-reducing, and balancing, etc. Lavender is the most common

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essential oils used in aromatherapy massage. Different scents could be used on a per bases treatment. For example: Lavender is commonly used for treating depression, Chamomile is used for sleeping disorders, and Peppermint could be used for mental clarity. Aromatherapy massage is particularly suited to stress-related conditions or conditions with an emotional component.



Deep Tissue Massage:

Deep tissue massage targets the deeper layers of muscle and connective tissue. The massage therapist uses slower strokes or friction techniques across the grain of the muscle. Deep tissue massage is used for chronically tight or painful muscles, repetitive strain, postural problems, or recovery from injury. People often feel sore for one to two days after deep tissue massage. This type of massage is especially helpful for people with chronically tense or tight muscles in the neck, shoulders, or lower back.



Hot Stone Massage:

Heated-smooth stones are placed on certain points on the body to warm and loosen tight muscles and balance energy centres in the body. The hardness of the stone allows the therapist to address specific area problems with deeper pressure. The massage therapist may also hold stones and apply gentle pressure with them. The warmth from the hot water is comforting and relaxing.



Shiatsu (also known as Acupressure):

Shiatsu is a form of Japanese bodywork that uses localized finger pressure in a rhythmic sequence. Therapists apply pressure with the thumbs, fingers and palms to specific areas of the clients body that is determines before the session. Each point is held for two to eight seconds to improve the flow of energy and help the body regain balance. People are normally pleasantly surprised when they try shiatsu for the first time. It is relaxing yet the pressure is firm, and there is usually no soreness afterwards. It is common to have a mixture of tapping, squeezing, and rubbing preformed during this type of massage. This combination is done to try to unblock energy blockages and continue a smooth flow of positive energy throughout the body.



Thai Massage:

Like Shiatsu, Thai massage aligns the energies of the body using gentle pressure on specific points. Thai massage also includes compressions and stretches. This massage is more energizing and rigorous than traditional massages. During the massage, the therapist moves and stretches you into a sequence of postures, almost like yoga. This is done to get the blood flowing into difficult areas. This technique also reduces stress, improves flexibility and range of motion.



Reflexology (also known as Foot Massage):

Reflexology involves applying pressure to certain points on the foot that correspond to organs and systems in the body. This technique is a mixture of massaging, squeezing, pushing and pulling. Reflexology is perfect for people who stand on their feet all day. The idea of this type of massage is that the foot is connected to every part of the human body. By applying certain pressure to different areas in the foot, it will help health and relaxation throughout the body as a whole.





Sports Massage:

Sports massage is designed for people who are involved in physical activity such as sports. This type of massage is done in preparation for optimal performance, recovery after difficult events, or to maximize potential during training. You do not have to be a professional athlete to get this type of massage. It is very commonly used by anyone who is physically active. This massage is also good for people with injuries, chronic pain or restricted range of motion. A combination of techniques is used when performing this type of massage. The strokes are generally faster than Swedish massage with more pressure. Stretching is commonly done to help to loosen muscles and increase flexibility during this massage.



Trigger Point Massage

(also known as Myopoint Therapy) :

Trigger point massage is used on muscles that are restricted or tight in a certain area and are affecting the muscles around it. This type of massage is specifically designed to relieve the tension and pain in the isolated area through releasing energizing endorphins and eliminating toxins in the muscle. This type of massage is known to have immediate effects on reduction of pain in that specified tense area. A lot of times this work is incorporated in with other types of massage.





Muscle Energy Technique:

Muscle Energy Technique is a massage that is based on the principle of a theory that explains that muscles are on one side of a joint will always relax to accommodate the contraction of muscles on the other side of that joint when indirect pressure is applied. This principle is called reciprocal inhibition. This would be a good massage for athletes for preventative measures to guard against any future injuries. The procedure for this massage is to contract muscles for a short 5 seconds against an anti force provided by a therapist. This massage helps improve range of motion.



Rolfing Massage:

Rolfing is a form of bodywork that is influenced by physical therapy, yoga and osteopathy. The goal of Rolfing is to improve one's health by bringing parts of the body into the proper alignment. Poor posture, muscle tension and pain, mostly in the neck, upper and lower back are treated when practitioners use their elbows fingers and knuckles to stretch and open fascia (the fibrous layers covering the muscles) to correct the patterns of habitual

misalignment of the shoulder, head, pelvis and legs. Rolfing helps open up breathing, improve digestion and balance the nervous system. Treatments are suggested to include about 10 weeks of 1-hour sessions, with each session focusing on a different part of the body.



Watsu Massage:

Watsu is a very different type of massage therapy that was developed in 1980 to apply Zen Shiatsu students stretches while floating in a warm pool. The name Watsu comes from a combination of water and Shiatsu. There are few specific places where this 98.6-degree (the exact temperature of your body) pool can be found (California, Arkansas, Florida, for example). During Watsu, the massage therapist cradles your body, while you wear floats around your ankles to help you with your buoyancy. The therapist twirls you in circles one way, and then the other, putting your body through a series of passive stretches and twists. The stretching in the buoyancy of water allows the spinal column to be moved in ways that aren't possible while on land.



Champissage Massage:

Champissage is a traditional form of an Indian Head massage. The name is originated by Champi which means head massage. The focal points are the neck, face, arms, eyes, scalp and ears. This form of massage has been practiced in India for over 1000 years with slight changes that are unique to different people. Champissage is beneficial to the body and helps you relax while rejuvenating you.



Breema Massage:

Breema is a form of massage that helps strengthen your body, immune system and self-defensive. This is an effective way to enhance the natural balance to the body and mind. Breema does not require any special conditions while being performed. This is different types of stretches and holds with the therapist's natural weight. Breema stands for Being Right Now, everywhere, Every Moment, Myself Actually. It is considered an indispensable treatment, which unifies the mind, body and spirit.





Pregnancy Massage:

Pregnancy Massage is similar to a regular, Swedish massage, but different as the receiver is pregnant. It is very important for the therapist to have knowledge of the anatomy of a pregnant woman as well as, not massaging certain parts of her body. You should do your research and make sure your therapist is certified in this type of massage. Usually, the receiver is set up to lie down in a semi-reclining position (you should never use tables that have a hole cut out for the belly). Pregnant Massages can be useful for labor and easing labor pain, increases blood circulation, reduces swelling and provides support for the new mother with physical and emotional strains of mothering.



Discussion & Conclusion:

Therapeutic needs don't only vary from person-to-person, but also from day-to-day. That's why massage Envy offers a variety of massage types to choose from. With variations in pressure, technique, areas of focus and desired outcome, visit is a chance to find your new favourite massage. Some massages are more soothing than others, leaving you feeling like you've been wrapped in a cloud and the "reset" button pressed on your body.

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पेज नं० 40 का शेष

Pathya which is to be taken on daily basis includes rice, green gram, wheat, barley, juwar, fruit vegetables, milk, ghee etc. Apathya includes fast food, junk food and certain habits of food intake viz adyashana, vishamashana, viruddhashana, samashana etc. One has to be well acquainted with own constituent, seasonal changes, personal wholesomeness and unwholesomeness, disease type for deciding exact diet suitable for his health condition and the one which should be avoided. It is the responsibility of graduates, post graduates and doctorates of ayurveda to undertake this task of educating society regarding diet habits and to become a prime part of national health mission through ayurveda.

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GALAGANDA VIS TO VIS THYROID GLAND DISORDERS - AN OVER VIEW

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INTRODUCTION

Galaganda is an Ayurvedic name to the disorders presented with anterior neck swelling in the area of thyroid gland. Thyroid gland dysfunction is also one of most vulnerable global health problem of today's world. Unfortunately no corner of world is free from thyroid gland dysfunction. Actually it is also not a new disease rather it was well known and well identified to the people of four to five thousand years ago. In India this clinical condition was known as Galaganda that means a soft or hard nodular neck swelling appearing like scrotum or rounded bottle guard. Actually Galaganda represents swelling of Thyroid gland irrespective of its function or aetiology. It may be a toxic goiter, myxedemous goiter or cyst or tumour of thyroid gland. It is a well known fact that Thyroid Hormones are needed for the normal development of brain particularly during first three years of life. Any deficiency of thyroid hormone during this period may results in severe mental retardation. Apart from pathological conditions, adolescence and pregnancy shows natural enlargement of gland thus called physiological goiter.

Thyroid gland is an important butterfly shaped gland of endocrine system that is located at the base of neck just below the Adam's apple. It secretes Triiodothyronine (T3), Thyroxine (T4) hormones which regulate fat, carbohydrate and

protein. Thyroid hormones increase the Basal Metabolic Rate (BMR), protein synthesis, body sensitivity to Catecholamine (adrenalin & noradrenalin and dopamine), bone growth and neural maturation; thus modify almost all the basic functions of the systems like regulation of body temperature and circulation, appetite, energy levels, growth, skeletal development, muscle tone, cardiac rate (force and output), fluid balance, blood sugar levels, central nervous system function, bowel function and cholesterol levels.

The gland functions under the control of higher centers through Pituitary gland hormone Thyroid Stimulating Hormone (TSH) and releases Triiodothyronine (T3) and Thyroxine (T4). The amount of T3 and T4 produced by the thyroid gland is controlled by the pituitary gland by secreting Thyroid Stimulating Hormone (TSH). Normally this complex production and control system through various feedback mechanisms ensures that the body has just the right amount of circulating T3 and T4. The ratio of secretion of Triiodothyronine (T3) and Thyroxine (T4) remain in order of 0.1 to 99.9 respectively. Here it is very important to know that T3 is active form of hormone and the biotransformation of T4 in to T3 occurs in to the liver. The mechanism of secretion and control of thyroid hormones is very complex one. On getting the independent feedback signals from

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different parts of body for need of T3 and T4, Hypothalamus releases a hormone called Thyrotrophic Releasing Hormone (TRH) which induces Pituitary gland to release TSH that activates Thyroid gland for the secretion of T3 and T4. When the levels of T4 and T3 fall, the pituitary secretes more TSH. When T4 and T3 levels rise, the pituitary secretes less TSH.

Being an endocrine gland, its secretions are directly released in to blood stream from where it is directly taken up by the cells through the receptors which are also the Proteins in nature. When the hormones are released in their biological limits and their impact over the body are desirable and physiological, the state of Thyroid gland is said to be "Euthyroidism". Some times over activity of thyroid gland occur resulting in Hyperthyroidism, similarly under activity of gland results in to Hypothyroidism. The enlargement of the gland may be due to many reasons from a simple reason of iodine deficiency in diet to complex autoimmune disorders or central disorders. The clinical conditions are identified by their peculiar clinical presentation and can also be confirmed through investigations like hormonal essay, USG, FNAC, CT and MRI Scan.

As mentioned above thyroid swellings were well described in Ayurvedic treatise by the name of Galaganda. Galaganda includes all type of anterior neck swellings benign or malignant like Cystic swelling, Non Hodgkin's lymphoma, adenoma of thyroid, adeno-carcinoma of thyroid, hyperplastic nodule and goiter. As the shape of thyroid gland is butterfly shaped (bi lobed), its swelling gives an appearance of scrotum or rounded bottle guard.

निवद्धः श्रवयथुर्यस्य मुष्कवत् लम्बते गले ।

महान वा यदि ह्रस्वो गलगण्डं तमादिशेत् ॥

– सु० नि० 11

Depending up on clinical presentation and pathogical process involved, all the physician and surgeons had classified Galaganda as Vataj, Kaphaja and Medaja. There is gradual enlargement of size and usually it is always painless. Even if pain is there, it subsides after some time.

वातः कफश्चैव गले प्रवृद्धौमन्ये च संसृत्य तथैवमेदः ।
कुर्वन्ति गण्डं क्रमशः स्वलिगैः समन्वितम् तं गलगण्डमाहुः ॥

– सु०नि०.11

पवन श्लेष्म मेदोभिः गलगण्डो भवेत् बहिः ।

बर्धमानः स कालेन मुष्कवत् लम्बतेगलं नीरुक् ॥

– अ० ह० उ० 21

The appearance of Vataja Galaganda is somewhat darker in color with prominent of veins over the surface. It indicates the increased flow of blood in to the gland. It is also mentioned that enlargement of gland leads to dryness of mouth and lack of taste sensation.

तोदान्वितः कृष्णसिरानवद्धः कृष्णोष्णो वा पवनात्मकस्तु ।
मेदोन्वितश्चोपचितश्च कालात् भवेत् अतिस्निग्धतरोष्णश्च ॥

– सु० नि० 11

Kaphaj Galaganda has the tendency of slower enlargement unlike the Vataj or Medaj Galganda. It is been observed the tendency of body temperature towards lower side. It also gives the appearance of heaviness in the neck due to its weight. Acharya Sushruta and Acharya Vagabhatta share the same opinion.

स्थिरः सवर्णोः अल्परुजः उग्रकण्डू शीतो महाश्चापि
कफात्मकस्तु ।

चयाभिवृद्धिं कुरुते चिराच्च प्रपच्यते मन्दरुजः कदाचित् ॥

– सु० नि० 11



स्थिरः सवर्णः कण्डुमान् शीत स्पर्शो गुरु कफात् ।
वृद्धस्तालुगले लेपं कुर्यात् मधुरास्यताम् ॥

— अ० ह० उ० २१

Medoj Galaganda is also presented as anterior neck swelling and resembles with rounded bottle guard or scrotal swelling. The peculiar feature is the foul smell from the swelling and its size increases or decreases with the growth of body.

स्निग्धो मृदुः पाण्डुः अनिष्टगन्धो मेदः कृतो नीरुक्
अथातिकण्डूः ।

प्रलम्बतेघ्नावुवत् अल्पमूलो देहानुरूपक्षयवृद्धियुक्तः ॥

स्निग्धास्यता तस्य भवेच्च जन्तोर्गलेघ्नुशब्दं कुरुते च
नित्यं ॥

— सु० नि० ११

Hyperthyroidism

Hyperthyroidism is an autoimmune disease. It is also commonly known as Graves' disease. In case of Graves' disease the body produces antibodies which behave like TSH and stimulate the thyroid gland uncontrollably, to make too much thyroid hormone. In hyperthyroidism the level of TSH always remain low because of feedback mechanism gives chemical signals of raised T3 and T4 in the blood stream.

The clinical presentation of the disease is usually vague. All the patients are never presented with all the symptoms only few set of symptoms are presented out of palpitations, fast pulse and irregular heartbeat; tremors; heat intolerance hot flushes and weight loss, thin & moist skin, soft and thinning hair; shortness of breath, muscle weakness and insomnia, mood swing and migraines. Mostly these symptoms are likely to be explained as anxiety disorders or weakness. In severe case exophthalmoses and swelling in the neck along with investigation

support is enough to confirm the diagnosis of hyperthyroidism.

Hypothyroidism

Hypothyroidism is a condition in which thyroid gland fails to secrete sufficient amount of T3 and T4. It may be because of unavailability of Iodine as precursor of hormone or due to autoimmune disorder (Hashimoto's Thyroiditis). In case of Hashimoto's Thyroiditis, white blood cells invade the thyroid gland and attack the tissue and the immune system produces antibodies which interfere with the production of the thyroid hormones. In contrast to Grave's disease, the receptor sites in cells become resistant to take up thyroid hormones and to propagate the chemical messages. It may be one of the factors that the successful conversion of T4 into T3 may be hindered within the cells, and the body is then starved of T3 insufficiency. Though the problems with T4 to T3 conversion and thyroid hormone resistance are uncommon, and they can be easily misdiagnosed.

The patients of hypothyroidism are usually present themselves with the complaint of weight gain, harshness of voice; cold intolerance, feeling of cold especially palm and soles; fatigue, exhaustion and low energy even after sound sleep; slow and weak pulse; pain and stiffness in muscles or joints. It is again important to know that above mentioned all symptoms are not present in any case. In severe cases goiter and hirsutism in female are seen. Non pitting oedema on the legs is also a sign of hypo function of thyroid gland. Women are more prone to hypothyroidism after the birth of first baby especially if Post partum haemorrhage has occurred. Clinical presentation along with investigation support never poses any problem to diagnose the hypothyroidism.



Benign Thyroid Gland Tumour-

Benign thyroid tumours are also a cause of Galganda. About 40% of the general adult population has a single nodule or multiple ones. They are more common in women. Most nodules are benign. In most series, 8-65% of patients with clinically normal thyroid glands had one or more grossly visible nodules, whereas the incidence of malignancy was 2-4%. Usually the patients are asymptomatic and are diagnosed on the routine clinical examination. Thyroid lumps sometimes may cause pain and very rarely presents the features of trachea compression. If the nodular swelling is larger than 4 cm in size, adherent to adjacent tissue or structure along with cervical lymphadenopathy, it is indication of malignancy. Therefore it is always advisable to confirm it with USG/CT or MRI scan prior to FNAC.

Investigations-

The clinical picture in itself is always enough to diagnose the thyroid dysfunction. The investigations have the role to confirm and to satisfy patient for him. The some of the important investigations are hormonal assay and USG are enough to confirm the diagnosis. USG and CT scan are the investigation of choice to diagnose the Thyroid tumours. CT or MRI Scan has more academic value rather than clinical or prognostic value. More over FNAC should be performed to confirm malignancies.

The TSH level alone is also a good indicator of thyroid function. It should be the first one to be assessed whenever thyroid disorder is suspected. Free T3 and T4 level should also be assessed in the blood. Raised TSH level and normal or low T3 and T4 level in the blood

indicates Hypothyroidism. Low TSH level and normal or high T3 and T4 level is the indicator Graves disease or hyperthyroidism. In few cases Thyroid antibody titer may be helpful to differentiate the type of thyroid dysfunction. Low TSH level and low T3 and T4 level is the indicator of pituitary malfunction. Free thyroxine index (FTI) values are the markers to modify the dose and duration of treatment.

Management

Successful management of thyroid dysfunction requires a lot of patience of treating physician as well as for the patient. More over few weeks to months after the first reporting of dysthyroidism may be waiting period to initialize the HRT. No doubt it is advisable too to start HRT. Hormone Replacement Therapy (HRT) is the only way to treat the Hypothyroidism while anti-thyroid drugs are used to control the Hyperthyroidism. Regular essay of TFT is essential to individualize the dose. Effect of drug varies the from person to person. Once the malignancy is confirmed patient should be assessed for thyroidectomy and radiation. There are few important tips that should be remembered while initializing the treatment of Galagand.

- ♦ Any nodular swelling smaller than 1 cm diagnosed on routine examination or scanning it should not be panic. New tender thyroid lump should be sent for USG/MRI scan.
- ♦ Thyroid nodule in childhood always asks for attention.
- ♦ Surgery may lead to recurrent laryngeal nerve palsy.



Role of ayurvedic drugs in the management of Galganda has been debatable issue inspite of its proven efficacy in the 21st century. The reason is very much clear so far we have not been able to specify the pharmacokinetics and pharmacodynamics of the drugs. Kanchanar Guggulu, Arogyavardhini Vati, Triphala Guggulu, Gomootra and Kalmegh preparations are frequently used in the management of Galganda. In combination these are effective to great extent but still these drugs are not in position to replace the HRT. Actually these drugs work on the principle of correction of basic pathology that is production of various types Proteins in liver which acts as antibodies, as receptors and triggering or feedback substance. Biosynthesis of these substances in the body is occur with the help of various chain of enzymes that is known as "Dhatwagni and Bhootangi Karma" in Ayurveda. The correction of the action of Dhatwagni and Bhootangi Karma lead to proper uptake of hormone by the cell and also to minimize the circulating thyroid antibodies which mask the function of these hormones. Very similarly the synthesis of thyroid hormone simulating substances circulating in the blood which stimulates thyroid gland to secrete excessive amount of hormones can be inhibited and thus the Thyrotoxicosis can be controlled without any HRT.

It is well evident that integrated therapy is proven more effective in thyroid disorder rather than ones. The patients may be started with HRT and then add the Ayurvedic preparation after stabilizing the condition for months, gradually taper the dose of HRT without any changing in Ayurvedic medicines. This will help to restructure the thyroid function to get the Euthyroid state.

We can go far away to eradicate the thyroid disorders with Ayurveda. No doubt it will be a great relief to suffering humanity.

CONCLUSION -

It is very much easier to correlate the Galaganda with Thyroid dysfunction but the management of Galganda or Thyroid dysfunction is an important aspect. Unlike modern medicine Ayurvedic medicines do not represent themselves as HRT rather these medicines normalizes the Thyroid activity by removing the antibody plugs at receptor sites. This mode of action of Ayurvedic drugs gives an edge to Thyroid dysfunction management.

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CONCEPT OF PATHYA-APATHYA IN TODAY'S PERSPECTIVE

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ABSTRACT:

Ayurveda emphasizes role of healthy diet in maintaining health and managing health problems even more than that of actual therapy or drugs. In current scenario of fast life style, habits of food intake are being changed day by day. Due to unavoidable circumstances and lack of true information about food, people are unaware of concepts like pathya, apathya, adhyashana, samashana, vishamashana, viruddhashana etc described by ayurveda. Although this matter is thoroughly explained in classical texts, currently available food items are not included there while enlisting examples. This article reviews the same by using techniques of nidarshana tantra-ukti in which the subject matter is explained so as to be understood equally even by layman.

Key words - Pathya, Apathya, Nidarshana tantra-ukti.

INTRODUCTION

Suitable, fit, proper, wholesome, salutary are some literal meanings of the sanskrit word pathya. In short, The one which is good for maintaining health or for reducing particular diseased condition is termed as pathya. The exact opposite to it is 'apathya'. Thus, apathya is the one which disturbs health and which further increases the particular disease or illness. So one food item which is pathya to any one or which is pathya in particular diseased condition, may not be pathya to other also. Although this is classically

true, there are some food items, which are good for all. On the contrary, there are some food items, which are mostly bad for all and can be named as apathya.

General Pathya : Things to be daily consumed by all.

Food type	Example
Rice	Shali
Roti/Chapati	Wheat or barley
Vegetables	Smaller Radish, variety of small cucumber (<i>Trichosanthes Dioeca</i>)
Dal	Green gram
Sweet	made up of rock candy.
For processing	Ghee
Liquids	Milks and pure water
Fruits	Pomegranate, Grapes
Salt	Rock salt (Sendha Namak)
Medicines	Chebulic Myrobalan, Indian goosebery

Table 1 : list of pathya i.e. to be consumed daily.

Shali rice is that one which yields in cold season, in contrary to Vrihi rice which is yielded in úarad season. Vrihi should not be consumed daily as it becomes sore during digestion and piita which is sore in taste, might be increased. shali rice should be consumed in the form of rice only and not in the form of Idalî, dosâ etc which are prepared from its flour. Food products made up

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of rice flour, become vidâhi i.e. causes burning sensation in chest, sore belching, excess thirst and late digestion. So Idalî, dosâ etc are vidâhi in nature thus not to be consumed daily. For preparing rice of shali, one should wash it out thoroughly, should cook in open pot by adding fourteen times water in it. After cooking the rice extra water should be removed and can be drunk as peyâ separately. Thus, prepared rice is light i.e. easy for digestion and is devoid of any harm-causing factor. When we cook in pressure cooker, rice becomes heavy to digest with ample of unwanted things, which we otherwise remove in open pot cooking method.

For preparing roti or chapatti flours of wheat and barley should be used. For making vegetables, one should use smaller variety of radish and that of cucumber along with other locally available fruit vegetables. Dal should be prepared from mung i.e., green gram. For preparing sweet, rock candy sugar should be used. Ghee should be used for processing the vegetables and dal. Ghee of Indian cow which is originally known as gau or go or gay, should be used along with roti and rice. According to researches, it doesn't increase bad cholesterol. Use of milk and milk products like buttermilk is also recommended. Milk of Indian cow which is light to digest and having other hundreds of properties in it, should be preferred. Milks of buffalo or goat could be used in case of unavailability of cow's milk. Among fruits pomegranate and grapes are good. Rock salt should be preferred instead of common salt. Rock salt is cold in nature and beneficial for eyes on contrary to common salt, which is hot in nature and harmful to eyes when consumed in large quantity. Medicines should not be indicated for

daily use. But, however these two medicinal herbs viz *chebulic myrobalan* i.e. harad and Indian gooseberry i.e. aamla, could be used on daily basis. These two herbs maintain health of all tissues and cells and all the systems including digestive one. This function of harad and aamla is named as rasayana. *Chebulic myrobalan* is contraindicated in pregnancy and in pitta prakriti (Constitution of body having influence of piita.). All this is about pathya, which should be practiced daily.

Apathya

In today's scenario of fast life style, it is becoming very difficult day by day to restrict the busy people about their diets. Increasing development of false or partial true concepts under modern dietetics is another big problem in front of society, due to which ancient concepts, which are really complete and great are lagging in their application in day to day life. So, there is a big list according to our great science i.e. ayurveda, containing literally thousands of food remedies under the heading 'Apathya' i.e. the foods not to be taken as daily habit. But the scenario is that the common people are totally unaware of this apathya, as false concepts of calorie based system diet is only known to them and they are unaware of ayurvedic concepts of pathya and apathya that means what is to be consumed and what is to be avoided. The menu cards of maximum hotels and restaurants are really apathya, the food items of which are highly preferred by our people. If we read the previous list of pathya given here, we can assume this truth.

The raw material, which is used for preparing this food, is not of trustable quality. The raw material includes grains, cereals, oils, chilly, salt, sugar, masala, water, vegetables, fruits, milk



products, food colors, preservatives, drying agents and hundreds of other items. For collecting and selecting each raw material mentioned above, there are specific rules. No one is obeying these rules, but just ignoring these as if a very simple negligible one. But, there is a very close and big relation among use of these materials and health. Rules have prepared for considering overall health. It is very big list, which is very difficult to share. There are separate rules for each of the above though some common rules are there. But, for sake of understanding, some of them will be discussed here.

For grains like wheat, rice and cereals like mung, tur and others, there is a rule that these should be yielded in good land i.e. free from chemical pollution. These should be used after one year of its production in farm. These should be well dried and well washed before current use. These should be processed according to ones constitution and disease. For example if we want to make some rice item, raw rice grains which are to be used, should be one year old at least. These should be well washed. These should be fried in pan for making them light and for removing extra water from grains. These should be well cooked by adding 14 times water in it. The extra water should be allowed to go and should be separated. Thus prepared rice should be used for preparing any rice item. Depending on process to which it undergoes, it becomes heavy and difficult to digest. These are some rules for just one grain i.e. rice.

Considering contains like vitamins and minerals only, we are ignoring other these factors, which are important one. Just think, if anybody thinks about the washing out of vitamins only in above said method of rice preparation, and ignores other rules then he should ask a question

to himself that does he eating a vitamin or he is eating rice. If rice means vitamins only and nothing more than that then it is better to eat a tablet containing specific vitamins. But, the case is that we have to think about rice as a whole and not about the separate constituents only. We must think the overall impact of any food material on overall body and not only on specific single organ or system.

Apathya is very broad concept. Only certain food items could not be listed as apathya. Merely name of food item could not be titled as apathya. There are number of criterions on which it is decided that the food is pathaya or apathya. Type of raw food, from where it is collected, When it is collected, how it is stored, processes, time, methods of preparation, the co products along with it is to be consumed, the season in which we are eating, the time of day or night we are eating, The disease or constituent of consuming person, state of digestive system, state of mind and so on. A simple curd becomes apathya when we consume in night. Same is pathya in day time. Here time is the factor deciding the pathya or apathy. So, depending on food there are certain deciding rules. Thus it is not actually possible to give a specific list of apathya which is common to all. But for sake of understanding some examples will be quoted under broad headings.

Fast food

The word 'fast' itself indicates and accepts that the food which can be prepared fast i.e. in relatively short period or which can be eaten fast or in running may be called as fast food. Fasting is the concept somewhat contrary to fastness of fast food. In fasting wholesome food in less quantity or absolutely avoiding food is expected. The concept of fast food itself thus indicates



shortcuts in its preparatory process and also speedily eating, both are types of apathya. Every food must be allowed to take its complete process of preparation. Instant food remedies are good examples for my statement. Making idali, Dosa, Gulabjamun, Upama using instant packages, is quite time saving but it does not undergo the complete required process for preparation of that food, which generates unwholesomeness in it. For instance, in idali preparation with instant method, there is no process of leavening which is actually expected in routine process. The leavening enables fast digestion of idali which is lacking in instant process. Instead, people mix curd in it, which may increase pitta. In other types of fast food where pav, breads are used as a base like pav bhaji, sandwich, vada pav, dabeli etc, according to rules these pav and breads are having staleness and these come under the concept of viruddha anna according to Ayurveda. Thus these are not wholesome to be eaten on daily basis. The oils or masala and many other things, which are being used in these fast food, also make somewhat unwholesomeness in this fast food.

Three types of diet : (Sâtwika, Râjas and Tâmas)

According to ancient Indian philosophy including ayurveda, diet is of three types i.e. satwik, Rajas and Tamas as per bhagavadgita; one of the most trusted philosophical texts in India.

Sâtwika diet is one, which is helpful for increasing life, good qualities of mind, body strength, happiness and health and which is juicy, unctuous, stable and pleasant in nature.

Râjas diet include the one which is spicy, sore, saline, very much hot, pungent, astringent,

rough and vidâhi in nature and one which increases miseries, sadness and diseases.

Tâmas diet is one, which is not fresh or one which is prepared before more than three hours, dried, stale and eating the leavings of another person and also impure diet is considered in as tamas.

Out of above three type of diet first one that is sâtwika diet is Pathya i.e. good for continuous daily eating and remaining two i.e. tâmas and râras are Apathya i.e. not to be eaten daily.

A list of some common apathya

It is not so easy to common people to decide whether they are eating Pathya or Apathya. So for sake of their convenience here I am giving list which includes common food items entitled as Apathya. Remember these food items could be rarely eaten and may not harm when eaten in limit. Eating these food articles ones in a fortnight is not so harmful to health. But, problem is that we eat one of the bellow food item daily. If we eat panipuri ones a week, and pavbhaji once a week, Pizza once a week, Bhel once a week, and so on. Then actual calculation is that we are eating apathya daily. So you can eat any one food article as a change ones a while and not at all on daily basis. It is highly recommended to avoid these food items as far as possible for maintain health. Remember, only rice, wheat/barley/jowar roti, mung dal and fruit vegetables are permitted to be consumed daily. Others can be consumed but not frequently. So, here is the list of apathya

Other types of Apathya

Concept of Apathya is not strictly adhered to type and name of particular food only. It is very much broad concept which includes methods of preparation of food, timing in which you are



Bread	Pav	Samosa	Kachori	Burger	Pizza
Chinese	Snacks	Pani puri	Bhel	Pav bhaji	Pulav
Biryani	Non veg	Dahi	Dosa	Uttapa	Idali
Toast	Cold drinks	Soda	Mava Sweet	Paneer	Milk shakes
Puri bhaji	Dahi vada	Dhokla	Khaman	Shev puri	Dahi puri
Bhaji/Pakode	Other Chats	Dabeli	Poha/pohe	Vada sambar	Hotel meals
Party meals	Excess tea	Excess coffee	Biscuits	All other similar foods	

Table 2 : list of common apathya i.e. not to be consumed on daily basis.

eating food, your mental condition while eating food, mixing of one food with another one, Status of your hunger before meal, Status of your digestive system before meal and many more factors including seasonal issues, place factor, constitution, personal unwholesomeness and particular diseased condition.

Adhyashana

The word Adhyashana is made up of two basic words 1. Adhi 2. Ashana. Adhi means above or over and above. Ashana means Diet. Thus, Adhyashana is the diet which is consumed over previous diet. Here meaning of 'over' is before complete digestion of previous meal. So, Adhyashana is the diet which is consumed before the complete digestion of previous diet. Generally, for complete digestion it will take approximately 5 to 8 hrs depending on status of your digestive fire i.e. 'Agni' in terms of Ayurveda. So, generally if we take another food before 6 hrs of previous one then it is termed as Adhyashana. If we had our morning eating on 8 am. then it is better to take another food on 2 pm. If we eat before that it will be considered as Adhyashana. Ayurved advises to take only two diets a day in general with the distance of 8 hrs. So, it is better to take morning diet on 11 am. and evening diet before 7 am. It is ideal !!! Observe in nature birds, animals do not eat anything after sunset. We should not

eat anything after the sun set. Our ancestors used to take their evening meal before sunset and experienced full fledge health throughout their lives. So, in short, take your morning diet on or up to 11 am. max and evening one on or up to 7 am. max. Mean while you should not eat anything neither fast food nor the snacks.

Hazardous effects of Adhyashana include –

1. Digestive system disorders.
2. Obesity.
3. Metabolic disorders.
4. Possibility of Diabetes.
5. Skin problems.
6. Acidity.
7. And so many others depending on what type of diet you are eating.

Samashana

The word is made up of two small words viz sama and ashana. Sam means along with, together and Ashana means diet. So the meaning of samashana is 'the diet in which both pathya and apathya are mixed' or 'the diet in which pathya is consumed along with apathya.'

Samashana is very common verity of apathya as we unknowingly consume mixed type of diet good and bad or edible and non edible or pathya and apathya. Example will enlighten the concept clearly.



If anyone eats fast food along with his/her routine diet then it is samashana; like eating farsana (farasâGa) with khichadi or Sev with rise or samosa in routine diet. For a diseased person - if a pitta disordered person is eating sweet and spicy together it is samashana for him. Because sweet is pathya and spicy is apathya to his disease. If anybody is consuming curd or dahi in night along with khichadi (diet made up of rise and green gram) then it is also samashana as dahi is apathya to all in night. So, eat only pathya and do not mix any apathya in it. Don't drink cold drinks with pathya breakfast like upamâ. Know your disease and constitution and decide your pathya accordingly.

Viruddhâsana/Viruddha Anna

Viruddha literally means opposite or hostile. The diet which is hostile in terms of guna (quality), Desha (place), Kâla (time), Mâtrâ (quantity), Sâtmya (wholesomeness), Sanskâra (processing), Krama (order) and so many others, is termed as viruddha anna.

Quality hostility –

All the food items are having some qualities in them, on the basis of which their overall effect on health is decided. Such qualities include hot or cold, light to digest or heavy to digest, unctuous or non-unctuous, soft or hard etc. Each food has only one quality from above mentioned pairs. So, some foods are cold like milk, rise, wheat and other some are hot like black pepper, asafetida, ginger etc. Here coldness is not one, which is cold in feeling but, it is that one which is cold in effect. Thus, even a milk which is made hot by boiling effects as cold in body. This rule is applicable to all food materials. Thus every food item is having some natural qualities in it. If we eat two food items having opposite qualities as mentioned in above said pairs, then it is considered as viruddha or hostile diet in terms of quality.

Milk is hostile with fishes as milk is cold and fish is hot in quality. Drinking cold water before or after tea is hostile. All fruits are hostile when eaten with milk.

Time hostility (Kâla Viruddha)

Kâla is time. This is basically of two types Hot and Cold. According to concept of [tucaryâ (Ritucharya the seasonal regimens) in hot season we should eat foods having cold properties and vice versa. If we eat cold food in cold season then it will become time hostile. If we eat hot food in hot season then also time hostility will occur.

Cold and hot nature of different food articles should be known from texts of ayurveda only. As by observing its external features it is not always possible to know the same. Following example will clear the matter.

Curd (Dahi) is advised to be eaten in cold season. Curd is hot in nature. Although refrigerator processed curd resembles as cold from its external appearance it is hot in nature as it has gone through the process of fermentation. So, it should not be eaten during hot seasons like Grishma, Vasant and Sharad.

Buttermilk is hot in nature and not at all cold as per common myth. So, it is advised to drink it in cold season and to avoid it in hot season. Generally, all are used to eat buttermilk in summer assuming that it is cold in nature. But classical texts of ayurveda like sushrut clearly states that curd is hot.

Some Common Viruddha (hostile) Diet

Hostility is a very big and complicated subject. There are so many types of diet which come in this concept of viruddh. For sake of convenient reading and understanding the matter, I am providing the list of some common viruddha anna i.e. hostile diet, which we generally tends to consume.



Cold water before or after hot tea, coffee etc. Milk and all fruits i.e. all fruit juices made up with milk.

Especially Banana and milk i.e. traditional sweet dish called as shikarana.

- Salt and milk or milk products (Eating milk and rice or milk with chapati when there is added salt while making rice or roti)
- Khichadi and milk (khichadi made up of black gram, rice and sesame)
- Milk and all types of fishes.
- Milk along with sore things.
- Curd and chicken.
- Muli and black gram (Udad dal)
- Banana along with buttermilk, curd etc.
- Honey and Ghee in equal quantity.

Hazardous Effects of Hostile Diet (Viruddha Aahara)

Hostile diet may cause major skin problems. Skin becomes prone to many fungal infections. Etching all over the body, visualization of eruptions, boils, pustules is very common due to continuous consumption of viruddha aahara. Fever, rhinitis, throat problems are observed as a bad effect of hostile diet. Fistula or other ano-rectal problems including piles are also very common due to eating of viruddha. Hostile diet could even cause major problems like sterility and blindness. It can disturb your health badly if you are eating hostile diet in day to day life in heavy-quantity.

Vishamashana

This is also one of the type of Apathya in terms of timings and quantity of food. If we are eating too more than our need or someone is eating too less than his/her need then it is vishamashana. If We are eating before the usual habitual time or after then it is also apathya included in vishamashan only.

Here, the word Vishamashan is made up of two words as that of Adhyashana. Vishama means irregular, or other than usual and Ashana means Diet. So, Vishamashana is the diet which is taken in irregular quantity or at irregular timings. Quantity of food depends on ones prakriti (constituent) and type of agni (digestive fire), which further depends on season, body strength, exercise one performs and previous diets etc. Pitta prakriti, higher digestive fire, cold season, great body strength are causing higher demand of food. On contrary, Kapha prakriti, lower or irregular type of agni, hot or rainy season results in less demand of food. Exercise has a big role in regulating quantity of food. If previous diet is heavy, it will hamper upcoming diet quantity.

Timing of diet is either our usual daytime or physiological time for consuming diet. Usual daytime is the time of your meal habitual to you. Physiological time of diet can be known with the help of symptoms like lightness in the body, feeling of cleanliness in heart, pure belching, filling of hunger etc. This physiological time may fluctuate due to factors discussed above.

In short following situations could be named as vishamashana –

1. Eating in too much quantity than body demand.
2. Eating in too less quantity than body demand.
3. Eating when there is no hunger sensation.
4. Eating few hours after hunger sensation.

Vishamashan plays a vital role in generating metabolic disorders including obesity, heart diseases, diabetes, skin problems, muscular and bone and joint problems.

CONCLUSION

There is great need of educating common people regarding habits of food they consume.

शेष पेज नं० 28 पर



ANALYTICAL STUDY OF CHRONIC LIVER DISEASE (CLD) & ITS AYURVEDIC MANAGEMENT

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ABSTRACT :

Liver controls our whole body activities. Liver Cirrhosis is a most common medical problem today. One & chief cause of it is chronic Alcoholic consumption. Excessive & prolonged use of alcohol affects every organ of body. Although Liver, Heart, Kidney mostly affected due to heavy drinking, however Alcohol induced Liver Cirrhosis is life threatening condition in maximum case. Ayurveda can play a master role in the fast & safe recovery of damaged liver. Liver Cirrhosis/ Kumbhkamala resembles in etiology, symptoms, complications & line of treatment. Ayurvedic drugs can rejuvenate the liver with minimise the complications of Cirrhosis such as liver Cancer, fulminant hepatitis & prevents the chronicity of the disease. In the present article analytical study of liver disorders & its treatment with number of Ayurvedic preparations.

Key -Words: Cirrhosis, Fulminant hepatitis, Kumbhkamala, Detoxification.

INTRODUCTION:

Liver cirrhosis is the 4th leading cause of death at present time. Both amount & duration of alcohol consumption are important in the progression of Cirrhosis of liver. More than 200ml/ day of alcohol for more than 10 years continuous drinking increase the 40% chance to develop liver Cirrhosis. In the metabolism of

alcohol major role play by the liver & minor role by stomach & kidney. Enzyme ADH (Alcohol dehydrogenase) which convert alcohol into acetaldehyde. There is a wide spectrum of clinical presentation. Some patient remain asymptomatic throughout the life & others have classical presentation of Chronic liver Disease (CLD). In Shushrut Samhita commentrator Dalhan quote that,

“योऽह्यामयानते सहसान्नमम्लमद्यादिपथ्यानि च तस्य पित्तम्। आमयान्ते पाण्डुरोगान्ते अन्यरोगान्ते च।”

In the same manner Achary Vagbhatta described as-

“भवेत्पित्तोल्बणस्यासौ पाण्डुरोगादृतेऽपि च।”

—अ०ह०नि०१३ / १५—१७,

According to above version due to intake of unwholesome/Apathya diet predominately Alcohol/Different types of Madya - Pitta prakop/ dushti induce the liver diseases, Madya / Alcohol have the similar properties as Visha/Poison & these properties are opposite to the Oaj. As we know very well that Oaj is the natural Immunity & Bala of the body, oaj present in the heart along with Saadhak pitta. Saadhak pitta & Oaj are responsible for the courage. Liver disease/ kamala may be either due to pitta prakopa or due to progression of pandu (Saadhak pitta) by the end of any chronic disease , multiple aetiological factors now a days such as Infective viral hepatitis namely HAV, HBV, HCV, HDV,

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HEV these leads to Liver cancer on chronic/ untreated conditions, Metabolic, Hereditary, Polluted water as Arsenic, Copper, Vinyl chloride as in NCPF(Non Cirrhotic Portal Fibrosis), fluorine, drug induced (ATT induced hepatitis), Chemical pesticides induced (different types of Liver cancer), self / over medication induced Commonly Paracetamol induced hepatotoxicity on prolonged medication/ Reye's syndrome giving Paracetamol in child which is already infected with any virus

यकृत- स्वरूपबोधक- यकृत कालखण्ड कालखण्ड यकृतो तु समे इमे। कालखण्डम् यकृत। क्रिया बोधक- यत् संयमं - नियंत्रणं करोति तद् यकृत, संयमं-नियमित। (अमरकोष 6/66)

Its very well clear & one can understand the imp. of liver. Its also described in modern physiology as well with numbers of functions such as- Liver is a powerhouse of human body. It performs number of functions in our body. Some important functions are Metabolism of Carbohydrates, Fat & Proteins, Synthesis of bile salts, Clotting factors, Storage- in addition to Glycogen, Vitamins A,B12,D,E & K, Minerals Iron, Copper, Activation of vitamin D, Phagocytosis through Kupffer's cell WBCs & Bacteria, Excretion of biles, Detoxification of Ammonia, Drugs, Hormones, Cholestrol etc., Innate adaptive tolerance cytokines, Energy regulation- through Gluconeogenesis, In short we can say that Liver controls our whole body activities. There are 3 main form of Alcoholic liver disorders which are as follows.

1. Fatty Liver- Usually asymptomatic. Only soft & tender hepatomegaly are present. 1/3rd patients shows abnormal liver function Tests (LFTs), Mostly patient recover but progression of disease may be present in those patient who continue to alcohol consumption.

2. Alcoholic Hepatitis- This is the serious form disease. Main presenting features are fever, anorexia ,nausea, vomiting , weight loss, jaundice, pain on liver area due to enlargement of liver (Tender hepatomegaly), Splenomegaly. ascities & encephalopathy (altered mental state), Hepatorenal syndrome in which Liver & Kidney failure leads to death. Liver enzymes SGPT remain markedly high (> 300 IU/L), Frequently fatty liver & alcoholic hepatitis coexist with cirrhosis, serum bilirubin increased, SGOT: SGPT ratio is always >2.& prolonged Prothrombin time (PT) most significant prognosticated value.

Prognostic Critaria - 4.6 X (patient PT - Control PT) + Serum Bilirubin. (If this value >90. It indicates poor prognosis. Normal PT ranges 12-15 sec.) Approximately 40% of the patients convert into Liver Cirrhosis within 5 years.

3. Alcoholic Cirrhosis- Wide spectrum of clinical presentation some patients remain asymptomatic while others with coexisting alcoholic hepatitis present with acute symptoms as described earlier in alcoholic hepatitis. Some patients have the classical presentation of Chronic Liver Disease such as; Jaundice, Anorexia, anaemia, Vomiting, Weight loss, Gyaenecomastia, Loss of sexual desire, Loss of pubic & axillary hairs, Enlargement of parotid glands, Testicular atrophy (due to lack of Androgens), White nails, Dilated peripheral veins over abdomen, Caput maduce, spider nevei in palm, Tender hepatomegaly, Paedal oedema, Portal hypertension & its complications haemetemesis, malena, ascities, fetor hepaticus (sweetish smell in breathing) flepping tremors, stupor, renal failure, hepatic encephalopathy, comma & ultimately death.

SGPT: SGOT ratio > 1 (indicative active disease & proved continuous alcohol consumption)



Prognosis of Chronic Liver Disease - Child-Pugh Grading

Prognosis of Chronic Liver Disease - Child- Pugh Grading

	Parameters	Points		
1	2	3		
1. Encephalopathy	None	1&2	3&4	
2. Ascitis	moderate	Absent	Slight	
3. Serum Bilirubin(mg/dl)	>3	1-2	2-3	
4. Serum albumin(mg/dl)	<2.8	2.8-3.5	>3.5	
5. Prothrombin Time	>6.0 sec prolonged	1-4	4-6	
Score Above 5-6	A			
7-9	B			
10-15	C			

This grading has much prognostic value.

But consideration of other factors such as Age, presence of viral markers, continued alcohol consumption, size of varices (risk of bleeding), hepatocellular carcinoma(Liver cancer) which develop in 10-25% of liver cirrhosis patients.

In Ayurveda very description of different liver diseases such as - Kamala along with Pandu & their treatment, complications, Panki, Haleemak & Lagharak. Acharya Charak very explanatory described the incurable symptoms(asadhaya kamala)/ Kumbh kamala, in chapter 16/38, Pandurogachikitsa. Acharya Chakarpanidutta commented word कुम्भ— Generalised abdomen or GIT swelling as महास्रोतस | In modern system of medicine we read the that liver disease / Hepatitis affects whole GIT /body. Acharya charak very well described the in chikitsa chapter 16, pandurog chikitsa as "कालान्तरात् खरीभूता कृच्छ्रस्यात् कुम्भकामला । कृष्ण पीतशकृन्मूत्रो भृशशूनश्च मानवः ।। सरक्तऽक्षिमुखछर्दि

सरक्त विष्मूत्रो यश्च ताम्यति । दाहारुचि तृषाऽनाह तन्द्रा मोह समन्वितः ।। नष्टऽग्नि नष्टसंज्ञ क्षिप्रं हि कामलावान् विपद्यते ।।"

— च० चि० 16/38

"श्वेदस्तु तस्यरु खलु कुम्भसाहः शोफो महांस्तत्र च पर्वभेदः ।।" सु०सं०उ० 44/12

Generalised Gastro Intestinal Tract swelling & joints pain. In the same way Madhav Nidan quote that

"छर्दि अरोचकहृल्लास ज्वरक्लम निपीडितः । नस्यति श्वास कासार्तो विडभेदी कुम्भकामला ।।"

— मा०नि० पूर्वाध

The patient of kumbhkamala/ complicated form of Kamala will die if develop the symptoms as Vomiting, Nausea, Waterbrush, Fever, Lasitude, Dyspnea, Cough & Diarrhoea. Dyspnea due to huge ascities, Diarrhoea - multiple infection of GIT, Other GIT /Annavaahshrotas symptoms shows decreased/ nashta jatharagni. All the above pathogenesis can be understood with the help of functions of pitta in our body, Pitta is the main dushya in the liver disorders as Kamala, Kumbhkamala, Haleemak, Paanki & other related disorders abundantly present in now a days scenario. In above description of the different texts about Kumbhkamala/ Incurable Kamala we can classified the whole symptomatology into three groups. Due to dearrangement of Digestve power/ Jatharagni- Aruchi, Aanaah, Trishna, Nashtagni, Chhardi, Hrillas & Vidbheda. Aanaah (partial pyloric Obstruction) - is symptom of GIT disturbance in which undigested food/ Apakwa anna ras, purish/ stool progressively accumulate in the aamashaya /stomach & pakwashaya/Intestnes result in the vayu viguna/pratiloma gati in the mahashrotas is known as aanah. This is the very serious condition in the liver disorder patient . It can be easily



correlate / understood in the study of bed ridden patient of Chronic liver disorders , proper clear of the bowel , bladder is the main target of treatment in such types of patient otherwise cleansing of intestine by the normal saline (high colonic leverage) for the clearance of not only stool /mal but also remove the NH₃ from the gut. In Ayurveda number of preparations for this purpose as Hareetiki, in line of treatment of such type is described- नित्यमेव विरेचनै..... daily purgation. since due to diseased liver NH₃ not convert into NH₄ as in healthy liver. NH₄ is less toxic to body & remove out easily but NH₃, other marcaptans not so & get absorbed in blood circulation reached in brain & hampers the Oxygen supply to the brain ultimately 1st degree comma , deeper & death due to it. "आमं शकृद्वा निचितं क्रमेण भूयो विबद्धं विगुणानिलेन। प्रवर्तमानं न यथास्वमेनं विकारमानाहमुदाहरन्ति।।"सु०उ० ५६ / २०, २. Due to dearrangement of Dhatwagni- located in the liver, Kharibhuta/खरीभूता– Dryness of body fat & according to some authors in comparative study cirrhosis of liver due to formation of collagen fibers in liver. Krishnapeet sakridmutra, Bhramsam soonasch manava (decreased Total protein of the body, ultimately decreased Oncotic pressure of blood result into generalised oedema, ascities). Ascities/Shotha in the peritoneal cavity in huge amount responsible for the dyspnoea, Cough, Diarrhoea leads into Electrolyte imbalance/ Trishna. Sarakta akshi mukhachhardi, Sarakta vin mutro. 3. Due to Dushit Medha -Tandra, Moha & Nashtasangya. In ayurveda description of functions of prakrit pitta as -"दर्शनं पक्तिरुष्मा क्षुध तृष्णा प्रभा प्रसादो मेधा च पित्त कर्माविकारजम्।" All the symptoms described above in Chronic Liver Disorders are due to prakupit pitta dosa.

MANAGEMENT-

Avoidence of causative Factors -

1. Alcohol- Complete abstinence of alcohol is the most important part of treatment.
2. Drugs- A. NSAIDS as aspirin, Clopidogrel, & warfarin etc. Since these may induce bleeding from GIT.
B. Antipyretics Paracetamol- Overdose of it may be harmful for liver.
C. Glucocorticosteroides- water retention & oedema.
D. Sedative & Tranquilizers- Diazepam, chlorodizepoxide - depress the Central Nervous System & progress into hepatic encephalopathy/Comma.
E. Loop diuretics- (Frusemide) - can precipitate the hepatic encephalopathy due to hyponatraemia (loss of sodium), hypokalemia (loss of potassium).
3. Salt Restricted Diet- Water & Sodium retention increased the oedema & blood pressure.
4. Complete Bed Rest
5. Protein rich diet
6. Treatment of Infection
7. Regularly evacuation of Bladder, bowel otherwise putrifacation of stool increase the ammonia & other toxins which increase the hepatic encephalopathy.
8. Ayurvedic Preparations- In Ayurvedic texts there are so many single herbo mineral & preparations (compound drugs) are available for the successful treatment & prevention of the complication in the case of liver Cirrhosis & other conditions.
9. Among single herbs- Hareetiki, Vibheetiki, Amalki, Daruharidra, kalmegh, katuki, Bhumymlki, Nimba, makoya, Vasa, Chirata,



daruharidra, Amrita, Ghritkumari & Punarnava are the prominent but many more may be added to it.

10. Phaltrikadi kwath - described in Sharangdhara samhita is one is the most popular & effective preparation contains the eight herbs namely "फलत्रिका मृतातिक्ता निम्ब कैरात वासकैः । ज्येन्मधुयुतं क्वाथः कामलां पाण्डुतां तथा ।।"

—शा० सं० मध्य खण्ड २/७७

Prescription / Rogi Vyavasthapatara -

1. Phaltrikadi kwath - 30 ml BD
2. Amrita swaras - 20ml BD
3. Panchtikta ghrita guggulu - 250mg BD
4. Kumaryasav + Abhayarishta -30ml BD
5. Chitrakadi vati 2 BD - before meal.
6. If Shoth/ ascities is present then prescription Vrahit Loknath ras 125mg+ punarnava mandoor 125mg+ yakritpleehari lauh 125mg +kamdudha ras 125mg - 1 dose BD with madhu.

DISCUSSION:

Liver is an important organ of human body. Now a days number of causative factors in our life to diseased /damaged the liver. Since liver has an irreplaceable role in our body due to various physiological functions. Almost all liver disease convert into Chronic liver disease, Hepatic encephalopathy & ascities, if remain untreated/ unsuccessful treatment. These conditions are not easily treatable in any stream of medical science. The treatment of such case in modern medicine is so much costly & not so effective too. According to modern system of medicine different types of Hepatitis are viral in origin. The antiviral therapy has limited rate of success due to changing in genome of virus day

by day. The antiviral therapy is costly too & not in approach of each & every patient. According to modern system they thought it viral & self limiting disease & in both the conditions no/ minimal role of medications. In Ayurvedic texts there are so many single herbs, mineral drugs & preparations (compound drugs) are available for the successful treatment & prevention of the complication in the case of liver Cirrhosis & other conditions. Definitely Hepatobiliary system is one among many others in which Ayurveda serving a master role in the treatment of such types of diseases. The basic need while treating these patients to evaluate the patient on the parameters of Ayurvedic rogi pariksha as well to diagnose on medical ground as precipitating factors for Hepatic encephalopathy, evaluation of liver function, avoiding factors, diet regimen, care for bladder & bowel otherwise patient convert into encephalopathy. These drugs can be used in different form as Swaras- Guduchi, Nimb, punarnava, Bhumyamalki, Kwath-Phaltrikadi, Punarnavashtak, pathyadi, Vati-Arogyavardhini, Aasav- Kumaryasav, Arishta-Abhyarishta, Bhasma- Mandoor, vrhat loknath, shankh, punarnava mandoor & Ghrit-Panchtikta. Most of the drugs are tikta, kashaya in rasa, Madhur vipaka.

In Short these Drugs have following properties i.e. Pittahar, Pittarechak, Yakriduttejak, Deepan, Rechan, Pachak, Shothhara, Jwarahara, Kamala & Panduhara, Yakrit & Raktvikarhara, Tridoshar, Rashayan, Mutrajanana, Pittasarak, Anulomak, Shwedak, Dahaprashaman & Raktapittahara. On the modern parameters we can say that the Herbal Hepato protective preparations have following properties Cholegouge & Cholertic action, Hepatocellular regeneration, Antiviral, Antioxident, Enzymes &



Metabolic correction, Digestive, Membrane stabilizing effect, Immunomodulating action, anti inflammatory action & Antipyretic.

CONCLUSION-

In the today's scenario so many causes which can induce toxicity of liver. Some prominent factors are as Alcohol consumption, different viral infections, weakness due to any chronic disease, chemicals in food articles, Drug induced hepatotoxicity & other causes are pseudomedication, self medication & Over medication without advice of a qualified physician. Pain killers overdose & corticosteroids are main culprit. Unhealthy fatty diet & lack of physical exercise leads to fatty liver. Ayurvedic herbal preparations have many advantages like shortening of disease period, Early regeneration of liver parenchymal cells, Avoid post hepatitis residual symptoms & avoid complications such as Cirrhosis, Hepatocellular Carcinoma & Hepatic Encephalopathy. So Many research works had been conducted & going on globally on different parameters for the wellbeing of mankind.

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AYURVEDA - NOWADAYS

- Apexa Vyas*

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Evolution and renovation is the characteristic of time in this modern era. Everything is changing each and every day with new advancement and innovation. Newer inventions are making previous one older or outdated. This fact applies to most of the fields including technology and medical science e.g. the antibiotics which were prescribed rampantly few years back have become outmoded today. When it comes to health science Ayurveda comes first considering its origin thousands years back. Ayurveda has its unyielding roots while coming into existence as 'Shashtra'. What is the condition nowadays about Ayurveda puts two main quests in mind i.e.

Is there any need to modify and maximize its use for better living? or

Is it worthy to put efforts for this prehistoric and sometime called outdated ancient method of treatment?

Well, here are some interesting points which might help us to understand how the 'so called scientific' modern world including all of us, is looking towards the ancient Ayurveda -

Why this great science is not at its glorious stage in practice nowadays?

Here some of the outlooks are discussed about practice of Ayurveda which is not actually at its best level in all over India. These may be the reasons behind why Ayurveda is not at primary or first level cure for any ailment. And

rectifying or working to modify this assumption or really may help for its better acceptance.

1. Protocol - tough to follow

We are living in the era of fast and rapidly changing life. Modern lifestyle has become hectic and stressful. It is difficult to imagine for working men and women doing anything apart from daily routine, looks very tough to follow.

Ayurveda describes Swasthavritta (rules and conducts for healthy lifestyle), Dinacharya (ideal daily regimens), Ratricharya (ideal conducts for night period) Ritucharya (regimens according to prevailing season), Achara Rasayana (behavioral conducts for psychological and social wellbeing), Ahaara Vidhi Vidhana (Dietetics) etc are best preventive practices or measures for all the diseases occurring to mankind. This fact is also supported by many researches all over the globe.

Though following these all require lots of efforts, money and time to practice. On the other hand numbers of diseases are flourishing and have become a part of each and every individual affecting negatively. After tremendous efforts by scientific knowledge, power of advanced modern technologies and hard work of countless research minds in this 21st century, didn't get an effective answer for their cure or prevention. Here prevention is the only option to save the health of individual. In shadow of new emerging disease as well as causative agents, we should try to search out role of above mentioned practices in prevention as well as adjuvant with treatment.

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Protocols and practices mentioned in Ayurveda appear very tough to follow but still try to be made to modify for the better acceptance and applicability in today's society.

2. Preparation of medicines

Ayurvedic medicines are synonymous to powder more often called 'Churana', 'Kadha' 'Phanki' etc., by common people. They are unaware or we are unable to change the myth and let them educate enough about Ayurveda is more than what all understand. Tablet, capsule, syrup etc forms are available and practicing since many years even by modern practitioner. Even some of new forms of medicine introduced nowadays like instant Kashaya (decoction) preparation, soft gel capsules, spray and drops are quiet easier to take.

Ancient wisdom of Acharyas has put their best knowledge for the formulation and administration of particular medicine at its best potential. Ayurvedic preparations like Kashaya (decoction), Swarasa (juice), Phaanta (hot/cold infusion) etc. should be explained with their easier method and benefits to the community. In case of non acceptance of these form, ready to take medication are better option than to quit Ayurvedic medicine.

3. Pathyaapathya (Do's and Don'ts)

Though Pathyaapathya is inevitable part of Ayurvedic treatment, but nowadays it's a probable reason to avoid Ayurvedic treatment because of its default consideration with Ayurvedic treatment. Pathyaapathya is simply do and don't, in means of diet and conduct advised for specific disease during treatment period. This is as important as the treatment as understood by Ayurvedic Acharyas. Following this would help

person to fasten the recovery as well as long term benefit of treatment.

Pathyaapathya is explained subjectively for diseased and healthy individual. Following all these recommendation looks quite difficult in current hasty lifestyle. But as stated above progressively impairing health status of today's human and limited role of treatment modality for treating and preventing number of diseases, make us to think to look after about this ancient wisdom for solution.

4. Ayurvedic practice - A challenging job..!

Doing Ayurvedic practice is much more than selective and symptomatic treatment i.e. for fever - Antipyretic. In case of Ayurveda, approach of the same drug for same disease type might not be appropriate. Here, each patient will require specific approach for treatment as stated* '**Purusham Purusham Veekshya...**' means Vaidya should plan the treatment by observing each and every patient individually. In Ayurvedic treatment more parameters like Desha, Kaala, Prakriti, Saatmya, Aahaara, Vihaara etc. are also considered apart from just disease type. In addition causative factors are more focused which can lead **Dosha Vaishamya**- a relatively multifaceted theory of Ayurvedic pathology. Hence the ayurvedic treatment requires more efforts and time along with comprehensive knowledge making this treatment more complex and challenging compared to other streams.

Apart from this physician's side, consideration of this Ayurvedic science in general population is misunderstood with many myths make this very difficult to accept Ayurveda as potential science and its efficacy. These myths include

- 1) Ayurvedic treatment is very slow to give result ('Ayurvedic medicines are very slow



acting and gives result after prolong use' which has become synonymous sentence for Ayurveda).

- 2) It is not made for disease other than simple cough and cold especially in this modern era
- 3) If one looks for Ayurvedic treatment, he is under compulsion to follow its Pathyaapathya which looks quite difficult near to impossible
- 4) Ayurveda means ancient pathy of treatment (Deshi Davaiya) so doesn't cost so much and must be cheaper. These all invaded myths in society making this profession - a tough job for Ayurvedic doctor.

5. Misguiding issues

As per the rule negativity makes marks and highlighted more easily and very speedy than positivity. Incidences like fake ayurvedic treatments claiming cure of incurable diseases, mixing of steroid or analgesic with Ayurvedic medicine without patient's awareness, vehicles parked at road side with hoarding like "Ayurvedic treatment by using miracle medicine (Jadibutti)" etc.; these are some cases of malpractice which plays with life of innocent people and cheat them in the name of Ayurveda. This kind of issues raise questions against Ayurveda which impacts badly towards the authenticity of Ayurveda and makes people doubtful regarding medicine of genuine Ayurvedic practitioners.

6. Lack of strong mediator for society

Efficacy of Ayurvedic medicine is proven in treatment of many diseases and also as powerful boon as preventive medicine. Lots of research work has been completed and many projects on various diseases are going on in several institutions and colleges across India. In spite of the outstanding results, information about the

outcome of such research work is not well published for social awareness and it just stays within the books of research works. In another words potential of Ayurveda science is still not well known by the populace.

TV advertisements, promotion by well known artist, sophisticated and attention-grabbing spa and Panchakarma centers; these all have attained some consideration as well as recognition in society but more extensive awareness and acceptance of Ayurveda in the society is still expected in current scenario.

7. Ignorance

In society obsession for instant relief from disease is observed and hence a person prefers symptomatic relief instead of taking care of the root causes of disease and its preventive measures. Avoidance and ignorance of ayurvedic medicine is also observed in many cases due to the myth that it takes more time compared to allopathic medicine. In realty this is ignorance to health and holistic approach. Human being is different than a machine fitted and functioning blindly to modern lifestyle. A truth is better understood by western countries and became very aware about lifestyle and interested to learn Ayurveda for healthier living.

Today's Available platform for better tomorrow for Ayurveda

Here some points are discussed to look after bright side of actual scenario about this filed.

1. Increasing awareness

With the immense effort many dedicated Ayurvedic physicians and spiritual Gurus, large number of followers have started practicing Yoga and Pranayam as well as using Ayurvedic products in their daily living since last few years.



Ayurvedic or herbal products and their awareness and consumption is increased in many fold, shows their direct or indirect acceptance of Ayurveda. People are searching solution from Ayurveda for many chronic conditions like joint pain, childhood illness, immunity, recurrent cough and cold and so on. With the help of internet and practical issues faced by individual, nowadays a person is becoming well aware about use of antibiotics and their side effects. Educated portion of society is looking with a new angle towards Ayurveda science and expecting much better solution from many ailments along with promotive health benefits.

2. Increased market share of Ayurvedic products

While scrutinizing available market products, there is a big list of product we are using without knowing that it's Ayurvedic..! Some examples are ENO, Calcium Sandoz, Move, Borolin, Pudinhara, Hajmola, Vicks Vaporub, Zandu Balm, Relispray, Eraser cream, Amrutanjana Roll-on (Pain relief foam base product), Toothpastes (Dabur, Patanjali, Cibaca, Colgate, Meswak) and many cosmetic and skin care products.

Many TV channels promote Ayurvedic medicine like for Nashamukti, Joint pain, Hair fall and others common conditions like Piles, Weight loss, Weight gain etc. Herbal cosmetics and Beauty products are in maximum demand at parlors and salons due to awareness regarding harmful effects of chemical used in such other non-herbal products.

Many known brands have started introducing their products which contains ingredients like Neem, Amla, Yashtimadhu etc. For e.g. Neem for Face-wash for removing acne marks, Amla in shampoo for repairing hair

damage and use of Liquorice -Yashtimadhu in whitening deodorant for effective fairness and skin repair. Though it may be a need of marketing, but it is more important that by any mean people has started using Ayurveda.

3. Specialty clinics of Ayurveda

Ayurveda is becoming little more precise nowadays than past few decades. Ayurvedic physician have started specialized practice with expertise in some of the field i.e. Ksharsutra, Agnikarma, Panchakarma etc. In addition many Ayurvedic doctors are practicing particular disease or system and achieved fame for this mastery. Renal disorder, Joint and Muscular, Eye disorder, Gynecological disorder, Infertility etc are some of the examples. Many specialty clinics of Ayurveda are increasing like Kottakal Arya Vaidya Shala, Patanjali Chikitsalaya, Charaka clinics, Sane Care Madhavbaug (Ayurvedic treatment for Cardiac diseases), SDF (cure for kidney disorder) Ayushakti, Jiva Ayurveda, Aarogyam, Shatayu, Nashamukti Kendra and many others. To avoid surgical intervention like knee replacement, bypass surgeries for heart patient and stop or increase the interval of dialysis in kidney patients; it would not be overwhelming to say remarkable outcome of Ayurvedic treatment.

This is actually ideal and large platform for scientific Ayurveda practice. By this Ayurvedic intervention can be applied to needy area of medical science with better outcome.

4. Worldwide Interest for Ayurveda

Ayurveda has achieved its recognition in the world for its immense usefulness for health of mankind. It has become a subject of interest for foreign countries more than India. Increasing number of foreign students for learning Ayurveda,



foreign patients taking Ayurvedic treatment and participation in Ayurveda education show their attraction for Ayurveda. Visit to any recognized institutions of Ayurveda, reveals this reality. Even Yoga has become very popular in most countries. Lifestyle consultation and Ayurvedic lifestyle for healthy living is in demand where practicing Ayurvedic medicine is banned. This demonstrates widespread interest for Ayurveda worldwide. A great step ahead by recommendations for post of experts in WHO (World Health Organization) from Ayurveda field itself glorifies its scientific utility and need of time.

5. Acceptance in foreign culture

Yoga is a well-recognized word internationally, with its usefulness for healthy body and mind. More and more people are visiting Yoga studio, Herb stores and Panchakarma therapy centers shows their attraction towards holistic healing approach through Ayurveda. Using "Ayurvedic" tag in many cases is becoming as marketing strategies. Yoga is being introduced in the curriculum of schools in many foreign countries. Despite the fact that Ayurvedic practice is not allowed in European countries, they are adopting the possible guidelines of Ayurveda for the betterment of health. Increasing number of renowned Ayurveda faculties visiting foreign for deliberating lectures and teaching Ayurveda, shows ardent interest in foreign countries.

Summary / Conclusion

Despite all the advancements in 21st century in the field of medical science and assistive modern technology, we are still struggling with some health problems are of major concern. Constantly increasing incidences of many diseases and health issues have put a man into a

situation towards thinking for good health at highest priority.

Ayurveda is the most ancient medical science and we Indians are lucky for having this our own 'Indian system of medicine'. Ayurveda aspire two major aspects of health first to protect the health of healthy individual and treatment of diseased person. Researches done in the field of Ayurveda proves effectiveness of ayurvedic classical references for successful treatment of large number of disease and maintenance and promotion of healthy body, mind and soul.

Ayurveda is time tested discipline and these scientific principles are result of enormous effort and profound knowledge of our ancient Acharyas. The secret of good health and its related aspects are weaved in Ayurveda, only required thing is to explore, explain and execute. The principles of Ayurveda are eternal and even applicable in the modern world. But in current era these should be interpreted in such a way that one can get maximum benefit of this great science for him and for society. To find out how Ayurveda can fit into the modern lifestyle to promote the health of society and give it's deserve position; is the responsibility of our shoulder.

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परिषद् समाचार

रीवा (मध्य प्रदेश) में महर्षि चरक जयंती का भव्य आयोजन

विश्व आयुर्वेद परिषद रीवा एवं शासकीय आयुर्वेद महाविद्यालय रीवा के संयुक्त तत्वावधान में दिनांक 28/07/2017, नागपंचमी को आयुर्वेद महाविद्यालय, निपानिया, रीवा में "चरक जयंती" का भव्य आयोजन किया गया। सर्वप्रथम महाविद्यालय के प्राचार्य डॉ दीपक कुलश्रेष्ठ, परिषद के प्रदेश उपाध्यक्ष डॉ एस एन तिवारी एवं चिकित्सालय के अधीक्षक डॉ प्रभंजन आचार्य द्वारा दीप प्रज्वलन कर आचार्य चरक का पूजन किया गया। इसके पश्चात छात्र छात्राओं द्वारा चरक संहिता का सस्वर श्लोक पाठ किया गया तथा क्विज कॉम्पटीशन आयोजित किया गया। जिसमें मुख्य अतिथि के रूप में डॉ दीपक कुलश्रेष्ठ, विशिष्ट अतिथि डॉ प्रभंजन आचार्य व आर पी तिवारी तथा कार्यक्रम के अध्यक्ष के रूप में डॉ एस एन तिवारी मंचासीन रहे। कार्यक्रम का संचालन डॉ पवन किरार व डॉ ओ पी शुक्ला द्वारा किया गया। विजेता व उपविजेता टीम को परिषद की ओर से पुरस्कार की घोषणा डॉ एस एन तिवारी द्वारा की गई। कार्य व्यवस्था की दृष्टि से डॉ राजीव अग्निहोत्री को परिषद का जिला रीवा का कार्यकारी अध्यक्ष नियुक्त किया गया।

इस अवसर पर महाविद्यालय के शिक्षक गण डॉ जिनेश, डॉ खुजे, डॉ लोकेश (प्रदेश सचिव विश्व आयुर्वेद परिषद) डॉ भगवती त्रिपाठी (प्रांताध्यक्ष विश्व आयुर्वेद परिषद), डॉ संजय शर्मा जिला उपाध्यक्ष, डॉ0 उपदेश पसारी, जिला सचिव, डॉ रागिनी तिवारी, जिला महिला प्रभारी, डॉ के जे तिवारी, डॉ श्वेता, डॉ निशा, डॉ पलसी, डॉ अरविंद, डॉ अजय, डॉ विपिन, डॉ प्रशांत, डॉ शिवप्रसाद तथा बड़ी संख्या में शिक्षक, चिकित्सक, पीजी छात्र, इंटरनीस, महाविद्यालय के छात्र छात्रायें, कर्मचारी उपस्थित रहे। कार्यक्रम के अंत में प्रसाद वितरण किया गया।

विश्व आयुर्वेद का विदेशों में विस्तार

आज भारत में ही नहीं विश्व में आयुर्वेद की लोकप्रियता बढ़ रही है। अमेरिका जहाँ योग का प्रमुख केंद्र बन गया है, वहीं यूरोप में आयुर्वेद की स्वीकार्यता बढ़ी है। इंग्लैंड, जर्मनी, पुर्तगाल, स्विट्जरलैंड व इटली आदि यूरोपीय देशों में वैद्य स्वामी नाथ मिश्र जी के अथक प्रयास से आयुर्वेद के प्रति न केवल आकर्षण बढ़ा है, अपितु स्वास्थ्य संरक्षण के लिए प्रमुखता मिली है। वैद्य स्वामी नाथ जी नियमित आयुर्वेद के विस्तार के लिए यूरोप की सफल यात्रा कर रहे हैं। स्वास्थ्य परामर्श, कॉन्फ्रेंस, लेक्चर व संगठन व अपने यूरोपीय समर्थकों एवं शिष्यों के माध्यम से निरंतर आयुर्वेद की सेवा कर रहे हैं। परिणाम स्वरूप आयुर्वेद एक सांस्कृतिक आंदोलन का रूप लेता जा रहा है। इसी कड़ी के अंतर्गत पोर्डनोने, कोर्डनोन्स टोरटोना, इटली, लुगानो, स्विट्जरलैंड, स्टुटगार्ट, जर्मनी, लिस्बोन, पुर्तगाल आदि स्थानों में आयुर्वेद पर डॉक्टर मिश्र ने अनेक बैठकों के साथ स्वास्थ्य संरक्षण के निमित्त अति प्रेरक व्याख्यान किया। जिसमें यूरोप के अनेक भागों से प्रबुद्ध लोगों ने भाग लिया।

सभी सहभागियों ने बड़े ही उत्साह से परिचर्चा के साथ ही बैठक में भाग लिया। विश्व आयुर्वेद परिषद् के अंतर्राष्ट्रीय संयोजक डॉक्टर वैद्य स्वामी नाथ मिश्र के साथ साथ सभी सहभागियों ने अपने जीवन में उतारने व आयुर्वेद के विस्तार के लिए कार्य करने का संकल्प लिया। कार्यक्रम की संयोजिका श्रीमती एलेनोरा, मोनिका, अम्मा, श्री एरिको व श्री मॉर्शो विविध कार्यक्रमों के संयोजक रहे।

29 जुलाई से 5 अगस्त तक आवासीय आयुर्वेद शिविर का कार्यक्रम ग्रीसेत्ते, इटली में होगा जिसमें विश्व आयुर्वेद परिषद के विदेश विभाग प्रमुख उपस्थित रहेंगे। संयोजिका श्रीमती मोनिका व श्री मैसमिलानो होंगे। शिविर



में 10 शिविरार्थी भाग लेने वाले हैं। विदेश विभाग द्वारा विदेशी छात्रों के लिए ऋषिकेश में पंद्रह दिवसीय आवासीय कार्यक्रम का आयोजन होगा। ऋषिकेश में विदेश के सहभागियों के लिए द्विसाप्ताहिक आवासीय प्रशिक्षण शिविर प्रतिवर्ष अगस्त मास में आयोजित किया जाता है, जिसमें डॉ० मिश्र एवं उनकी टीम प्रशिक्षण प्रदान करते हैं।

उत्तराखण्ड (देहरादून) में चरक जयन्ती का आयोजन

आयुर्वेद चिकित्सा के सूत्रधार महर्षि चरक की जन्मशती श्रावण मास शुक्ल पंचमी के अवसर पर विश्व आयुर्वेद परिषद्, उत्तराखण्ड, देहरादून द्वारा महर्षि चरक जयन्ती का आयोजन गोवर्धन सरस्वती विद्या मन्दिर इंटर कॉलेज धर्दतमहयपुर देहरादून में दिनांक 26 जुलाई 2017 को किया गया।

डा० यतेंद्र सिंह मलिक प्रांतीय अध्यक्ष विश्व आयुर्वेद परिषद् ने कार्यक्रम में उपस्थित छात्रों, स्टाफ, विश्व आयुर्वेद परिषद् के सदस्यों व अन्य अतिथियों का स्वागत किया। परिषद् के इस कार्यक्रम का उद्देश्य युवा पीढ़ी को आयुर्वेद एवं सुलभ रूप में पाई जाने वाले पौधों के औषधीय गुणों से अवगत करना है। डा०सत्येंद्र सिंह क्षेत्र संयोजक वि०आ०प० ने परिषद् का परिचय व इसकी गतिविधियों के बारे में बताया कि यह एक स्वयं सेवी संगठन है और देश की इस प्राचीन विद्या आयुर्वेद की समाज में प्रचार-प्रसार व पुनर्प्रतिष्ठा हेतु देश-विदेश में प्रयासरत है। कार्यक्रम के अध्यक्ष डा० ए. एन. बहुगुणा, से०नि०जिला आयुर्वेद अधिकारी, विशिष्ट अतिथि श्री विजय जी निदेशक, विश्व संवाद केंद्र, श्री आदित्य चौहान महामंत्री, भा०ज०पा० महानगर श्री भानु प्रकाश जी प्राचार्य गो०स० विद्या मंदिर इंटर कॉलेज उपस्थित रहे। इस अवसर पर 'स्वास्थ्य और औषधीय पौधे' विषय युक्त एक फोल्डर प्रसारित किया गया। इस विषय पर वैद्य हर्ष सहगल ने आयुर्वेद की दृष्टि से स्वास्थ्य की रक्षा के लिये आहार, विहार, विचार, ऋतु व दिन चर्या का पालन विस्तार से बताया गया। आधुनिक युग में बदली जीवन शैली व खान-पान अनेक रोगों का कारण बन रहा है।

वैद्य विनिश गुप्ता नगर के सुविख्यात आयुर्वेद चिकित्सक ने सर्व सुलभ औषधीय पौधों व रसोई में नित्य प्रयोग किए जाने वाले द्रव्यों की औषधीय गुणों के विषय में युवा पीढ़ी को अवगत कराया। औषधीय पौधों में अर्जुन, आंवला, नीम, हरड़, बेल, गिलोय, तुलसी, घृतकुंवारी, अश्वगंधा, ऐरंड, गुड़हल, पपीता, मेथी अजवाइन, हल्दी, आदरका आदि का रोपण कॉलेज प्रांगण वाटिका में किया गया। विशिष्ट अतिथि श्री आदित्य चौहान जी ने विश्व आयुर्वेद परिषद् के कार्यक्रम को जनोपयोगी बताते हुए प्रशंसा की।

संस्था के प्राचार्य श्री भानु प्रकाश गुप्ता जी ने महर्षि चरक जयन्ती के अवसर पर विश्व आयुर्वेद परिषद् द्वारा आयोजित इस कार्यक्रम को समाज व छात्रों के लिए बहुत उपयोगी बताते हुए आभार व धन्यवाद व्यक्त किया। इस अवसर पर परिषद् के कई पदाधिकारी, सदस्यगण डा० आर० एन० शर्मा, वैद्य अनुदत्त जोशी, वैद्य हरिओम, डा० एस० एल० पोखरियल, डा० महेशचन्द्र, डा० राम औतार शर्मा, डा० कैलाशनाथ, डा० एन०एल० अमोली, डा० मान सिंह, डा० वीरेंद्र मलिक, डा० नरेन्द्र त्यागी आदि व संस्था का स्टाफ उपस्थित रहे। अंत में सभी छात्रों व स्टाफ सदस्यों को फोल्डर की प्रति एवं प्रसाद वितरित किए गए।

गाजियाबाद (उत्तर प्रदेश) में चरक जयन्ती का आयोजन

विश्व आयुर्वेद परिषद्, नोएडा द्वारा दिनांक 9, जुलाई को इकाई स्थापना की प्रथम वर्षगांठ पर आयोजित के नाम से कैलाश अस्पताल के सभागार में मनाई गई। जिसमें नोएडा, गाजियाबाद तथा दिल्ली के लगभग 75 चिकित्सकों ने भाग लिया।



सभा में अखिल भारतीय आयुर्वेद संस्थान दिल्ली के निदेशक डा० अभिमन्यु कुमार जी मुख्य अतिथि तथा केंद्रीय आयुर्वेद अनुसंधान परिषद के महा निदेशक वैद्य के. एस. धीमान विशिष्ट अतिथि के रूप में उपस्थिति रहे। सभा की अध्यक्षता परिषद के प्रदेश अध्यक्ष डा सुरेन्द्र चौधरी ने की। क्षेत्रीय आयुर्वेद एवं यूनानी अधिकारी डा अनिल कुमार शर्मा, मेरठ प्रांत के महा सचिव डा महेश चंद्रा अग्रवाल, मेरठ प्रांत उपाध्यक्ष डा विनोद शर्मा तथा तिब्बिया कॉलेज के सेवानिवृत्त प्रधानाचार्य डा बी. एन. सिन्हा जी की उपस्थिति विशेष रूप से उल्लेखनीय रही। इस कार्यक्रम के अवसर पर 'आयुर्वर्णा' नामक स्मारिका का विमोचन किया गया। डाबर इंडिया द्वारा "Management of Anaemia by Ayurveda" विषय पर सारगर्भित प्रस्तुति दी गई। कार्यक्रम नोएडा इकाई के अध्यक्ष डा० प्रशांत शांडिल्य, सचिव डा० श्रीमती वसुधा जोशी, अनंत त्रिपाठी, अंकुर मिश्र, अक्षय वीर सिंह आदि सदस्यों के अथक प्रयास से ही सफल हो पाया।

चरक जयन्ती समारोह, सहारनपुर

दिनांक-30 जुलाई- 2017 को सहारनपुर, बडा मंदिर, नवाब गंज चौक पर चरक जयन्ती कार्यक्रम मनाया गया। जिसमें वैद्य श्री हरि शंकर शर्मा जी, उज्जैन, अखिल भारतीय संपर्क प्रमुख, विश्व आयुर्वेद परिषद, मुख्य अतिथि थे। उन्होंने विश्व आयुर्वेद परिषद के द्वारा अखिल भारतीय स्तर पर आयुर्वेद के उत्थान एवं प्रचार प्रसार के कार्यक्रमों का विस्तृत वर्णन किया। साथ ही संपूर्ण देश में विश्व आयुर्वेद परिषद के द्वारा मनाये जाने वाले चार कार्यक्रमों को सर्वव्यापक रूप से मनाये जाने पर जोर दिया। अध्यक्षीय उद्बोधन में स्वामी कल्याणदेव राजकीय आयुर्वेद विद्यालय के प्रवक्ता, काय चिकित्सा, डॉ० विपिन कुमार, ने महर्षि चरक का परिचय, काल, जयन्ती के दिन का वर्णन किया। साथ ही महर्षि चरक एवं चरक संहिता के सार्वभौमिक एवं वैज्ञानिक रूप का परिचय दिया। न्यूयार्क में सन् 1898 में प्रो० ऑसलो एवं अन्य 4 चिकित्सकों द्वारा महर्षि चरक के सम्मान में स्थापित "चरक क्लब" के बारे में जानकारी दी। चरक संहिता पर आधारित विश्व भर में चल रहे अनुसंधानों एवं गवेषणा परक अन्य गतिविधियों के बारे में विस्तृत चर्चा की। साथ ही आज के परिप्रेक्ष्य में विशुद्ध आयुर्वेद चिकित्सा में आने वाले व्यवधानों एवं कठिनाइयों का भी वर्णन किया। कार्यक्रम का संचालन डॉ० सुशील गुप्ता जी ने किया। कार्यक्रम के संयोजक डॉ० विशाल शर्मा रहे। कार्यक्रम में डॉ० विनोद गुप्ता जी, डॉ० अरुण कुमार जी, डॉ० संदीप सिंघल जी, डॉ० साकेत जी, डॉ० नीलकमल सैनी जी आदि विशेष रूप से उपस्थित रहे। धन्यवाद ज्ञापन कार्यक्रम के संयोजक डॉ० विशाल शर्मा जी ने दिया।

इलाहाबाद में मंत्रोच्चार व शंखनाद के मध्य चरक जयन्ती

विश्व आयुर्वेद परिषद की ओर से रविवार को एक होटल में मंत्रोच्चार व शंखध्वनि के बीच भगवान श्री चरक की जयन्ती मनाई गई। इस दौरान 'आयुर्वेद में आत्मायिक चिकित्सा' विषय पर एक संगोष्ठी आयोजित की गई। वक्ताओं ने आयुर्वेदिक औषधियों की उपयोगिता पर प्रकाश डाला। मुख्य अतिथि रहे आयुर्वेद संकाय कानपुर विश्वविद्यालय के पूर्व डीन डॉ० जी.एस. तोमर।

उन्होंने विभिन्न आकस्मिक परिस्थितियों में आयुर्वेदिक औषधियों को सरल ढंग से प्रयोग करने के बारे में बताया। आशुतोष मालवीय ने फिटकीरी, कपूर, लौंग, अदरक आदि का आकस्मिक चिकित्सा में प्रयोग पर जानकारी



दी। डॉ० विनोद कुमार ने आज के परिप्रेक्ष्य में चरक संहिता के उपादेयता विषय पर प्रकाश डाला। प्रो० सूरश्याम ने योग की महत्ता पर प्रकाश डाला। इसमें चरक संहिता के श्लोक वाचन की प्रतियोगिता हुई। इसमें शुभम् पाण्डेय प्रथम, शिवांगी सोनकर द्वितीय व अमित कुमार सिंह तृतीय रहें। परिषद् के संस्थापक वैद्य सालिकराम गुप्त को शॉल भेंटकर सम्मानित किया गया व डॉ० उषा द्विवेदी को आभार पत्र दिया गया। अध्यक्षता काशी प्रांत अध्यक्ष डॉ० प्रेमशंकर पाण्डेय ने किया। इस मौके पर वैद्य आशुतोष मालवीय, डॉ० विनोद कुमार, प्रोफेसर सूरश्याम, परिषद् के प्रयाग शाखा अध्यक्ष डॉ० शंकर मिश्र, संरक्षक सुरेश चंद्र त्रिपाठी, उपाध्यक्ष डॉ० जे० नाथ समेत अनेक चिकित्सक और छात्र-छात्राएं उपस्थित रहें। संचालन डॉ० एम.डी. दुबे ने किया।

मुरादाबाद में चरक जयंती पर हेपेटाइटिस बी के प्रति जागरूक किया

मुरादाबाद। विश्व आयुर्वेद परिषद् के तत्वावधान में शुक्रवार को पार्थ रेस्टोरन्ट, दिल्ली में चरक जयंती मनाई गई, जिसमें हेपेटाइटिस बी के प्रति जागरूक किया गया। वक्ताओं ने कहा कि हेपेटाइटिस बी का आयुर्वेद से इलाज संभव है। आयुर्वेद में इसका सस्ता, सुलभ, आसान, हानिरहित उपद्रव रहित इलाज किया जा सकता है। इस दौरान डॉ० हरिदत्त शर्मा, डॉ० एस.पी. गुप्ता डॉ० संदीप सक्सेना, डॉ० प्रभारा रंजन, डॉ० भाष्कर अग्रवाल, डॉ० गौरव चौधरी, डॉ० संजय अग्रवाल, डॉ० राघव शर्मा, डॉ० राहुल यादव, डॉ० प्रियंकर, डॉ० शशि चौहान, डॉ० विपेन्द्र डॉ० राजीव कुमार आदि मौजूद रहें।

बरेली में चरक जयंती का आयोजन

चरक जयंती के उपलक्ष्य में आज दिनांक 30/07/2017 (रविवार) गंगाशील आयुर्वेद कालेज एवं हास्पिटल बरेली में एक संगोष्ठी का आयोजन किया गया। इस अवसरपर मुख्य वक्ता के रूप में श्रद्धेय डॉ० एस० के० मिश्रा जी ने ग्रहणी (IBS) रोग पर विस्तार से प्रकाश डाला। आचार्य चरक को काय-चिकित्सा (Medicine) का पितामह कहा जाता है। मानव मात्र किसी भी व्याधि को मात्र औषधि द्वारा ठीक करने की विद्या को आचार्य चरक ने ही इस विश्व को प्रदान किया है। ऐसे आचार्य की जयंती पर उनको स्मरण कर हम अपने श्रद्धा सुमन अर्पित करते हैं। गंगाशील के छात्र/छात्राओं द्वारा अनेक ज्ञानवर्धक कार्यक्रम एवं पेपर प्रस्तुत किये गये। पेपर प्रस्तुतिकरण में प्रथम, द्वितीय व तृतीय पुरस्कार क्रमशः दिव्या मिश्रा, ऋतु कीर्ति एवं इशिधा शंखधर को दिया गया। डॉ० एच० एस० राय ने ग्रहणी का विस्तार से वर्णन किया और इसके आधुनिक चिकित्सा में इरिटेबिल बॉवेल सिन्ड्रोम से तुलना करते हुए इसकी आयुर्वेद चिकित्सा पर विस्तार से प्रकाश डाला। मुख्य वक्ता डॉ० एस० के० मिश्रा जी ने अत्यन्त प्रभावशाली ढंग से आयुर्वेदिक चिकित्सा एवं ग्रहणी रोग के विषय में विवरण प्रस्तुत किया। ग्रहणी रोग में विशेष रूप से चार औषधियों का प्रयोग बताया। (1) तक्रारिष्ट (2) वत्सकादि कषाय (3) कुवेराक्षदि वटी (4) भूम्यालकी कल्क। इस कार्यक्रम में गंगाशील आयुर्वेद कालेज का विशेष योगदान रहा। डाबर एवं दीन दयाल कम्पनी का सहयोग रहा। डॉ० श्रीकान्त अग्रवाल, डॉ० विरेन्द्र जैसवार, डॉ० राजीव सक्सेना, डॉ० एस० एस० बासु, डॉ० अनूज बाबू, वाष्णीय, डॉ० आनन्द किशोर गुप्ता एवं समस्त आयुर्वेद श्रोताओं का योगदान रहा।



विश्व आयुर्वेद परिषद, राष्ट्रीय कार्यकारिणी की बैठक, नई दिल्ली में सम्पन्न

विगत 29-30 जुलाई 2017 को विश्व आयुर्वेद परिषद्, की बैठक गढ़वाल भवन, नई दिल्ली में सम्पन्न हुई। कार्यकारिणी में मुख्य रूप से डॉ० दिनेश जी, पालक, विश्व आयुर्वेद परिषद, प्रो० योगेश चन्द्र मिश्र, राष्ट्रीय संगठन सचिव; प्रो० सत्येन्द्र प्रसाद मिश्र, संरक्षक; प्रो० बी.एम. गुप्ता, अध्यक्ष; प्रो० अश्विनी भार्गव, महासचिव; डॉ० हरिराम अदौरिया, प्रो० बलदेव धीमान, उपाध्यक्ष, डॉ० रामतीर्थ शर्मा, डॉ० नितिन अग्रवाल, प्रो० महेश व्यास, सचिव; डॉ० के. के. द्विवेदी, सम्पादक विश्व आयुर्वेद परिषद, डॉ० आर.आर. वशिष्ठ, डॉ० रवि श्रीवास्तव, डॉ० शिवादित्य ठाकुर, डॉ० यतिन्द्र सिंह मलिक तथा अन्य पदाधिकारी उपस्थित थे। दो दिनों तक गहन विचार विमर्श हुआ तथा भविष्य की रूप-रेखा तय की गयी। पिछले कार्यकारिणी के निर्णयों की पूर्णता की गयी। शिक्षकों के लिए एक कार्यक्रम हरियाणा में नवम्बर में करने की योजना पर विचार हुआ। जिन प्रान्तों में व्यक्तित्व विकास शिविर नहीं हो पा रहे हैं, उसको गति दी जाए। चरक जयन्ती का समारोह देश के अधिकतम क्षेत्रों में आयोजित किये जाए। विशेष आमन्त्रित सदस्यों में आयुर्वेद व्यास-पीठ के डॉ० जयन्त देव पुजारी, डॉ० सूर्य किरण वाघ की उपस्थित रही। अप्रैल 2018 में केन्द्रीय कार्यपरिषद की बैठक एवं राष्ट्रीय संगोष्ठी, नई दिल्ली प्रान्त में करने का निश्चय किया गया।

विश्व आयुर्वेद परिषद एवं काय चिकित्सा विभाग, का०हि०वि०वि०, वाराणसी द्वारा आदर्श ग्राम स्वास्थ्य योजना का शुभारम्भ

विश्व आयुर्वेद परिषद एवं कायचिकित्सा विभाग, काशी हिन्दू विश्वविद्यालय, वाराणसी के संयुक्त तत्वावधान में वाराणसी के ग्रामीण अंचल के एक गांव जफराबाद, डफ़लपुर, रोहनिया को चिकित्सा एवं स्वास्थ्य जागरूकता कार्य के लिए गोद लिया गया। इस ईकाई द्वारा गांव में चिकित्सा, जागरूकता, स्वच्छता, औषधि पेड़ लगाना; बच्चों, वृद्धों एवं महिलाओं का विशेष स्वास्थ्य सम्वर्धन आदि कार्य सम्पादित किये जायेंगे। इस क्रम में दिनांक 16 जुलाई 2017 रविवार को प्रथम शिविर का आयोजन किया गया। जिसमें मुख्य रूप से प्रो० जे.एस. त्रिपाठी, विभागाध्यक्ष, कायचिकित्सा विभाग, डॉ० राजेन्द्र प्रसाद, डॉ० अजय पाण्डेय, डॉ० के.के. द्विवेदी, डॉ० मनीष मिश्र, प्रेम नारायण मिश्र, डॉ० अभिनव, डॉ० अर्पित, डॉ० अजय, डॉ० विकल्प, डॉ० विवेकानन्द ने विशेष सहयोग प्रदान किया। जिला प्रचारक श्री प्रमोद जी के निर्देशन में ग्राम प्रधान श्री प्रभात पाण्डेय तथा श्री नवीन जी तथा उनकी टीम ने कार्यक्रम को सफल बनाने में महत्वपूर्ण सहयोग प्रदान किया। यह कार्यक्रम 1 जुलाई 2017 से 30 जून 2018 तक चयनित गाँव में चलता रहेगा।

डॉ० कमलेश कुमार द्विवेदी, वाराणसी को अखिल भारतीय सम्पर्क प्रमुख का दायित्व

विश्व आयुर्वेद परिषद के राष्ट्रीय संगठन सचिव प्रो० योगेश चन्द्र मिश्र तथा राष्ट्रीय महासचिव प्रो० अश्विनी भार्गव ने एक विज्ञप्ति जारी कर डॉ० कमलेश कुमार द्विवेदी, वाराणसी को अखिल भारतीय सम्पर्क प्रमुख का दायित्व सौंपने की घोषणा की।