

A STUDY OF ANUVASANBASTI WITH SHISHUSNEHA IN BALKARSHYA

Dr. Kirti Ubale

Abstract

Health and Nutrition during early childhood is a strong reflexion of countries. Good nutrition is vital for the cognitive and physical development and has both short and long term effect on the quality of life. Alternatively good nourished child is a fundamental component of health and development for current and future generations. A weak child today will make a weak nation tomorrow. Malnutrition effects every third individual and 45% of all under five deaths are attributed to under nutrition.

Keywords - Shishusneha, Balkarshya, Malnutrition

Introduction

According to Ayurveda Karshya can be considered as Apatarpanjanya vyadhi. Irradication of malnutrition through Ayurveda point out that Anuvasan basti with shishusneha most beneficial in all kinds of diseases regarding the Kuposhan i.e. Karshya. Kuposan is caused due to inadequate supplementation and absorption of nutrients. Clinically it is presented with features like arrested growth, reduced physical activity, chronic malnutrition, hampered immunity and a child with various infections.

Aims and Objects

Aims - To study the effects of Anuvasanbasti with Shishusneha in Balkarshya.

Objectives - To study Shishusneha in details.

To study Balkarshya and underweight children in details.

To prevent morbidity and mortality occurring in under weight children.

Materials and Methods

Diagnosed patients of Balkarshya - This is an open randomized control trial study. 30 diagnosed patient of Balkarshya where selected by random sampling method.

Age Group - 2 years - 12 years

Sex - both - male and female child

Drug name - shishusneha

Type of administration - Anuvasan basti

Time of administration - At morning, alternate day

Number of Anuvasan Basties - 9

Duration of treatment - 3 weeks

Follow up - every week

Assesment Criteria

1. Weight for age according to IAP classification

Grade 0	90 %- 100% of expected weight for age
Grade 1	80% - 89 % of expected weight for age
Grade 2	70 %- 79% of expected weight for age
Grade 3	60 %- 69 % of expected weight for age

2. Mid arm circumference

Grade 0	>14cm
Grade 1	12.5 to 14cm
Grade 2	10 - 12.5 Cm
Grade 3	< 10cm

TO STUDY THE EFFECT OF "CHANDANDI YOG" IN USHNAVAT

Dr. Kirti Ubale

Abstract - Global warming stresses ecosystem through temperature rises water shortage droughts etc. As human every aspect of our life is relivent on the natural environment, increasingly severe and frequent heat wave may lead to death and illness especially kidney, skin and lung diseases.

In Ayurveda literature basti has been considered as main seat of urinary disorder i.e. mootraroghat. charak has described the basic pathology of mootraroghat is vitiation of doshas and accumulation of malas which result in smell change, colour change, suppression or excessive elimination of mootra.

In ayurvedic texts, **Chandandi yoga** is mentioned in the treatment of ushnavat, which is also seen helpful in various

mootravikaras. So the disease was selected for the present study.

Introduction :

Mootravaha srotas refers to the networks that distribute Mootra, Basti and Medhra are the roots of mootravaha srotas according to Acharya Sushrut, while Basti and Vankshan are the roots of mootravaha srotas according to Charak and Vagbhata. Mootraghat is one of the severe form of mootrvikaras.

Classification :

Types of mootraghat according to Brihatrayees as follows :

A.	Charak Samhita	13	Ch.si.9
B.	Sushrut Samhita	12	S.u. 58
C.	Ashtang Hridaya	12	A.h.Nidansthan.9

Types of mootraghat according to flow of urine.

Mootraghat
RETENSION
MISCELLANEOUS

Mootrasang
Vitvibandha
Bastikundalika
Mootrashukra
Mootrashthila
Vatakundalika
Mootra jathar

Types of mootraghat Accoding to doshas :

Vataj
Vatkundalika
Vatashtila
Vatabasti
Mootratit
Mootrajathar
Mootrasang
Mootrashukra
Vitvighat
Bastikundalika

OLIGOURIA

Mootraukasad

Ushna Vata

ANURIA

Mootrakshay

Pittaj
Mootraukasad

Vatapittaj
Ushnavat



THERAPEUTIC USE OF MANTRA CHIKITSA

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ABSTRACT

Ayurveda, the Indian system of medicine, advocates about different types of *Chikitsa*. *Mantra Chikitsa* is one of the treatment approaches concerned with Spiritual way of treatment. *Mantra Chikitsa* is described in Ayurveda at various places as a potent approach. Basically Mantra is pure thought from a pure heart, which acts as an inspirational believe. *Atharva Veda* and *Koutsiki Sutra* are said to be two authentic sources of *Daiva Vyapashraya Chikitsa*. *Atharva Veda* is said to be the first treatise to establish relationship between the diseases and demons (unknown powers). Mantra Chikitsa is mainly used for both preventive and curative aspect. *Mantras* are formed for various purposes. Therapeutic use of Mantra is one of them. Most of the time we observed that if the medicine not works, then *Mantra Chikitsa* will act. Mantra has divine power or Celestial power. *Mantra Chikitsa* mainly works on the basis of faith. **The more the belief of the person on this therapy, the more would be the effect and more the healing.** Faith is an important component of healing therapies. Mantra chanting help to form a positive effect to compensate negative emotions. mental health, the world is moving towards meditation and Yoga in which the role of Mantra is important.

KEYWORDS: Therapeutic use, Mantra, Chikitsa.

INTRODUCTION

With science and technology the world is slowly coming closer than before. Similarly, Ayurveda- in India and Tibb means Unani medicine in Yunnan province, similarly Chinese traditional medicine in China and different medicinal systems are available in other countries, it was noticed. Averagely 30 to 40 types of medicinal systems are available and ongoing in the world. The world is becoming smaller day by day. The communications between the countries and abroad is increasing day by day. In this background, it is necessary to get knowledge about many types of medicinal systems and there information. However, the main consideration of this system of mantra chikitsa is given in this review article. Every medical system tells that we are perfect and right. If this point were true, then that particular medical system only would remain, the other medical systems would automatically cease. The main success will come only to those who are correct and perfect and the patients will not go to other systems. In the sense that this does not seem to happen and many systems exist in the world. Patients are there, so it is obviously that every system has some degree of truth. But no system should be perfect. Every subject is being globally contemplated & perspective today. Integrating of Mantra

chikitsa and Ayurveda with all other pathy is the need of the day. But this topic is related with medicine so it is necessary and useful to consider it in the global medical system. Each medical system has a specific philosophy. It is a system of medicine that is prevalent because it is motivated by a specific objective. Of course, experience shows that specific medicinal systems are more useful for specific diseases and specific states of the disease.

All Indian scriptures are scriptures that consider pre-birth and previous birth karma. This is confirmed when actually doing medical treatment. Even after proper diagnosis and proper treatment of the disease, the disease does not get cured, is not eradicated or feels better temporarily. In such a case, the mantradic treatment prescribed by Ayurveda Shastra without medicine is also useful. When looking into the ancient history of India, the treatment of mantra was especially popular during the Vedic period. Medicinal schemes were of very minor use in later times the use of medicinal schemes gradually increased and mantra practitioners were gradually neglected. In the Charaka Samhita (period around 4-5 thousand years BC) the use of mantra therapy is found very little. Mantras chanted ritually become more fruitful. Since this was a traditional experience from



ROLE OF PLAIN COW'S GHRUT IN SKIN GRAFTING SURGERY

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ABSTRACT

Wound means any discontinuity of skin or mucous membrane due to external injury. Skin grafting procedure is a part of plastic surgery and these techniques are gifted by Acharya Sushruta to the world. Alongwith surgical techniques, he also give solutions for achieving success in surgery. Use of plain cow's ghrut (ghee) in skin grafting is one of them. So we studied on this topic and work done. Wound healing are the main and major problem of these days. Even new techniques of dressings, range of newer and higher broad spectrum antibiotics are available. Still there are less success rate in skin grafting surgery. So we decided to do work on this topic. Acharya Sushruta illucidated 60 methods in management of wound healing. Use of plain cow's ghrut is the best solution for this because of it's adhesive, soothing, lubricant and bacteriostatic properties. So we performed comperative study with Vaseline jelly which is rationally use in skin grafting surgery now a days. And we got fruitful results in this type of particular study. Plain cow's ghrut seems more effective in skin grafting surgery to help in take off of skin graft with no infection described by Acharya Sushruta. This technique is safe, simple and inexpensive. This study is being carried out since last 18 years.

KEYWORDS: Skin grafting, Ayurveda, Plain cow's ghrut (Ghee), Plastic surgery.

INTRODUCTION

“क्षतोष्मणो निग्रहार्थं सन्धानार्थं तथैव च ।

सद्योव्रणेष्वायतेषु क्षौद्रसर्पिर्विधीयते ॥”

सु. चि. 1/130

Means - Ghee and honey should be used in new and wide ulcers to stick their edges & proper healing.

“रोपणे सपरीषेके पाने च व्रणिनां सदा ।

तैलं घृतं वा संयोज्यं शरीरतुनवेक्ष्य हि ॥”

सु. चि. 2/79

Means - Oil or ghee should always be used for healing, washing & enterally by the patients according to the nature of ulcer.

In above both versions Acharya Sushruta advised use of ghrut (ghee) for healing of ulcers.

Acharya Sushruta elaborated management of wound very well. He described total 60 methods in detail in Chikitsa Sthan. He spends first 2 chapter in Chikitsa Sthan for this and quoted above versions regarding ulcers. But here we use it specially for skin grafting. Use of various types of

ghrutas (i.e. medicated ghee) according to condition and type of wound mentioned in Sushruta Samhita.

Here, we studied only plain cow's ghrut for skin grafting in fully granulated wound, as per advocated by acharya Sushruta.

There are 60 methods of treatment in the management of wound. Among of these method no. 57 is 'Madhu-Sarpi' means use of Honey & plain cow's Ghrut for early and better healing of wound. Acharya Sushrut advocated not only plain ghut but also madhu (honey & oil). He allowed to surgeon what to choose ? Madhu (honey) or Sarpi (plain ghee) for the patient according to cause and condition of wound, it depends on surgeon's experience. Skin grafting techniques are not new for Ayurveda. It is the part of plastic surgery.

Acharya Sushruta is the father of surgery, agreed by all over the world. And plastic surgery is the area of choice of Acharya Sushruta. He explained various types and methods of plastic surgery in his scripture.

Why only plain cow's ghrut can apply for skin grafting? because cow's ghrut has soothing and bacteriostatic property and also works as a lubricant. Ghrut coats Myeline sheath of nerve end, so it acts as painkiller also.



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IMPORTANCE OF SCIENTIFIC METHOD OF MANTRA CHANTING FOR MORE EFFICACY

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ABSTRACT

Scientific chanting of Mantras is a scientific tool of inducing certain vibrations within oneself to channelize the cosmic energy through our bodies and maximize our potential and expand possibilities. Mantra Chanting is the way of direct contact with GOD through the modes of vibration in one particular mode of spiritual practice or sadhana, is done through Mantra Japa. The regular practitioner of Mantra Chanting performs the journey towards peace, happiness, bliss, and self-realization. This Mantra Siddhi is not achieved by mere rote learning or repetition of the Mantra and this is the reason why those who practice a Mantra for years get badly disappointed. At first they don't get any fruit and if somehow they get something, it is very negligible and half-incomplete. Unscientific Mantra Chanting is responsible for this situation none of anyone, but the seeker himself. There is also a need for due inclusion of purity. One can not achieve the fruitful result in Mantra Sadhana except purity. If everything is done correctly, then it is mandatory for the Mantra to be proven. Mantra being proven means that the powers of the mantra become active in the consciousness of the seeker. *Chandas* (Chanting style) play key role for more effect. Physical and psychological factors facilitate action of these Mantras only, if the Mantras are recited properly. Mantras that proper chanting of these Mantras gives several physical, psychological and spiritual benefits to the individual. Sound (Nad) is the basic component of creation and is based on the sciences of Music and Mantra. The significance of *Chhandas* is – *Chhandas* guard the meanings of *Ved Mantra*. Only if the Mantras are recited properly, the meaning is conveyed correctly and effectively. Moreover because of *Chhandas* the Mantra becomes pleasant for listening, thus gratifying *Manas* (mind). Therefore, for the fullest benefit of Mantra, *Chhandas* play crucial role.

KEYWORDS - Mantra, Scientific method, effects.

INTRODUCTION

अमंत्रमक्षरं नास्ति, नास्ति मूलमनौषधम् ।

अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ॥

There is not a single word which cannot be used in mantra, there is no any root which cannot be used as medicine. In the same way, no person is ineligible, but who uses the person according to his caliber & quality in the right way, that user is rare! Therefore, such persons should be tested & according to his ability should be engaged him in suitable work.

Method of Mantra Sadhana with due observance of the law, he has to mold his food, well dress, duly bathed & cleared his morning *Vega*, behavior according to the nature of the god or goddess. for example somewhere white clothes, white food are necessary, so somewhere this color turns yellow.

Method of Mantra Chanting – It is best to first take a bath or wash your hands, feet, face and mouth before sitting for Japa in the morning. At other times bathing is not absolutely necessary. Japa can be done whenever you have leisure time and at four junctions of the day; morning, noon, evening and before going to bed. Face east or north during the practice.

The flow of energy keeps bubbling up in the inner consciousness of the seeker every moment. He can plan it as per his wish of mantra. According to the power and nature, he can cure incurable diseases.

What is Mantra?

“मन्त्रा मननात् ।”

Mantra - (छंदोमयी वाणी) – man (मन्) + Tra (त्र), from man (मन्) comes the knowledge of *Yajna*, God, *Atman*,



EFFECT OF MANTRA CHANTING IN MEDICINE PREPARATION

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ABSTRACT

Mantras having spiritual potency. The classic texts of Indian origin records have suggest influence of Mantras on plants and animals. Ayurveda also recognizes the importance of this mantra effect in medicine preparation. Mantra is used even before & during the preparation of medicine. The author during his various experiments on plants & medicine preparation found the effect of mantra chanting during medicine preparation. From the stage of seedling to the maturity, the effect of sound Waves can be seen, especially of Mantras. This study reveals that the plants & medicine have shown a positive response to this type of particular sound waves (Mantra) regarding the medicine preparation, their efficacy in curing the diseases has raised. The patterns & rhythm of chanting of Mantras are also particularly designed in Chhand that they latently contain the essence of the meaning, life sustaining energies emanating from the cosmic energy centre of the corresponding Mantras. Chanting of mantra which leads health, happiness, protection, prosperity and well beings to the person is known as Mantra. Mantra is a magical formula which is designed of some specific letters arranged in definite order. It is filled up with the specific sound energy. When repeatedly chanting the Mantra, it produces a set of vibration on surrounding environment. Mantra is one significant approach under the umbrella of *Daivavyapashraya Chikitsa*. During the collection of medicinal plants and preparation of Bhesha importance of reciting Mantra has been highlighted. In the present paper, literature regarding the utility of Mantra has been explained. Medical science has much to learn from Ayurveda principles.

KEYWORDS: Effect, Mantra, Medicine.

INTRODUCTION

Indian science & Indian culture accept Panch Mahabhut Siddhant (Principle). All these Panch Mahabhut are active substances in the universe. Of course, this universe is made up from these Panch Mahabhutas. These are only constant substances in the universe. We can use everything as a medicine in this universe, as said by Acharya Charak- 'न क्वचित् द्रव्यं जगत्' means there is some power present, which can convert anything into medicine, Mantra Chikitsa is one of them. Ayurvedic medicine are spiritually active (सचेतन) medicines. If we make a sacrament of Mantra Chanting while preparation of medicine, it will be more beneficial to the patients & give more effect & early results. "वैद्यः सिद्धस्तु मात्रिकाः". - means Vaidya (Doctor) have good knowledge of Mantra Chikitsa. This is well elaborated in Ayurvedic scriptures. And this thing found in most of senior Vaidyas, who are routinely practicing such Mantra chanting during manufacturing of Ayurvedic medicines. Not only for making the Ayurvedic medicines but during collection of raw material from herbs, there are some typical Mantras are available which are to be requested to that herb to allow us to take it from it's root for

welfare & treatment to diseased person. Due to this humble request, that particular herb pleased & pour maximum quality in it to make free from suffer. What a thought being considered in our Indian ancient science & culture. That's why our sciences are called as a spiritual sciences. Noble prize winner Indian Dr. Jagadish Chandra Bose explained & proved that every herbs have living things. For this his work, he honoured with Noble prize. There are some rules & regulations & a Mantra to be chanted while collection of raw material-

ॐ निवसन्ति हि भूतानि यान्यस्मिन् कानिचिदे ।

अपक्रामत्वतस्तानि प्रजायं पाटयते क्रमः ॥

ॐ वेताला पिशाचाश्च राक्षसाश्च सरीसृपाः ।

ते भूतास्तेऽपसर्पन्तु वृक्षादस्माच्छिवाजया ॥ ”

वैद्यकपरिभाषाप्रदीप - 1

Its meaning is - all the ghosts, devils, demons and snakes etc. who reside on this tree should leave this tree, by the order of Shiva. Because by the order of Lord Shiva, I will uproot this tree for the welfare of the people and for

MANAGEMENT OF BENIGN ENLARGEMENT OF PROSTATE (BEP) BY DASHMOOL
TAIL UTTARBASTI - A CLINICAL REVIEW STUDY

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ABSTRACT

Necessity is the mother of invention. One of every 5 senior citizen is suffering from BEP. Many causes are behind this. Uttarbasti (induction of drug in urinary bladder) is the part of *Panchakarma Chikitsa*. There are medicines available for Benign Enlargement of Prostate (BEP) but no medicine available to avoid BEP and its related symptoms. TURP is not the final solution for that. But for this, there are a perfect experience based solution available in Ayurveda. Acharya Sushruta & Acharya Charak. elaborated a technique of **Uttar-basti** in his scripture. This technique is totally new for modern world. BEP is a disease of old age, after 50 years of age. Though the pathology has been well established that it is nodular hyperplasia, but its cause is not known definitely. It is disease process with a well defined age incidence. BEP is uropathic disorder illustrated as one of the type of *Mutraghat* in Ayurveda. i.e. *Vatashthila*. Hesitancy, frequency and urgency, rarely haematuria, retention of urine and residual post void urine are common symptoms. There is no definitive treatment available and for minimum invasive surgical procedure like TURP has limitations. Patient may not be fit for surgery at this age. But in *Vatashthila* (BEP), the choice of treatment is Uttarbasti as *Shodhan chikitsa*. Uttar-basti is non-invasive, inexpensive, para-surgical, OPD basis procedure in which some medicinal preparations are administered in urinary bladder through catheter. In this study, we managed the patients of BEP with *Dashmool taila*. *Uttar-Basti* came to our OPD & got encouraging result. Due to vitiation of Apan vata dosha. Prostate gland enlarged as per Ayurveda pathogenic theory. We observed that Dashmool tail Uttar-basti is effective in BEP. Dashmool taila normalizes / controlled vitiated Apan Vata dosha, bladder neck, which enhances the function of Apan-vayu and relieved from all BEP symptoms and increased urine flow and decreased post void urine residue & hence avoids further serious complications of BEP.

KEYWORDS: Ayurved Urology, BEP, Uttarbasti, Dashmool taila.

INTRODUCTION

“शकुन्मार्गस्य बस्तेश्च वायुरन्तरमाश्रितः ।
अष्टिलावद् घनं ग्रंथिं करोत्यचलमुन्नतम् ॥
विण्मुत्रानिलसंगश्च तत्राध्मानश्च जायते ।
वेदना च परा बस्तौवाताश्लीलेति तां विदुः ॥”
सु. उ. 58/7-8

Asththila (Prostate gland) situated in the middle of rectum and urinary bladder, Apana Vayu enlarges a dense (hard) gland like *Asththila*, which is somewhat movable and raised. Due to the enlarged gland, there is obstruction of stool, urine and vayu. Below the navel region, there is distension and intense pain in the bladder. So this disease is called '*Vatashthhila*'.

Vatashthhila (Enlarged Prostate) is one of the type of *Mutraghat* (Retention of Urine) among all 12 types.

Benefits of Uttar-Basti

“मुत्राघातान्मूत्र दोषान् प्रवृद्धान्
योनिव्याधि संस्थिति चापरायाः ।
शुक्रोत्सेकं शर्करामश्मरी च
शूलं बस्तौ वन्क्षणे मेहने च ।
घोरानन्यान् बस्ति जांश्चापि रोगान्
हित्वा मेहानुत्तरो हन्ति बस्तिः ॥”
सु. चि. 37/ 125-126

Uttara Basti destroys retention of urine and other urinary disorders, vaginal diseases, spermatorrhea, calculi & its gravels, colicky pain in loin & groin region and other dangerous diseases of bladder.

“वृषाश्मभेदवर्षाभूधान्यगंधर्वहस्तकैः ।



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CRITICAL CONSIDERATIONS OF *OJA*, W.S.R. TO PHYSIOLOGICAL IMPORTANCE

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Abstract

Ojas is the purest material that permeates every cell in a human person, from the *Rasa* to the *Shukra*. It is the essence found in every tissue, *Ojas* is crucial in establishing coordination between all the elements necessary for maintaining life. *Ojas* has the synonyms *Prana* and *Bala*, which together denote the characteristics of *Para* and *Apara Ojas*. The main and most significant role of *Ojas* is to sustain life's vitality and integrity. *Ojas* supply nutrition and boosts body's immune system. It contributes to the stability, healthy development, strength and stamina of *Mamsa dhatu*. *Ojas* prevents obstructions or blockage in circulatory process, *Ojas* contributed towards the voice and complexion. All of the body's senses, including the mind, function normally when there is a healthy *Ojas*. *Ojas* is responsible for sensory functions and perception of knowledge. Present article explores critical considerations of *Oja*, W.S.R. to its physiological importance.

Keywords: *Ayurveda, Ojas, Physiology, Kriya Sharir*



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Review Article

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AYURVEDA AND MODERN VIEW ON PHYSIOLOGY OF DIGESTION W.S.R. TO DESCRIPTION OF CONCEPT OF AVASTHA PAK

Dr. Maheshchandra S. Gupta¹, Dr. Prashant Prabhakar Puranik²

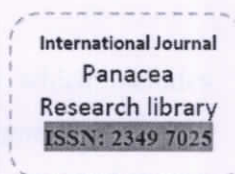
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Abstract

The medical science described digestion as the process in which breakdown of complex food take places into simplest form with the help of enzymatic process. These all phenomena occur in gastrointestinal tract. Ayurveda described role of *Jathragni*, *Dhatwagni* and *Bhutagni* in the conversion of complex food into its simplest monomers. The *Agni* play key role in this process thus proper functioning of *Agni* is prerequisite for the digestive physiology. *Grahani* or *Pakvamashaya* is also known as *Pittadhara Kala* which described as the site of *Jathragni*. The various elements like *Samana vayu*, *Kledaka kapha* and *Pachaka pitta* helps in the process of digestion. *Samana vayu* stimulate the *Pachakagni* for the separation of food, *Kledaka kapha* softens food materials and *Pachaka pitta* contributed towards the process of digestion. The digestion starts with the consumption of food and this process completed in three stages namely *Avastha paka*, these stages of *Avastha paka* are *Madhur avastha paka*, *Amla avastha paka* and *Katu avastha paka*.

Keywords: Ayurveda, Digestion, Avastha paka, Agni, Ahara



Review Article

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CONCEPT OF *CHIKITSABHEDA* W.S.R. TO PRINCIPLE AND TYPES OF TREATMENT IN AYURVEDA

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Abstract

Ayurveda as science of medicine evolved thorough the history of civilization. The logical and experiments-based theories of Ayurveda offer preventive and therapeutic benefits and helps to achieve goal of healthy living. The therapeutic approaches of Ayurveda based on several principles and depends upon the types and severity of disease. *Shodhana* therapy, *Shamana* therapy, *Pathyavyavastha*, *Nidanparivarjan*, *Satvavajaya* and *Rasayana* therapy are major approaches of Ayurveda which helps in the treatment of disease. These therapies relieve disease symptoms by virtue of their detoxifying and palliative potentials. Prescription of diet and specific activity along with avoidance of disease causing and aggravating factors also considered as useful treatment regimen in Ayurveda. Additionally immune modulators and rejuvenating medicines enhances disease resistance power and promote general health.

Key-Words: *Ayurveda, Shodhana, Shamana, Rasayana, Chikitsa*

To Study Efficacy of Rason Vati in Timir (Immature cataract)

Dr. Sarang Phalak, Dr. Kirti Ubale, Dr. Harshal Patil, Dr. Komalkumar Dakaliya

Introduction :- A cataract is an eye disease in which the normally clear lens of the eye becomes cloudy or opaque causing a decrease in vision. The lens is important for focusing light on the back of eye (retina) so that images appear clear and without distortion, and the clouding of this lens during cataract formation distorts our vision. Cataracts are usually a very gradual process of normal aging but can occasionally develop rapidly. They commonly affect both eyes, but it is not uncommon for a cataract in one eye to advance more rapidly. Cataracts are very common, affecting roughly 60% of people over the age of 60 & over 60 lakh cataract surgeries are performed in India each year. Precisely why cataracts occur is unknown, however most cataracts appear to be caused by changes in the protein structures within the lens that occur over many years & cause the lens to become cloudy. Rarely cataracts can present at birth or in early childhood as a result of hereditary enzyme defects, other genetic disease or systemic congenital infection's. Severe trauma to the eye, eye surgery or intraocular inflammation can also cause cataract's to develop more rapidly. So it is essential to study the different method to arrest the progress of opacification of lens.

Aim's and Objectives :-

- To study the Timir in modern & ayurvedic view.
- To study management of Timir concern with Ayurveda.
- To study efficacy of Rason vati in Timir (Immature cataract)

Material's :-

Drug - Rason Vati

Methodology :-

This is randomized method for selection of patient. IPD & OPD patients from Chaitanya Ayurved Rugnalaya Bhusawal.

Diagnosis :-

The diagnosis was mainly based on history taking clinical sign's & Symptoms slit lamp examination & visual acuity.

Grading of Symptom's :-

Mainly on the basis of visual acuity.

	Up to	
Absent	6/6	0
Mild	6/9	1
Moderate	6/12	2
Severe	6/1	3

Inclusion Criteria :-

The patient both sex irrespective of their religion, geographical area and social economical status. The patient between 50 to 65 years having Immature cataract.

Exclusion Criteria :-

Patient suffering from, Dm, HT, CCF, Malignancies.

Drug :-

The selected cases for project work treated with rason vati prepared at pharmacy of chaitanya Ayurved Mahavidyala, Sakegaon.

Date of Drug :-

- Rason vati 250 mg.
- Anupan - Jala
- Duration of treatment - 30 days.
- Diet schedule - Routine diet.
- No of patient - 30 patients

Follow up :-

- The follow up was taken after every 8 days up to 30 days.

- At every follow up clinical examination & necessary investigation done to assess the efficacy of Rason vati.

Over all effect of therapies :-

Complete	-	36.66%
Marked	-	56.66%
Moderate	-	6.66%

Hence from above result it may be observed that Rason vati provides better over all relief in the patient of immature cataract.

Conclusion :- On the basis of study following conclusion can be drawn the selected treatment was found highly significant in reducing the signs & symptoms of Timir (Immature cataract)

□□□

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Review Article

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Role of Ayurveda Medicines in Pediatric Care w. s. r. to Rasayana Drugs: A Review

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Abstract

Ayurveda mentioned different therapeutic approaches for the management of *Bala Roga* (diseases related to the children), in this regards Ayurveda suggested uses of *Rasayana* drug for pediatric care. These drugs improve gastrointestinal secretions, boost appetite, prevent indigestion, treat nausea, cure sickness and improve physical strength in children. *Guduchi*, *Mandookparni*, *Jyotishmati* and *Shankhpushpi*, etc. are major *Rasayana* drugs which can be used for pediatric care and health restoration. These drugs offers several biological actions including potentiating *Agni*, improves strength of *Dhatus*, boost *Ojus*, cleans *Srotasas*, maintain circulation and regulates process of detoxification, etc. The *Rasayana* acts as rejuvenator drug, improves mental vitality and strengthen immunity. Present article explained role of Ayurveda medicines in pediatric care W.S.R. to role of *Rasayana* drugs.

Keywords: Ayurveda, Kaumarbhritya, Kayachikitsa, Rasayana

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1. Introduction

The Indian civilization put health of children on prime concern since children are considered future of any nation. Ayurveda as oldest science of Indian origin provides several ways for curing common diseases of children like; indigestion, colic, diarrhea, mumps, allergy and fever, etc. Ayurveda branch '*Kumarbhritya*' deals with the growth and development of children while another branch of Ayurveda "*Kayachikitsa*" works around involvement of internal medicines for curing various health ailments. The *Kumarbhritya* along with *Kayachikitsa* gives a unique approach for curing diseases of children with the help of internal medicines. The *Kayachikitsa* offers different modalities for child care including right diet and lifestyle along with utilization of herbal remedies or Ayurveda formulations. (1-4)

2. Rasayana for Pediatric Care:

Rasayana drugs such as *Shankhpushpi*, *Guduchi*, *Mandookparni* and *Jyotishmati*, etc. are used for the restoration of health of children. *Rasayana* drugs offers following health benefits in children:

- ✦ *Rasayana* improves potency of *Dhatus* in children.
- ✦ *Rasayana* improves *Agni* thus cures digestive ailments in children.
- ✦ *Rasayana* improves path of *Srotasas* and clears micro-channels therefore improves circulation in body.
- ✦ *Rasayana* boost *Ojus* thus strengthens immunity of children.
- ✦ These drugs act as rejuvenator thus maintain physical as well as mental vitality in children.
- ✦ Ayurveda described *Rasayana* for *Bala-Roga* as well for improving general health and physiology.
- ✦ *Rasayana* facilitate salivary secretions which help in digestion and improves appetite in children of growing age.
- ✦ The *Rasayana* by virtue of their carminative and appetizer effects cure constipation and indigestion.
- ✦ *Rasayana* significantly improves symptoms of common disorders associated with children like *Grahani Roga* and allergic rhinitis.



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Review Article

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MEDICINAL IMPORTANCE OF *SHAKAVARGA DRAVYA* (VEGETABLE DRUGS): A REVIEW

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Abstract

The food itself acts as medicines and nature presented many plants which can be used as vegetables and also possess enormous medicinal values. The vegetables available as dietary materials offer nutritional values and also imparts therapeutic role in many pathological conditions. The disease free states can be achieved with the help of appropriate dietary and daily routine, in this regards some vegetables acts as drug and considered useful for preventing and treating many diseases. Vegetable's provides vitamins, minerals and essential components requiring for health promotion and disease resistance. There are many vegetables which not only useful for their nutritional value but also used for medicinal purpose. The phyto-constituents present in vegetables such as; steroids, flavonoids and glycosides, etc. are responsible for different *Guna, Rasa, Virya* and *Vipaka* thus relieves various pathological conditions.

Key-Words: *Ayurveda, Drugs, Vegetables, Disease*

Case Study

INTERNAL MEDICINES PRESCRIBED IN AYURVEDA FOR BALA ROGA AND THEIR POSSIBLE SIDE EFFECTS

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Abstract

Ayurveda medicines used for curing diseases of every age group person and Ayurveda advocated uses of many drugs for restoring health of children. Ayurveda medicines can provide health promoting and disease preventing effects while prescribed for children. However, uses of some drugs for pediatric care require care and awareness about the possible side effects of internal medicines. The major drugs recommended for Bala-Roga are Panchagavya Ghrita, Smriti Sagar Ras, Yogaraj Guggulu, Shwas kuthar ras, Talisa di Churna, Krimikuthar ras, Changeri Ghrita, Lavargodi Vati, Lakshmi vilas Rasa and Hingwashtak Churna, etc. These drug acts as rejuvenator, boost immunity, enhances memory, improves Dhatus & Agni and clears Srotasas thus play significant role in Bala Roga. Present article explored role of internal medicines prescribed in ayurveda for Bala Roga and their possible side effects.

Keywords: Ayurveda, Kayachikitsa, Kaumarbhritya, Bala Roga, Medicines

INTRODUCTION

Kaumarbhritya is branch of Ayurveda which deals with the health aspects of children and this branch encompasses several theories related to the health and diseases of children. The prevention and treatment of disease mainly depends upon the selection of correct medicines for particular types of conditions, in this regards Ayurveda Kayachikitsa described details information about the drugs used for therapeutic purpose. The utilization of internal medicines for children requiring care about the possible side effects since children may get affected easily. The drugs in children should be used according to their Dosha and Prakriti [1-4]. As mentioned above the Doshas affects internal constitution of children, the Vata, Pitta and Kapha Doshas affects physical and mental built up differently in children. The imbalance of particular Doshas causes specific diseases in children as depicted in Figure 1. Vata dosha is responsible for mobility, blood circulation, breathing and digestion.

Pitta dosha is responsible for digestion, generation of heat and regulation of metabolic activities, etc. Kapha dosha is responsible for lubrication and heaviness in body [4-6].

Figure 1:

Symptoms of Doshas imbalances in children
The uses of Ayurveda medicines are considered safe for person of every age group but uses of drugs in children needs care and safety precaution since children are venerable for health ailments. The formulations containing metals like; mercury, lead, arsenic and iron, etc., should be used with precautions since these drugs may offer fewer side effects in children.

Possible Side Effects of Ayurveda Medicines:

- ☐ Overdose of medicines like Triphala can cause loose motions.
- ☐ Ayurvedic medicines may triggers allergic reactions in susceptible children.

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Review Article

Shatkriyakala Concept and its Importance in Disease Diagnosis and Treatment: A Review

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Abstract

Ayurveda aims towards the maintenance of health of a healthy person and helps to curing the diseases of diseased person. Ayurveda suggested various therapeutic approaches for maintaining balances of *Dosha*, *Dhatu* and *Mala*. Similarly ayurveda described mentioned different modalities of disease diagnosis and *Kriyakala* is one such modality which helps to recognize various stages of disease progression. The concept of *Kriyakala* provides benefits to plant appropriate treatment according to the stage of disease progression. The appropriate measures can be taken to correct the balances of *Doshas* in particular stages of disease. Ayurveda explored the concept of *Shatkriyakala* as a "six stages of disease progression" in which the pathogenesis of disease can be assessed in different stages. This article explained six stages of *Shatkriyakala*, its importance in disease diagnosis and treatment. The modern correlation of *Shatkriyakala* also described in present article.

Keywords: Ayurveda, Kriyakala, Shatkriyakala, Disease Progression, Pathogenesis

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1. Introduction

The term *Kriyakala* comprises two words *Kriya* and *Kala*, where *Kriya* means the choice of treatment used to correct disturbance of *Doshas*, and *Kala* means stages of diseases progression. The concept of *Kriyakala* helps to assess the prognosis of disease stage wise. *Kriyakala* provides knowledge about diagnosis and intervention of disease as per the intensity of *Doshas* vitiation. (1-3)

The concept of *Kriyakala* recognizes various stages of disease progression, *Sushruta* mentioned concept of *Kriyakala* in *Varnaprashnadhya* and this concept further elaborated as *Shatkriyakala* (six stages of disease progression). *Acharya Sushruta* gives six stages and gives an idea about the state of the disease and appropriate therapeutic intervene to be adopted according to the disease progression. The advantage of this concept is that it helps in early diagnosis of diseases thus disease can be cured in early stage. The appropriate treatment can be planned according to the progressive stage of disease. (3-7)

The imbalance of *Doshas* can be corrected as per the *Kala* or severity of disease thus patient get early relief disease cured completely. As per the concept of *Shatkriyakala* the six stages of disease progression are as follows:

- | | |
|---------------------------|--------------------------|
| a) <i>Sanchaya</i> | (Stage of Accumulation) |
| b) <i>Prakopa</i> | (Stage of Aggregation) |
| c) <i>Prasara</i> | (Stage of Dissemination) |
| d) <i>Sthanasamshraya</i> | (Stage of Localization) |
| e) <i>Vyaktavastha</i> | (Stage of Manifestation) |
| f) <i>Bhedavastha</i> | (Stage of Complication) |

Sanchaya is stage of accumulation of *Dosha* in their own places; *Prakopa* described as stage of aggregation of *Doshas* gradually, *Prasara* is described as stage of dissemination in which aggravated *Doshas* leaves their places and distributed throughout the other sites of body. *Sthanasamshraya* is stage of localization in which agitated *Doshas* occupied in body channels and produces



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COMMON DISEASES OF EAR, THEIR MODERN AND AYURVEDIC MANAGEMENT: A REVIEW

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ABSTRACT

Karnaroga (Diseases of the ear) mainly arises due to the deranged *Vayu* which produces aching sensation therein that can be described as *Karna-shula*. The morbid *Doshas* triggers pathogenesis of ears. The deranged *Kapha* can also affect hearing ability of ear. The *Atiyoga* and *Mithyayoga* of *Avshyaya* should be avoided to prevent pathogenesis of ear problems. Exposure to the pollutants may lead *Karna roga*. *Karnasrava*, *Putikarna* and *Krimi Karna*, etc. are major *Karnaroga* which may occurs due to the involvement of causative factors like; *Avashyaya*, *Pratishyaya*, *Jalakrida*, *Karnakanduyana*, *Mithyayogen shastrasya*, *Shirobhighata* and *Prapakat vidradhe*, etc. Ayurveda advocated various approaches like *Karnapoorna*, *Karna Dhoopan*, *Pramarjana*, *Shirovirechana* and *dhavana/Prakshalana*, etc. for the management of *Karnaroga*. Similarly modern science described ear surgery, eardrum repair, otoplasty, cleaning of ear, uses of antibiotics and analgesics, etc. for the management of ear problems.

KEYWORDS: *Ayurveda*, *Ear*, *Karnaroga*, *Karnasrava*, *Karnapoorna*.

INTRODUCTION

According to Ayurveda the major problems associated with ear are *Karnasrava* (discharging ear), *Putikarna* (foul-smelling ear) and *Krimi Karna* (maggots in the ear), etc. The major causes of ear diseases include ear infections, ear canal injury, earwax blocking, entry of water and exposure to the diversified climatic conditions, etc.^[1-3]

Karna Roga or ear disorders as per Ayurveda arise due to the vitiation of *Doshas*, on the basis of *Doshas* imbalance the symptoms of *Karna Roga* can be described as follows:

- *Vataja Karna Roga*: Imbalances of *Vata* causes discharge from ear, pain, ringing (tinnitus) and deafness, etc.
- *Pittaja Karna Roga*: Imbalances of *Pitta* leads swelling, redness, yellow discharge, burning sensation and tearing.
- *Kaphaja Karna Roga*: Imbalances of *Kapha* characterized with slimy discharge, itching, swelling and pain sometimes.
- *Sannipataja Karna Roga*: Simultaneous imbalances of *Vata*, *Pitta* and *Kapha*, leads colored discharge depending upon predominant *Dosha*.

Ear infection in the middle ear behind the eardrum caused by viruses or bacteria leads pus accumulation or abscess. Ear canal injury may occur due to the improper uses of ear bud. The entry of foreign body and water in the ear canal also causes ear blockage and pain.^[3-5] The major symptoms of ear diseases are depicted in **Figure 1**.

THE CONCEPT OF KARANA AND KARYA W.S.R. TO PROPERTIES AND ACTION OF
DRAVYAS

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ABSTRACT

The Ayurveda actions termed as Karya while factors responsible for Karya are termed as Karana. The relation between Karana and Karya is considered as first principle of Ayurveda which encompasses whole epitome of Ayurveda. Ayurveda explained concept of Karana Dravyas which have been elaborated as Shat Padarthas in Darshana Shastra. The Karana and Karya related with Pravritti, Iccha, Nivritti and Dwesha, etc. The activity which occurs as resultant of Manah pravritti is Vak and Deha Pravritti. The desired and Rashi purusha is called as Laukika karma. The Akarma/akriya described as resultant of adverse activity. The Karana is factor which needs to be present before Karya. Karana is essential for Karya and this concept explained as Ananyathasiddh means Karya not occurs without Karana. The concept of Karana and Karya helps to explain action of bodily element and Dravyas. Present article explain concept of Karana and Karya W.S.R. to Karana-Dravya and their clinical significance.

KEYWORDS: Ayurveda, Karana, Karya, Dravya, Samhita Siddhant.

INTRODUCTION

Ayurveda described many concepts related to the physiological action of body and activities of Dravyas. The Ayurveda principle also works around diseases and health restoration. The concept of Karana and Karya are important aspects of Ayurveda which deals with the action and activities of substances and factors responsible for action of Dravyas.

Anyathasiddha is the things which directly related to Karyotpatti and Ananyathasiddha is the thing that is directly related to Karyotpatti. The Karya cannot take place without factors which directly or indirectly involves in final action. It is stated that when there is existence of Karya then Karana should be exist. The similar and opposite actions occurs by virtue of their associated factors, say for example Svasthavastha & Aturavastha, Visheṣa & Samavaya are present as causes of responsible factors.^[1-4]

Purvavartitva should be existent before Karya, it represents Purvabhava which means initial things. The factor exists before Karya is called Karana, thus Karana is considered as initial factor. The Karana should be related to the Utpatti of Karya, Dravyas manifested as Guna and produces Samanya/ Vishesha in

Dhatusamyavastha that can be considered as Karya. Therefore Dravya, Guna, Samanya/Vishesha are Purvavarti of Karya; Dhatusamya. Darshana Shastra explained three kinds of Karana as depicted in Figure 1:

The Samavayi Karana is inherent character; Asamavayi Karana is considered as non-inherent character while Nimitta Karana is specific one. Samavayi Karana produces inherent things, it possess common factors between causes and effects. Asamavayi Karana contributes towards the production of effect. Asamavayi Karana itself cannot be considered as Samavayi Karana, it is related with the causes.^[4-7]

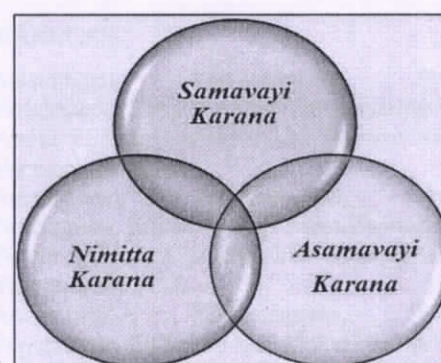


Figure 1: Types of Karana as per Darshana Shastra.



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CONCEPT OF CANCER IN MODERN AYURVEDA

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ABSTRACT

Cancer originates due to metabolic changes. Vata Dosha is responsible for cell division. Aggravation of Vata Dosha and suppression of Kapha Dosha or both the Doshas interacting with one another may result in proliferation with one another may result in proliferation of cells. The knowledge and management of the disease, cancer was not unknown to the ancient surgeons of India. However the Ekadeshavridhi (Growth of specific part) is a part of abnormal cell division resulting in Benign or Malignant tumours. Theoretical based mechanisms and action of Ayurvedic therapy is supposed to treat and prevent these entities well fully by which patient's quality of life improves. In this 21st century the world is running behind alternative medicines like Ayurveda to minimize the side effects due to chemotherapy and prolong their lifespan. The Ayurvedic science is believed to add a step on to the curative aspects of cancer and lead to healthy cells in addition to controlling /killing the cancer cells. Hence, attempt is made in this review to discuss about the pathology and principle of therapeutic management of various cancers described in Ayurveda.

KEYWORDS: Arbuda; Cancer; Ayurvedic principle; Tumours; Granthi.

INTRODUCTION

The word cancer is derived from the Greek meaning 'crab' which was used in medical sciences for long time as mere technical term 'CANKER' applied to eroding ulcers. Such swelling or lumps have been categorized under the heading of "ARBUDA". The world is facing 2nd cause of death by survival of Cancer. In this 21st century the world is running behind alternative medicines like Ayurveda to minimize the side effects due to chemotherapy & prolong their lifespan.

Arbuda is a more dangerous type of growth that can hurt or kill the individual & that which can grow in size by multiples of hundreds & crores. Arbuda (cancer or tumour) group of diseases are well matched with various types of cancer or cancer related symptoms. The treating cancer has more challengeable to medical scientists due to known adverse effects with three principal modes of treatment viz. surgery, chemotherapy & radiotherapy because each of these has its own limitation.

The Ayurvedic literature describes how this therapy aims to restore a balance of Dosha (Humours), Dhatu (bodily tissues) & Naishthika chikitsa (spirit for good health) along with the main treatment gives complete wellness of humanity in such life hold disease⁽¹³⁾.

Ayurveda offers treatment with many single & poly

herbal or herbo-mineral preparations which promote immunity and manage cancer and its related symptoms. By adjuvant with established treatment, Ayurveda provide better quality cancerous growth at a specific organ (Ekadesavridhi) is managed by compensation from other parts of the body (Anyasthaniyakshya) eg. Body weight loss (cachexia).

CONCEPT OF CANCER (ARBUDA) -

The classics clearly describes about both Granthi (tumour) and Arbuda (cancer). The classification of neoplasm depends on various lakshanas in relation to tridoshas (Vata, Pitta, Kapha) in Ayurveda. The condition that can be named as malignant treatment of cancer.

When the treatment does not show any good prognosis, then surgical management is followed in Ayurveda which include the principles of fomentation by means of external application, opening the tumour surgically for evacuation of its contents, cauterization to avoid recurrence and post-operative care for healing the wound cauterization with Ksharas (alkalis) and mineral medicines. Arbuda (cancerous tumour) is excised completely from its deep root and cauterization is done to destroy any of the remnants of carcinoma.

ETIOPATHOGENESIS OF CANCER-

It is based mainly on Dosic theory i.e. Vata, Pitta and



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Review Article

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AYURVEDA ASPECTS ON *STREE ROGA* AND THEIR MANAGEMENT THROUGH *SHAMANA & SHODHAN CHIKITSA*

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Abstract

Ayurveda encompasses great information related on *Stree Roga* and prescribed many therapeutic approaches for curing diseases of women. The *Stree* suffers with many gynecological diseases including itching, foul smelling, vaginal discharge, white discharge, burning micturition, PCOD and *Yoniarsha*, etc. The various Ayurveda approaches like *Yonidhawan*, *Yoni-Pichu*, *Yoni Dhoopan*, *Yoni-Varti*, *Yoni-Lepana* and *Uttarbasti*, etc. are Ayurveda approaches which helps to cure *Stree Rogas*. *Shodhna Karma* (*Vaman*, *Virechana* and *Basti*, etc.) gives several health advantages as purification methods in gynecological disorders. *Panchakarma* pacify vitiated *Doshas*, maintain hygienic condition and detoxify body thus control pathological progression of various *Stree roga*. *Shodhana Karma* along with *Shamana Chikitsa* improves symptoms of female disorders. This article emphasizes role of *Shodhana* and *Shamana Chikitsa* for the management of *Stree Rogas*.

Keywords: *Ayurveda, Sthanikchikitsa, Stree Roga, Shamana, Shodhan Chikitsa*

MANAGEMENT OF MENTAL ILLNESS THROUGH THE CONCEPT OF SWASTHAVRITTA W.S.R. TO ROLE OF YOGA & LIFE STYLE CHANGES

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ABSTRACT

Ayurveda considered Manas as vital functional entity of human body since mental health play important role in overall health status of individual. The quality of life is greatly affected by mental illness which mainly associated with Satwa, Raja and Tama Guna of mind. It is believed that the disorders of mind mainly arise due to the imbalance of Tamas or Rajas Guna, this disturbance further leads emotional and psychological disturbances. Rajas and Tamas can be considered as Doshas of mind affecting mental health of children. The common mental disorders of modern day life style are; insomnia, depression, bi-polar disorder, anxiety and Attention Deficit Hyperactivity Disorder (ADHD), etc. As per Ayurveda the behavioral factors such as Krodha, Murchha, Bhrama, Maddattaya and Tandra, etc. can triggers pathogenesis of mental disorders. The good conduction of rules of Sadvritta and Satvavajay along with Yoga and medicines, etc. offers preventive as well as therapeutic responses in mental disorders. Considering these all aspect this article discussed Ayurveda aspect of Manas roga and their management through the concept of Swasthavritta W.S.R. to the role of Yoga & life style.

KEYWORDS: Ayurveda, Swasthavritta, Yoga, Manas roga, Mental illness.

INTRODUCTION

Ayurveda considered mental disorders as disturbed consequences of *Rajas* and *Tamas Doshas* of mind. *Apasmara*, *Unmada*, *Chinta* and *Atatwabhinivesa*, etc. are major mental illness of modern day life style. The current pattern of stressful life style, mental shock, trauma, sedentary life style, emotional disturbances, volitional transgression, unwholesome food, genetic

factors, environmental factors, insomnia, social isolation and anxiety, etc. can be considered as major causative factors of mental disorders. Pathologically *Manasaroga* involve disturbance of *Manovahasrota*, imbalance in *Manasadosha*, excessive behavioral alteration including *Krodha* and *Abhyasuya*, etc. can triggers pathogenesis of *Manoroga*.^[1-5] The common symptoms of *Manoroga* are depicted in **Figure 1**.

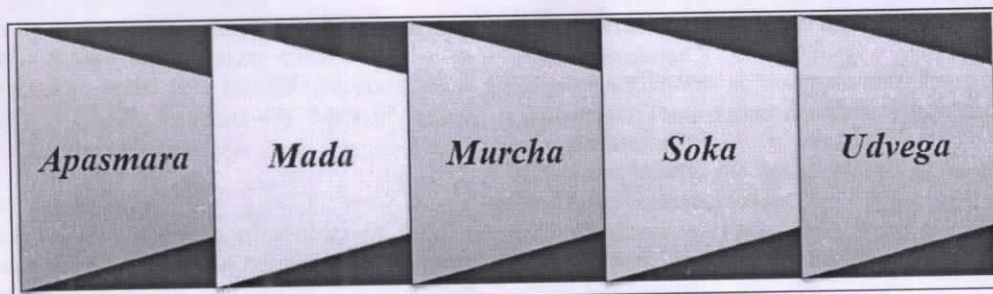


Figure 1: Lakshana of Manasaroga.

Management of Manoroga

Ayurveda advocated *Satvavajaya*, *Daivavyapashraya* and *Yuktivyapashraya*, etc. as preventive as well as therapeutic measures for the management of *Manasaroga*. *Satvavajaya* includes practice of *Yoga*,

meditation, consideration of ethical regimen and maintenance of self-discipline. *Daivavyapashraya* includes prayer, chanting of *Mantras*, spiritual conducts and worship. *Yuktivyapashraya* means balancing of vitiated *Guna* of mind using healthy & nutritional diet,



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Review Article

Tripakshi in Ayurveda: A critical Review

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ABSTRACT

'Tripakshi' is widely used in the codified Indian systems of medicine namely Ayurveda and Sidha. Botanical name of 'Tripakshi' is as a *Coldenia procumbens* Linn. (Family- Boraginaceae). In folklore medicine it is used to treat rheumatic swelling, immature abscesses, leucorrhoea, menorrhagia, anti-diabetic, anti-arthritis and hypertensive. Considering the indigenous uses of the 'Tripakshi', the present study deals with the investigation of till date reported study of these traditionally important plants and try to correlate traditional knowledge with modern literature. After studying modern literature it is concluded that traditional knowledge or folklore/ethano-botanical claims are true and proved by various in-vivo and in- vitro study.

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Introduction

The nature has provided abundant plant wealth for all the living creatures, which possess medicinal virtues. Therefore, there is a necessity to explore their uses and to ascertain their therapeutic properties. 'Tripakshi' is a commonly available prostrate herb/weed, which is widely used in the codified Indian systems of medicine namely Ayurveda and Siddhha. This plant is widely used in traditional medicines in India, Africa, Malaysia. 'Tripakshi' is a procumbent,

deep rooted hairy herb found throughout India as a weed in moist places. It is known as 'Tripunkhi' in Hindi and 'Creeping Coldenia' in English. It is found commonly in wastelands, agricultural fields and ponds during summer season as a weed. Botanical name of 'Tripakshi' is as a *Coldenia procumbens* Linn. (Research Gate 2021; Been A.P. 2005). It is a member of Boraginaceae family. As per the Ayurvedic literatures Tripakṣī (Sanskrit: त्रिपक्षी) used for rheumatism and abscess (Shakila, R. *et al.*,

Review article

SWASTHAVRITTA TOWARDS THE MANAGEMENT OF PAIN W.S.R. TO ROLE OF YOGA & LIFESTYLE CHANGES

Dr. Sachin Jagannath Pachange, Dr. Mayur Murlidhar Jadhav and Dr. Moreshwar Ramdasji Gaikwad

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Abstract

Ayurveda encompasses many theories related to the healthy living and longevity. Ayurveda helps to treat diseases and also prevent them by virtue of its approaches including Rithucharya, Dinacharya, Nishacharya, Pragnapradha, Rithu shodhana and Nithya sevaniya ahara, etc. The Ayurveda concept of Ahara, Vihara, Nidra and Brahmacharya offers physiological and mental balances. These all-good practices of Ayurveda come under the heading of Swasthavritta, the philosophy of Swasthavritta not only contributed towards the physical and mental wellbeing but also establishes spiritual synchronization. The concept of Swasthavritta acts as prophylactic measure to prevent diseases and improves optimum health status. The daily and dietary regimen as per the philosophy of Swasthavritta helps greatly in the management of many disorders including pathological conditions associated with pain and inflammation. Considering this aspect present article described role of Yoga & life style in the management of painful disorders.

Keywords: Ayurveda, Swasthavritta, Yoga, Ahara, Disorders.

INTRODUCTION

Ayurveda restores and promote health since basic theory of Ayurveda works behind the two principles of "Swasthasya Swasthya Rakshanam" and "Aturashya Vikar Prasamanam". The literal meanings of these two quotes are "maintenance of health of healthy persons and treating disease of diseased person respectively". In this regards Ayurveda explained some concepts like; Sadvritta, Dinacharya, Ratricharya and Ritucharya, these all aspects prevent pathological invasion of diseases and their causative factors, also helps to maintain general physical and mental health status. These approaches of Ayurveda not only resist diseases but also give longevity [1-4].

The ancient principle of Swasthavritta encompasses all above mentioned concepts of Ayurveda which works towards the healthy life regimen. The concept of Swasthavritta aimed for "Swasthasya Swasthyaksanam" means helps to maintain good health conditions. As per Ayurveda the person who follows conducts of Swasthavritta always acquires good complexion, physical built up, luster, longevity and happiness, etc. The

conduction of rules of Swasthavritta improves potency of Dhatus and balances Doshas thus support normal physiological functioning of the body [3-7].

The Swasthavritta encompasses several regimens for healthy well beings, these regimen of healthy life styles are; dietary considerations, seasonal regimen, ethical considerations, Nidra and Yoga, etc. These all regimens provide resistance power against diseases like; diabetes, obesity, indigestion, insomnia and constipation, etc. The good conduction of life style along with daily exercise or Yoga offers several health benefits and also gives power to combat against pathological conditions associated with pain and inflammation. This article emphasizes role of balanced life style and Yoga practices in the management of painful disorders [7-9].

Painful and Inflammatory Disorders:

The disorders related to the pain and inflammation mainly arises due to the excessive physical load, stress, awful posture and sleeping habits, long bike ridings, excessive indulgences in modern day life style and

Review article

SWASTHAVRITTA TOWARDS THE MANAGEMENT OF PAIN W.S.R. TO ROLE OF YOGA & LIFESTYLE CHANGES

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Painful and Inflammatory Disorders:

The disorders related to the pain and inflammation mainly arises due to the excessive physical load, stress, awful posture and sleeping habits, long bike ridings, excessive indulgences in modern day life style and

Critical review of vishaghna Vanaspati mentioned in Madanpal nighantu.

^{1*}Dr. Satish Vasant Shindadkar

^{2**}Dr. Vishakha Vilas Morankar

^{3***}Dr. Swapnil Ashok Raverkar

^{4****}Yogita Pralhad Fegde

Abstract :-

Agadatantra is a unique branch of Ayurveda that deals with description & treatment of different vishas i.e. poisons. Many medicinal plants & minerals are described for management of poisoning. These are called vishaghnadravyas. There are many vishaghnadravyas mentioned in Madanpal nighantu. The Madanpal Nighantu is commonly known as 'Madanvinod' and also known as 'Madana Nighantu' written by NrupaShree Madanpala in C 1300 – 1400 A.D. Hindi commentary named 'Hari' written by Pandit Hariprasad Tripathi. Present study was designed to screen the drugs having vishaghna action from Madanpal nighantu on the basis of rasa, veerya, vipaka, varga & family. In this study only the drugs having vishaghna karma described in shloka are taken. 67 Vanaspati dravyas are found to be described as vishaghna.

Key words:- Agadatantra, vishas, vishaghna, Madanpal nighantu, vanaspatija dravya.

Introduction :-

Ayurveda the ancient traditional science is the treasure of India. Agadatantra is one unique branch of Ashtanga Ayurveda. This branch specifically deals with description and management of poisons & their complications¹. A substance which produces vitiation of dhatu can be called as visha².

Visha has following Guna i.e. properties – Ruksha, ushna, teekshna, sukshma, ashu, vyavayi, vikashi, vishad, laghu & apaki³. Acharya Charak has described one guna anirdeshya rasa instead of apaki described by Acharya Sushruta.

There are many agada kalpas (formulations) mentioned in Bruhatrayi, Laghutrayi & traditional toxicological texts. These agada kalpas have potent ingredients which are faster in action.

Some single drugs are also mentioned to be used in treatment of poisoning. In Madanpal Nighantu, Nrupa shree Madanpal has mentioned various single drugs having vishaghna karma. The text is divided into 13 Vargas or sections.

Materials and methods :-

The drugs or Vanaspati are collected from different varga of Madanpal Nighantu of Nrupa Shree Madanpal's (in C 1300 – 1400 A.D.) Commentary 'Hari' by Pandit Hariprasad Tripathi. We have selected only the vishaghna dravya which are described in Shloka form. The whole article is based on literary review regarding vishaghna action of drugs mentioned in Madanpal nighantu. This study shows literary reconsideration on Madanpal Nighantu.

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Surgical principles of Ayurveda as expounded by Sushruta^{1*}Dr. Parag Jahagirdar^{2**}Dr. Yogita Pralhad Fegde^{5****}Dr. Vishakha Vilas Morankar^{3***}Dr. Satish Vasant Shindadkar^{4****}Swapnil Ashok Raverkar

एकंशास्त्रंअधीयानोविद्यात्शास्त्रनिश्चयम्
तस्माद्बहुश्रुतःशास्त्रंविजानियात्चिकित्सकः॥सू.सू.४/७

Sushruta insisted that a surgeon must have a sound knowledge of internal medicine as well as the other scientific advances which are helpful in the practice of surgery. Today's enormous progress in surgical field can be rightly attributed to this thought. By utilising the diagnostic tools like X ray,, USG, CT scan, MRI etc and applying electrical cautery, lasers, endoscopes cameras etc in treatment facilities, today's surgeons are rightly following Sushruta's principles ,may be unknowingly.

Sushruta is glorified as father of Indian surgery. In about 500 BC in India was much ahead of his time in expounding and practicing the surgical principle of which the truth of many is only being realised now. He performed surgery in the era when no diagnostic facilities were available. Probably the exhaustive knowledge of basic science his principal are being practiced even today with same basic principle.

Indian surgery was at its Zenith in sushruta time. He stressed the importance of observation and the practical experience in surgery. He may have been the first person to advocate dead body dissection to gain first-hand knowledge of human anatomy.

तस्मान्निःसंशयंज्ञानंहन्नाशयत्यस्यवाञ्छता
शोधयित्वातुं तस्यगृह्यष्टव्योऽङ्गविनिश्चयः॥सू.शा.५/४७

Among the qualification of a surgeon he insist on experience. He compares the theory and practice to the two wheels of a cart. He has compared the person gaining knowledge only from the books to the Warriors who have never been to the battlefield and who run away at the the first sight of enemy.

The qualification of surgeon set down by him are practically the same as would be recommended at present day. It was a matter of great importance to decide whether the candidate of medical careers confirmed to the high ideals. Physical, intellectual and moral requirements where quiet stringent. Pupil teacher relationship was a covenant between the two.

Yogya :

He introduce for first time a plan for the training of surgeon to achieve dexterity in performing basic surgical procedure on experimental models named yogya. In the absence of animal surgery these models serve extremely well to arouse the interest of student and give a permanent mental impression of the basic surgical procedure.

Methods of diagnosis :

Sushruta described very precisely History taking and physical examination of the patient's. The patients and the family were to be interrogated concerning symptoms. The patients habit and their deviations in disease. The physical examination included the use of all the five senses. Inspection ,palpation ,auscultation ,use of test and smell were are all included.

षड्विधोहिरोगाणांविज्ञानोपायः
तद्यथापञ्चभिःश्रोत्रादिभिःप्रश्नेनचेति॥सू.सू.१०/४

This is basically the same method used these days. This is an example of careful observation

Principles of wound management:

Management of wound occupies a prominent place in sushruta Samhita. He has given instructions to clean the wound of dust hairs ,bone pieces and other foreign bodies before suturing to avoid suppuration.

Study of Krumighna Dravya Mentioned in Madanpalanighantu: A Review article.

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^{3****} Dr. Swapnil Ashok Raverkar

^{5*****} Dr. Parag Jahagirdar

^{2**} Dr. Vishakha Vilas Morankar

^{4****} Dr. Yogita Pralhad Fegde

Abstract:

The word *krumi* in Sanskrit refers to worms or micro-organisms in English. So, the drugs responsible for destruction of micro-organisms are referred as *Krumighna*. Ayurveda explains several varieties of krimi based upon size, shape, site etc. Description of krimi and krumiroga is available in Vedas, samhitas & Nigantu and also drugs are mentioned to destruct them in various ways. In this article we have made an attempt to compile all the krumighna dravyas included in madanpala nighantu along with their basic properties. Out of 494 drugs described in *madanpalanighantu*, 72 drugs were found to have krumighna properties.

Keywords-*Madanpalanighantu*, *krumi*, *varga*.

Introduction-

Krumi is a major community health crisis and generally found in areas of low environmental quality and people having low nutritional value food consumption. In India, the problem is likely to be more common because of bad hygiene, poverty, illiteracy, meagre awareness & other allied factors. According to charaka, origin of krimi is said to be from Kleda in the body. The krimi is broad term which includes all type of macro and micro, pathogenic & non pathogenic organisms. In our classical literature along with tridosha, sukshmajantu are responsible for generation of disease. Many drugs have been mentioned in ayurveda for treatment of krimi. Madapala nighantu is also one of the important classical lexicon where lot of drugs has been mentioned. So, present study is aimed to collect and compile all the krumighna dravyas of madanpala nighantu in one place.

Aim and Objectives-

To give insight on all krumighna drugs described in *Madanpal Nighantu* with their Rasa, Vipak, Veerya, Guna, Doshik Karma and Family.

Material and Method-

The drugs are collected from different *varga* of *Madanpal Nighantu* of *Nrupa Shree Madanpal's* (in C 1300 – 1400 A.D.) Commentary '*Hari*' by *Pandit Hariprasad Tripathi*. Main focus is made only on the *Krumighna dravya* which are described in *Shlokaform*. The drugs collected are tabulated in Table no.2.

After we compare properties of all *Krumighna* drugs that is *Rasa*, *Vipak*, *Veerya*, *Guna*, *Doshik Karma* and Family.

Madanpal Nighantu-

The *Madanpal Nighantu* is commonly known as '*Madanvinod*' and also known as '*Madana Nighantu*' written by *NrupaShree Madanpala* in C 1300– 1400 A.D.

Hindi commentary named '*Hari*' written by *Pandit Hariprasad Tripathi*. This *Nighantu* is divided in 13 *varga*, these are tabulated in Table no.1.

No.	Name of Varga	Varga Includes
1	Abhayadi Varga	165 Drugs
2	Shunthyadi Varga	39 Drugs
3	Karpooradi Varga	84 Aromatic Drugs
4	Suvarnadi Varga	44 Metals and Minerals
5	Vatadi Varga	50 Drugs
6	Phaladi Varga	56 Edible Fruits
7	Shakadi Varga	56 Shak Drugs
8	Paniyadi Varga	Detail description of water, milk, alcohol, and urine
9	Ikshukadi Varga	Description of Sugarcane and it's Product
10	Dhanyadi Varga	Description of various types of grain
11	Dhanya Krutanna Varga	Description of various types of food preparation
12	Mansadi Varg	Description of various types of bird, animal Meat
13	Mishrakadi Varga	Description of Anupana and seasonal regimens

Ayurvedic Perspective of Skeletal Injuries and its Treatment With Reference to Sushrut Samhita.

^{1*}Dr. Parag Jahagirdhar

^{2**}Dr. Yogita Pralhad Fegde

^{3***}Dr. Satish Vasant Shindadkar

^{5****}Vishakha Vilas Morankar

^{4*****}Swapnil Ashok Raverkar

Abstract:

Accidental trauma and War injuries are probably the earliest ailments known to mankind. Sushrut samhita is probably one of the earliest treaties having a methodical and thorough description of various types of skeletal injuries and their diagnosis and treatment modalities. In this paper we have tried to compile all the principles explained by Sushruta regarding skeletal injuries its management and rehabilitation considering functional restoration. This basic approach of sushrut is found comparable to modern classification and principles of management even after 2500 years and enormous advancement in modern orthopaedic surgery.

Sushruta's classification of bones.

Sushruta has classified all the bones in the body into five types.

- 1) *Kapal* (कपाल) flat bones
- 2) *Rucaka* (रुचक) small cubicle bones
- 3) *Taruna* (तरुण) cartilages
- 4) *Valaya* (वलय) thin curved bones
- 5) *Nalaka* (नलका) long bones.

तेषां जानु नितंबं अंसगंडतालु शंखसिरसुकपालानी
दशनास्तुरुचकानि। घाणकर्णयीवाक्षिकोष्ठेषु तरुणानि।
पार्श्वपृष्ठरसुवलयानि। शेषाणि नलकसंज्ञानि।

Sl. no	Sushruta's terminology	Modern equivalent term	Bones included
1	<i>Kapala</i>	Flat bones	Patella, hip, scapula, mandible, hard palate, temporal, other skull bones
2	<i>Rucaka</i>	Small cubical bones	Teeth (carpels, etc)
3	<i>Taruna</i>	Cartilages	Nose, ear, throat, eye socket
4	<i>Valaya</i>	Thin curved bones	Ribs
5	<i>Nalaka</i>	Long bones	Other long bones of body, e.g., femur, tibia, fibula, humerus, radius, ulna, etc.

Etiological factors

पतनपीडनप्रहाराक्षेपणव्यालमृगदशनप्रभृ'
तिरभिघातविशेषैरनेकविधमस्थनां भङ्गमुपदिशन्ति।
सूनि१५/३

trauma is considered as a primary cause of fractures in different forms such as fall from height, inflicted injuries blows, bone infections, wild animal bites etc.

तरुणास्थीनि नम्यन्ते भज्जन्ते नलकानि तु।
कपालानि विभिद्यन्ते स्फुटन्ति रुचकानि तु।। सूनि१५

Effect of trauma on bones

Sushruta has explained that effect of trauma on different types of bones is different. according to him after trauma cartilages bend, long bones break, flat bones develop cracks, and small bones get fragmented. this knowledge helped him diagnose a particular type of fracture at a particular site even in absence of X-rays.

तत्र भङ्गजातमनेकविधमेवोपपद्यते,

सन्धिमुक्तकाण्डभग्नच।

तत्र षड्विधं सन्धिमुक्तं,

द्वादशविधं काण्डभग्नं भवति।। सूनि१५/४

Classification of skeletal injuries

Sandhimukta (सन्धिमुक्त) i.e Dislocations	Kandabhagna i.e. fractures
1) Utpista	1) karkataka
2) Vislista	2) Aswakarna
3) Vivartita	3) Churnit
4) Avakshipta	4) piccita
5) Atikshipta	5) Asthichallita
6) Tiryakshipta	6) Kandabhagna
	7) Majjanugata
	8) Atipatita
	9) Vakra
	10) Chinna
	11) Patita
	12) Sphutita

KESHYA DRAVYA MENTIONED IN BHAVPRAKASH NIGHANU AND MADANPAL NIGHANTU

Dr. Swapnil Ashok Raverkar*, Dr. Satish Vasant Shindadkar**,
Dr. Pravin Ramdas Firke***, Dr. Nirmal Mahendra Savale****

Abstract - Hair plays an important and vital role in our beauty. Our hair is reflection of our identity. A human being with hair would be seen as tree with leaves and human being without hair would be seen as an old tree without leaves. Hair has function to regulate the body temperature. Keshya drugs means the dravyas which are beneficial to thick, black and long hair. Hair is beauty for Men as well as women. In this article we have made an effort to compile all keshya dravya which are described in Bhavprakash Nighantu and Madanpal Nighantu.

Key words - Keshya, Dravya, Bhavprakash Nighantu, Madanpal Nighantu

Introduction - Hair is present all over the body excluding, the sole, the plantar surface of feet, palms and palmar surface of finger. While human have developed clothing as well as other means to keep human body warm and cool, the hair found on head is the primary source of cooling, heat insulation and protection from ultra violet radiation.

In Ayurveda the word keshya means the drug which is beneficial to health of hair. The health of hair depends on three things that is Kesha sanjanana, Kesha vardhan and Kesha ranjana.

In ancient According to Yagnyanvalkya the total number of human hair is 3.5 crores and according to modern science a normal human being has approximately 1 million follicles and hair normally grows 1 cm per month.

Nighantu means collection of dravyas. It is considered to be the available base of literature in Ayurvedic Pharmacology. Nighantu are considered to be nucleolus of Ayurvedic philosophy.

Aims and Objectives -

To evaluate all keshya drugs described in Bhavprakash Nighantu and Madanpal Nighantu.

Material and Method - The drugs are collected from different Vargas of Bhavprakash Nighantu, Madanpal Nighantu. We have selected only the Keshya dravya which are described in Shloka form. The drugs collected and tabulated it.

Keshotpatti - Few Acharyas believe that kesha is updhatu of Majja dhatu.

There is no detail information found in Ayurvedic text about production of kesha. The asthi dhatu has emerged from meda dhatu. The Prasad portion and the kitta portion are differentiated from asthi dhatu and kitta portion of it is kesha or hair on scalp. (Ch.chi.18\19, Su.su. 16\36, A.H. 316\364).

Bhavprakesh Nighantu - The Bhavprakash Nighantu of Shree Bhav Mishra C 1500 - 1600 A.D. commentary by Prof. Krishana Chandra Chuneekar.

This Nighantu is divided in 23 varga.

Madanpal Nighantu - The Madanpal Nighantu is commonly known as 'Madanvinod' and also known as 'Madana Nighantu' written by Nrupa Shree Madanpala in C 1300 - 1400 A.D.

Hindi commentary named 'Hari' written by Pandit Hariprasad Tripathi.

This Nighantu is divided in 13 varga.

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CLINICAL SIGNIFICANCE OF ANUPANA

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Abstract

Ayurveda is an ancient Indian science of life, dealing with every aspect of our lives. Ayurveda is accepted all over the world because of its unique concepts and basic principles which are stable, unchanged from thousands of years indicates the importance of it. Ayurveda has main focus on Dhatusamyata which leads to Swasthya and curing of diseases. To achieve the aim of Ayurveda it recommends various concepts and Anupana is the one of it.

The concept of Anupana has been in Ayurvedic literature since archaic times. It plays an important role in daily diet and treatment. Anupana is the material which is consumed along with food or medicine, it brings certain changes in a substance along with which it is administered.

Keyword - Anupana, Vahan (Vehicle), Sahyogi, Sahapana.

Anupana Nirukti

अनुपश्च्यात मियते इति अनुपानम् । (शकटु)

The word Anupana is derived of 2 words- Anu and Pana.

The word ANU indicates Paschata.

PANA indicates drinking.

Anupana means post prandial drink after consumption of food or medicine. It enhances the properties of medicines along with it is taken.

1. Synonyms

Anupana, Sahapana, Sahyogi, Vahana, Panartha, Adjuvent.

2. Anupana dravya

Generally Anupana is given in liquid form, but solid or semi-solid substances are also used as Anupana.

According to Sushruta, the best Anupana is Akashiya Jal, however Vagbhata

mentions Jal is the best among all Anupana. Other dravya are quoted like sheet jal, ushna jal, aasava, arishta, phalamla, kshir, rasa(maans), madhu.

Anupana dravya varies according to the Dosha, Kala, Dravya, Vyadhi, Srotasa, Sneha Kalpana and Guna of Aahar Dravya.

3. Types of Anupana

● On the basis of utility, Anupana is classified into 2 types:

1. Aaharopyogi- administered with food
2. Aushadhopyogi- administered with medicine

● In the context of Rogadi Varga, Anupana is again classified into:

1. Kramana Anupana- which is administered in delay
2. Pachana Anupana- given in night without delaying but immediately

1. Aaharopyogi Anupana

If Anupana is taken in proper quantity it helps food to moist it, dissolve it, digest it in stomach, easy absorption and nourishment of whole body. It's divided into 3 categories-

Adhipana- (Karshanarth) taken prior to food. The importance of adhipana is that it causes Krushata, so is indicated in patients of sthauilya and other Medovruddhi disorders.

Madhyapana- (Sthapanarth) taken during or in between meals. It helps in maintenance of body so indicated in Swastha purush.

Antapana- (Bruhanarth) taken after the meals. The importance of it is that it causes Bruhana so indicated in patient of Karshya.

-(Su.Su.46/420)

Anupana saturates, nourishes, provides energy, increases body bulk, bring about completion, settle down the food taken, breaks down the food mass, produces softness, moistens, digests and helps in easy transformation and quick absorption of food.

-(Cha.Su.27/325)

Aaharopyogi anupana has dissimilar qualities to that of aahar, considered as best

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CLINICAL STUDY OF ANUBHUT YASHTI-DHATRI CHURNA IN MANAGEMENT OF AMLAPITTA.

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ABSTRACT

Now a days we come across many lifestyle disorders. *Amlapitta* is one of them. It is caused due to vitiation of *pitta* mainly. Objective of the present study is to verify the efficacy of oral consumption of *Anubhut Yashti- Dhatri churna* in management of *Amlapitta*. 160 patients of *Amlapitta* from Jalgaon city & rural area were studied. Diagnosis of *Amlapitta* symptoms was done by description in classical texts. All the patients selected for study received *Anubhut Yashti-Dhatri churna* for oral intake. Criteria for assessment was tested by reduction in symptoms of *Amlapitta* that are *daha*, *shirahshul*, *udgar*, *utklesh* & *chhardi*. We got good results from above study. No bad effects were noted during therapy.

Keywords: *Amlapitta*, *Pitta*, *Anubhut Yashti-Dhatri churna*, *Daha*, *Shirhshul*, *Udgar*, *Utklesh*, *Chhardi*.

1. INTRODUCTION

In our daily clinical practice, many times we come across the patients of *Amlapitta* routinely. Many patients show it as a symptom with other associated diseases. *Amlapitta* is not described as a separate disease in *Bruhatrayi*. *Acharya Charak* has described *Shuktapak* as *purvarup* of *grahani*. He described the symptoms of *sampitta* / *amlapitta* in relation to it.¹ *Amlapitta* is described in detail in *Kashyapsamhita*, *Yogratnakar*, and *Madhavidan* as a separate disease. The word *Amlapitta* itself tells us that the *Amla guna* of *pitta dosha* is vitiated.² *Avipak* (disturbed digestion), *klam* (difficulty in breathing), *utklesh* (nausea) *tikta-amlu udgar* (belching), *hrit-daha* (retrosternal burning), *kanthdah* (burning in throat), *aruchi* (anorexia) are described as symptoms of *Amlapitta*.³

Now a days, patients of *Amlapitta* are increased in number due to faulty eating habits, having junk food more often, late night awakening, stress etc. Most of these *hetus* of *Amlapitta* are given in our classical texts.⁴ They are also stated in modern texts as causes of acid peptic disorders.⁵ *Shodhan purvak shamana chikitsa* is studied earlier.⁶ Few case studies were also carried out on *churna kalpana* in *Amlapitta*.⁷ Though *shodhan chikitsa* is effective it is time consuming and each and patients don't agree for that each time. In present study an attempt is made to study the efficacy of *Anubhut Yashti-dhatri churna* in patients of *Amlapitta*. 160 patients from Jalgaon city & rural area were selected for study.

2. MATERIALS & METHODS

2.1. Aims & Objectives

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TO STUDY THE ROLE OF ANUBHUT 'AN' CHURNA IN TREATMENT OF SHEETAPITTA.

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ABSTRACT

Sheetapitta is a common illness. We come across with this disease frequently in our day to day practice. It is increasing now a days due to industrialization & agriculture. *Vata* & *Kapha* are two *Doshas* which are primarily disturbed in this disease. In combination of *pitta* they create redness, swelling & itching on the skin. Our ancient *Acharyas* have mentioned several classical formulations for cure of *Sheetapitta*. Ayurvedic formulations restore equilibrium of *tridoshas* & *saptadhatu*s. In the present study an attempt is made to evaluate the efficacy of *Anubhut AN churna* in the treatment of *Sheetapitta*. We found good results in the patients selected for study. Also, we didn't observe any bad effects in patients.

Keywords: *Sheetpitta*, *Doshas*, *Saptadhatu*, *Anubhut 'AN' churna*.

1. INTRODUCTION

The word *Sheetapitta* comprises of two words- *sheeta* & *pitta*. *Sheeta* means cold and *pitta* refers to warmth. So, it is a condition caused due to dominance of 'cold' (existing in *vata* & *kapha dosha*) over *pitta dosha*. *Sheetapitta* is a condition caused due to vitiation of all the three *doshas* with predominant involvement of *vata*.¹ *Dhatu*s involved are *rasa* & *rakta dhatu*. In *Brihatrayi Sheetapitta* is not described as a separate disease. It is described in *Madhavanidan*. *Mandal*, *kandu*, *toda*, *daha*, *jwara*, *trushna*, *aruchi*, *hrullas*, *angasad* are stated as symptoms of *Sheetapitta*.² Although the disease is not life threatening it makes the patients troubled due to its appearance, severe itching, disturbing routine. Treatment advised for this disease in classical texts is *shodhana*. i.e. *Vamana* & *Virechana*.³ After that *raktashodhana* is ad-

vised. So, we tried to study the role of *Anubhut AN churna* in the said disease.

2. MATERIALS AND METHODS

2.1. Aims & objectives

- ♦ To study the efficacy of oral consumption of *Anubhut AN churna* in patients suffering from *sheetapitta* in clinical settings.
- ♦ To establish effectiveness and clinical acceptability of *Anubhut AN churna*.

2.2. Materials

Anubhut AN churna was used for treatment in the present study comprises of following contents:

- ♦ *Anantmul churna* [*Hemidesmus indicus* R.Br.] - 80%
- ♦ *Guduchi churna* [*Tinospora cordifolia* Willd.] - 10%

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STUDY OF KESHYA DRUGS IN MADANPAL NIGHANTU – A REVIEW.

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ABSTRACT

Hair plays an important role in personality and vital role in our beauty. Our hair as a reflection of our identity personal as well as public. A human being without hair would be seen as an old tree without leaves. Hair has function of protection and regulation of body temperature. *Keshya* drugs means the *dravyas* which are beneficial for long, black and thick hair. Hair is a beauty for women as well as men. *Khalitya*, *Palitya*, *Indralupta* etc. are burning issues affect the beauty of person because hair plays a significant role in personality. Single drug therapy has been found in *Ayurveda* literature, more elaborately explain in *Nighantu* of *Ayurveda*. *Madanpal Nighantu* is one of them. In this article we had made an effort to compile and compare all *keshya dravya* which are describe in *Madanpal Nighantu*. Their properties like *rasa*, *vipak*, *veerya*, *guna*, *doshik karma*, *varga*, and family were studied in present article.

Keywords: *Keshya*, *Dravya*, *Madanpal Nighantu*, Hair, Personality.

1. INTRODUCTION

While human have developed clothing and other means for keeping warm and cool, the hair found on head serves primary source of heat insulation and cooling and protection from ultra violet radiation exposure. Hair are present all over body except palms, palmer surface of finger, the sole and the planter surface of feet. Eye brows, and eye lashes protect the eyes from foreign particles.¹ In *Ayurveda* the term *keshya* means which is good for health of hair. The health of hair depends on three things that is *Kesha sanjanana*, *Kesha vardhan* and *Kesha ranjana*.²

1. *Kesha sanjanana* means the drugs which are helpful in origin of hair.
2. *Kesha vardhan* that is the drugs which promotes hair growth or drugs which make hair thick.
3. *Kesha ranjana* are drugs helpful in maintenance of natural colour of hair that is black.

According to modern science a normal human being has approximately 1 Million follicles and hair normally grows 1 cm per month. In ancient time many controversies have been noticed in counting of hair. According to *Yagnyanvalkya* the total number of human hairs are 3.5 crores. *Nighantu* are consider to be nucleolus of *Ayurvedic* philosophy. *Nighantu* means collection of *dravyas*. It is consider to be the available base of literature on *Ayurvedic* Pharmacology.

Each and every human being want to maintain hair for long life, but now a days in market harmful chemicals like shampoo, hair dye etc. are used for maintain colour and texture of hair. This chemical may harm to skin, hair, eye etc. So, it's needed to find *keshya* drugs from *Madanpal Nighantu*³ which are herbal, it can be used for natural treatment of hair, with out harm to skin, hair, eye etc. these *keshya dravya* mentioned in *Madanpal Nighantu* such

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THE EFFICACY OF KANSAHARITAKI YOG IN SHOTH VYADHI

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²Dr. Sarang Phalak

Introduction:

Brihatrayies mentioned the term 'Mahagad' as visheshana (attributes) for few diseases. The term 'Mahagad' is useful to decide prognosis of diseases having incurability primarily due to development of complications. "Shoth" is one of the Mahagad described by Achaarya Charaka.

The term 'shoth' is used as synonyms of shvayathu. It can be a swatantra Vyadhi or Partantra Vyadhi in an individual. Any swelling (Utsed) caused by all three vitiated vatadidoshas is known as 'Shoth'. Aacharya Charak has described 'Kansa Haritaki Yog' in treatment of Shoth Vyadhi in the Chikitsasthan (12,50 to 52)

Keywords- Shavayathu, Shoth, Oedema.

Introduction-

Shoth is swelling or inflammation, which is classified into three categories, namely Vataj, Pittaj, & Kaphajshoth & it also classified differently as exogenous (Agantuj), endogenous (Neej), Ekanga (localized oedema) and sarvangaja (oedema all over body).

The vitiated Vata dosha displaces the vitiated (morbid) rakta, pitta & kapha & pushes them into the channels of circulation. The Vayu is further obstructed by these morbid elements & causes accumulation of pitta, kapha & rakta in between twak (skin) & mansa dhatu (muscle). Then occurs swelling at the region of accumulation & is called Shoth.

Vishesh Samprapti of VatajadiBhed of ShothVyadhi is explained in Charak Samhita sutrasthan, Adhyay 18

Dosha: Tridosha, Vatapradhan (Vyana)

Dushya: Rasa, Rakta, Mansa, Meda

Srotas: Rasavaha, Raktavaha, Mansavaha, Medavaha

Agni: Rasadhatvagnimandya,

Jalamahabhutagnimandya

Udbhavasthana :	Bahyasira
VyaktiSthana :	Twak, Mansa
Adhishthana :	Ekanga, Sarvanga
Vyadhimarga :	Bahya, Abhyantar

Aims & Objectives

To study the 'ShothVyadhi' in Modern & Ayurvedic view. To study the Management of ShothVyadhi concern with Ayurveda. To study the efficacy of kansaharitaki Yoga in different kinds of shothprakaras..

Materials & methods.

- 1) Diagnosed patients of ShothVyadhi.
- 2) Drugs- kansaHaritaki Yog.

Methodology-

This was as open randomized method for selection of patients. IPD & OPD patients from Chaitanya Ayurved Rugnalaya, Bhusawal.

Diagnosis-

The diagnosis was mainly based on history taking, Clinical signs & symptoms & laboratory findings. Haemogram, Sr proteins. Urine-R, Si creatinine, Blood sugar, TSH.

Grading of Symptoms-

Utsed, Ushma, Vaivarmya and pitting.

Absent	-	0
Mild	-	1
Moderate	-	2
Severe	-	3

Measurement of Girth -

Normal	-	0
5% above normal	-	1
10% above normal	-	2
More than 10% above normal	-	3.

Inclusion Criteria.

The patient of both sex irrespective of their religion, geographical area & social-economica status. The patient between age group between 3 years to 70 years.

ADHD – AN AYURVED VIEW WITH ITS MANAGEMENT

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Introduction:

Attention deficit hyperactivity disorder (ADHD) is a brain disorder that affect how you pay attention sit, still and control your behavior. It happens in children & teens and can continue into adulthood.

ADHD is the most commonly diagnosed mental disorder in children, boys are more likely to have it than girls. It's usually spotted during the early school years when a child begins to have problem paying attention.

Aim –

- To study the ADHD in modern & Ayurvedic view.
- To study the sign & Symptoms of ADHD
- To study the management of ADHD concern with Ayurveda.

Modern Science explains Psychiatric disease under two heading like major psychological disorder and minor psychoneurosis condition, however Ayurvedic explanations related to these condition present with all the features are also found here. So Ayurvedic treatment can cover varied kinds of therapic procedures which help to normalize the condition both in psychological & neurological levels.

ADHD causes-

- Genes - ADHD tends to run in families.
- Chemicals – Brain chemical with ADHD may be out of balance.
- Brain Change – Areas of brain that control attention are less achieve in children with ADHD.
- Poor Nutrition, Infection smoking, Substances abuse during pregnancy can affect the baby's brain development.
- Brain injury or a brain disorder Damage to frontal lobe of brain can cause problem controlling impulses and emotions

Symptoms of ADHD –

Symptoms are grouped into 3 types –

1. Inattentive –
 - easily distracted.
 - Doesn't follow direction or finish tasks.
 - Doesn't seems to be listening.
 - Doesn't Pay Attention
 - Forget about daily activities.
 - problems organizing daily tasks.
2. Hyperactive Impulsive –
 - often squirms or bounces when sitting .
 - Doesn't stay seated.
 - has trouble playing quietly.
 - always moving such as running or climbing on things.
 - Talks excessively.
 - It always "on the go" as if driven by a motor. Interrupts others.
3. Combined – This involves signs of both types.

Diagnosis–

Regardless of the Specific Presentation of ADHD – inattentive, hyperactive, impulse or combined condition must be met in order to arrive at an official diagnosis.

Treatment –

Stimulants – Increases neurotransmitter levels. Cognition enhancing – Improve mental function.

But these medications doesn't cure ADHD. It can relieve Symptoms while its being taken but once medication stops, those symptoms come back.

Long term risk of ADHD medications includes -

Heart Disease	Sleep Problem
High Blood Pressure	Delayed Growth
Seizure	Rebound
Abuse And Addiction	Tics
Skin Discoloration	Moodiness & Irritability

And here is the need of any super beneficial management which is mentioned in Ayurveda.

AYURVEDIC VIEW AND MANAGEMENT OF LOW AMH IN CASE OF INFERTILITY CASES

Vd Sapana K Dakaliya*, Vd K R Dakaliya**, Vd Sarang Kishor Phalak***

"Where women are worshipped. The God are at play. And where she is not, No action will bear fruit." - MANU

Women are born with their lifetime supply of eggs and these gradually decreases in both, quality and quantity with age.

AMH- (Anti-Mullerian Hormone) is a hormone secreted by cells in developing egg sacs (follicles). The level of AMH in woman's blood is generally good indicator of her ovarian reserves.

AMH is expressed by granulosa cells of the ovary during reproductive years. AMH function is greatest in stage of folliculogenesis, in the preantral & small antral follicles. This function of AMH diminishes as follicles develop. After that FSH function increases. Some authorities suggest it is a measure of certain aspects of ovarian function, useful in producing conditions such as polycystic ovary syndrome & premature ovarian failure.

Thus AMH play important role in Infertility. (AMH serve as molecular biomarker for size of ovarian reserve, in human, this is helpful & can be used to predict timing of MENOPAUSE).

Low AMH levels in younger women (35 & under) can signal they are at risk for early menopause.

* Estimated value in females -

	Age	Unit	Value
1	Younger than 24 months	ng/ml	Less than 5
2	24 months to 12 years	ng/ml	Less than 10
3	13 to 45 years	ng/ml	1 to 10
4	More than 45 years	ng/ml	Less than 01

Now, I would like to put focus on such low AMH infertility cases, treated in my own Ayurved clinic. These cases are selected at random.

(A) Case 1 -

- XYZ /Housewife/ Jalgaon.

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**Aarya Health Care Ayurved Clinic, Jalgaon

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- Female patient / Age = 30 yrs.
- 01/07/13 (1st consulting)
- H/O = 3 Missed Abortion.
- HSG = WNL
- AMH = 0.5 ng/ml (02.11.14)
- Follicular study shows = No dominant follicle in right ovary with 6 mm endometrial core.

After T/T -

OBS USG = There is live intrauterine gestation of 6 weeks & 1 day (09.02.2015)

Treatment Given -

- 1) Kalingaka + Patolpatra + katukrohini = Kashayam for Pachana
 - 2) Shodhana - Panchakarma chikitsa
 - a) Vaman
 - b) Virechana
 - c) Kala Basti
 - d) Uttar Basti = 03 days / 03 cycle
 - e) Nasya
 - 3) Abhyantar Aushadhi -
 - a) Pushpadhanwa
 - b) Phalasarpis
 - c) Sitopaladi + Yasti + Shatavari + Ashwagandha+ Trivanga
 - d) Chandraprabha vati
- (B) Case 2 -

- ABC/Primary teacher
- Nandurbar /Now working at Bhokardan (Jalna)
- Female / Age -31 yrs.
- Reg No. 06/ 03.05.17
- H/O = Taken hormonal treatment for IVF 6 month ago. But IVF failed & patient suffered with udarda.

- Known case of AMLAPITTA (SAMA - PITTA)

- AMH = 0.73 ng/ml/06.12.16

After T/T -

USG (21.8.17) = Single intrauterine,

"TO STUDY THE EFFICACY OF YASHTYADI BIDALAK IN COMPARISON TO CIPROFLOXACIN EYE DROP ON ABHISHYANDA WITH SPECIAL REFERENCE TO ACUTE BACTERIAL CONJUNCTIVITIS"

DR. SARANG KISHOR PHALAK*, DR KOMALKUMAR DAKLIYA**

4

ABSTRACT

The drug Yashtyadi bidalaka has, qualities mentioned for treatment of Abhishyanda and composition of this drug has proved its action against bacteria. Clinical study was conducted on 60 patients, who were suffering from Abhishyanda. It was observed that, Abhishyanda is prevalent in those who get exposed to light, dust, dry air and extreme atmospheric conditions. The study was conducted with regular follow ups. In each follow up necessary laboratory investigations were done and proper advice was given. In the study, highly significant results were observed in mitigation of clinical symptoms of Abhishyanda with a minimal dose of the drug in short duration of 07 days treatment. 18.33% of the patients got complete remission, 71.66% had marked improvement, 10% had moderate.

It was observed that there was less eye irritation after the application of Yashtyadi bidalaka. Hence it can be claimed that Yashtyadi bidalaka is cheap, more effective, comparatively less irritant and a safe drug in treating Abhishyanda.

Introduction

Now a day's money is supposed to be every thing to human but money also becomes useless if the person fails to use his eyes that's why eye is the most important sense organ in our body.

According to modern science Netrabhishyanda can be correlated with conjunctivitis.

Conjunctivitis is the inflammation of conjunctival membrane caused by any infective organism, allergy, injury or secondary to some skin diseases.

As Abhishyanda serves as chief cause for various netrarogas, treatment of Abhishyanda actually is helpful in all netragat rogas.

As there is no specific treatment in modern medicine. Going through Ayurvedic text book we

found Yashtyadi bidalaka as

यष्टिगैरिकसिन्धुत्यदावाताक्षर्य : समांशकैः ।

जलपिष् बर्हिर्लेपः सर्व नेत्रमयापहः ॥

शा. सं. उ. १३/३३

उत्पन्नात्रे तरुणे नेत्ररोग बिडालकः ।

च. वि. अ. २६/२२९

Hence we have decided to study the efficacy of Yashtyadi bidalaka on Netrabhishyanda.

Aim -

To study the efficacy of Yashtyadi Bidalaka in Netrabhishyanda.

Objective -

To study & to understand detail explanation about

1) Netrabhishyand

2) Yashtyadi Bidalaka

Review of Literature -

Literary review was done from various Ayurvedic & modern text books.

Materials -

i. Yashtyadi Bidalaka

ii. Antibiotic eye drop (Ciprofloxacin)

Preparation of drug -

यष्टिगैरिकसिन्धुत्यदावाताक्षर्य : समांशकैः ।

जलपिष् बर्हिर्लेपः सर्व नेत्रमयापहः ॥

शा. सं. उ. १३/३३

Yashtyadi Bidalaka is prepared according to Sharangdhar Samhita under aseptic precaution.

Ciprofloxacin eye drop

Category :- Fluoroquinolone Anti-microbial

Contains :-

Ciprofloxacin Hydrochloride I.P.

Equivalent to

Ciprofloxacin 0.3% w/x

Benzalkonium

Chloride NF

Preservative (0.01 % w/x)

*MS(NETRA ROGA) - SHALAKYA TANTRA
**MD(KAYACHIKITSA)

AN OVERLOOK OF GARBHINI PARICHARYA IN MODERN AGE

Dr Priya Bhirud*

Abstract:

In Ayurveda, stree is considered as the root cause of progeny. Ayurveda the ancient science gives importance to swasthya rakshana and vikara prashamana by exploring various procedures like dincharya, rutucharya, sadvrutta to maintain physical and mental health and preventing the disease. Archayas also describes Garbhini Paricharya do's and don'ts for pregnant women. Garbhini Paricharya includes to antenatal care which recommends special Aahara, Vihara and Vichar thus Garbhini Paricharya is an allround care of pregnant woman Garbhini Paricharya aims to fulfil special need of growing foetus, maintenance of maternal health, strength and vitality required during labour and puerperium and for successful lactation

Introduction:

Every pregnant woman desire for full term normal pregnancy (pregnancy without complications) and delivery (without complications) with healthy baby.

In Ayurveda, Acharya describes Garbhini Paricharya for Paripurnatvya (Completing proper justational age of foetus and proper nourishment).

Anupghataya – Completing pregnancy period without any complications (maternal and foetal)

Sukhaprasavay – Normal onset of labour and labour process

Acharya gives Masanumasik pathya dravyas, Aushadhi dravyas for consuming and give instruction of behaving (Vihara) and medical procedure (Basti and Yoni Pichu) for achieving above aims. Acharya describes the benefits of Garbhini Paricharya Palana results in Arogya Purn, Bal, Varna, Swar and Sahanan yukt Shreshth Santati Prapti. Hence, to maintain Swasthya of pregnant lady and growing foetus and infant Garbhini Paricharya is most important Common Ahar and Vihar of Pregnant Woman-

Acharya Charak- Pregnant woman who desires healthy and brilliant child should specially follow-

Hitkar Ahar and Vihar

Acharya Shushrut- From the first day of pregnant woman should keep herself happy and sound minded, should wear neat and clean and specially white clothes should do pleasurable holy work. Should take tasty liquid from, specially healthy and sweet diet enriched with carbohydrate and fat processed with digestive herbs Ashtang Sangrah- Pregnant woman's emotions (healthy and unhealthy) reflects foetus' healthy and unhealthiness so pregnant woman should take choice and beneficial diet (Ahar-Vihar) to maintain Foetal health.

Acharya Kashyap stated milk gives health and maturity to foetus. Meat (Jangal Mass) is useful to increase weight of foetus and decreases vatdosh in pregnant woman. In pregnancy Acharya Kashyap says soup of meat is Paramaushadi to foetus and pregnant woman.

Summarised common Paricharya for Pregnant Woman :-

Do - These are the diets and mode of life which are beneficial for foetus and mother.

Donts- These are the diets and mode of life which are harmful for fetus resulting in either abortion or intrauterine death of fetus. Also cause congenital anomalies in foetus -

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Case Study of Udumbaradi Tail Pichu in Kafaja Yonivyapad

Dr. Priya Bhirud

Abstract:

Nowadays due to busy Lifestyle & Work schedule, women have to carry the responsibility from the domestic point of view. Hence women are Dharyate Adharniya, Night duty, Junk Food & Lack of proper Nutrients as well as Physical & Mental Stress from house & office work that invites the Disease: Kafaja Yonivyapada.

Major symptoms in Kafaja Yonivyapada is Yonigata, Shvetstrava, Yonikandu & Yonialpavenda.

Udumbaradi Tailam have properties of Shodhana, Ropana, Vednasthapaka, Stravhara. Hence patient is relieved from symptoms of Kafaja Yonivyapada by using Udumbaradi Tailam (Yonipichudarana). This study shows Effects of Udumbaradi Tailam in Kafaja Yonivyapada.

Introduction:-

Kafaja Yonivyapada is one of Yonivyapada described by Acharya Charaka. Vyapada means Sankata (Crisis). Some Diseases may not be Life Threatening but Troublesome & may Irritating to a Individual in their Routine life.

Kafaja Yonivyapada is one of them. Yonigata, Shvetstrava, Mand Yonivedana & Yonikandu is Pradhan Lakshana.

If neglected, it may lead to Ascending infections harming Gynaecological, General & Psychological health of the Women.

In Modern Textbook View, Non-Pathological Leucorrhoea has similar symptoms as Kafaja Yonivyapada. It is characterized by Excessive Mucous Discharge originating in Cervix and vaginal wall. No significant treatment is given for the same except Enhancing General Health.

This Study helps to provide better results to Women suffering from Kafaja Yonivyapada & make their life more comfortable:

Inclusion Criteria -

- 1) Age :- 20- 40 years
- 2) Marriage :- Married
- 3) Non Pregnant
- 4) Regular Menstruation

Exclusion Criteria -

- 1) General Diseases, Diabetes, Mellitus.
- 2) Suspected Case of HIV
- 3) Patient taking Hormonal Pilla
- 4) Pregnant Women
- 5) Suspected Case of CA, Cervix
- 6) Patient suffering from TB

Kafaja Yonivyapad -

Abhishyanti Aaharsevan

Kafaprakop

Yonimarga Ashraya, Yonigata Pischillastrava,
Yonishaithilly, Yonikandu, Yonialpavedana

Objective:-

- 1) To study in Detail Etio-Pathogenesis of Disease.
- 2) To study Prevalence of Disease in Specific Age Groups.
- 3) To study the Effect of Udumbaradi Tailam Pichdharana in Kafaja Yonivyapada.

Material & Methods:-

Materials

- 1) 30 patients Diagnosed of Kafaja Yonivyapada in Chaitanya Ayurved Hospital OPD.
- 2) Udumbaradi Tailam
- 3) Karpas Pichu.

CASE STUDY OF PANCHAKARMA CHIKITSA IN FEMALE INFERTILITY

Dr. Priya Bhirud

Abstract:-

Female infertility is inability to achieve pregnancy after repeated intercourse for one year. Archarya Charaka described 20 Yonivyapad in Charak Samhita. Yonivyapad causes Ashay(strotasa) Vikruti and Bija(Dhatu) Vikruti. This leads to Vandhyatva. Acharya Charaka has described this Panchkarma as a treatment for this he described after the treatment of Panchkarma, conception occurs in the patient with help of healthy seeds in Shudh Yoni.

एवंयोनिषु शुद्धासु गर्भनवदन्तियोनषतः ॥
अदुष्टे प्राकृते बीजे जीवोपक्रमणे सनतः ॥
(चर्चा . ३०।१२५,१२६)

This is the case study of Vandhyatva due to Arajaska Yonivyapad and effect of Panchakarma on the same. In this case study, We will study how Panchkarma helps in achieving Aashay Shuddhi and Bij Shuddhi and therefore helps to attain fertility.

Introduction:-

Female infertility is the inability to achieve pregnancy after repeated intercourse for one year.

Case History:-

A female patient xyz of age 24 and weight 48 kg of height 5 feet 4 inch married 3 years back. Came with complaint of oligomenorrhoea and irregular menstruation and primary infertility. Patient give detail history that she had regular menses - 6 months after menarch (age of menarch-14 yrs.) after then irregular menstruation and have menstruation after medication from 4-5 years. Between 6 months interval she took Allopathic hormonal preparation for menstruation after that she got menstruation but very scanty, one day/one pad(1-2ml)

She gave history of consumption of hormonal pills for 3 months before marriage when she was consuming medication menstruation is regular but scanty, after that again same above pattern was followed menstruation after medication.

History of 3 cycle of ovulation induction (OI) followed by intrauterine insemination (IUI) 1 year back :- failed no conception. Then took decision to get treated in ayurvedic way. During this course of treatment all basic investigation were done of both husband and wife

Husband:-

Semen analysis was normal also he had no complaint of erectile dysfunction etc.

Wife:-

Physical Examination

I. PULSE :- 72 BEATS/MIN

II. RESPIRATORY RATE :- 18

III. BLOOD PRESSURE :- 110/80 mmHg

IV. HEIGHT :- 5 FEET 4 INCH

V. WEIGHT :- 48KG

VI. NAKHA :- SHWETAM

VII. NETRA :- SHWETAM

VIII. TWACHA :- RUKHA & PANDUR

IX. AKRUTI :- KRUSHA

X. PRAKRUTI :- PITTAPRADHAN,
VAATANUBANDHI

SYSTEMIC EXAMINATION :-

I. CNS :- NO ABNORMALITY DETECTED

II. CVS :- NO ABNORMALITY DETECTED

III. RS :- NO ABNORMALITY DETECTED

IV. PA :- SOFT, NON-TENDER, NO
ORGANOMEGALY

YONIPARIKSHAN(VAGINAL INVESTIGATION):-

▪ EXTERNAL VAGINAL EXAMINATION :-
NO SPECIFIC DISCHARGE, NO ABNORMALITY
DETECTED

▪ SECONDARY SEXUAL CHARACTERS :- WELL
DEVELOPED

▪ INTERNAL VAGINAL EXAMINATION

▪ P/V & P/S FINDINGS

I. CERVIX :- NORMAL

II. UTERUS :- ANTEROVERTED, NORMAL SIZE &
SHAPE

COMPARATIVE STUDY OF GARBHINI PARICHARYA ACCORDING TO DIFFERENT SAMHITAS

Vaidya Mrs. Nirmal Savale

Being a mother is dream of every woman. It is the most beautiful moment of her life. Our society still think that life is incomplete without child, even Acharya Charak compared Vandhya as 'Parnvihin Vriksha'.

Though this is very important but delivering a child is not that so easy. Labour is also called as 'Second Birth' of a woman. During the time of conception to labor, women has to face many Physical, Emotional and Psychological changes which definitely affects her general health. To reduce this complications and improve her living after labour some precautions must be taken. Ayurveda especially describe 'Garbhini and Sutika paricharya'. Healthy diet plan keep garbhini healthy because child nourishes on mother's food, so Acharya gave some valuable instructions month wise means 'masanumas' - a pregnant woman's diet planning Programme.

Marriage Age -

Male - 25 year & Female - 12 year old. Sushrut Sha. 10/58

Male - 21 year & Female - 12 year old. Ashtang Sangrah 1/3

A man should marry with a girl who is born in a family not belonging to his parents, and not suffering from any contagious diseases.

Conception Age

Male - 25 year & Female - 16 year old. Sushrut Sha. 10/60

Male - 20 year & Female - 16 year old. Ashtang Hriday Dalhan Tika.

Male at the age of 25 and female at the age of 16 are fully mature, hence they should attempt for achievement of conception.

The born child possess same qualities as the partners.

Essential factors for conception

Shuddha shukra, shuddha artav, rutukal (period of ovulation), garbhashaya (uterus) and nourishing substances are essential factors for conception.

Acharaya Shushrut in his Shushrut Sha. 2/22 (Daldhan tika) says that when rutu, kshetra, ambu and bija assemble together, conception will definitely take place.

Acharaya Charak has given the example of cloth and its dyeing as milk getting mixed up with curd and changes into curd. Alike that Shukra mix with Artava and changes into Garbha.

Definition of Garbha or embryo

The union of shukra, artav, aatma inside the uterus is known as Garbha. The collaboration of these forms a life inside a uterus.

Components of Garbha

There are six major component named as 'Garbha bhav' - Matruj, Pitruj, Satvaj, Aatmaj, Satmaj and Rasaj. These factors play an important role in the formation and development of garbha. If mother ate Vataj, Pittaj, Kaphaj food during her pregnancy then the child will be borned with tridoshaj vyadhis symptoms accordingly. Foetus obtaining its nourishment from Rasa (mother's supplies) by the process of upasneha and upasweda. Uterine fetus is completely dependent on mother, his inspiration and expiration activities are expressed due to his mother.

From the time of conception up to the period of labour, mother nourishes foetus through umbilical cord. Dalhana simile that with a tree situated on bank of river nourishes itself from the river through its roots; similarly fetus also receives its nourishment from the umbilical cord. Aahar rasa, produced in mothers body from her diet distributes into three major parts - 1. Nourishment of mother herself. 2. Formation of Breast milk (stanya). 3. Nourishment and give strength to foetus. That clearly indicates that what kind of aahar consumed by a pregnant woman directly affects child's health and doshas get aggravated accordingly.

In Ashtang Sangrah Sharirsthan 2/54,55,56 effect of mother's Dushta aahar on child is described very specifically.

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Effect of Raktamokshana in Management of Shool

Valdya Mrs. Nirmal M. Savale

ABSTRACT

● Rakta is stated to be mool or root of body. As it works as 'jeevan' which means holder of all Ashtabinduk raktaj bhav's grahan-dharan-vivek and protect oja. Thus rakta needs to be cared of and well protected as it is as important as jeeva and one of the pranayatan.

● Shool means ruja, vedana, daha, pida which is produced by Vata only. "Vatadrute naasti ruja na paaka pittadrute naasti kaphachchapuyaaha" (su.ni. 9/4). Shool is produced by Vata by 3 ways- upastambhit, nirupastambhit and aaghataj. Kapha, pitta, aam, mala and Vata vimargagaman causes upastambha which generates shool. In case of injury (aaghaat) the localized vayu gets aggravated first. And this shool can be cured by raktamokshan. Raktamokshan helps to remove upastambha and reduces shool.

● Upastambham of kapha, pitta, aam, mala vata-vimargagaman reduces by vatanuloman chikitsa (cha.chi. 28/234). As basti is considered as half treatment of vayu, the same way seeravyadha is considered as half treatment of rakta (su.sha 8/22).

● Raktamokshana therapy is a therapeutic blood cleaning process given by Ayurveda. The blood is expelled out from the body to reduce the quantity of foreign substances in the blood borne diseases.

● We have seen description for treatment of shool by raktavisarjan in samhitas.

LITERARY REVIEW

Lets have a look on Raktavisarjan described by aacharyas in different Vyadhis.

RAKTAMOKSHAN

● Rakta is the most important Dhatu among all seven dhatus as it Dharans the whole body, give Jeevan to each and every cell of the body. Raktamokshana seems to be more in practice as it is used for both clinical and surgical conditions.

● The word Rakta derived from Sanskrit 'Raj Ranjane' which indicates red colour. *Shonit, rudhir, Asra, Lohitam* are synonyms of Rakta

Dhatu. To support the body and maintain the life process of body are main functions of Rakta Dhatu. According to Ayurveda Rakta formation takes place from Aahar Ras through Ras Dhatu. While formation of Rakta in Raktavaha Strotas, Raktagni produce 1. Rakta Dhatu 2. Sira Kandara as Updhatu 3. Pitta as Mal 4. Ooj as Saar Bhag. The volume of Raktadhatu is 8 Anjali. Its Paanchbhautik Sangathan is Tej Mahabhut. If Rakta gets exaggerated or reduced in body it causes lots of diseases called Rakta pradoshaj vyadhi.

● ततः शोणितजा रोगाः प्रजायन्ते पृथग्भिन्नाः।
मुखपाकोऽक्षिरागश्च पूतिघ्राणास्थगंधिताः।।

गुल्मोपकुशविसर्पवृक्तापित्तप्रमिलकाः। विद्रधिर्वक्त-
महेश्चप्रदरोवातशो नितम। - च.सू. 24/12-16

● According to Acharya Charak Raktapradoshajvyadhi-

● Raktajgulma, Visarpa, Raktipitta, Vidradhi, vatrakta, Agnimandya, Mad, Tandra, Moha, Shirshool etc.

● Raktaj Vyadhi chikitsa-

● कुर्याच्छोनितरोगेषु रक्तपित्तहरी क्रियाम। विरेकमुपवासम
च स्रवण शोणीतस्य च। च.सू. 24/18

● सिराव्यधश्चिकित्सार्थं शल्यत्रे प्रकीर्तितः। यथा प्रणिहितः
सम्यग्बस्तिः कायचिकित्सते।। सु. शा. 8/23

● Also Vagbhata in Ash. Sangraha. Su. 36/4-5 mention the treatment of Raktidhatu as Siravedh.

Virechan

Upvas (Langhan)

Shronitshravan (Raktmokshan)

These are basic treatments for Raktidushti.

Types of Raktmokshana -

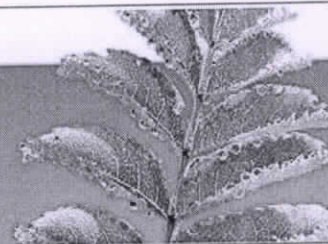
● Raktmokshan therapy is therapeutic cleaning process given by Ayurveda. It is one of the essential and effective karma of Panchkarma. It is prime process of Blood detoxification and Blood borne diseases.

● In Sushruta a separate chapter on Siravedh Vidhi explored many practical concepts in Pain Management. The diseases gets cured very

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A conceptual study on the anti-toxic action of Garudanjana

Dr. Athulya CM, Dr. Vijitha Vijayan, Dr. Neethu P, Dr Ittoop J Ancheril

Abstract

Agada tantra is a branch of Ayurveda which deals with identification, prevention, diagnosis and treatment of various toxic conditions. Snake bite is a significant health concern, especially in rural populations of tropical and subtropical countries. Many toxicological treatises are available in Kerala which contains medications which can be used in emergency conditions. This article deals with Garudanjanam; a herbo mineral combination drug which is used as a collyrium in emergency conditions of poisoning by practitioners in Kerala.

Keywords: *Agada tantra*, ayurveda, snake bite, garudanjanam, collyrium

1. Introduction

Agada tantra is one of the eight branches into which *Ayurvedic* medicine is traditionally divided. Literally '*Gada*' means 'a disease' and '*Agada*' means 'any agent which makes the body free from diseases'. However the term '*Agada tantra*' is specifically used for the branch of the medicine dealing with toxicology which includes the description of different types of poisons and their antidotes [1].

Snake bite is a common medical emergency where timely treatment can reduce morbidity and mortality and save precious human lives. In regions like Kerala conditions are favourable for the flourishing of poisonous animals and plants. And hence *Visha chikitsa* (treatment of poisoning) is very essential in these areas. Many great *visha vaidyas* (toxicologists) has keenly studied about this subject and has done many researches and developed new medicines and treatment protocols in the management of poisoning. Many *Vishavaidya grandas* (toxicological texts) are available; dealing with the concerned subject. Some of them are *Kriyakoumudi*, *Visha Vaidya Jyotsnika*, *Kodashery margam*, *Prayoga samuchayam* etc. *Visha chikitsa* mainly includes two customs.

1. *Visha vaidyam* – Treatment using medicines
2. *Visha vidya* - Treatment using mantra [2].

Anjana (collyrium) and *Nasya* (nasal drops) are some of the measures which are mostly used in the emergency management of poisoning when the patient is in unconscious state. *Garudanjanam* is one of the *anjana* yoga which is used in practise in such conditions. Four *yogas* (formulations) of *Garudanjanam* are mentioned in *Kriya koumudi*. Among them one is commonly used; which is discussed here.

About *Garudanjana* [3].

Garudanjanam is a herbomineral preparation.
Consists of 7 mineral drugs and 7 herbal medicines

Ingredients

Table 1: Mineral Drugs

Sanskrit Name	Chemical Name	Formula
<i>Anjanam</i>	Stybnite	Sb_2S_3
<i>Saindava</i>	Rock salt	NaCl
<i>Tuttha</i>	Copper sulphate (Blue vitriol)	$CuSO_4.7H_2O$
<i>Tankana</i>	Borax	$Na_2B_4O_7.10H_2O$
<i>Parada</i>	Mercury	Hg
<i>Tamra</i>	Copper	Cu
<i>Shanka</i>	Calcium Carbonate	$CaCO_3$

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Review Article

REVIEW OF LANGALI (*GLORIOSA SUPERBA* LINN) – AGADA TANTRA PERSPECTIVE

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ABSTRACT

Agadatantra is a branch of Ayurveda which deals with the symptoms and treatment of various animal, plant, artificial and latent poisons. The drug *Langali* (*Gloriosa superba* Linn) is being categorized under *Moolavisha* (poisonous roots) and is also one among the nine *Upavishas* (semi poisonous drugs) by different Ayurvedic pharmacopoeias. Even though it is poisonous it has got *Shothahara* (anti-inflammatory), *Vranahara* (wound healing), *Krimigna* (wormicidal), *Shalyaharana* (removal of foreign substances), *Garbapaatana* (abortifacient) properties etc. It is being used by the Ayurvedic physicians in treatment of various ailments after proper purification. But its purificatory methods are not mentioned in Samhitas (treatises). It is mentioned in Ayurveda prakasha and traditional Agadatantra text books of Kerala. Here in this article an attempt is made to collect the information regarding *Langali* in Agadatantra perspective.

The article includes both modern and Ayurvedic concepts in regards to its symptoms during poisoning and its treatment. Details regarding its purificatory methods and its therapeutic use in compound formulations as an antidote which has been mentioned in the traditional Agadatantra books which are available in Kerala have also been included.

KEYWORDS: Agadatantra, Ayurveda, *Langali*, *Upavisha*, *Moola Visha*.

INTRODUCTION

Agadatantra is a branch of Ayurveda which deals with the symptoms and treatment of various animal, plant, artificial, latent poisons. The drug *Langali* (*Gloriosa superba* Linn) has been categorized as one of the nine *Upavishas* (semipoisonous) of Ayurvedic pharmacopoeias. *Langali* is commonly used as an abortifacient. It is used in various compound formulations in the treatment of poisoning. In this article an attempt is made to collect the information regarding its poisonous effects, treatment and its therapeutic usage after purification.

Scientific Classification ^[1]

Kingdom	Plantae
Subkingdom	Tracheobionta
Division	Spermatophyta
Class	Liliopsida
Subclass	Liliidae
Order	Liliales
Family	Liliaceae
Genus	Gloriosa
Species	Gloriosasuperba Linn.

Botanical Description ^[1]

A perennial herbaceous climbing herb growing 3.5 to 6.0 meters in length.

Tubers

- V or L-shaped, finger-like that are pure white when young, becoming brown with age.

Leaves

- Pointed, dark green, glossy, each equipped with a tendril by means of which it clings onto other plants.
- Occur in whorls of 3 to 4, opposite or alternate, simple, sessile, ovate to lanceolate ranging from 6 to 20 cm in length and 1.5 to 4 cm wide.

Flowers

- Attractive, borne on long stalks.
- Have six erect petals ranging in colour from bright yellow to bicoloured, red and yellow or purple and yellow.
- The genus derives its name from the Latin word 'gloriosus', referring to the flowers.

Fruits

- Capsules that split open to release several smooth red seeds with a spongytest (Maroyi et al., 2011).



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EFFECT OF AN AYURVEDA FORMULATION ON SYMPTOMS OF *TAMAKA SHWASA*

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ABSTRACT

Asthma is one of the serious health problems affecting large number of population of developing countries. Ayurveda correlates this condition with *Tamaka shwasa*. Environmental exposure, smoke, dust & wind, etc. are the major causative factors. *Vatha & kapha doshas* are mainly involved in *prana vaha srothas vyadhis* like; *Tamaka shwasa*. The disease involve obstruction of *prana vayu* with vitiated *kapha*, this *prana vayu* moves upwards because of the airway obstruction the air fails to reach the lungs which resulted difficulty in breathing. *Samsodhana*, *samshamana* and *nidhana parivarjanam* are various approaches for the management of *Tamaka shwasa*. The *samshamana* is very useful for children suffered with *Tamaka shwasa*, considering this fact present article reported efficacy of same line of treatment in *Tamaka shwasa*. Medication is given to the patient in the form of *kashaya* named Respirata-S for 6 weeks. The effect of the therapy was assessed on 30 patients between age group 3-16 years with the classical symptoms of *Tamaka shwasa* by considering inclusion and exclusive criteria. The administered dosage was in accordance with the severity of the symptoms and also the age difference. All the patients were examined weekly up to the duration of 6 weeks. In the study, highest number of patient 56.66% got moderate improvement and 16.66% was observed with marked improved and 13.33% of patients were observed with mild and complete remission.

KEYWORD: *Samsodhana*, *samshamana* and *nidhana parivarjanam*.

INTRODUCTION

The incidences of respiratory tract allergic diseases such as; rhinitis, bronchitis and asthma increases day by day. The diseases are responsible for deteriorating large number of world population. The children are more susceptible for such types of allergic conditions. The environmental pollution, autoimmune disturbances, hereditary and presence of other diseases, etc. are major causes of disease. Acute allergic bronchitis is one of them which produced by inflammation of the trachea, bronchi and bronchioles. This termed as asthmatic condition where the bronchi and the lower airway of the respiratory system are inflamed by irritants and allergens. Allergic bronchitis is triggered by an overly active immune system that attacks harmless foreign substances that enters the body. By analyzing the current scenario of asthma there is a need to study and develop an effective therapy from the alternative system of medicine. Ayurveda advised various treatment

approaches for the management of *Tamaka shwasa*. Present study described efficacy of Respirata-s in disease *Tamaka shwasa*. The selected formulation consisted of drugs which are indicated in *shwasa*. The selected formulation offers various effects such as; *vata anulomana*, *amapachana* & *vata kapha samaka*.

SELECTION OF PATIENTS

The patients of age group 3-16 years with the classical symptoms of *Tamaka shwasa* matching with the mild to moderate symptoms of bronchial asthma as defined by World Asthma Council and Global Initiative in Asthma attended the IPD and OPD of Shri Venkateshwara Ayurved medical college Tirupati were taken as the study population.

Inclusion Criteria

1. Classical symptoms of *Tamaka Shwasa* with emphasis to symptoms of Childhood Bronchial



ROLE OF GANDHAKA DRUTI PAINT IN TONSILLITIS: A CLINICAL STUDY

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ABSTRACT

Tonsillitis is one of the major common problems amongst the children Ayurveda described Tundikeri which resembles tonsillitis. Ayurveda mentioned various therapeutic approaches for disease management such as Gandhaka Druti application over inflamed tonsils. This article attempts an effort to explore principles and practices of Gandhaka Druti and article also aimed to highlights such traditional techniques correspondence to the modern research methodology. Study selects patients of tonsillitis between age group of 2 to 16 years. Patients were given Gandhaka Druti paint as single group. The efficacy of the therapy was assessed with the help of parameters such as; inflammations, throat pain, fever, swallowing difficulty and cough. Pre and post treatment along with photograph and throat swab culture was also done to observe the local effect of therapy against infecting organism. The efficacy of present study suggested promising results which was found to be statistically significant. The article finally concluded that the Gandhaka Druti application over inflamed tonsils may offer significant relief in Tonsillitis.

KEYWORDS: Ayurveda, Tonsillitis, Tundikeri, Gandhaka Druti.

INTRODUCTION

The infectious diseases are most common prevalence amongst the other disease especially in children & upper respiratory tract infections is one of them. The upper respiratory tract infections may results inflammation on tonsils called tonsillitis. The frequent prevalence of such type of infections of tonsils affects school performance of children.^[1] Ayurveda described Tundikeri which resembles tonsillitis.^[2] The ancient Acharyas mentioned many drugs alone or in combination to treat Tundikeri. Ayurveda also mentioned various Pralepa to treat inflammation; Gandhaka Druti is one of them used over inflamed tonsils.^[3,4] The present investigation attempts an effort to prove efficacy of Gandhaka Druti in tonsillitis. The results of study offer suggest statistically significant potency of Gandhaka Druti in tonsillitis.

MATERIAL AND METHODS

1. Raw Gandhaka was collected from the market then purified.^[5]
2. Gandhaka Druti was prepared under the guidance of

Rasasashtra Department.^[6]

3. 30 Patients of tonsillitis were selected randomly from OPD and IPD of Shri Venkateshwara Ayurveda hospital after proper consideration of inclusion and exclusion criteria.

Inclusion Criteria

- Age group of 2 to 16 years.
- Patient possessed symptoms of Tonsillitis.
- Patient wished to participate in study as part of treatment.
- Patients of either sex.

Exclusion Criteria

- Tonsillitis with complications such as; Quinicy, Laryngeal edema and Abscess.
- Age group below 2 yrs and greater than 16 yrs.
- Other conditions which mimic tonsillitis e.g. Diphtheria, Herpes and Vincent's angina.

Treatment protocol

After written consent obtained from guardian of patient

EFFECT OF *VYOSHADI GHRITA* ON *PANDU* W.S.R. TO IRON DEFICIENCY ANEMIADr. Amol Patil^{*1}, Dr. Jagdish Patil², Dr. M. B. Patil³, Dr. Ajit Dahatonde⁴ and Dr. Janardhan K.⁵¹HOD and Assist Prof. Dept. of Kaumarabhritya, Shri Gurudeo Ayurvedic College Mozari Amravati Maharashtra, India.²HOD and Assist Prof. Dept. of Panchakarma, Shri Gurudeo Ayurvedic College Mozari Amravati Maharashtra, India.³HOD and Assist Prof. Dept. of Rognidan & Vikruti vidnyana, Shri Gurudeo Ayurvedic College Mozari Amravati Maharashtra, India.⁴Asst. Prof. Dept. of Kaumarabhritya, Shri Dhanvantary Ayurvedic Medical college Mathura UP, India.⁵Asst. Prof. Dept. of Kaumarabhritya, Sri Adi Siva Sadguru Ali Shaeb Sivvaraula Ayurvedic Medical College Guntakal Dist. Anantapur AP, India.

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ABSTRACT

Anemia is the very common disease belongs from micronutrients category and affects health status world widely. Malnutrition associated with iron deficiency is most common causes for anemia. *Ayurveda* described anemia as *Pandu Roga* and mentioned various treatment modalities for same i.e; *Vyoshadi Ghritha*. This article presents effect of *Vyoshadi Ghritha* on *Pandu* W.S.R. to iron deficiency, for the study purpose selected patients were randomly allocated according to the inclusion criteria. *Vyoshadi Ghritha* was given to children belongs from ages 1 to 12 years for two months. Subjective as well as objective parameters were considered for the assessment of treatment response. The study suggests that *Vyoshadi Ghritha* control root cause of *Pandu*, shatter the *Samprapti* of disease and prevent disease by improving digestive power. The study concluded that *Vyoshadi Ghritha* improves clinical symptoms and hematological values and thus offer effective management of *Pandu roga*.

KEYWORDS: Ayurveda, Iron Deficiency Anemia, *Pandu Roga*, *Vyoshadi Ghritha*.

INTRODUCTION

Anemia is a disease occurs due to lack of sufficient iron supply which is very essential for the synthesis of hemoglobin and anemia is considered as common hematologic disease of childhood. The statistics reveal that 30% of the global population suffers from iron-deficiency anemia and most of affected persons belong from developing countries.^[1] In India around 50% of children are suffered from disease.^[2] *Ayurveda* described *Pandu Roga* as iron deficiency anemia.^[3] There are different types of elemental iron preparations are available in market for the management of disease. *Ayurveda* also described various treatment modalities for anemia such as; *Vyoshadi Ghritha* which contains *Loha Bhasma* along with herbal drugs.^[4] This article presents investigational report on effect of *Vyoshadi Ghritha* in *Pandu Roga*.

MATERIALS AND METHODS

Selection of patients

30 children possess characteristics of *Pandu roga* were selected for the present study. Diagnosed cases of *Pandu roga* were included from *Kaumarabhritya* OPD and IPD of S.V. Ayurvedic Hospital, Tirupati.

Inclusion Criteria

- Patients possess classical signs and symptoms of *Pandu roga*.
- Children with hemoglobin percentage between 6 to 11 gm/ dl.
- Patients of either sex between the age group of 1 to 12 years.

Exclusion Criteria

- Patients possess severe Anaemia due to systemic disorders.
- Patients possess hemorrhagic diathesis i.e; Hemophilia, ITP and Vit. K deficiency etc.
- Hereditary disorders like *Thalassaemia* and *Sideroblastic anemia*, etc.

Duration of Study

The period of study was for two months. Follow up period were decided twice in a month to check the changes in disease condition.

Formulation Selection

Vyoshadi Ghritha which possess ingredients like; *Trikatu*, *Triphala*, *Haridra*, *Daruharidra*, *Bilwa*, *Punarnava*,



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ROLE OF JALAUKA VACHARAN IN MANAGEMENT OF DEEP VEIN THROMBOSIS (DVT) I.E. (PHLEBOTHROMBOSIS)

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ABSTRACT

DVT is one of the commonest disorder in day to day surgical practice. DVT is blood born (रक्तज) as well as Sira-gat Vyadhi (venous disease), more seen in people who are working in standing position for long time and in patients in bed for a long time after major surgical procedures. Jalauka is a nature's gift for blood borne diseases & best blood letting method for localized condition. Acharya Vagbhata has mentioned the use of Jalauka in the treatment of clotted blood in deeply situated veins in his scripture Ashtang Samgrah, Sutra-Sthan adhaya 35 - Shlok no. 10 & 11 clearly. Hirudin is in the saliva of leech is very effective to dissolve the blood clot in deeply situated veins. Leech therapy has been recommended for the treatment of various diseases in Ayurvedic texts. This research paper outlines & is focused on the applicability of leech therapy as explained in Vagbhata, specifically in DVT & this research study proved that Jalauka is very beneficial in DVT. Such leech therapy is discovered by our Acharyas, but most of the miracles of this treatment need clinical trials for the knowledge of the society at large & to be studied in detail for their potential usefulness.

KEY-WORDS: DVT (Deep vein thrombosis), Leech therapy, Hirudin, pulmonary embolism.

INTRODUCTION

ग्रंथितं तु जलौकोभिरसृग्व्यापि सिराव्यधैः / अ.सं.- सु.स्था.- 35-10

प्रच्छानं पिन्डीते वा स्यादवगाढे जलौकसः // अ.सं.- सु.स्था.- 35-11

Granthitam tu jalaukobhirasrugvyapi siravyadhaih / A.S.- S.S.-35-10

Prachchhanam pindite va syadavgadhe jalaukasah // A.S.- S.S.-35-11

Meaning

The great Acharya Vagbhata has described in his scripture, Ashtang Samgrah, Sutra-Sthan that if blood is deposited abnormally in the vein, then that clot should be dissolved by Jalauka application on the skin over the area affected in considerable number & if the impure blood is in the whole body, then that should be drained by vein rupture (sira-vedh) & moreover, if impure blood is deposited superficially then by scrapping & if blood clot situated in deep vein, then there should be use of Jalauka to dissolve the deep vein blood clot.

'Hirudin' is the main chemical in the secretion of leeches that allows them to suck out blood freely from the body after they are applied to the skin attach to the skin.

Desirudin & lepirudin are genetically engineered recombinant forms of hirudin.

Leech bites do not hurt – since they release an anaesthetic material when they sink their mouth into the skin.

- Hirudin is a naturally occurring peptide in the salivary glands of blood-sucking leeches (such as *Hirudo medicinalis*) like anticoagulants, anaesthetics, vasodilators and prostaglandins properties.

- Hirudin is a powerful anticoagulant. It is an inhibitor of thrombin (Thr) which converts fibrinogen to fibrin during blood clotting. Thrombin is produced upon enzymatic cleavage of prothrombin (Pro Thr).



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USE OF MAHA-MANJISHTADI GHRUT IN BURN CASES

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ABSTRACT

Treating a burn case is a big challenge for surgeons across the world. In this study, I tried my level best to introduce the opportunities in the field of surgery specifically in burn cases by contribution of Ayurveda referring to Sushruta Samhita. Maharshi Sushruta has described a very good formula for treating / dressing burn injuries. I rationally use this formula from my P.G. studentship. I observed that in a very short period, patient is recovered with less complications. Moreover, there is no post-burn contractures or hypertrophic scar, on the contrary, patient gets a new, fair, shiny & glowing skin due to the application of Maha-Manjishtadi ghrut, so surgeons to advocate a wider adoption of this Maha-Manjishtadi ghrut.

KEYWORDS: Burn, Maha-Manjishtadi ghrut, No post burn contractures, fair skin gain.

INTRODUCTION

'Burn' means, 'दग्ध'

This is a very serious & challenging topic for this modern world.

There are multiple kinds of creams, ointments, dressing materials like bactigrass, collagen (Biological skin dressings) available in the field. That helps to heal the burn wounds but surely not avoid the post burn contractures as well as hypertrophic scar completely.

But in Ayurveda, our Maharshi Sushruta has already described all these solutions 5000 yrs ago in his scripture 'Sushrut Samhita'.

मधुच्छिष्टं समधुकं रोधं सर्जरसं तथा ।
मन्जिष्ठां चन्दनं मुर्वा पिष्ट्वा सर्पिविपाचयेत् ॥
सु.सू. 12-27

सर्वेषामग्निदग्धानामेतद्रोपणमुत्तमम् ।
स्नेहदग्धे क्रियां रुक्षां विशेषेणवचारयेत् ॥
सु.सू. 12-28

Mom, Mulethi (Glycyrrhiza glabra), Lodhra (Symplocos Racemosa), Ral, Sarj-Ras (Vateria Indica), Rakta-Chandan (Pterocarpus Santalinus), Murva (Marsdenia Tenacissima) & Go-ghrut – these are the ingredients of Mah-Manjishtadi Ghrut. All kinds of burns is recovers fast without any complications like post burn contracture

& hypertrophic scar, moreover the patient gets new fair, shiny & glowing skin. Is it not a miracle ?

Also patient have no need to undergo plastic surgery to release the post burn contracture, etc.

In this study, I have explained my experience relating to more than 200 burn patients from 10% to 50% of burns.

Aim of the study

During my internship at civil hospital, Jalgaon (Maharashtra), I saw many patients in the burn ward of various category, most of the patients died because of septicaemia, not taking proper care like daily dressing, cleanliness, nursing care, fluid management, electrolytes & protein management & blood transfusion, etc. Those patients, who had fortunate, discharged live but they look very ugly, because of the complications of the burn.

Then, I thought that, it is not impossible that there will be no solution in Ayurveda, then I decided to work on this topic & to put the another gems of Ayurveda in front of the new modern world.

Of course, there is a great solution for burns in Ayurveda. i.e. various types of medicated Ghrut, Maha-Manjishtadi Ghrut is one of them.

A burn is a wound in which there is coagulative necrosis of the tissue.



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BLOOD DONATION (RAKTA-MOKSHAN)-A SECRET OF LONG HEALTHY LIFE

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ABSTRACT

In these days, there is much more lack of knowledge & fear regarding blood donation even in literate class also then what about the illiterate other people of the world? This is very unfortunate thing that, I have need to explain the importance of blood donation. In this article, I am not only explaining the physical & mental benefit of blood donation as per modern medical science but also an ayurvedic perspective view regarding blood donation i.e. **Raktamokshan**. In Ayurveda, our great Rishies very well known about the Rakta dosha. Eventhough Rakta is not included in Tridosha but in Dhātu. Rakta is a 2nd no. of Dhātu which has function of "Jeevan", which is most important for life. But this Dhātu is also get impure by various reasons that's why it needs purification. Blood purification but how? we can replace it with limitations by blood donation i.e. **Raktamokshan**. Rakta-vistravan is included in **Ashtavidh Shashtra-karma**. In old era, there was no such facility or technology was available so Rakta-vistravan was only the choice of treatment. But now a days, it is dual beneficial for donor that donate the blood & save the life as well as purify our blood. Blood (Rakta) is counted as a 4th Dosha in Unani.

KEYWORDS: Blood donation (Rakta-Mokshan), Physical & mental benefits, healthy long life.

INTRODUCTION

Everybody have a car or bike & we are regularly doing the servicing of our vehicle like, washing, over-oiling & change of engine oil, etc.

If we are caring about our instruments / vehicles so much, then why not our body? which is gifted freely by nature.

Change of engine oil is equivalent to blood donation. You better know, what is the benefits of regular changing of engine oil at certain KM driven but doesn't know the several benefits of blood donation.

Old changed engine oil contains dust particles, many more other radicle along with lost its lubricant capacity. Moreover, we change the engine oil regularly, same way our old circulated blood contains much more unnecessary dead cells, extra burden of iron in it which are not destructed by liver due to it's failure & it has no role in physiology of our body. They harming the body by depositing in the system like cardio-respiratory, cerebro-vascular, excretory system & consequences are like heart attack, cerebral stroke & renal failure. In this way, you cleaning your body yourself by donating the blood.

Let us discuss scientifically this topic in this research article.

After a certain period, our blood cells destroyed & newer form, this is a physiological phenomenon of every living body. When there is any kind of pathology develop due to any reason, this phenomenon gets disturbed. Then the various system of our body gets ill. After some period our blood become thick, its viscosity increased but there are very small venules in our body at the end part of blood circulatory system brain, heart, kidney, so the blood ingredients, nutrients could not reach / transform in the last tissues & cells due to the increased viscosity of blood but if you regularly donate your blood it will works for you as a change of engine oil & your body generate it with in 48-72 hours.

Raktavishravan (Blood donation) is a part of shodhan chikitsa –

शोणितं तु आग्नेयम् ।

सु.सू.-14-7

शोणितं = Blood

Blood is pitta pradhan. In this article, we are discussing regarding **Rakta-vistravan** only not about other details of Raktadushti.

कुर्याच्छोणितरोगेषु रक्तपित्तहरि क्रियाम् ।

विरेकमुपवासं च स्त्रावणं शोणितस्य च ॥



ROLE OF GHRUT AS A LUBRICANT IN ENDO-UROLOGICAL PROCEDURES- A
CLINICAL REVIEW STUDY

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ABSTRACT

Now a days most of the urological diseases are treated by endo-scopically, through cystoscope, ureterscope (URSL), Nephroscope (PCNL), for introducing these scopes, lubrication is essential part and for this most of the modern surgeons as well as Ayurveda surgeons using water soluble xylocaine jelly 2 % for lubrication. Options for lubrication are rarely considered to be a matter for study in endo-urology. But is this the final option? Definitely not, in Ayurveda, Sushruta has evaluated in his scripture - 'The Ghruta'. This would be a option for xylocaine jelly. Due to it's natural lubricant property, the ghruta is more beneficial and most appropriate lubricant agent for any type of endoscopes to introduce in particular strotasas & also ghrut is more compatible to human body. Ghruta is bovine product (i.e. Cow's ghrut), use of ghruta not only makes the procedure smoothly but also avoids post endo - urological complications like bleeding, infections & specially and very common urethral stricture. Ghrut have soothing as well as bacteriostatic properties. After using ghruta there is tremendously decreases in post endo-urological complications. So lubricant using ghrut i.e Group-A & lubricants using water soluble xylocaine gelly 2% i.e. Group - B. The following variables were evaluated in the two groups; the success rate depends over pain and degree of difficulty associated with examination and non formation of urethral stricture & other complications. No significant differences were found regarding to time for procedure. Level of pain and degree of difficulty during procedure were significantly smooth & lower in ghrut group i.e. Group-A. I observed no side effects or damage to the instrument.

KEYWORDS: Endo - urology, Ayurveda, lubrication, complications & Ghruta.

INTRODUCTION

निरुद्धप्रकशे नाडी लोहीमुभयतोमुखीम् I

दारवी वा जतुकृता घृताभ्यक्तां प्रवेशयेत् II ¹

सु. चि. 20/43

Maharshi Sushruta says, in the treatment of Phimosis, a tubular rod with hole on both side made up of steel, wooden or Lakh. Any one is taken & well lubricated with ghrut then introduce in glans penis through prepusal skin to relieve the obstruction.

Here Maharshi Sushruta has clearly mentioned that, for any tubular structure (i.e. Nadi-Yantram), when introduce in Mootravaha strotas (Urinary system) should be well lubricated with ghrut.

So I applied this over my patients since last 15 years of practice of endo-Urology. Why Maharshi Sushruta says only ghrut? and not suggests any other lubricants agent like tail, vasa & majja. Because of cow's ghrut is more compatible for human body. Ghrut has - Soothing, bacteriostatic properties naturally and it's lubrication

persists for long period & oleate internally the strotasas like urethra and ureter continuously. This is a *Abhyantar Snehan* Requirement of long time oleation of this organ is most important. Because the tissue of this part are very meticulous & in endo- urological procedures folley's rubber & various types of catheters as well as D.J. stents are continuously fractioning the local tissue & mucous membrane which causes trauma --- bleeding---- infection----fibrosis----narrowing of the lumen ----- finally----- stricture or stenosis formation will take place.

For this friction process, one can not avoid because after endo-urological procedure, placement of D.J. Stent & folley's rubber catheter is mandatory. But most of the surgeons using water soluble xylocaine jelly 2% for lubrication of the urethra but after some period that gelly will dried or easily washed out within continuous irrigation of NS during surgical procedure as the gelly is water soluble & catheters acts as foreign body in it & there is continuous friction process is going on. For that inner layer of urethra, continuous secreting the mucous to lubricate the local area, but every tissue has it's limit, after some period mucous secretions will stop & long standing catheters make trauma, this causes strictures &



RESEARCH IN AYURVEDA

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ABSTRACT

Research is an unending process. It is necessary and a requisite for the development process and enhancement of the subject. The research yields more effective & quicker result gives benefit in multiple directions. Hence research is a must in the field of Ayurveda also. To a class of great thinker, Ayurveda is a such fund of knowledge, which contains in its self. The basic theory & principles which requires no research. Ayurvedic theory & principles are themselves self supported & scientific. They are eternal & require no change at all. As for example, the principle & laws of gravitation, electricity, electronics etc. These do not requires any more research may be that the further research may make a contribution to the main stream of the principles. The flow of modern research, in the law of gravitation may throw more light on the basic principle go more deep & find out the details of the law of gravitation in origin. The original law of gravitation remain the same untouch, but by new research work, we get clear cut picture of the same original law. Regarding Ayurveda, Ayurveda has such laws, rules, theories & basic principles which requires no change & no research work in them to make it clear, for instance. The most proven laws & principles of upto this date, by diagnosing the causes of disease & selection of the appropriate drug in treating the same disease. In this article, I discuss regarding some fundamental principles of Ayurveda research is essential in Ayurveda but without disturbing it's basic principle. More explanation of these principles according to current era rather than research in literature because it is timely tested. So it is more important to decide first the direction of research in Ayurveda. Though, there is high scope of research in Ayurveda. Research has to be made as per subject wise. Most of the things in Ayurveda are new for modern world. Which they don't touch till today. So this topic of research in Ayurveda is elucidate here.

KEYWORDS: Ayurveda, research & modern methods.

INTRODUCTION

There are two types of sciences at present prevailing in the world. 1) Objective sciences & 2) Subjective ones.

Most of the ancient Indian sciences including Ayurveda, are of the subjective category.

Various types of researches going on at present in the world, are mainly of the objective types.

The methods & the methodologies, recommended & accepted on the world-wide level, to prove scientifically of any branch or a faculty of knowledge & to go ahead in the field of research work, we see the parameters accepted & employed are most – often the objective type. I humbly think, this point have a great significance in the field of research, whether the approved such methods, methodologies, theories applicable for objective sciences would also be employed & used for the researches in the subjective sciences also ?

We should be rather cautious & careful, while we think to plant a project of research in Ayurveda.

1) Should we accept & employ all the world wide accepted methods to make Research in Ayurveda ?

2) Should we accept & employ only some or certain useful- undisputable modern methods of objective sciences in the Research of Ayurveda ?

3) Should we partly accept & employ certain modern methods for Ayurveda Research ?

4) Are any where else in the world, modern methods & methodologies made available for the Research in the subjective sciences like Ayurveda ?

On the light of this, we should practically think of the research in Ayurveda.

Even if research is an unending, evolving process, hypothetical, philosophical & empirical knowledge has proved, that there are some unchangable, fundamental, basic principles which remain the same for ever. They are proved to be everlasting & eternal as the sun, the moon, the stars etc. As for examples, the modern research of the law of gravitation, the laws & rules of the cause & effect theory etc. One can dive deep and deeper in them & search out the details of the same, but one can not remove & uproot the law of gravitation, etc.

Some principles like-



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NATIONAL PROGRAMME OF BLINDNESS & THE CONTRIBUTION OF AYURVEDA

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ABSTRACT

Netra- Roga is compiled in Shalakya-Tantra. 90% of knowledge, we achieved from the eyes. So one should be very careful regarding to keep his eyesight normal. For long life & enjoyment of life, normal eyesight is most important. So Ayurveda, has given importance to *Netra & Netra roga*. Today's *Aahar, Vihar & food material* is hazardous for eyesight. There is very broadly elaborated the *Netra & Netra roga* in *Sushruta Samhita, Uttar Sthan*. Since that era, our *Maharishi* has known about the importance of eye & eyesight. Our Govt. takes an important steps regarding blindness. But that is not enough. Govt. should involve Ayurveda too, for avoiding blindness. Because in Ayurveda, there are very good *chikitsa-Upkram* for *netra roga* as well as to maintain a normal eye sight. If one should properly followed, he will never suffer from eye problems. These *Upkrama* also helpful for bring down the number of vision. Those people, who know all these, they apply these *Upakramas* on themselves & enjoy the normal eye sight. Govt. should take appropriate steps to bring forward there hidden but most important *upakrama* in Ayurveda for eye & eye disease. *Upakrama* likes *Anjan-vidhi, Netra-tarpan, Netra puta-paaka, Netra Aashchotana therapy, Nasya, Padabhyang*, etc. There are also very good side & adverse effectless Ayurvedic medicines for maintaining the normal eye sight as well as for *netra rogas*. Some therapies for *netra roga & prevention of blindness* are illustrated broadly in Ayurveda. If practically thinks, & applied all these & brought in focus, this will definitely beneficial to our society. Definitely, Ayurveda will play a great role in National Programmes of Blindness. AYUSH Ministry & concerned Dept. of Govt. of India, should take necessary steps regarding this & give the proper justification with literature in Ayurveda as well as to entire human beings to avoid blindness.

KEYWORDS: National Programme of Blindness & Ayurveda.

INTRODUCTION

“चक्षुरक्षायां सर्वकालं मनुष्यै.....

यत्नःकर्तव्यो जीविते यावदिच्छा |

व्यर्थो लोकोऽयं तुल्यरात्री दिवानां

पुंसां अंधानां विद्यमानेऽपि विन्ते ||”

Authentic authority of Ayurvedic science, Wagbhata, has very significantly stressed the importance of the eye-sight & faculty of perception. In his version as above, at the very outset, he warns, one should always be sagacious toward eye – sight or otherwise, one has to face the calamity of blindness.

For the blind, says Wagbhat, there is no rising of the sun or no sun-set. All the time, for him, the whole world remains the same. Therefore, he, who is desirous of long-life and wish to enjoy the life, must be watchful and pay grim attention toward maintenance of healthy eye sight.

People, doctors, scientists, research-workers, the leaders and most of ophthalmologists and all the greatmen, they are seen ignorant, they have been kept in dungeon regarding true Ayurveda. Even our Ayurvedic practitioneres and most of the students are also un-aware of the fact. They do not know, there is a thought of expertisation, including the subject '*Netra-Rogas*' in Ayurveda. The fact is, modern ophthalmologists is astonished to know the point, that Ayurvedic ancient literature is replete with the subject of *Netra-rogas* and particularly the description of blindness, the blindness and expected possible contribution of Ayurveda to modern national issue of blindness.

Modern thinkers and ophthalmologists should better take the note, on the following points, which are dealt with thoroughly by Ayurveda and could be called salient features of Ayurveda. This highlights the distinctness of Ayurveda and its views regarding *Netra-rogas*.



CONTRIBUTION OF YOGA TO AYURVEDA

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ABSTRACT

The Yoga is originated in India & Maharishi Patanjali constructs this science for human society. This science is still exists because of it's good result. Yoga & Adhyatma are the complimentary to each other & both are included in Ayurveda. These are the inseparable part of Ayurveda. Role of Yoga has high significance in Ayurveda to maintain the health of complete healthy person,. Now a days, due to miracle result of Yoga, entire world are accepting Yoga & practicing daily. It is moneyless therapy, anybody can do it at home after duly trained under master. Yoga, rejuvenates the body, mind & soul. All the ancient scriptures of India, admits the presence of mind & soul in the body. Practicing of different types of *Asanas*, provides good digestion, because indigestion are the root cause of all disease as per Ayurveda & it's true too. Yoga helps to avoid all these problems. Yoga is not limited upto *Asanas* but these are 8 *angas* of Yoga & all *angas* contributes to Ayurveda. To achieve the *Dharma*, *Artha*, *Kaam* & *Moksha*, the *Arogya* (Health) is most important. One can not achieve above all without a sound health. There are *Shat- chakras* & *Shat- Kriya Shuddhi*. Yoga contains like *Yam*, *Niyam*, *Pranayam*, *Nauli*, *Dhauti*, *Kapal- Bhati*. Another types of Yoga like *Mantra*, *Hatha*, *Laya* & *Raj yoga*. *Dhyan*, *Dharana*, *Samadhi* & finally *Moksha*, is the final destiny of Yogi person. Various types of *Mudras* / *Bandhas* in yoga. Importance of pronounce of word 'OM', during yoga practice. As well as illustration of diet & *Achar Rasayan* during *yogic kriya*. *Kundalini yoga* has it's own importance. Only high celibacy observing person can able to achieve this state & awake his *Kundalini*. Role of *Adhyatma* holds a great significance in yoga & Ayurveda. This article elaborates / covers all these points. In this way, Yoga has contributed Ayurveda in high manner.

KEYWORDS: Yoga, Adhyatma & Ayurveda.

INTRODUCTION

To construct Human Medical Science is a dire need of the day. These are various branches of medicine prevailing at present in the world. The same condition prevailed at the time of Charaka, near about 5000 years ago, One can refer the statement-

*"विविधानि शास्त्राणि प्रचलन्ति लोके I"**"Vividhanihi shastrani Bhishajam prachalanti Loke I"*

Charak Vi. 1

To our surprise, every expert of every medical branch, claims & proclaims to be perfect & complete. We see, every one of them can cure some particular type of diseases & not all. Truth is always one. Practically, we see people in ailing conditions are confused, running to & fro throughout the world. They are at a loss to know, what particular medicine they should accept & follow. Charaka has taken this problem into account & has clearly remarked-

'Bhishak bubhooshuh shastram ewa aditah pareeksheta' Charak Vi. 8

A wise man, desirous of adopting medicine & the profession, should first of all carefully select a suitable

text of medical science one should follow, which has the characteristics as:-

- 1) that medical science one should adopt, which is followed by great-men, wise physicians,
- 2) which is respected by reputed experts,
- 3) which stresses Nature's laws,
- 4) which stands on the edifice of eternity & corresponds to the theories & principles which are ever lasting & ever undergo any change or alterations.
- 5) the philosophy which is scientific in nature & is based on practical usefulness.

In spite of these characteristics, there are many more to note. There are some salient features too. Ayurveda, which must be brought to notice in this context.

We do not know even the names of those medical branches contemporary to Charaka Samhita. All of them are vanished from the surface of this world / earth. Only Ayurveda survives.

Scientists say, 'the fittests only survive'. Ayurveda survives successfully even in unfavourable condition.



ROLE OF AGNI- KARMA IN CRANIOPLASTY: A CLINICAL REVIEW STUDY

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ABSTRACT

Purpose - Surgical equipment used in neurosurgery that affects wound healing & minimizes complications seems to be a popular investigations topic. The aim of this study is to evaluate the effect of Agni-Karm for sterilization on a piece of skull in Cranioplasty. Total 60 consecutive Craniotomy done patients were evaluated prospectively. Electro surgical cautery & hydrogen peroxide + providone iodine solution was used in 30 patients & Agni-karm (Direct heat given to a piece of skull on spirit lamp) done in 30 patients. In the post-operative period - vacuum drainage amount in days, duration of time for surgery and callus formation time in the skull were recorded. Complications like surgical site infection, haematoma & flap necrosis were determined. Age & size of a piece of skull were similar in each group. Mean drainage duration was 3 days in Agni-Karm (Direct heat given to a piece of skull) i.e. Group -A Trial group & 5 days in electro surgical cautery & hydrogen peroxide + providone iodine solution i.e. Group -B- Control group. There is no statistical significance between the both groups & were same regarding amount of blood loss & recovery time. But there was statistical significance between the both groups, in duration of serous drainage, surgical site infection & duration of surgical time, were considered. Direct heat to a piece of skull (Agni-Karm) resulting 100% sterilization & shortens the drainage amount & surgical time compared, with use of electro-surgical cautery & hydrogen peroxide + providone iodine solution over it, to sterilize.

KEYWORDS: Agni-Karm, Electro-surgical cautery, Ayurveda Principle & Cranioplasty.

INTRODUCTION

क्षारादग्निर्गरीयान् क्रियासु व्याख्यातः,

तदग्धानां रोगाणाम् पुनर्भावाद्भेषज शस्त्रक्षारैरसाध्यानां तत्साध्यत्वाच्च॥

सु.सू.12/3

There will be no recurrence of diseases, which treated by Agni-karma & those diseases which not cured by medicine, surgery & kshar-karma, those diseases will definitely cured by Agni-karma only. So Agni-karma is greater than kshar-karma.

अग्नि तप्तेन शस्त्रेण छिंद्यान्मधूसमायुतम्।

सु.चि. 2/46

Incision should be taken by the honey coated, heated knife. Means- any thing burnt by fire, it becomes sterilize & there is no chances of wound dehiscence, says Shushruta.

अग्नि तप्तेन शस्त्रेण छिंद्यात् अन्यथा

अतप्तशस्त्रेच्छेदने पाकभयं स्यात्। डल्हन

Moreover, the studious criticizer of Sushruta, Dalhan says- if not follow this rule & incision taken without honey coated, heated knife then there is a high chances of infection & pus formation.

Generally we can say, for sterilization, we should use the heat to avoid incisional wound infection.

According this version – it proved that all groups of bacteria, viruses, fungus, parasite, burn by direct heat, there is no chances of growing of their colonies. Burnt area becomes totally sterilize & this method of sterilization is most reliable & powerfull, even today also, what Sushruta elaborated in his scripture, 'Sushruta-Samhita'. So in the most of the operation theater of the world, O.T. staff burnt the instrument trolley prior to every surgery with spirit swab.



AYURVEDA - STILL MISSING

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ABSTRACT

Now a days, Ayurveda has most demandable science across the world. The peoples from the abroad are eager to know, what is Ayurveda? Most of the Govt. institutes, Ministry, as well as private NGO introduce / limited Ayurveda only upto herbal medicine. But herbal medicine are one of the part of Ayurveda. Except herbal medicine, there are lot of other ways of living the happy life (*Sukhayu*). Ayurveda contains Dincharya, Ratricharya, Rutucharya, Pathya-pathya, Mantra-Chikitsa, Age wise, disease wise suitable rules for the patients that's why Ayurveda not only the pathy but also life science. In this article, I explained about the other part which are still missing or we are uses on daily basis but we don't know scientific backround behind that like Tandul sevan, Snan, etc. Daily drinking of warm water in winter & rainy season is good for health, quantity of daily drinking water, etc. for this there are a rules in Ayurveda. This is very general statement but very useful for health. We the Vaidyas should literate the other people regarding this. In general, people also understand that Ayurveda means only *jadi-buti* & nothing else. Actually 75% of Ayurveda science also unknown to the people & Govt. of India too. It's our moral duty to propagate proper & real Ayurveda in front of the world. Everyone should avoid malpractice. We have a great science like Ayurveda & we should use that for the welfare of the society. IInd myths regarding Ayurveda that it's has late result but that is not so. We Vaidyas should clear this points among the general public. Here, I quoting some points regarding the topic of missing parts of Ayurveda will be helpful for raising the Ayurveda strength & Ayurveda lover.

KEYWORDS: Missing part, therapy & Ayurveda.

INTRODUCTION

Ayurveda has its own specialities. They have in transmitted from generation to generation. It has its own specific theories & principles. The scholars in Ayurveda & the successful efficient vaidya both ancient & modern, have revealed many points of sciences of Ayurvedic treatment. Generally patients are under-impression that Ayurvedic theories of principles even though belong to natural laws, lead to a patient to monotonous lengthy cure.

Taking this into account in the last 3 to 4 decades, some efficient vaidyas have given a new tone of tenor to Ayurvedic practice. Using panchakarma as an important cracks of the Ayurvedic treatment. Pancha-karma no doubt is a theory & therapy of purification of body & body elements. Pancha-karma is administered along with pre & post therapy of sweating & oleation (swedan & snehan). If practically & systematically panchakarma is applied with snehan & swedan with scientific discipline. It exhibits good result in a very short period. On the practical level short or long are relative terms. In relation with the modern drugs Ayurvedic drugs shows a little bit good result after longer time, even if with panchakarma,

the period since to be short in comparison to modern drug, it is still lingering. It must be here noted, this is the only secure & safe period to obtain good results from the drugs.

So called instant cure drug in modern practice, they are not safe & secured, it is proven fact throughout the world that modern drugs even if instant cure, they cause harm to the body, may cause side effects, reaction, allergies, etc. So right from the chronic diseases Ayurvedic practitioners undergo & prefer the use of panchakarma now a days in their practice to evaluate the disease. This is creditable no doubt.

The questions still remains, Ayurvedic practitioners are unable to eradicate the all type of diseases satisfactorily in their practice of panchakarma, one should think seriously & deeply on this point. It may not be wrong, if I may say, partly success of Ayurvedic treatment with panchakarma must be studied in depth sagiciously.

Only panchakarma is not enough taking it for granted that panchakarma has its own significant role in



BLOOD: WHEN ACTS AS A SHALYA (FOREIGN BODY)

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ABSTRACT

Purpose: Chief purpose of this research article is to illustrate the action of blood as a Shalya (Internal foreign body) & make cautious to all medicos as well as entire human kind regarding, the importance of non-vitiated normal blood. observing many patient of cerebral strokes, heart attacks, & deep vein thrombosis (DVT) in my day to day practice since 20 years. These diseases are the self originated by body due to the vitiated blood. After diagnosing the case, most of the doctors following the necessary treatment according to the patient's physical status. But no body thinks about, what would be the exact causative pathogenesis behind this condition? Cause is known but, Should we avoid this condition? Yes, only with the view of Ayurveda. Everybody have same anatomy, physiology but only some peoples can suffered by this diseases. This thought makes me restless. So I think more & search made to find out the literature in modern as well as in Ayurveda. This literature we learned in our U.G., P.G. level but never try to collaborate each other. Ayurved principles & modern science, if think together, a wise person easily understand all this pathology behind it. Only this thing inspired me to write this research article & mentioned all those things by both modern & Ayurveda way to prove that even if blood is essential for life but it could also be the cause of death too.

KEYWORDS: Blood (Rakta dhatu), Dash-Pranayatan, Shalya, Cardio-vascular system & Ayurveda.

Surprized! Yes, blood can also acts as a Shalya (Internal foreign body). May be when extraavasated (Outside the circulatory system in the body) or may be when in the circulatory system (i.e. Sharirik- Shalya). As we know, how the blood is important for a life. That is a essential part for our liveness, it becomes fatal for life in many conditions. According to Ayurveda, main function of blood is "Jivan", which holds the PRANA in our body. That's why Maharishi illustrated bloods as a Prana & includes in Dash-Pranayatan.

First we comprehend about the word, 'Shalya', then the normal function of Rakta-Dhatu (Blood).

'शल', 'श्वल' आशुगमने धातुः। तस्य शल्यमिती रूपं।

तद द्विविधं- शारीरमागन्तुकश्च॥

सु.सू. 26/3

'Shal' & 'shawl', these two Dhatu are made the meaning of 'Ashugaman' – means - an emergency intervention. There are two types of Shalya – 1) Internal (Physical) & 2) External (Foreign body).

सर्वशरीरबाधकरं शल्यं, तदीहोपदिश्यत इत्यतः शल्यशास्त्रम्॥

सु.सू. 26/4

That element, which creates an obstruction in systemic normal function or pain in the body, that is called as, 'Shalya' & where illustrated the techniques to remove these Shalyas, that science is called as, "Shalya-Shashtra".

तत्र शारीरं रोमनखादी धातवोऽन्नमला दोषाश्च दुष्टाः।

आगवन्तपि शारीरशल्यव्यतिरेकेण यावन्तो भावा

दुःखमुत्पादयन्ति॥

सु.सू. 26/5

Internal (Physical) & External (Foreign body) are two types of Shalya, which includes Dant (dental), Rom (hair), Nakh (nail), Shmashru (hair of beard & moustache), Rasa-Raktadi dhatu, Anna (food), Mal (waste product of the body) & vitiated Vatadi Dosha, these are Internal (Physical) shalyas & except these internal shalyas, rest of all those things which creates a pain or obstructs the normal function of the body or strotasa, they all are Agantuk (External) shalyas.

Dasha- Pranayatan – 10 abodes of life -

दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः।

शंखौ मर्मत्रयं कण्ठो रक्तं शुक्रौजसी गुदम्॥



Review Article

A COMPREHENSIVE STUDY OF *UTTAR-TANTRA* IN *SUSHRUTA SAMHITA*

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ABSTRACT

Sushrut Samhita Uttartantra is dealt with many important topics. Main surgical part is described in detail in *Sushrut Samhita* 1st part. Remaining all like Ophthalmology, ENT, gynaecology and Obstetrics, Paediatrics, Agadtantra, *Tantrayukti*, etc, are illustrated in detail in *Uttar-Tantra*.

The thoughts of *Sushruta* of those days are observing true even today. The surgery regarding Cataract, he described, is followed by today's Ophthalmic surgeon as he illustrated in *Uttartantra* 4000 years back. Also *Sushruta* described about how the life should be ideally live in the form of *Dincharya*, *Ratricharya*, *Rutucharya*, etc, and specific time of consuming of medicine for instant cure of diseases, are the unique and unparallel specialty of *Uttartantra* of *Sushruta Samhita*. Perfect time of taking food and water, quantity of taking food and water are also dealt with this topic very smoothly. Concept of *Agni* and applicability of seasonal regimen in the non-monsoon countries is another precious point of pride of *Uttar-Tantra* of *Sushruta Samhita*.

Tantrayukti- is as a key to open the secrecy of meaning of the *Sushruta Samhita*. *Tantrayukti* makes easy to understand or digest the exact meaning of the *Sushruta Samhita*.

KEYWORDS: *Ahar-Vihar, Tantra-Yukti, Uttar-Tantra* of *Sushruta Samhita*

INTRODUCTION

The feeling of heat and emaciation lingering after the cure of *Jwar* (fever) could be cured by the same type of medicines used to treat the fever. Every disease holds such symptomatic illnesses, which are probably discarded or ignored by the *Vaidya* or doctor. In this chapter *Aupadravik-adhyay*, we come to know praise worthy quality of minute observation of *Sushruta* regarding treatment.

In depth description of the important organ the eye, eyeball, vision and the visionary perception and function of the same has been noted considerably enough for the practice. Due to sufficient practical knowledge, Ayurveda practitioner falls short. A comparative study of the modern advanced research, we have tried our best to find out, if at all there is no remarkable progress deduced by the modern workers. Most often it is realized that the ancient and modern statements and the inferences have remained the same. The eye diseases, which are noted and recommended by *Sushrut* 'for Eye surgery 4000 years back are at present are also put to the surgical operations. *Linganash* (Cataract, the modern term) is put to surgical operation by both the *Sushrut* and the modern eye-specialist. Undoubtedly, it will be not only an interesting thing but an astonishing and praise worthy historic event also, if by profound

research, we could get a clue of the sameness of the both inferences (the ancient as well as the modern). There is a mass or vast literature on this subject of Eye, said 19th chapter in *Sushruta Samhita*, waiting for its research based renovation.

In concluding 19th chapter *Nayan-abhighat-Pratishedham*, *Sushruta* stresses the significance of holistic approach necessary in the entire field of treatment. He says:

तस्मान्मतीमता नित्यं नानाशास्त्रार्थदर्शिना |

सर्वमूह्यमगाधार्थम् शास्त्रमागमबुद्धीना || ⁽¹⁾ Su. U.19/20

He, who desires to unfold the secrecy and unfathomable meaning of the *Shlok* (versions), should deeply take into account alike versions in alienated sciences. There after only, he will touch the heart of Ayurveda statements.

As in modern medical / literature stresses on ENT. But we see this section *Uttar-Tantra* exposes in details all the information in twenty six chapters including diseases of head. It is to be noted here, to have a complete picture of ENT disease, thorough - exhaustive and comparative study of the Eastern and the western old and new published literature is a must. It will be a historic work of contribution to us all.

CONCEPT OF PSYCHOLOGY & THE MIND IN AYURVED

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ABSTRACT

Psychology is the most important subject in the medical field & day to day fastly changing life style & fast food intaking plays a majour role in development of psychology. The subject of Psychology are well described in Ayurveda .Ayurveda, Yoga and Adhyatma the three is the tripod of life . 'Adhyatma' is the 3rd science of ancient India, which deals with and elaborates the non-material or spiritual side of the life . The entire Yoga science mainly deals with the subject of mind. Its purification and control on its fickleness and unsteadyness . Yoga advocates mainly the element 'satva' or 'mana' , thoroughly , Adhyatma science advocates & throws clear light on the supreme point consciousness or the soul i.e. Aatma . Ayurveda aims at the 'moksha' through the basic need 'Aarogya'. The subject 'manasvyadhi' is the basic subject of Yoga science .Modern world knows very little knowledge regarding mind & soul .To achieve Moksh through Yoga &Adhyatma . Now it is timely need to do the deep study of Psychology by different way of Ayurveda. So this article must be helpful to understand the concept of Psychology & the mind in Ayurveda.

Keywords: Ayurveda, ManasVyadhi , Yog ,Adhyatma .

INTRODUCTION

Pitiable plight that the science of psychology holds prominent place in the medical field by now. The statistical data regarding mental diseases states the increasing number of the patients in the dispensaries, clinics & hospitals. It is pitiable because this age is declaredanage of scientific progress in each and every subject. According to cause and effect theory, the scientists, research workers and the concerned authorities need keen and deep introspection , why in this age patients of psychosis and psychopathy are so rapidly increasing ? Among so many causes in its reply, the prominent, cause is the negligence of our ancient and eternal sciences by the modern world . One realises distinctness of the thought and action

fundamentally in both the sciences the ancient and the modern. The Indian ancient sciences in general and Ayurveda in particular. There are three well known Indian Sciences prevailing in the world; *Ayurveda* , *Yoga&the Adhyatma* (Probably no synomymicalterm in modern languages to interpret it exactly, one can say – the knowledge of the self and the universe and the relation of them with the Almighty.) All of them are meant to achieve the supreme goal in the life; the 'moksha' completely free liberal state. *Dharma* – religious virtues and the sustaining of constructive in the life , 'Artha'- acquire the wealth and prowess, 'kama'- perform efforts, valours and achieve greatness and 'moksha'. To ponder over these objects

AYURVEDA OF THE DAY & IN THE FUTURE

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ABSTRACT

Ayurveda has its basic theories & fundamental principles. The salient features of Ayurveda are described in this review article. The principles of Ayurveda are eternal. How the Ayurveda is different than other medical sciences in the world. Thought of Prakruti, diet & importance of Pathya-pathyain Ayurveda are invaluable. Modern technology helpful to a Vaidya, which throw more light on Ayurvedic principles. Rest of the world gradually accepting Ayurveda without any propagation. What the Indian Govt. expect from Ayurveda & Ayurvedic practitioner & vice-versa. Present position of Ayurveda and the timely solutions are described in this article. It is timely need that not only health ministry but also Agriculture & Forest ministry should make a plan for Ayurveda. Ayurveda is a complete treasury of knowledge of the life.

Keywords: Eternal Principles of Ayurveda & Policies of Govt. regarding Ayurveda.

INTRODUCTION

The subject concerned is well illustrated by Charak, an authentic scriptural volume.

- (1) It has no beginning,
 - (2) Ayurveda deals with eternal subjects, topics and things,
 - (3) All that exists in Ayurveda is natural.
- Hence, as long as the nature exists Ayurveda exists and will exist. There prevail so many medicinal pathies, branches and therapies in the world, Charaka adds and confirms the eternity of Ayurveda.

The Statement clearly indicates, as it is visualized today, in those days of Charaka, there were so many medicinal, branches – therapies and healing systems prevailing in the world. At present most of them have lost, even their existence end. In the course of time, they are no more, we cannot even trace them out by now. Facing thousands of year's constant adversities. Obstructions, hostilities and violent attacks of the in-

vaders, the precious and magnificent edifice of Ayurveda remains the same. Therefore one can deduce, the same history will repeat in the future also.

The second thing, this medical science is not a manmade sciences, it is remembered and brought to light by Lord Bramhas, may Brahma exist or not, the concept behind is God like deities are supposed to be the Supreme power and potential commit no mistake at all, anywhere any time. The man, being creation of God, holds so many draw backs, short comings and mistake. On this back ground, Ayurveda is such a precious pieces and pure medical science complete and perfect and eternal.

In the third place, all the basic principles of Ayurveda, fundamentally are nothing but the laws of Nature, as for example: - Homologous attributes increase the same type of characteristics and attributes in the

१०. आयुर्वेदस्य बलस्थानम्

वैद्य महेशकुमारः निलकंठात्मजाः चौधरीउपाध्वः

(शल्यतंत्रम्)

अद्य खलु एते विषयाः परं महत्त्वं लभन्ते। सामायिकः अयम् विषयः। विद्वंसः मन्यन्ते असौ आयुर्वेदः भूपृष्ठे सर्वप्रथम एव प्रादुर्भूतः। सर्व शक्तिमान् ब्रह्मा एनम् स्मृत्वा प्रजापति इन्द्रम् प्रायच्छत्। ततः अश्विनौ गुरुपरंपरया इंद्रात् अलभत। एवं देवताविसृष्टं इदं वैद्यकं ऋषिमुनिभिः तपश्चर्या भूतले आनीतम्। तत्पश्चात् अस्य प्रादुर्भावः गुरुपरंपरया। एवं प्रथमं तावत् आयुर्वेद वैद्यकं अपौरुषेयं अतः तत्र सदोषत्वम् नास्ति, विशुद्धत्वम् अस्ति। देवऋषिभ्यः प्रसृतं इति पवित्रं मंगलं च। अत एव (5000) पंच सहस्र वर्षेभ्यः भूमौ तस्य अस्तित्वम् इति अस्माकं बलस्थानम्। वास्तविके आयुर्वेदे अन्य देशीयानां आक्रमणं संभूतं गुरुपरंपरा च नष्टप्राया, अस्य कृते आधुनिक विज्ञानस्य तंत्रज्ञानस्य च अभावः। अतः अवैज्ञानिकं मन्यन्ते। भारत शासनेन अपि अद्य दिनपर्यंत आधुनिकवैद्यकवत् तुल्य बलो धनराशिः सुविधाश्च आयुर्वेदे न प्रदाताः। जनाः अपि प्रथमं तावत् प्रायेण आधुनिक शास्त्रं एव उररी कुर्वन्ति। इति एवं जगति, विशेषतः भारतवर्षे आयुर्वेदस्य कृते अनुकूलं किमपि नास्ति। तथापि कच्छपगत्या मंदं मंदं एतद् वैद्यकं भूतले क्रमेण प्रसरति एव। आधुनिकाः जनाः प्रायेण एनम् शास्त्रम्। प्रतिकूलम् इति प्रदर्शयन्ति। अतः सर्वतः प्रतिकूल-अवस्थायां अपि कथं आयुर्वेदः जीवति? इति प्रश्नः स्वाभाविकः। अस्य एव विमर्शनं अत्र करणीयम्।

Survival of the fittest, पाडों की लड़ाई में बाडों का चुरकन होता ही है। एवं आयुर्वेदस्य जीवितत्वं हेतुः आयुर्वेद बलस्थानानि एव।

एतद् ही शास्त्रं प्रकृतिनियमैः सुबद्धं भवति। अस्य शास्त्रस्य सिद्धांताः अपरिवर्तनीयाः अतः संशोधनं न अपेक्षते। आधुनिके तु वैद्यके कदाचित् एवं ब्रवीति मातुः स्तन्यं शिशोः न देयम् इति। परं (20-25) विंश-पंचविंश वर्ष अनंतरं आधुनिक वदन्ति शिशुभ्यः स्तन्यं अवश्यं प्रदेयं इति। एवं विधः सैद्धान्तिकः विरोधः आयुर्वेदे नास्ति। यः परिवर्तनशीलः अस्ति, न असौ सिद्धांतसंज्ञया निर्णेतुं सम्यक् अस्ति। यत्र हि सिद्धस्य अंतर्वर्ति पुनः पुनः परिवर्तनं क्रियते न असौ सिद्धांतः भवति।

मातुः एव पिबेत् स्तन्यं तद् हि अलं देहवृद्धये।

एवम् स्तन्य महात्मां सिद्धांतेन (5000) पंच सहस्र वर्षेभ्यः आयुर्वेदेन निगदितम्। एतद् आयुर्वेदस्य बलस्थानम्। अद्य ही खलु कालानुसारी परीपूरणं आयुर्वेद एवं प्रकारेण करणीयं, यस्य हि पुनः पुनः परिवर्तनं न कार्यं स्यात्।

आयुर्वेदस्य अपरिवर्तनियानाम् द्विताणां सिद्धांतानां अत्र निर्देशः।

1) वृद्धिः समानैः सर्वेषां विपरीतैः विपर्ययः।

सिद्धांतः एषः अद्य अपि तथैव क्रियाशीलः यथा यदाही रुग्णस्य अल्प रक्तत्वं उपजायते तदा आधुनिक अपि तज्जातीयं अन्यस्व रक्तं एव रुग्णाय प्रयच्छति। (Blood Donation इति)

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वर्ष ७५ वे

" यशस्वी चिकित्सेचा राजमार्ग "

॥ आयुर्वेद पत्रिका ॥



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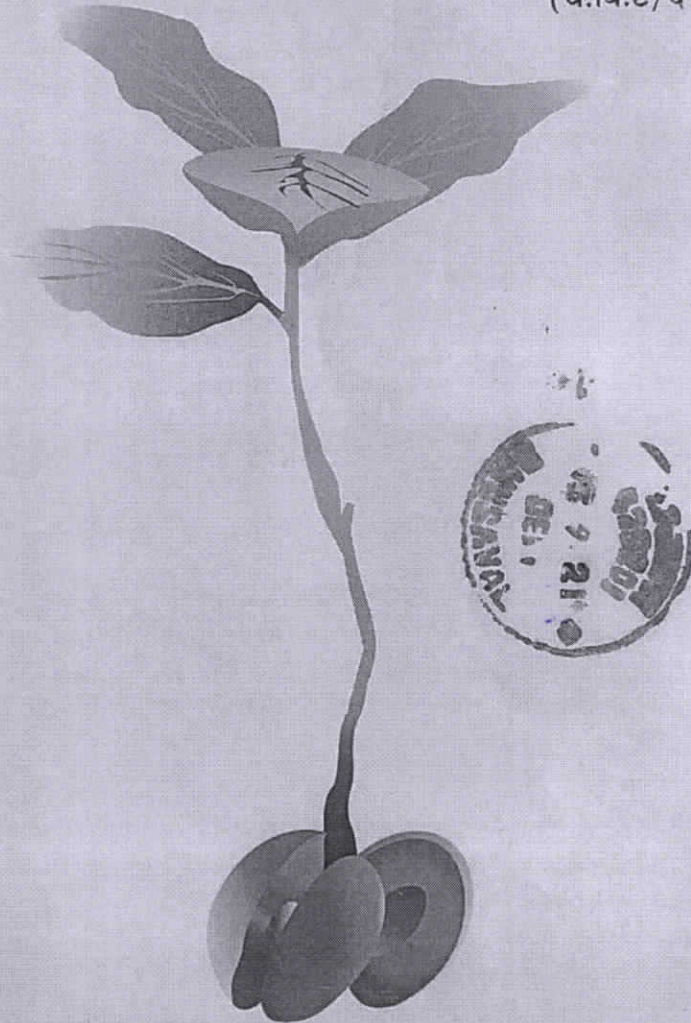
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कार्यं तु तद्यस्याभिनिर्वृत्तिमभिसन्धाय कर्ता प्रवर्तते॥

(च.वि.८/६५-६९)



तत्र कारणं नाम तद् यत् करोति,
स एव हेतुः स कर्ता॥



Cultivation of Herbs & It's Strategy

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Abstract: Day to day, there is rising in the demand of raw material of Ayurvedic drugs & people from all over the world are eager to know about Ayurveda. By Ayurveda science, we can cure chronic as well as acute diseases. For that, we need to provide raw material & manufacturing of Ayurvedic drugs & for this, we need to increase our strength of manufacturing / cultivation of Ayurvedic drugs in India. To maintain the equal ratio of demand & supply of Ayurveda raw material, for that, we have to cultivate Ayurvedic drugs in particular place & in particular climate. If we do this task, then every single drug will fulfill with it's full medicinal properties & give expected fast result. Every small point should be observed keenly for cultivating of herbs for gaining proper result in Ayurveda. There is a huge scope & demand in the field of cultivation of herbs. So, we the Ayurvedist, should ready for that. Our science Ayurveda is fulfill regarding this. Eventhough , we need more research with modern aids to increase our strength . Ayurvedic Vaidya, who have their own land, should take initiate for cultivation of herbs as well as they promote to the farmers for cultivation of herbs & most important that the role to play here by our Govt. by giving subsidy, open market availability, offering the guarrranted rate for the farmers to promote them for commercial cultivation of herbs.

Keywords: Cultivation of herbs, Principles of Ayurveda, Strategy.

1. INTRODUCTION

Amongst so many issues in the all sided progress of Ayurveda, the cultivation of herbs holds a great significance.

Whether indigeneous or manufactured drug is a striking weapon in hands of doctor, to fight fruitfully on the battle field of the disease or any ailments. (some in minerals are exclusive examples of this statements.) It is, therefore, necessary to divert our attention to the scientific indepth study of this subject.

Art & skill is more necessary in manufacturing a drug & implementation of scientific principles is a must for ideal cultivation.

Generally vegetable kingdom grows by itself. Plants, trees –shrubs are to be planted. And herbs a particular group of vegetable & plant kingdom, which has medicinal use. This group requires the process of cultivation.

“वृक्ष-गुल्माः बहुविधाः तथैव तृणजातयः | अन्तः संज्ञाः भवन्ति एते, सुखेन्द्रः समन्विताः||” चक्रपाणी टीका – चरक सू. 1

This version of nearly 3000 years back in history, specifically quotes views of our sciences, particularly of Ayurveda science, regarding the herbal kingdom Charak , an authentic writer throws more light on the topic in his valume *Viman-sthan of Charak* , that is '*Janapad –Viddhvas*'. Real affection & an honour to any herb, is stressed to be a must in the mind of Vaidya, who is going to utilise the herb creation of the stage of becoming one with the spirits in the herbal is necessary. Through certain processes & utterances of *mantras*, such a stage is expected to be achieved. I humbly, suppose, there is the crux of the systematic study & implementation of the issue of herb cultivation in Ayurveda.

To throw more light on this, we must take in to account the following points to proceed for the practical work.

1) **Selection:** All types & kinds of herbs do not grow by seedling. Some herbs require roots for their germination. Some require seeds, some stems, some leaves, some transplantation as soon.

“A Comparative physico-chemical study of “KAPARDIK BHASMA” prepared by classical and furnace method.”

Abhijeet Joshi*

Atul Sanap**

Pankaj Kolambe***

Gopal Wankhede****

ABSTRACT

Use of modern heating instrument in the preparation of Rasaushadhi is increased by many folds due to convenience of modern methods and time consuming lack of adequate traditional fuel, pollution space so on. But are they have same properties as before? Is the question. In this research we put forward the physicochemical differences in Kapardik Bhasma prepared by Classical method and Furnace method. Kapardikbhasma is prepared by both method and subjected for physicochemical analysis like pH, density, total ash, XRD, AAS etc.

INTRODUCTION

Start of 2020 comes with fast communication, transport and transformation. Along with the benefits it also comes with a drastic change in lifestyle food habits. As a result man often faces many diseases to overcome with such diseases Ayurved is a best option to treat and also maintain the healthy state of life. For healthy life maintenance and restoration two types of medicines are used namely one those comes from Arshgranthatradition that is from Charak, Sushrut, Ashtang etc. And another comes from Sidhatradition in which Rasagranthas are included. Rasa Aushadhis are popular or more used because of less dosage, quick action, more palatability, most convenient form and enhanced activity over disease. Preparation of these rasaushadhi has tedious procedures like Shodhana Marana Kupipakwavidhijarana etc. For shodhana, marana and kupipakwavidhi requires heating traditional source of heat was cow dung pit coal or wood but in the era of modernisation

and commercialisation many companies use Furnace electrical equipment for heating procedure but such modification is rational or makes any change in the medicine is the question. In this article we are discussing the difference between classically prepared and Furnace prepared Kapardik Bhasma physico-chemically. In the era of globalization, Good Manufacturing Practices are necessary. They can provide essential quality assurance of drug. Variation in bhasma preparation become major problem. In order to overcome variation in Agnipaka, this study is step forward to the standard preparation of Bhasma by changing the source of heat in calcinations process i.e. Muffle Furnace instead of Traditional process.

METHODS AND MATERIAL

After reviewing literature GrahyaKapardika selected for the experiment and Kapardikbhasma prepared by using traditional heating method and muffle furnace keeping raw material, shodhana process, same for both the methods. Two samples of Kapardik Bhasma (Traditional method and muffle furnace), Raw Kapardika, and Shodhit Kapardika Subjected to following test to compare.

1. 1. Ayurvedic Bhasma Pariksha
2. Organoleptic Test
3. Physico-Chemical analysis.

RESULTS :-

1. Ayurvedic Bhasma Pariksha

Sr. No	Name of Bhasma Pariksha Varitartva	Classical	Furnace
1	Varitartva	++	++
2	Rekhapurnatva	++	++
3	Adahaktva	++	++
4	Dantagre Kachkach Abhav		

Preventive And Curative Aspect In Ayurveda

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Abstract

Ayurveda is science of life. Ayurveda is to maintain the health of healthy person and to cure the disease. Ayurveda has unique principles and theories which is used to make a real positive science of life.

In today's stressful and fast life when we are becoming prone to various diseases so the preventive and curative aspect of Ayurveda is need of this living Era. The first object of Ayurveda is related with preventive and promotive while second one is related with curative aspect of human beings.

1] Preventive aspect is subdivided into –

A] Swasthvritta (Personal Hygiene) consist of –

- *Dincharya (Entire daily routine / schedule)*
- *Ritucharya (seasonal change in life style)*
- *Sadvritta (appropriate behavior)*

B] The use of -

- *Panchakarma*
- *Rasayan and Vajikarana*

2] Curative aspect is subdivided into –

A] Antah Parimarjana (Internal Medicine) consist of-

- *Sanshaman (curative action)*
- *Sanshodhan (internal purification of body)*

B] Bahirparimarjan (External Medicinal Application)

C] Shashtra Pranidhan (Surgical treatments)

The details will be elaborated in the paper of seminar.

A humble attempt has been made to Exposure the concept of Ayurveda.

Ayurveda is science of life. Ayurveda has unique principles and theories which is used to make a real positive life. In today's stressful and fast life we are becoming prone to various diseases so the preventive and curative aspect of Ayurveda is need of this living Era.

1] Preventive aspect subdivided into –

A] Swasthvritta (Personal hygiene) consists of

1] Dincharya (in. entire daily routine/schedule) –



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"AYURVEDIC PERSPECTIVES OF RAKTA DHATU NIRMANA"

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ABSTRACT:

Seven *Dhatus* have been described in contexts of *Ayurveda*. *Rasa* is first *Dhatu* and *Rakta* is second one. Blood is a connective tissue which is in liquid form. *Rasa* and *Rakta Dhatu* collectively may be considered as blood. But the difference of opinions exists. Modern medicine also describes the blood as Fluid of life for its function of carriage of oxygen and carbon dioxide to and from the tissues respectively. *Ayurveda* scientists described the concept of *Rakta Dhatu* in details which seems to be a broader concept as compared to the concept of blood described by modern scientists. Again the concept of *Rakta Dhatu* involves both circulatory and haemopoietic components, where as modern scientists described both these components separately. The article reviews the *Rasa Rakta Dhatu Nirmana Prakriya*. *Rasa* and *Rakta Dhatu* comparison with the concept of blood and difference in opinions forwarded by different *Acharyas* of *Ayurveda*.

Key words: *Rakta Dhatu, Rasa Dhatu, Ayurveda, Sapta Dhatu*



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"STANYA VIKRITI AS PER BRIHT TRAYEE: A REVIEW"

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ABSTRACT:

Ayurveda is the holistic ancient science of universe. It mainly aims towards maintenance of health and treatment of the diseases if they are occurred. Eight *Angas* (subdivisions) of *Ayurveda* has been described, *Kaumarbhritya* is one of them. *Acharya Charaka*, *Acharya Susruta* and *Acharya Vagbhata* wrote their treatises regarding all the *Angas* of *Ayurveda* which comprises the basic knowledge of *Ayurveda*. These three *Granthas* collectively called as *Briht Trayee*. All these *Acharyas* described their concepts regarding *Kaumarbhritya* as per their specialties.

The article reviews the concept of *Stanya Vikriti* explained by these *Acharyas* in *Briht Trayee*.

Key words: *Ayurveda*, *Kaumarbhritya*, *Briht Trayee*, *Stanya Vikriti*