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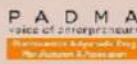
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लेख सम्पर्क-

09452827885, 09336913142

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

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Guest Editorial

Ayurveda is the time-tested traditional system of medicine of India that explains the cause of different miseries, imparts the knowledge of life and advocates promotion of physical, mental and spiritual wellbeing. According to Ayurveda, health is considered as a basic pre-requisite for achieving the goals of life - Dharma (duties), Arth (finance), Kama (materialistic desires) and Moksha (salvation). Ayurveda describes that Satva (mind), Atma (real self), Shareer (the body) collectively known as Tri-danda, is essential for the existence of the man. This conscious combination supports the man like a tripod supports the table, and is the one for which Ayurveda is flourished across the ages. Ayurveda states that human is formed up of five basic elements i.e., Pancha Mahabhootas, namely: Prithvi (earth), Jal (water), Agni (fire), Vayu (air) and Akash (ether) and real self. These five elements are the basic building blocks of Tridosha-three groups of factors which participate in the health and disease known as the Vata (ether+air), Pitta (fire) and Kapha (earth+water), Saptadhatu- seven tissue systems explained in Ayurveda, and Mala- metabolic end products. Furthermore, it also explains the individual's integral relationship with the nature and opines that human body is affected by the daily cosmic changes, seasons and environment and therefore describes daily regimen, seasonal regimen and dietary concepts for a healthy life. This indicates the system approach of Ayurveda i.e., the interaction of different systems within the body and interaction in between body and environment. Ayurveda, being an applied Science and considering the limitations for printing in ancient time, all the ancient texts have concentrated mainly on applied aspects. Understanding of functional Anatomy i.e., Shareer, is the unique contribution of Ayurveda to the modern science which has great potential for new discoveries in System Biology.



The department of ISM&H was upgraded as the Department of AYUSH, AYUSH being an acronym for Ayurveda, Yoga and Naturopathy, Unani, Siddha, Homoeopathy, in November 2003. The Department of AYUSH was upgraded to a full-fledged Ministry of AYUSH on 9th November, 2014. Ministry of AYUSH has a mandate to promote and propagate Indian systems of Medicine. The Ministry is committed to infuse the wisdom of traditional medicine with the methodologies of modern science; scientifically validating the systems and presenting them in the scientific idiom, relating their efficacy to modern life styles. Recently Prime Minister Narendra Modi virtually inaugurated three National Ayush Institutes on 11th December 2022. The inauguration was part of the 4-day 9th World Ayurveda Congress (WAC) and Arogya Expo in Goa organised by the Ministry of AYUSH. Establishment of these institutes is in line with the Prime Minister's vision of expansion of infrastructure and human resources, promotion of research in the traditional medical systems. Through these institute Government of India will further strengthen its capabilities to provide affordable healthcare to every citizen and every region of the country. I wish the brightest future of Ayurveda in near-term with the collective efforts of the young Indian generation.

- Prof. Vijaylaxmi Gautam

"Head" Department of Rachana Sharir
Faculty of Ayurveda, IMS, BHU, Varanasi



A SYSTEMIC REVIEW ON AYURVEDIC DRUGS W.S.R. TO MUTRAVAHA SROTAS DUSTI (URINARY DISORDERS)

- Shushma Upadhyay¹, Yogesh Kumar Pandey²

e-mail : shushmaupadhyay3@gmail.com

ABSTRACT :

Renal disorders is worldwide threat to public health as well as growing rapidly among people all over the world and multiply risk on major non-communicable diseases. The treatment modalities available in modern medicine have undesirable side effects on human health. In Ayurveda Classics, Renal disorders described under diseases of Mutravaha Srotas, on the basis of variable doshas presentations. When there is some pathology, one of the part of Mutravaha sansthan, trividha ayatan responsible for progression of disease in six stages of shatakriyakaal, produce symptoms such as increased or decreased urine production (Atipravritti and Alpapravritti), painful urination (Mutrakriccha), formation of stones (Ashmari) and so on. When we talk about management of Mutra roga there are many herbs with varied actions classified into three categories Class-I Mutravirechaniya Mahakashaya, suppose to be act as Mutrala (Diuretics) which helps in increasing urine formation at microlevel (from functional unit Nephron) as well as basti shodhak by cleansing of srotas marga, reduces

the unwanted & excessive secretions in mutravaha srotas marga hence effective in Mutrakriccha, Mutraghat & Ashmari. Class-II Mutrasangrahaniya Mahakashaya, is suppose to do Sthambhan karma hence work on atipravritti of mutra. Class-III Mutravirajniya Mahakashaya, suppose to do retention of prakrit varna of mutra and remove vikrit varna (discoloration) of mutra. They combinedly initiates the body to form vikrit kleda and produce 'Avil mutrata' or 'Bahal mutra' lakshan (discoloration in urine) pratyatma lakshan of prameha. In this article, all these classes of drugs are classified which is effective in various types of renal and urinary disorders.

INTRODUCTION-

Renal disorders is world wide threat to public health and multiply risk on major non-communicable diseases, including CVD, DM1 & DM2. However, with ageing CKD become a leading cause of mortality. Screening of general population, reveals the rate of prevalence of renal diseases, due to DM type1 & type2, Hypertension, CVD, with abnormal kidney function and progressive reduction in GFR, obstruction in urinary tract etc. The modern therapies are not acceptable because some of which have long term consequences.

¹PG Scholar, Deptt. of Kayachikitsa, ²Associate Professor, Deptt. of Kayachikitsa, Ch. Brahm Prakash Ayurved Charak Sansthan, Khera Dabar, New Delhi.



In Ayurveda, as system Mutravaha srotas maintain homeostasis of fluids in the body it also detoxifies the body by eliminating certain waste products through Mutra (urine), formed in pakvashyagata sthana and stored in basti. The chain of small mutravahi sira, vrukka, gavini's and basti is called Mutravaha Sansthan. As per Samhita, Mutravaha sansthangata roga produces numerous symptoms due to cumulative doshas (Tridoshas). Mutravaha sansthan affected by vitiated tridosha and Rasa, Rakt, Mamsa, Meda dhatu which produces excessive sweda & kleda, develops Mutra Roga.

So in Ayurveda, the principle source of medicine is medicinal herbs worldwide through centuries as it is believed that it does not produce any adverse reactions. Acharya Charak, had explained almost 500 drugs and 50 Mahakashaya cures various diseases and contributes to positive health. One of the most important Mahakashaya is Mutravirechniya Mahakashaya which is

used to increase the formation of urine. This Mahakashaya not only raise the process of Mutra nirman (urine formation at microlevel) but also work as Basti shodhan dravya hence used in the treatment of renal calculi, burning micturation, scanty micturation in UTI's. This Mahakashaya has Mutrala property, as well as it maintain physiological functions of tissues and organs of Mutravaha sansthan and rejuvenate the damaged structure with help of Rasayana property.

Mutravirechaniya Mahakashaya:

The action (*karma*) of *mutra-virechaniya kashaya* has much more clinical significance than the diuretics. *Mutra-virechan shodhana* of *mutra* at microscopic level (nourishes *rasa, rakta, mamsa, meda, oja dhatu's*) as well as macroscopic level (kidneys, nephrons) through which formation, ultrafiltration, secretion and excretion of urine occur in appropriate volume without any variation (i.e. colour, smell, viscosity etc.).¹

Table.1. Botanical name and properties of Mutravirechaniya Mahakashaya

Drug	B.Name	Rasa	Guna	Virya	Vipaka
<i>Vrikshadini</i>	<i>Pureria tuberosa</i>	<i>Madhur</i>	<i>Guru,snigdha</i>	<i>sheeta</i>	<i>madhur</i>
<i>Gokharu</i>	<i>Tribulus terrestris</i>	<i>Madhur</i>	<i>Guru,snigdha</i>	<i>sheeta</i>	<i>madhur</i>
<i>Punarnava</i>	<i>Borehvia diffusa</i>	<i>Madhur,tikt,kashaya</i>	<i>Laghu,ruksha</i>	<i>ushna</i>	<i>madhur</i>
<i>Pashanbheda</i>	<i>Bergenia lingulata</i>	<i>Kashaya,tikt</i>	<i>Laghu,ruksh</i>	<i>sheeta</i>	<i>katu</i>
<i>Darbha</i>	<i>Desmostycha bipinnata</i>	<i>Madhur,kashaya</i>	<i>Laghu,ruksh</i>	<i>sheeta</i>	<i>madhur</i>
<i>Kusha</i>	<i>Desmostycha bipinnata</i>	<i>Madhur,kashaya</i>	<i>Laghu,ruksh</i>	<i>sheeta</i>	<i>madhur</i>
<i>kaash</i>	<i>Sacchrum spontenum</i>	<i>Madhur,kashaya</i>	<i>Laghu,ruksh</i>	<i>sheeta</i>	<i>madhur</i>
<i>gundra</i>	<i>Typha angustata</i>	<i>Madhur,kashaya</i>	<i>Laghu,ruksh</i>	<i>sheeta</i>	<i>madhur</i>
<i>sharmula</i>	<i>Sacchrum munja</i>	<i>Madhur,tikt</i>	<i>Guru,snigdha</i>	<i>sheeta</i>	<i>madhur</i>



Rasa Panchak:

Mutravirechaniya drugs contain *madhur rasa* and *tikt, kashaya anurasa*. The *madhur rasa* consists of *jala* and *prathvi mahabhuta* while *tikt* and *kashaya rasa* is the combination of *vayu, akash* and *prathivi*. All these *mahabhuta's* blend to form *somya guna pradhana madhur rasa, tikt* and *kashaya rasa*. *Madhur rasa* nourishes all seven *dhatu's (rasa, rakta, mamsa, meda, asthi, majja, shukra and oja)* which circulate to all tissues of body helps in increasing *ayu* (life span), *bala* (strength) and improves quality of life². *Madhura rasa* (maintain electrolyte balance) counters the *pitta* and *visham vata* by reducing the *ruksha* and *khara guna*. *Khara guna* destroys the elasticity of bladder with mucin secretion, produces erosions in the wall of bladder. *Madhura* and *kashaya rasa* causes *pitta shaman* (changes pH acidic to alkaline). *Madhura rasa* raise *guru, snigdha, sthairyia guna* i.e. increase oncotic pressure in intracellular space and protein binding capacity which reduces anti-microbial activity.³

It possess following *guna's guru, snigdha, sheeta*. The estimation of "guru" property should be done in context to the *agnibala* (digestive capacity). *Guru dravya's* digested slowly i.e. long acting, reduces *laghu guna* of vitiated *vata*.⁴ This *laghu guna* causes depletion of *dhatu's* and *oja* affects hemostasis and blood circulation in body⁵. Simultaneously, *guru guna* develops compactness in the structures i.e. form cell membrane surrounds living cells, act as barrier keeping the constituent's of cell in and unwanted

substances out⁶. To be a gate allowing transport into the cell of essential nutrients and movement from the cell of waste products. In *Mutravaha srotas dusti*(CKD), *laghu guna* of vitiated *vata* reduces compactness of basement membrane, impair the function of podocytes affects the ultrafiltration and decrease e-GFR, increase Sr. Cr, Sr. Urea. It reduces the frequency of urination, frothiness in urine.

Snigdha guna relieves *vata* and increase *kapha* which has similar tendency. *Snigdha guna* brings softness in *srotas* and thus there is better conveyance of *dosha-dhatu-mala*. The *doshas* get moistened on account of *sneha* and the removal of these *dosha's* become easier⁷.

In this way, *Mutravirechaniya dravya's* not only increase secretion of urine by raising renal blood circulation, reduces protein loss, frequency of urination but also maintain electrolyte balance, nourishes all *dhatu's*, improves quality of life and increase *ayu* of *rogi*.

The mode of action of chief drugs of *Mutravirechaniya Mahakashaya* are described as below :

Punarnava : Botanical name – *Bhorevia diffusa*.

Parts : Morphology with clinical significance.

Root : *Shweta moola* of *punarnava* is *shothaghni, pandughni, deepana, braddhan-udar roga nashak*

Leaves : Long, opposite, unequal in size-soft, fleshy with hairs.



Flowers : *Rakta punarnava tikta rasa pradhan, sara guna yukt, pitta and pandu nashak, raktapradarnashak Neela punarnava katu, ushna guna yukt, use in hridroga, pandu, shotha, shwas, vata-kapha nashak*

Mode of Action :

Punarnava is a cardiac tonic, increases blood, accelerates heart rate and act as an anti-hypertensive. *Punarnava* act as *rasayana* which nourishes all *dhatu's* mainly *rasa* and *rakta*. Simultaneously, it have capability to excrete out excessive *kleda, meda, asa, majja, lasika, sweda, mutra* and *mala* and *piita-kapha dosha* from body to maintain blood circulation (Hemostasis). *Punarnava* have *brihana guna* which helps in maintaining cortico-medullary function as well as structure of kidney (*Vrukka*). Binding capacity (*snigdha, guru guna*) of *punarnava* reduces the free radical concentration (*Amavisha*) in blood, hence act as good anti-oxidant which suppresses the oxidative stress. Various phytochemical studies, proves the hepatoprotective, fibrinolytic, anti-cancer, anti-inflammatory, diuretic properties of *punarnava*. *Punarnava* contains various type of secondary metabolites like flavonoids, glycosides, stereroids etc.

Gokshurak: Botanical name- *Tribulus terrestris*.

A small, prostrate, hirsute or silky hairy herb. Leaves are stipulate, opposite, usually unequal, pinnate, leaflets 5-8 pairs, oblong, mucronate. Flowers are solitary, axillary or leaf-opposed, yellow or white. Fruits of *gokshur* have globose, hairy, 5-

angled, spinous with 2 long and 2 short spines on each cocci. They have some phytoconstituents chlorogenin, disogenin, gitogenin, rutin, rhamnase. Roots of *gokshurak* have β -setasterol, campesterol and stignasterol, neotigogenin. Aerial parts of *gokshurak* have β -setasterol, dioscin, disogenin, trillin, furostanol glycoside, spirosterol, saponins etc.

Rasapanchak of Gokshura :

Rasa (Taste based on activity) - Madhura Rasa.

Guna (based on digestive capacity) - *Guru* (digest after 12hrs), *Snigdha* (unctuous).

Virya (potency)- *Sheeta Virya*, improves vascularisation (*Jeevana*), reduces the excessive secretions (*Sthambhanakarak*), increase formation of RBC's by improving Erythropoiesis (*Rakta and Pitta Prasadak*).

Karma (Mode of Action)-*Brihana, Basti Shodhak, Ashmarihara, Vrushya* (aphrodisiac).

Vatanulomak -*Apan Vayu vaigunya* is one of the cause of *Mutravaha srotas dusti* which leads to the development of disease, *Vatanulomaka dravya* work on *Apan Vayu* to get backin *Samyavastha*.

Shothahara - *Shavyathu* occur due to *Vayu-agni* which uplifts the epidermal tissues because of its upward movement (*Laghu and Urdhavagami Swabhava*). Hence, *Shothahara dravya's Sheeta, Mrudu, Pichhila, Ubhayavipareet* in nature helps in reduction (*vilyana*) of edema.



Rejuvenative Activity(Rasayana) - act as *Rasayana* via rejuvenative regimen. As *Rasayana* it act on level of *Rasa* (maintain nutritive value of protein plasma and preserving renal function) on the level of *Jatharagni* (maintain digestive fire and metabolism, on the level of srotas maintain hyper filtration ,microcirculation, tissue perfusion).Working on all three principles it increase tissue longevity, immunity, resistance against disease and improve mental faculties. According to modern aspect, *Gokshurak* work as -

Diuretic(Mutrala)-Aq.extract of *Tribulus Terristris* fruit in oral dose elicits

positive diuresis and also exhibited additional advantage of K⁺sparing effect. Diuretic action of *Tribulus Terristris* make its useful as an Anti-Hypertensive agent.

Mutrasangrahaniya Mahakashaya:

Mutrasangrahaniya mahakashaya explained by *acharya* charak in ‘*Shadvirechaniya Adhyaya*’⁸. *Mutrasangrahaniya dravya*’s have properties of *mutrasangrahani*.e. anti-diuretics. The main *lakshan* of ‘*Prabut avil Mutra*’ is treated by *Mutra sangrahaniya* drugs present in life style disorders *prameha*, *madhumeha*, *amaja jwar*, *amavata* etc.

Table.2.Properties of *Mutrasangrahaniya Mahakashaya*.

Drug	B.Name	Rasa	Guna	Virya	Vipak
<i>Jambu</i>	<i>Syzygium cumini</i>	<i>Kashaya, madhur, amla</i>	<i>Laghu, ruksha</i>	<i>sheeta</i>	<i>madhur</i>
<i>Amra</i>	<i>Mangifera indica</i>	<i>Kashaya, madhur, amla</i>	<i>Guru, snigdha, laghu, ruksha</i>	<i>sheeta</i>	<i>madhur</i>
<i>Vata</i>	<i>Ficus bengalensis</i>	<i>kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>katu</i>
<i>Udumbar</i>	<i>Ficus glomerulata</i>	<i>Kashaya, madhur</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>katu</i>
<i>Kapitan</i>	<i>Wisteria brachybotrys</i>	<i>Kashaya, madhur</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>katu</i>
<i>Plaksh</i>	<i>Ficus microcarpa</i>	<i>Kashaya, madhur</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>katu</i>
<i>Bhallatak</i>	<i>Semicarpus anacardium</i>	<i>Kashaya,</i>	<i>Laghu, ruksha</i>	<i>ushna</i>	<i>madhur</i>
<i>Ashmantak (Vishaghna)</i>	<i>Bahunia racemosa</i>	<i>Kashaya, madhur, amla</i>	<i>Kashaya, ruksha</i>	<i>sheeta</i>	<i>katu</i>
<i>Somavalka</i>	<i>Acacia catechu</i>	<i>Tikt, kashaya</i>	<i>Laghu, ruksha</i>	<i>sheeta</i>	<i>katu</i>



Somavalka Acacia catechu

Tikt, kashaya Laghu, ruksha sheeta katu. The *kashaya rasa* of *Mutrasangrahaniya dravya's* have property of *sanshaman*. i.e. without expelling aggravated *dosha's* maintain an equilibrium inside the body without interfering with the balanced *dosha's*. It works on *vridhdha dosha's* and bring back to its normal state. *Sanshaman* drugs are predominant in *akash & vayu mahabhuta*. Hence, *kashaya rasa* crosses the *Kala* (cell membrane), reaches to *srotas* easily and maintain equilibrium (*dhatu-samavastha*).

Mutrasangrahaniya dravya's have *sangrahi* and *'sthambhan'* karma which raised the absorption of fluid from *pakvashya* via increasing *vata* resulting in solidification of *mala* and *mutra*. In this way, they absorb the essential components of fluid to prevent the formation of unwanted *Kleda* which is stored inside body⁹. In this way *mutrasangrahaniya dravya's* reduces *atisrashtamutra lakshan* of *mutravaha srotas dusti* and *prabhut mutra lakshan* of *prameha*.

Mutravirajniya Kashaya :

Table.3. Properties of Mutravirajniya Mahakashaya.

Drug	Botanical name	Rasa	Guna	Virya	Vipaka
<i>Padmaka</i>	<i>Prunus cerasoides</i>	<i>Madhur, Kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>Madhur</i>
<i>utpala</i>	<i>Nymphaea cerulea</i>	<i>Madhur, Kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>Madhur</i>
<i>nilin</i>	<i>Nelumbo nucifera</i>	<i>Madhur, Kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>Madhur</i>
<i>Kumuda</i>	<i>Nymphaea pubescens</i>	<i>Madhur, Kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>Madhur</i>
<i>saugandhik</i>	<i>Nymphaea stellata</i>	<i>Madhur, Kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>Madhur</i>
<i>Pundarik</i>	<i>Aertimisia vulgaris</i>	<i>Madhur, Kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>Madhur</i>
<i>Shatapatra</i>	<i>Amranthus curentus</i>	<i>Madhur, Kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>Madhur</i>
<i>Mulethi</i>	<i>Glyrrhiza glabra</i>	<i>Madhur, Kashaya</i>	<i>Guru, snigdha</i>	<i>sheeta</i>	<i>Madhur</i>
<i>Priyangu</i>	<i>Aglaia elaeagnoides</i>	<i>Madhur, Kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>Madhur</i>
<i>Dhataki</i>	<i>Woodfordia fruticosa</i>	<i>Madhur, Kashaya</i>	<i>Guru, ruksha</i>	<i>sheeta</i>	<i>Madhur</i>



There are 10 *Mutravirajniya dravya's* explained in 'Shadvirechaniya adhyaya' have properties which helps in detoxifying body by separating toxins (urea, ammonia, other by-products) from blood and maintain color as well as other properties of urine¹⁰ (taste, nature etc.). 'Shleshmaraktapitta prashaman' property is due to kashaya rasa¹¹. Kashaya rasa absorbs the sharirik kleda. But in *vikritavastha vitiated Ahara Rasa (Amavisha)* with the help of *Vyana-Vayu* lodged in respective *Rasavaha & Raktavaha Srotas* and impairs the *Rakta, Pitta, Kapha* which results in the loss of nutritive value of *Dhatu's*. Simultaneously, vitiated *Rakta, Pitta, Kapha* and *Vata Dosha's* diminishes microcirculation of *Mutravahi Sira* which affects the functioning of *rasa, rakta* and *mutravaha srotas*. They combinedly initiates the body to form *vikrit kleda* and produce 'Avil mutrata' or 'Bahal mutra' lakshan (discoloration in urine) *pratyatma lakshan* of *Prameha*¹² and *Mutravaha srotas dusti*¹³. In *pittaj prameha* 6 types of discolored urine occurs like *neelameha, kalameha, haridrameha, manjishthameha, ksharmeha* and *raktameha* due to vitiated pitta dosha. These *Mutravirajniya* drugs are quite effective in retaining *prakrit varna* (normal color) of urine and remove discoloration of urine occur in *pittaj prameha*.

The *Kleda vidrati* (holding capacity of *Kleda*) is the *prakrit karma* of *basti* and whenever there is any pathology in in *Mutravaha srotas* results in *prabhut* and *avil mutra srava* and develops discoloration in urine called *prameha*. *Kashaya rasa* and *Ruksh guna* in *Mutravirjaniya kashaya*, attain '*shoshan karma*' which helps in the reabsorption of excessive *Kleda* present in the *rakta* and facilitates the *prakrit Mutra* without any discoloration. The *Madhura rasa* helps in the formation of urine by regulating osmolality and water-electrolyte balance in body. In *Mutravirajniya mahakashaya*, 7 species of *padmaka* is present. Lotus grow in muddy water but have property to absorb pure water from the source similar action was done by *padmaka* on renal and urinary system via *samanya-vishesha siddhant*. These drugs absorb *kleda* and purify blood to facilitates *prakrit Mutra nirman* and excrete out *avikrit mutra* from *basti*. *Mulethi* is *rasayana jeevaniya* and *balya* strengthens body, *priyangu* and *dhataki* improves blood supply and *pradepta dhatvagni* to form new *dhatu's*.

CONCLUSION:

In the above article, three classes described given in '*shadvirechaniya adhyaya*' of *Charak Samhita* which work on Renal and Urinary system of the body.



Class I *Mutravirechaniya Kashaya*, which is suppose to be *Mutrala* (raise glomerular filtration rate and enhance tubular secretion) in nature, increase the formation of urine as well as *basti shodhak* by cleansing of *srotas marga*, reduces the unwanted excessive secretions in *mutravaha srotas marga*. Simultaneously, *rasayana guna* nourishes the parenchymal tissues and help to raise the activity of parenchymal tissues of renal system.

Class II *Mutrasangrahaniya Kashaya*, is suppose to be *sthambhak* in nature work on *atipravritti* of *mutra* or *prabhut mutra* i.e. they regulates the frequency of urine. These drugs raised the absorption of essential constituents which is collected in the form of *Kleda* and excrete out in the form of *vikrit mutra* via *basti*.

Class III *Mutravirajniya Mahakashaya*, is the class of drugs suppose to do *shoshan karma* (reabsorption) and have property of *Jala shodhan* i.e. they purify water by resabsorption of tissue components comes into the *Mutra*. Hence, class III group drugs removes the discoloration and helps in maintaining the property of *prakrit mutra* by excreting out only water content from body.

On the basis of these three principles, Ayurvedic classes explains Mutravire-

chaniya, mutrasangrahaniya and mutravirajniya mahakashaya which are extremely effective on Renal and Urinary disorders.

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A CONCEPTUAL STUDY ON HYPERTENSION i.e. VYANAVAYU VAISHAMYA

- Chanchal¹, O.P Singh²

e-mail : chanchalsangwan1996@gmail.com

ABSTRACT

Nowadays Hypertension is a major cause of premature death worldwide that may be due to the westernization, stressful life schedules, uncontrollable mental worries etc. Essential Hypertension is one among them which can occur at any stage of life. It is also called as a silent killer or hidden killer because most of sufferers (85%) are asymptomatic and as per available reports, in more than 95% case of Hypertension underlying cause is not found.

In Ayurveda vitiated Vata Dosha was thought to be chief culprit but the concept goes in accordance that the disease is Tridoshaja. Raktagata vata and Vyanabala Vaishamyata look more appropriate terms to replace modern terminology in Ayurveda. Since Vyana Vayu is mainly responsible for fluid circulation in our body therefore we can correlate Vyanbala Vaishamyata with Essential Hypertension. Treatment for Hypertension in Ayurveda on the basis of aims at balancing of these three

Doshas. Proper dietary habits, proper exercise, Yoga, Meditation along with Ayurveda herbs can be beneficial to balancing of mind, which reduce stress and maintain the blood pressure. This article is proved that the planning of proper herbal medications as per Ayurveda guidelines will definitely control the high blood pressure without any hazardous side effects of drugs.

Key words :Ayurveda, Health, Hypertension, Life style.

INTRODUCTION

21st century is a world of industrialization, fast and stressful life which has created various life style disorders like Heart disease, Stroke, Obesity, Type 2 Diabetes, Hypothyroidism etc. As per the report of W.H.O. overall prevalence for Hypertension in India was 29.8%. An estimated

1.13 billion people worldwide have Hypertension most two-thirds living in low and middle income countries. In 2015, 1 in 4 men and 1 in 5 women had Hypertension. Fewer than 1 in 5 people with

¹PG Scholar 2nd Year, ²Professor and Head, Department of Kayachikitsa, Rishikul Campus Haridwar



Hypertension have the problem under control. Hypertension is a major cause of premature death worldwide.

In Ayurveda its diagnostic approach is based on the involvement of Dosha, Dushya, Srotas etc. Acharya Charak recommended that, if a physician is unable to diagnose the disease, he should treat the disease by ruling out vitiated Tridoshas and Nidana factors. (Ch.Su. 18/44).

There is no any disease in Ayurveda which completely resembles with hypertension but contemporary Ayurvedic literatures have correlated this disease with Raktagata vata, Vvyanabala Vaishamyata, Dhamani Prapurana, Pittavrita Vata etc. Raktagata vata and Vyanabala Vaishamyata look more appropriate terms to replace modern terminology in Ayurveda.

MATERIALAND METHODS

For this article literature review is done from Charak Samhita, Sushruta Samhita

and previous research articles from internet. Detail of hypertension was collected from different modern classic books.

What is Hypertension?

Hypertension or high blood pressure, sometimes called arterial hypertension, is a chronic medical condition in which the blood pressure in the arteries is elevated. Blood pressure above 140/90 mmHg is mainly considered as Hypertension.

On the basis of etiology, Hypertension is classified into 2 types:-

1) Primary Hypertension –It is also called as essential hypertension. There is no specific underlying cause of this type. It is present in more than 95% of cases.

2) Secondary Hypertension- It is mainly due to consequence of a specific disease or any sort of abnormality such as Renal disease, Endocrine disease.

Classification of Blood Pressure according to JNC VIII criteria (2014):-

BloodPressure Classification	SBP mmHg	DBP mmHg
NORMAL	<120	and <80
PREHYPERTENSION	120-139	or 80-89
STAGE1 HYPERTENSION	140-159	or 90-99
STAGE2 HYPERTENSION	≥160	or ≥100



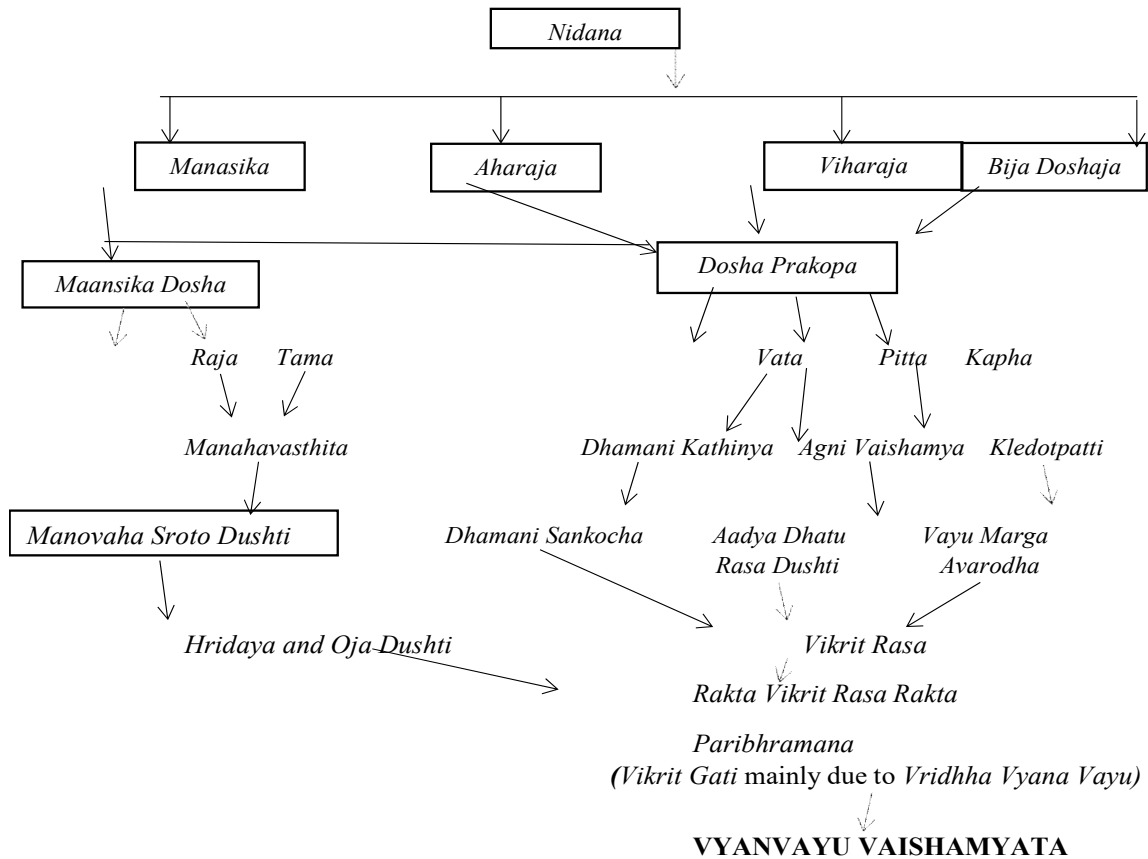
CAUSES:-

- Stressful and hectic life style
- Smoking and an excessive intake of intoxicants
- Obesity
- Metabolic disorders
- Excessive intake of common table salt.

SYMPTOMS:-

- Pain experienced at the back of the head and neck on waking up, which soon disappears.
- Dizziness
- Palpitation
- Chest pain
- Frequent urination

SAMPRAPTI:-





Line of treatment in Ayurveda

1. Nidana Parivarjan

Avoidance of etiological factors of a disease is known as *Nidana Parivarjanam*. The following causative factors of hypertension should be strictly avoided.^{9,10}

- Excessive intake of salt, vegetable oils, chillies, fast foods, junk foods, spicy foods, tea and coffee etc.
- Alcohol consumption and smoking.
- Day sleeping and awakening at night.
- Excitation, provocation, quarrelling, worries and anxieties
- Tight clothing
- Excessive indulgence in sexual activities

2. Life Style Modifications

- Weight reduction
- Regular physical exercise, daily brisk walking for half an hour
- Well-timed sleeping and awakening
- Regular practice of Yoga and herbal Meditation
- Avoid the intake of oily, salty, sour and spicy food
- Intake of balanced diet, more use of fruits and green vegetables in diet
- In diet more use of wheat, Barley, Sorghum, green gram, horse gram, Bitter gourd, Bottle gourd, Turnip, Carrot,

Radish, Indian gooseberry, Cucumber, Black grapes, Pomegranate, Apple, Pineapple, milk etc.

3. Shamana Chikitsa

The following drugs (single/compound drugs) are commonly used for prevention and control of Hypertension.

A. Mutral Dravyas (Diuretic)-

1. *Gokshura* contains nitrates and oils, which causes diuresis and due to its vata pitta shamak action it can be used to reduce inflammation. It is a potent antioxidant, cardioprotective, and diuretic. Its bark is astringent, cardiac stimulant, tonic and lithotriptic (Indian materia medica). Helps in reducing fluid volume overload from body. Clinical studies shows antihypertension, antidepressant and anxiolytic activities.

2. *Punarnava* shows diuretic action by increasing Renal Blood flow. Studies shows its antihypertensive effects. *Punarnava* is having *Tridosha shamaka, Lekhniya, Mutrajanana, Shothhara* karma.

B. Vatashamak Dravyas (Anti-inflammatory)-

1. *Eranda* contains Flavonoids extract of root posses anti-inflammatory activity. It has ricinine which is a cardiac tonic and diuretic action. *Eranda* is having *kaphavatashamaka, shothhara, vedanasthapaka, hridaya, mutra-vishodhana* karma.



2. **Vacha** Studies have shown its blood pressure lowering and vascular modulator effects. Vacha is having *Kaphavata shamaka, hridaya, mutrala, lekhnnya karma*.

3. **Rasna** is having *Kaphavata-shamaka, Shothhara, Vedanasthapaka, Aampachana karma*.

Methanolic extract has anti-inflammatory and anti-arthritic action.

C. Medhya Dravyas (Brain tonic)-

1. **Bramhi** (*Bacopa monnieri*) possesses cardiogenic and diuretic effect. It is also known to reduce anxiety and blood pressure.

2. **Sarpghandha** (*Rouvolfia serpentina*) – It has anti-adrenergic and antidepressant property and it is a well proven antihypertensive. Its main chemical constituent reserpine one of the 30 alkaloids present in *Sarpghandha* is used in treating hypertension. Reserpine work by controlling nerve impulse along the pathway that affect heart and blood vessels, and thereby lowering the blood volume. It depletes catecholamines and serotonin from the nerve.

3. **Shankhapushpi** (*Convolvulus pluricaulis*) caused persistent fall in the arterial blood pressure. In large doses it produced transient inhibitory effect on both force and contraction of heart muscles. *Shankhapushpi* control the production of stress hormones. Its

ethanolic extract has been found to reduce cholesterol, triglycerides and phospholipids. Its stress lowering effect adds to its antihypertensive action.

D. Shodhana Chikitsa

This is a specialized therapy of Ayurveda to eliminate toxins from the human body by the giving of bio-cleansing procedures i.e. *Panchakarma*.

1. **Basti karma:** can be applied for the disease as it is directly indicated for *Vata Vyadhi*.

2. **Virechan karma:** also useful in *Shonitaj Vyadhi* as described by *Maharshi Agnivesha*.

3. **Shirodhara:** with medicated liquids, *Takra* (Butter milk), milk, water, medicated oils can be get good improvement in high blood pressure.

4. **Rakta mokshan karma:** also directly indicated in *Shonitaj Vyadhi*.

E. Aahariya dravya

Ayurveda is the conventional medicinal system that strategy of curing and preventing of all diseases using of natural resources. So we can manage the hypertension on the basis of regular good diet. Following *Aahariya dravyas* have some beneficiary property to good work on hypertension;

1. **Mudga** (*Phaseolus tribolus*)¹¹

Chemical constituent: Vitexin, luteolin & kaempferol.



Mudga is having an important role on *Raktavaha Sansthana*. Because, of its *Laghuguna* get digested easily. In hypertension due to *Agnidushi* day by day increases blood pressure and creates complications. Hence, *Laghumudg Aahara* are most useful in hypertension. So, one should have *Mudga* in regular diet.

2. *Methika (Trigonell foenum)*¹²

Chemical constituent: Steriodal-saponin, Tigonin, Trigonelloside, Chaoline & Gitogenin. *Methika* digest the *Aama* in body and worked as *Deepana Dravya*. *Methika* also do *Malashudhi* and improves *Jatharagni*. Then because, of good *Agnirasa*, *Raktavaha Sanasthana* gets *Prakruta* and decreases blood pressure.¹³

3. *Draksha (Vitis vinifera)*¹⁴

Chemical constituent: Trepenes, Maltase, Norisoprenoids & Glucose. *Draksha* works on *Vata Dosha (Vyana and Aapana)*. *Draksha* works as *Anulomaka* through which pressure of *Aapana Vayu* on *Vyana Vvayu* and *Pureeshavaha Ssrotas* releases. Therefore, important *Hetu Malavrodha* of hypertension is decreased hence, it's indirectly helps in lowers the blood pressure.

4. *Marecha (Piper nigrum)*¹⁵

Chemical constituent: Piperine, Piperidine, Piperttine, Chavicine

Marecha is having *Chedana* property which is very useful in dissolving the blockages and releasing the pressure of blood on arterial walls. *Marecha* is very powerful substance so, used in very less quantity as a medicine.

5. *Jeeraka (Cuminum cyminum)*¹⁶

Chemical constituent: Cumaldehyde *Jeeraka* is *Vikrutakaphavatahara* also *Raktashudhikara*. Hence, used in hypertension. Also the property *Mutrala* of *Jeeraka* gives significant antihypertensive effect without any side effect. Therefore, *Jeeraka* can safely recommended for longer period to the patients of mild to moderate hypertension mainly associated with fluid retention.

F. Yoga & Meditation in HTN

Excessive mental, emotional and physical stress can get worse the symptoms of many chronic disorders, including hypertension. This is due to the cause of hormonal changes and other biochemical responses to stress. That can imbalance the nervous system and depress the healing ability of the body.

Regular practice of integrated *Yoga* can promote tranquility of mind and increase resistance to stress.¹⁷ This stress can be causative factor of hypertension. Combination of relaxing postures (*Shavasana, Sukhasana, Dhanurasana, Makarasana* and *Vajrasanas*), breathing exercises (*Pranayama*) and meditation



has given better results in hypertensives. Relaxation postures of body are reducing the activity of Sympatho-Adrenal system, this helps in reduction of catecholamine activities and gradually reduce the blood pressure.¹⁸

CONCLUSION

Hypertension is a lifestyle disorder. It is treated with changes in our lifestyle and medicines. In modern science there are various anti hypertensive allopathic drugs are available for the control of blood pressure. These anti hypertensive drugs can help to control blood pressure, but it will not cure permanently high blood pressure. When we stop treatment, our blood pressure and it related health problems will be rise. So, for a healthy future, everyone have to follow the Ayurveda regimens about the hypertension. Ayurveda has an upper edge in treating the hypertension with emphasis on its root cause, where modern medicine is so entrenched in its pharmaceutical based symptoms treatment. Ayurveda approach to treat every disease according to its *Samprapti* (pathogenesis) and it is very practical.¹⁹

Estimating the danger posed by constant hypertension overtime on vital organs like brain, heart & kidney it has become a must now to protect the arteries by leading a healthy and active life within the premises drawn by Dinacharya & Ritucharya in Ayurveda. Yoga and Vyayam has become a part of our day to day life in

elites class mass. These are maintaining homeostasis of human body and thereby preventing the hypertension.²⁰

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AN ANALYTICAL REVIEW STUDY ON YAVAGU (MEDICATED GRUEL PREPARATION) IN AYURVEDA

- Vineeta Singh¹, Jayant Nagar², Mangalagowri V. Rao³
e-mail : mangowri@gmail.com

ABSTRACT-

ABackground: Yavagu is one of the unique traditional Pathya Kalpana described in Samhita which is prepared from basic ingredients like water and rice. It is the semisolid diet which is easy to cook and easily digested. Different Ayurvedic herbs are added to enhance their nutritive and therapeutic value, which can be used in the treatment and prevention of diseases. Material and methods: Information has been collected from the through screening of different classical literatures of Ayurveda, e-database journal publications, Google Scholar, PubMed, and various published research papers. Results: This review, highlights on the method of preparation of Yavagu, its nutritive & therapeutic effects along with effects on different systems of the body. Conclusion: Yavagus a Pathya kalpana, that can be beneficially used in diseased and healthy. Nutritionally it has carbohydrates, hence provides energy and easily digestible. The spices enhance the

digestion and assimilation, so ideal for patients with Mandagni.

Keywords: Ayurvedic herbs, Pathya Kalpana, Sansarjana diet, Bhedini Yavagu, Atisara Nashaka Yavagu.

INTRODUCTION

Ayurveda is the oldest healing system known to man, and it has been helping us since the Vedic era. “Swasthasya swasthya rakshanam aturasya vikara prasamanm cha”¹ explains Maintenance of Health and cure of illness are goals of Ayurveda. This can be accomplished through healthy lifestyle, diet and Rasayanas. In today’s world, nutrition is a major determinant of health and disease. A disease can be treated with wholesome diet only even without any medication. Further, hundreds of medicines cannot cure an illness without wholesome food plan². Acharaya Kashyapa considers it as Mahabhaishajya or great medicine. It echoes Acharya Lolimbraj’s Principle “Pathye sati gadartsya kimaushdhnishevanaih.” Acharya Charaka has classified different food

¹Ph.D Scholar, ²Junior Resident III, ³ Associate Professor and Head, Dept. of Swasthavritta and Yoga, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi – 221005



items in to twelve categories.³ One of them is Kritanna Varga (food formulations). Manda, Peya, Vilepi, Saktu, Odana, Yavagu, Yusha, Saktu, Raga Shadava, and other food preparations fall into this category. Yavagu is widely used in Ayurvedic therapeutics as a supplement. Yavagu is specially used in conditions of Agnimandya, and after Shodhana karma (purificatory process) to provide nourishment. It can even be used in healthy individuals preferring liquid diet. It is the most important element of the Samarsajan karama (post- panchakarma procedure to regain the strength) having properties of Deepaniya and panchaniya. In modern texts it may be correlated with gruel which means thin liquid.

Definition of Yavagu: A food substance prepared with Tandula (rice) or adding some other Ayurvedic medicinal ingredients or drugs are called Yavagu and those cooked with several ingredients like pulses or legume (except rice) along with liquids are called Yusha.⁴

MATERIAL AND METHODS:

Preparation of Yavagu: Yavagu can be prepared with one part of rice and six-part of water.⁵ According to Acharya Vridhajivaka in Kashyapa Samhita, Yavagu

is prepared by taking 1 part of rice and water either 20 parts, 15 parts, or 10 parts, and then steaming it till the rice is cooked⁶. According to Acharya Sharangdhar, 4 pala of Dravyas boiled in 64 Pala of water, up to the half of it remains, then some rice is added in it and further boil it slowly till the rice gets cooked and thick gruel is formed⁷. The Yavagu preparation method may differ in the ratio of rice and water proportion according to different classical texts. The common process of making Yavagu is by taking 1 part of the rice and 6 times of water or decoction. According to Acharya Vridhajivaka, A Yavagu should possess some quality i.e., having normal semisolid consistency and not be excessively dilute or concentrated⁸.

Dose of Yavagu

The dose is recommended according to an individual's digestion capacity i.e., ¼th portion of their regular meal of rice⁹.

General Properties of Yavagu

Grahi (enhance digestive fire and digestion properties), Balya (enhance the strength of the body), Tarpani (nourishing), and Vatanashini (pacify the vitiated Vata dosa) are the properties of Yavagu¹⁰. Yavagu also has pharmacological properties which are used for specific diseases.



Doshayukta Yavagu:

Yavagu which is very thick, contains more water, contains more rice, is very sticky, and is distilled by the individual is known as Doshyukta Yavagu¹¹. This Doshayukta Yavagu is not recommended for healthy or diseased ones.

Types of Yavagu mentioned by Acharya Charaka in different diseases:

S.No.	Name of Yavagu	Ingredients of Yavagu	Effects & Indications
Yavagu beneficial in GIT			
1	<i>Pachaniya Graghi Yavagu</i> (digestive)	<i>Dadhittha (Feronia limonia), Bilwa (Aegle Marmelos), Changeri (Oxalis corniculata), Takra (Buttermilk), Dadima (Punica granatum)</i>	<i>Pachaneeya</i> (Carminative), <i>Grahi</i> (Absorbent with digestive property)
2	<i>Udar-Roga Nashak Yavagu</i> (For Abdominal diseases)	<i>Shastika rice (Oryza sativa)</i> cooked with <i>Godugdha</i> (cow milk)	<i>Udar Roga</i> (can cure abdominal ailment, Ascites)
3	<i>Rechaka Yavagu</i> (Laxative gruel)	Yavagu made up of <i>Mamsa Rasa (Meat), shaka (vegetables), Tila (Sesamum indicum), Urada (Phaseolus mu)</i>	<i>Varcha karaka</i> (Help in evacuation of bowel)
4	<i>Bhedani yavaga</i> (Purgative Gruel)	<i>Yavakshara</i> (Alkali preparation from <i>Hordeum vulgare</i>), <i>Chitraka (Plumbago zeylanica), Hingu (Ferula narthex), Amlavetas (Garcinia pedunculata)</i>	<i>Mala bhedaka</i> (to cure hard stool with laxative properties)
5	<i>Vataj Atisara Nashini Yavagu</i> (anti-diarrheal)	<i>Bilwa (Aegle Marmelos), Agnimantha (Premna mucronate), Shyonaka (Oroxylum indicum), Patala (Stereospermum suaveolens), Gambhari (Gmelina arborea)</i>	<i>Vatika Atisara nashaka</i> (diarrhea due to <i>Vata Dosha</i>)
6	<i>Pittashlaishmik Atisara Yavagu</i> (anti-diarrheal)	<i>Shalaparni (Desmodium gangeticum), Bala (Sida Cordifolia), Bilwa (Aegle Marmelos), Prishniparni (Uraria picta), Dadima (Punica granatum)</i>	<i>Pittaja amd Kaphaja Atisara Nashaka</i> (diarrhea due to <i>Pitta and Kapha Dosha</i>)



S.No.	Name of Yavagu	Ingredients of Yavagu	Effects & Indications
Yavagu beneficial in GIT			
7	<i>Amatisara Peya</i> (anti-diarrheal)	<i>Ativisha (Aconitum heterophyllum), Nagara (Zingiber officinale), Amla Dravya</i>	<i>Amatisara nashaka</i> (diarrhea due to indigestion)
8	<i>Grahani nashak Yavagu</i> ⁱ (Gruel for intestinal sprue)	<i>Chavya (Piper chaba), Dalchini (Cinnamomum zeylanicum), Pippali mula (Piper longum roots), Marich (Piper nigrum), Dhataki (Woodfordia fruticose), Shunthi (Zingiber officinale), Pippali (Piper longum), Chitrakamula (root of Plumbago zelynica), Kapittha (Feronia linonia), Bilva, Patha, Shalmali</i>	<i>Grahani</i> (Malabsorption syndrome, IBS), <i>Atisaar</i> (Diarrhea), <i>Gulma</i> (Abdominal lump), <i>Arsha</i> (Hemorrhoids), <i>Pleeha roga</i> (Splenic Disease)
9	<i>Raktatisaraghni Peya</i> ⁱⁱ (anti-dysenteric)	Goat milk mixed with half amount of water along with <i>Hrivera (Pavonia odorata), Utpala (Nymphaea alba), Nagar (Zingiber officinale), Prishniparni (Uraria picta)</i>	<i>Raktatisara nashaka</i> (Blood Diarrhoea)
10	<i>Vatanulomana Yavagu</i> ²² (Gruel for alleviation of Vata)	<i>Abhaya (Terminalia chebula), Pippali mula (Root of piper longum), Visva (Zingiber officinale) boiled Yavagu</i>	<i>Vata Anulomaka</i> (Elimination of Flatus)
11	<i>Krimighni Yavagu</i> ⁱⁱⁱ (Deworming)	<i>Vidanga (Embelica ribes), Pippali mula (Root of Paiper Longum), Shigru (Moringa oleifera), Maricha (Piper nigrum), Takra (buttermilk), Suvarchika (salt).</i>	<i>Krimi nashaka</i> (Worm Infestation)
12	<i>Shoola nashaka Yavagu</i> ^{iv} (Analgesics)	<i>Pippali (Piper longum), Pippali Mula (Piper longum roots), Chavya (Piper chaba), Chitraka (Plumbago zeylanica), Shunthi (Zingiber officinale)</i>	<i>Agni Deepak</i> (factors responsible for digestion, metabolism, assimilation), <i>Shula Nashaka</i> (Colic Pain)



S.No.	Name of Yavagu	Ingredients of Yavagu	Effects & Indications
Yavagu beneficial in GIT			
13	<i>Grahi Yavagu</i> ²¹ (Gruel for controlling diarrhea and dysentery)	Seeds of <i>Amra (Mangifera indica)</i> , <i>Jambu (Syzygium cumini)</i> , <i>sour Dadhittha (Feronica limonia)</i> , <i>Bilwa (Aegle marmelos)</i>	<i>Sangrahi</i> (Astringent with digestive power)
14	<i>Arsha roga nashak yavagu</i> ⁱ (Gruel For Hemorrhoids)	<i>Kachur (Curcuma zedoaria)</i> , <i>Palash (Butea monosperma)</i> , <i>Pippali (Piper Longum)</i> & <i>Sunthi (Zingiber officinale)</i> mixed with <i>takra</i> and <i>Marich churna (Piper nigrum)</i>	<i>Arsha</i> (Hemorrhoids)
Yavagu beneficial in Respiratory System			
1	<i>Kasa-Hikka-Shwasa-Kapha Hara Yavagu</i> ⁱⁱ (For various respiratory illnesses)	<i>Yavagu</i> made with <i>Dashamoolade</i> decoction	<i>Kasa</i> (Cough), <i>Shvasa</i> (Dyspnoe), <i>Hikka</i> (Hiccough), <i>Kapha nashaka</i> (disease due to <i>kapha</i>)
2	<i>Hingwadi Yavagu</i> ⁱⁱⁱ	<i>Hing (Ferula narthex)</i> , <i>Saurvachal (Salt)</i> , <i>Vid Lavana</i> (a type of Salt), <i>Ajaji (Cuminum cyminum)</i> , <i>Puskarmula</i> (Root of <i>Inula Racemosa</i>), <i>Chitrakamula</i> (Root of <i>Plumbago zeylanica</i>), <i>Karkatshringi (Pistacia integerrima)</i>	<i>Hikka</i> (Hiccough), <i>Shwasa</i> (Dyspnea)
3	<i>Pushkaradi Yavagu</i> ^{iv}	<i>Puskarmula (Inula racemose)</i> , <i>Kachoor (Curcuma zedoaria)</i> , <i>Shunthi (dry ginger powder)</i> , <i>Marich (black pepper)</i> , <i>Pippali (Piper longum)</i> , <i>Amalvetas</i> , <i>Ghrit</i> , <i>Vida Namak</i> (a type of salt), <i>Hing (Gardenia gumifera)</i>	<i>Hikka</i> (Hiccough), <i>Shwasa</i> (Dyspnea)
4	<i>Kantharoghni Yavagu</i> (Gruel for throat ailments) ²⁴	<i>Yavagu</i> is made with the decoction of <i>Pippali (Piper longum)</i> and <i>Amlaki (Embllica officinalis)</i> mixed with <i>Yamak</i> (Equal amount of Ghee and oil)	<i>Kanthaya</i> (Good for the throat health and cure throat diseases)



S.No.	Name of Yavagu	Ingredients of Yavagu	Effects & Indications
Yavagu beneficial in Genitourinary System			
1	<i>Mootrakrichaghi Peya</i> ¹⁵ (help to cure dysuria)	<i>Gokshura (Tribulus terrestris), Kantakari (Solanum surattens), Phanita (a preparation of sugarcane)</i>	<i>Mutra kriccha nashaka</i> (relieves painful micturition)
2	<i>Sukravah Srotas Shoola Yavagu</i> ⁱ (Gruels for pain in the genitals)	<i>Yavagu made with Tamra chuda rasa (Chicken extract)</i>	<i>Retomarga ruja nashaka</i> (Relieves the pain of the seminal duct or canal)
3	<i>Vrishya Yavagu</i> ²⁵ (Aphrodisiac Gruel)	<i>Yavagu made with Masha (Phaseolus mungo), Ghrita, and milk</i>	<i>Vrishaya</i> (Aphrodisiac)
Yavagu beneficial in Endocrine System			
1	<i>Pipasanashini yavagu</i> ⁱⁱ (To cure polydipsia)	<i>Mridvika (Vitis vinifera), Sariva (Hemidesmus indicus), Laja (Fried Paddy), Pippali (Piper longum), Madhu (Honey), Shunthi (Zingiber officinale)</i>	<i>Pipasa nashaka</i> (Cure Excessive Thirst)
2	<i>Kshuda Roga Nahaka Yavagu</i> ²⁶ (Cure polyphagia)	<i>Apamarga (Achyranthas aspera), Godha mamsa rasa (Inguana flesh).</i>	<i>Kshudha nashaka</i> (it can decrease hunger and satisfy the appetite, it may also helpful in polyphagia due to hyperthyroidism, diabetes mellitus, obesity, etc.)
3	<i>Karshyahara Yavagu</i> ⁱⁱⁱ	<i>Varaha Mamsa (Pork extract) Yavagu</i>	<i>Brihmaniya</i> (Nourishing, helps in weight gain)
4	<i>Medohara Yavagu</i> ¹⁸	<i>Bhrishta Gavedhuka (fried Sattu) along with Honey</i>	<i>Karshya karaka</i> (Emaciating, help to weight loose)
Yavagu as anti-toxin			
1	<i>Vishaghna Yavagu</i> ¹⁷ (Detoxing Yavagu)	<i>Somaraji (psoralea corylifolia) boiled Yavagu</i>	<i>Vishaghna</i> (anti-toxin)
2	<i>Mada Roga Vinashani Yavagu</i> ^{iv} (Gruel for alcohol intoxication)	<i>Yavagu cooked with Upodika shaaka (Basella rubra) and Dadhi (Curd)</i>	<i>Mada Roga Nashaka</i> (act as Antidote for acute alcohol poisoning)



S.No.	Name of <i>Yavagu</i>	Ingredients of <i>Yavagu</i>	Effects & Indications
Other Benefits			
1	<i>Snehan Yavagu</i> (Processed with Fatty substances)	<i>Yavagu</i> made of <i>Tila</i> (<i>Sesamum indicum</i>), <i>Sneha</i> (fat), <i>Lavana</i> (salt)	<i>Sneha karaka</i> (Unctuousness)
2	<i>Ruksha Yavagu</i> ¹⁹ (Opposite to <i>Snehana Yavagu</i>)	<i>Kusha</i> (<i>Desmostachya bipinnata</i>), <i>Amalaki</i> (<i>Emblica officinalis</i>), <i>Shyamaka</i> (<i>Punicum italicum</i>) made <i>Yavagu</i>	<i>Rukshata karaka</i> (Roughness, dryness)
3	<i>Ghrit Vyapadahara Yavagu</i> (Gruel for management of complications due to improper intake of ghee)	<i>Yavagu</i> made of <i>Takra</i> (buttermilk)	<i>Ghrita Vyapada Nashaka</i> (Alleviate the untoward effects due to the incorrect intake of ghee)
4	<i>Taila Vyapadahara yavagu</i> (Gruel for management of complications due to improper intake of oil)	Gruel prepared with <i>Takra</i> (buttermilk) and <i>Tila Pinyaka</i> (husk of <i>Sesame indicum</i>)	<i>Taila Vyapada Nashaka</i> (Alleviate the untoward effects due to the incorrect intake of oil) (cures indigestion due to improper intake of oil e.g., consume in over quantity, intake of cold items, cold water just after the intake of oily substances)
5	<i>Vishamajwaraghna Yavagu</i> (anti-pyretic gruel)	<i>Gomamsa rasa</i> (Cow's flesh) boiled with <i>Amla dravya</i>	<i>Vishama Jvara Nashaka</i> (Intermittent fever)

DISCUSSION:

Yavagu is one of the important *Aushadha Siddha Ahara* (diet processed with ayurvedic medicines) that can be prescribed as per *Vyadhi* and its *Avastha* (disease and state of diseases). In specific conditions where the patient cannot tolerate the *Tikshna Aushadha* (Intense or highly potent drugs), *Aushadha Siddha Ahara* in the form of Medicated *Yavagu*

(gruels) is advised. It can be given for bringing about nourishment, alleviation of *Dosha*, enhancement of *Bala* (strength) and cure of disease. According to Contemporary research, Starch is the major carbohydrate constituent of rice which is up to 72-75%. Amylase present in starch varies according to grain type. Rice boiled in water gets swollen & burst, releasing an enzyme called Amylase



(resistant starch) that functions like soluble fibre in the digestive tract, giving rice its beneficial effects³³. The nutritional value of rice improves due to increase in the amount of resistant starch in the diet. This also enhances health benefits. The method of preparation of *Yavagu* increases the digestibility of individuals. The *Yavagu* is also used as a *Sansarjana* diet after *Shodhana* (body purification by emetics, purgation etc.) the first few *Ahara Kala*, because it enhances the digestive fire³⁴ that gets diminished due to the procedure. One more study has shown that high concentration rice at 80% per liter of oral rehydration solution that patients can drink is highly effective, providing four times more energy than standard glucose oral rehydration solution (20%). Rice protein is low, but the nutritional value of rice protein is very high³⁵. *Rakta Shali* (a variety of *Oryza sativa* linn.) contains more iron than white rice hence more valuable. That's why ancient *Acharyas* suggested it. Different *Yavagus* are indicated for different *Vyadhis* (diseases). *Yavagu* preparations like *Panchakola Yavagu* and *Pachani Yavagu* are said to induce digestive fire and improve digestion. As per *Ayurveda Panchakola Yavagu* contains *Panchakola* a combination of *Pippali*, *Pippali mula*, *Chavya*, *Chitraka*, *Nagara*. They are dominant in *Katu Rasa*, *Katu vipaka*³⁶ and *Ushna Virya* (hot in potency), hence

promotes *Agnidipana*³⁷ and beneficial in *Agnimandya*. The ingredients of *Mutrakriccha Nashaka Yavagu* (cures dysuria) like *Gokshura* (*Tribulus terrestris*). *Gokshura* improves urinary excretion due to the diuretic properties³⁸. *Gokshura* has *Madhura Rasa*, *Guru* & *Snigdha Guna* (unctuous properties), *Vata-Pitta Shamana* effects (pacifies the *Vata-Pitta Dosha*). *Bhedini Yavagu* helps in breaking hard stool. *Yavakshara* (*Alkali* preparation from *Hordeum vulgare*), *Chitraka* (*Plumbago zeylanica*), *Hingu* (*Ferula narthex*), *Amlavetas* (*Garcinia pedunculata*) *Chitraka* has *Katu Rasa* (Pungent taste), *Laghu* (easy to digest), *Ruksha* (dry) and *Tikshna Guna* (highly potent), *Katu Vipaka* and *Ushna Veerya*. It acts as *Malasaraka*, *Bhedana* and *Rechana Karma* (different types of laxative effect) is due to its *Tikshna Guna* and *Ushna Veerya*. *Hingu* has *Laghu*, *Snigdha*, *Tikshna guna*, *Katu rasa* and *Vatanulomana* property. *Amlavetasa* has *Amla rasa*, *Laghu*, *Ruksha guna*, *Vatakaphahara* property and *Rechana* by *Prabhava*. A number of studies have clearly verified that *Yavagu* as dietary supplements helps balancing the dosha and preventing the *Vyadhi*.

CONCLUSION:

As per *Ayurveda*, *Yavagu* a *Pathya kalpana* prepared from rice along with some common spices and specific herbs



and has semi solid consistency. Nutritionally *Yavagu* has carbohydrates, hence provides energy and easily digestible. The spices enhance the digestion and assimilation, so ideal for patients with *Mandagni*. The presence of specific Ayurvedic herbs brings about special effect to this gruel and provide medicinal effect in specific conditions or disease. *Yavagu* is a preparation that can be beneficially used in diseased and healthy.

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A COMPARATIVE STUDY OF CHANDRA KALA GUDIKA & BOUGAINVILLEA-ANNONA PATRA GHANA VATI IN MADHUMEHA

- Neha Upadhyay¹, O.P. Singh², Sanjay Kumar Tripathi³,
Ramesh Chandra Tiwari⁴

e-mail : nehau0020@gmail.com

ABSTRACT:

India has been projecting by W.H.O as the country with the fastest growing population of Diabetic patients. It is estimated that between 1995 to 2025 Diabetic patients in India will increase by 95%. The problem with diabetes mellitus is that, it is very difficult to diagnose in the early stages In Ayurveda it is correlated with Madhumeha. Madhumeha is one among 20 types of Prameha (urological disorder) described in various Ayurvedic classics viz. Charaka Samhita, Sushruta Samhita, Ashtanga Sangraha, Madhava Nidana. Diabetes become important area of research due to its increasing prevalence i.e. around 382 million people worldwide are estimated to have Diabetes mellitus (DM). Though the use of modern medicine control the blood sugar level, but they increases the complication of diabetes. Now the need of Ayurvedic medicine arise to fill this lacuna. There are number of preparations described in Ayurvedic text and Chandra Kala Gudika

and Bougainvillea-Annona patra Ghana Vati are among them and they have wonderful properties that help in curing Diabetes.

Key words: Madhumeha, Diabetes, Kaphaghana, Chedana, Ayurveda, Prameha

INTRODUCTION-

Ayurveda is the most ancient Indian healing art. It has history of thousands of years and is based on the sound footing of philosophy. It has its unique holistic approach in prevention as well as cure. The man has acquired "THE ART OF HEALING" by observing the nature.

Diabetes mellitus is disease known from the dawn of civilization. Sedentary life style, lack of exercise, faulty dietary habits, improper medication & urbanization precipitate the disease. It is a group of metabolic disorders marked by high level of blood glucose resulting from defects in insulin production, insulin action or both. The word 'Diabetes' has been derived from two greek words

¹P.G Scholar, ²Prof. & Head, ³Prof. Deptt. of Kayachikitsa, ⁴Prof., Deptt. of Agadtantra, Rishikul Campus, Haridwar, UAU, Deharadun (U.K.)



‘siphon through’ which means passing through and mellitus which means ‘sweetened with honey’. Diabetes may leads to serious complications in multiple organ systems such as retinopathy, nephropathy, neuropathy etc.

In Madhumeha all the factors (nidana) leads to imbalance of doshas, causes manda- agni and formation of amadosha which increases kleda, and also leads to margavarana. Aggravated vata brings kleda and oja to the basti and ultimately produces profuse and turbid urination. This clinical presentation is termed as Madhumeha in Ayurveda.

{प्रभूताविल मूत्रता: ॥} (अ.ह.नि.10 / 7)

this article explains the role of Chandra Kala Gudika and Bougainvillea-Annona Patra Ghana vati in Madhumeha.

MATERIAL AND METHODS

For this article literature review is done from various Ayurvedic classics viz. Charaka Samhita, Sushruta Samhita, Ashtanga Sangraha, Madhava Nidana, Nighanatu, Ayurvedic pharmacopeia of India and few other articles.

NIDANA OF MADHUMEHA –

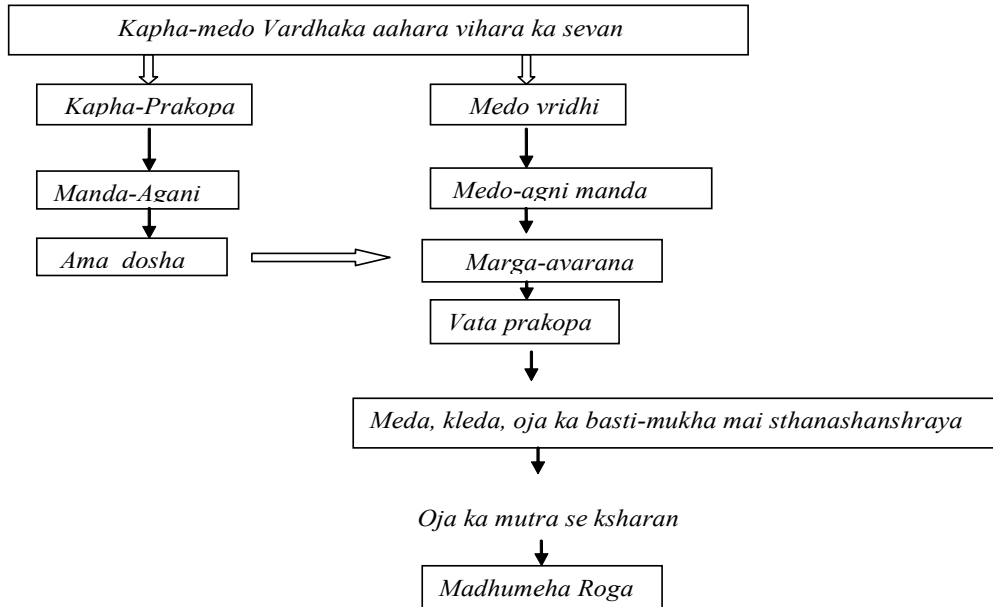
आस्यासुखं स्वप्नसुखं दधीनि

ग्राम्यौदकानूपरसाः पयांसि ।

नवान्नपानं गुडवैकृतं च प्रमेहहेतुः कफकृच्च
सर्वम् ॥

(च. चि. ६ / ४)

Madhumeha Roga





Content of Chandra Kala Gudika

1.	<i>Ela</i>	<i>Elettaria cardamomum</i>
2.	<i>Kapura</i>	<i>Cinnamomum camphor</i>
3.	<i>Shilajit</i>	
4.	<i>Amalaki</i>	<i>Embilica officinalis</i>
5.	<i>Jatiphala</i>	<i>Myristica fragrans</i>
6.	<i>Nagkeshar</i>	<i>Mesua ferra</i>
7.	<i>Shalmali</i>	<i>Salmalia malabarica</i>
8.	<i>Ras-sindur</i>	<i>Red sulphide of mercury</i>
9.	<i>Abhrak bhasm</i>	$K(Mg_2Fe)3AlSiO_{10}(F,OH)_2$
10.	<i>Vang bhasm</i>	<i>Sno2</i>
11.	<i>Loha bhasm</i>	<i>Fe</i>

Description of each drug will be explained further on the basis of properties, chemical constituents, action of doshas, pharmacological action.

DRUG NAME	RASA	GUNA	VIRYA	VIPAKA	CHEMICAL COMPOSITION	THERAPEUTIC USES	PHARMACOLOGICAL USES
<i>Ela</i>	<i>Katu, Madhura</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Madhura</i>	Terpinene, Sabinene, Limonene	<i>Kaphahara, Deepana,</i>	Anti-oxidant, Diuretic
<i>Kapura</i>	<i>Tikta, Katu, Madhura</i>	<i>Laghu, Tikshna</i>	<i>Sheeta</i>	<i>Katu</i>	Menthol, Thymol, Phenol, Naphthol	<i>Chedana, Lekhana, Medohar</i>	Antidiabetic, Hypolipidemic
<i>Shilajit</i>	<i>Katu, Tikta, Kashaya</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	Fulvic-acid, Humic acid	<i>Pramehaghna, Rasayana, Lekhana</i>	Anti-diabetic, Neuroprotective
<i>Amalaki</i>	<i>Lavanrahit panchras</i>	<i>Guru, Ruksha,</i>	<i>Ushna</i>	<i>Madhura</i>	Vitamin C, Galic acid, Tannic acid,	<i>Pramehaghna, Kousthghna</i>	Antidiabetic, Antioxidant, Diuretic
<i>Jatiphala</i>	<i>Tikta, Katu</i>	<i>Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	Limonene, Sabinene, α - β pinene	<i>Kaphnisaraka</i>	Antidiabetic, Hepatoprotective
<i>Nagkeshar</i>	<i>Kashaya, Tikta</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	Palmitic acid, Stearic acid	<i>Kaphahaghna, Mutrajannana</i>	Antioxidant, Hepatoprotective



<i>Shalmali</i>	<i>Madhura, Mochras, Kashaya</i>	<i>Laghu, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	Arachidic acid, Linoleic acid, Mysistic acid	<i>Shothhara, Dahaprashamna</i>	Anti-hyperglycemic, Hypolipidemic,
<i>Ras-sindur</i>	<i>Katu, Tikta, Kashaya</i>	<i>Sara</i>	<i>Ushna</i>	<i>Madhura</i>	Mercury, Sulphur	<i>Pramehaghna, Pandu, Pleeha</i>	Immuno-modulatory
<i>Abhrak bhasm</i>	<i>Madhur, Kashaya</i>	<i>Somya</i>	<i>Sheeta</i>	<i>Madhura</i>	Silicon, Iron, Calcium, Chlorine	<i>Rasayana, Pachana, Deepana</i>	Diabetes, Anti-asthmatic
<i>Vang bhasm</i>	<i>Tikta</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	Tin	<i>Saptdhatupusti</i>	Diabetes, Genitourinary disorder
<i>Loha bhasm</i>	<i>Madhura, Tikta</i>	<i>Ruksha, Guru</i>	<i>Sheeta</i>	<i>Madhura</i>	Iron	<i>Pramehaghna, Medoroga, Deepana</i>	Hematogenic disorder

Content of Bougainvillea-Annona Ghana Vati

1. Bougainvillea
2. Sitaphala (Annona Squamosa)

Probable mode of action on Samprapti Vighatan

<i>Dosha</i>	<i>Tridosha –Vata –Pradhana(vyana, apana), Kapha (Bahudrava Shleshma), Pitta</i>	<i>Tridoshaghna</i>
<i>Agni</i>	<i>Dhatuagni mandya</i>	<i>Deepana, Pachana</i>
<i>Srotasa</i>	<i>Mutravaha, Medovaha, Udakavaha, Mamsavaha, Swedavaha</i>	<i>Mootral,</i>
<i>Srotodushti</i>	<i>Sanga, Atipravritti</i>	<i>Chedana, Lekhana</i>
<i>Adhithana</i>	<i>Sarva sharira, Basti</i>	<i>Mootral, Shothhara, Dahaprashamna</i>
<i>Dushya</i>	<i>Meda, Mamsa, Shukra, Shonit, Vasa, Majja, Lasika, Rasa, Oja, Kleda, Ambu, Sweda</i>	<i>Kaphahaghna, Mutrajannana, Rasayana</i>
<i>Vyakta sthana</i>	<i>Mutravaha srotasa</i>	<i>Mootral, Shothhara</i>



1. **Ela-** Tridosahara (kaphahara, Diuretic, Dahaprashamana, Deepana, Pachana, properties.
2. **Kapura-** Kapha-Pitta shamaka , Antidiabetic, Hypolipidemic , Deepana, Pachana
3. **Shilajit** - Tridosha-shamaka , Anti-hyperglycemic, Hypolipidemic, Rasayana, Yogavahi, , Lekhana.
4. **Amalaki** - Tridoshashamaka, Antidiabetic, Diuretic, Dahaprashamana, Mootral, Rasayana, Pramehaghna.
5. **Jatiphala-** Kapha-nisaraka, Antidiabetic, Deepana, Pachana, Due to Tikshna guna and Ushna Virya it is Kapha-Vata Shamaka.
6. **Nagkeshar** - Kapha-pitta shamaka, Antioxidant, Hepato-protective. It enhance digestion due to its Laghu and Deepana-Pachana Guna.
7. **Shalmli** - Tridosahara, Anti-hyperglycemic, Antioxidant, Dahaprashamana.
8. **Ras-Sindura** -Tridosha shamaka (Vaat vyadhi nashaka), Immunomodulatory, Pramehaghna.
9. **Abhrak Bhasma-** Tridosahar Anti-inflammatory, Anti-diabetic, Deepana, Pachana, Rasayana, Pramehaghna.
10. **Vang Bhasma-** Kapha Shamaka, Anti-diabetic, Hypolipidemic,

Sapthdhatupushti, Deepana, Pachana, Rasayana.

11.Loha Bhasma- Tridosha-Shamaka (Pitta-kapha-shamaka), Lekhana, Deepana,medorogahar.

12.Bougainvillea - Anti-diabetic, Hypoglycemic, Antioxidant.

13.Sitaphala - Vatapitta- shamaka, Balya, Briharna, Anti-diabetic, Purgative, Antimicrobial.

DISCUSSION

Finally, we can say on the basis of description of these durgs that they have following properties i.e. tridosha-shamaka, chedana, lekhana, deepana,soothhar, dahaprashmana, rasayana.

On modern parameters we can say that these drug have Anti-inflammatory, Anti-diabetic, Anti-hyperglycemic, Antioxidant, Hepato-protective, Anti-hyperglycemic, Hypolipidemic, Diuretic properties.

CONCLUSION

Ayurveda is a medical branch giving utmost preference in correcting the physiological aspects of Madhumeha. The vivid Ayurvedic vocabulary is capable of addressing issue like Madhumeha to a great extend and can really contribute to the whole medical world by providing alternative foe modern medicine. Modern pharmacological agents are having their own limitations as per reported studies.



The holistic approach which should include dietary factor, physical, and environment factors is necessary to prevent incidence of Madhumeha and large number of Ayurvedic medicines are available whom we should recognize and put evidence based research.

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A CONCEPTUAL STUDY OF 'JANU' AND 'SAKTHIGATA ANI' MARMA

- Manish Choudhary¹, Anop Singh², Niranjan Kumar Sharma³

e-mail : drniranjan13@rediffmail.com

ABSTRACT :

The concept of Marma is very well described by Acharya Sushrut. Sushrut Samhita mentions and discusses the Marma as an anatomical aspect of several bodily parts 1. The description of Marma is an important part of Ayurvedic Rachana Sharira (anatomy). Mamsa, Sira, Snayu, Asthi, and Sandhi all unite at Marma. In the human body, there are (11)Mamsa Marma, (41) Sira Marma, (27) Snayu . (20) Sandhi Marma numbers, and (8) Asthi Marma 2. so total marma points are 107. There are several anatomical structures connected to Janu Marma, each of which can be injured by disease or external factors, resulting in temporary or permanent impairment or loss of function. The biggest synovial joint in the body is the knee joint (Janu Sandhi). Three (3) bones, the Femur, Tibia, and Patella, create this joint, which is divided into three (3) joints: medial and lateral tibio-femoral, and patello-femoral. Marma, in place of Aani Marma described in Ayurvedic literature, the following compositions were obtained

on removal of Superficial fascial and deep fascia. Femoral biceps, Semi tendinosis, Semimembranosis, Gracilis, Quadriceps femoris. Present work is been taken up with an idea of updating early concept of a better understanding of Janu Marma and Saktigata Ani Marma .

Key words: Marma,Janu Marma,Ani Marma,synovial joint,Janu Sandhi.

INTRODUCTION-

Marma are the body's vital points. Prana(life) is denoted by the split term "Mah" or "Ma" of the word Marma. It is said that Marma science expertise was also utilised in battle. The Vedas contain instructions for protecting Marma (vital parts) on the battlefield as well as tactics for assaulting Marma locations to incapacitate the opponent.

There are 107 Marma in all, with eleven (11) in each Shakha (extremity), three in Kostha (udar), nine in Urah, fourteen in Prishta, and thirty-seven (37) in Jatru (head and neck). Marma is the part of the

^{1 & 2} Assistant Professor, Department of Rachna Sharir ³Principal & HOD, Department of Drvayaguna, Dr. Vasant Parikh Ayurvedic Medical College, Vadnagar, Gujarat



body that pulsates or throbs abnormally and causes pain when pressed.

The particulars of *Janu Marma* are as follows:

Name of the *Marma* - *Janu Marma*

Location - *Sakhthigata* (Lower Limb) between leg and thigh

Number - 02 (One in each limb)

Rachanatmak - *Sandhi Marma*

Parinam Vaiklayakara Marma (Structural and functional distortion)

Pariman- 3 *Angula* (3 Finger breadths)

Marma viddha lakshana- *Khanjata* (Limping/lameness)

The particulars of *Ani Marma* are as follows:

Name of the *Marma* - *Ani Marma*

Location - 3 *angula* above the *janu marma*

Number - 02 (One in each limb)

Rachanatmak- *Viklayakara Marma* (Structural & functional distortion)

Parinam- 1/2 *Angula*

Marma viddha lakshana- *Stabdha sakathita*.

AIMS AND OBJECTIVES:

1. To study the *janu & ani marma* on cadaveric dissection said by *sushruta* in modern light.

2. To locate the exact situation of *janu* and *ani marma*.

MATERIAL AND METHODS :

Literary:

1. Various literary sources of Ayurveda and modern medical science have been explored to study the subject *Janu & Ani Marma*.
2. Dissectional study on Cadaver to locate situation of these *Marma*.

The *Janu Marma*:

Between *Uru* (thigh) and *Jangha* (leg), *Janu* is located (leg). *Khanjata* results from an injury to it (limping). There are two *Janu Marma* situated in both *Sakhthigata Shakha* (lower limbs). (*susrut sharir 6/13*)³.

Knee Joint :

The knee is the largest and complex joint of the body. This joint is formed by fusion of three bones i.e Femur, Tibia and Patella and the complexity of the joint is due to fusion of three joints in one – 1. An intermediate patello-femoral joint between the patella and the patellar surface of the femur. 2. A lateral tibiofemoral joint between the lateral condyle of the femur, lateral meniscus and lateral condyle of the tibia. 3. A medial tibiofemoral joint between the medial condyle of the femur, medial meniscus and medial condyle of tibia.



The ligaments of knee-joint:

The fibrous capsule, Ligamentum patellae, tibial collateral ligament, fibular collateral ligament, oblique and arcuate popliteal ligament, anterior and posterior cruciate ligament, medial & lateral menisci, & bursae are some of the other supporting elements of the knee joint. The knee is composed of three compartments that are partially separated and create a complicated “hinge” joint. It possesses two apparently incompatible traits of stability and mobility⁴, since it is the most highly strained joint in the body.

Blood Supply: Chief sources of blood supply are: 1) Five genicular branches of popliteal artery. 2) Descending genicular branches of femoral artery. 3) Descending branch of lateral circumflex femoral artery. 4) Two recurrent branches of anterior tibial artery. 5) Circumflex fibular branch of posterior tibial artery⁵.

Nerve supply 1) Posterior division of femoral nerve (through branches to the Vasti) 2) Tibial nerve 3) Common peroneal nerve 4) Obturator nerve, through its posterior division.

Name Ani (Lower limb)

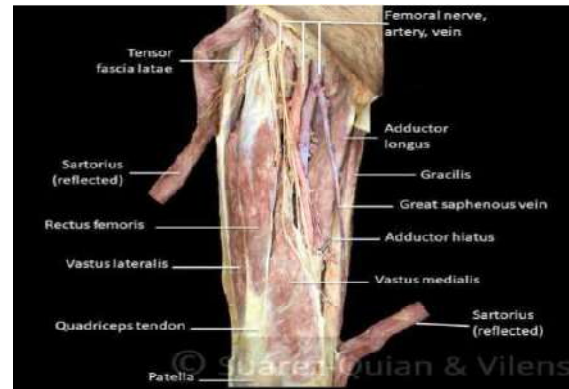
Type (acc. To Rachana), Sira Type (acc.to aghataj parinaam) Vaikalyakar, Type (acc.to parimaan) ½ Structures involved 1.vastus intermedius 2.vastus lateralis 3.vastus medialis 4.Sartorius 5.femoral

artery 6.femoral vein 7.femoral nerve 8.saphenous Sign if injured Swelling with stiffness in lower limb.

Ani-Marma:

Observation :

A) Area (anguli parmana) of marma-half finger in size B) Surface anatomy-6cm above the knee joint. C) Underlying anatomical structures 1.At the vertical surface a) Tendon of quadriceps femoris 2.At the bilateral position of dorsal surface. a) tendon of biceps femoris b) Tendon of semitendinous c)Tendon of semimembranous d)Tendon of gracilis 3.At the middle of dorsal surface a) Popliteal artery b) Popliteal vein c)Tibial and common peroneal nerve.

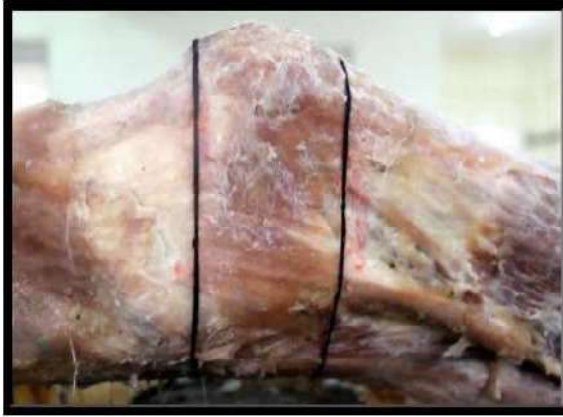


Janu Marma:

Observation 1. *Janu Sandhi* is the region in between *Uru* (thigh) and *Jangha* (leg) of *Adho Shakha* (lower extremity). 2. *Janu Sandhi* can be considered as knee joint. 3.*Janu Marma* is located at the



region of *Janu Sandhi* and it is of three (3) *Angula Pariman* (length).



CONCLUSIONS:

Mansa, Sira, Snayu, Asthi, and *Sandhi* are the five anatomical structures that meet at *Marma*. The name “*Janu*” has a literary interpretation of “knee,” and *Janu Marma* is located in the territory of *Janu Sandhi*, which is the region of the knee joint. *Janu marma* refers to the structures that may be seen between two imaginary equidistant horizontal plains one and a half *Angula* from the Centre of the patella. Depending on the severity and location of the damage, *Acharya Sushruta* has identified two types of injury or impairment induced by *Janu Marma* trauma: *Ruja* (pain) and *Khanjata*. *Ruja Khanjata* or both. *Khanjata* is a type of anomalous gait that leads in permanent or temporary limping with or without pain. It is caused by an injury to the *Janu Marma* rather than an adjacent region. As a result, the *Janu Marma* is a *Vaikalyakar marma*.

The term “*ani*” is structure which remains at the outer part of axil and does not allow the wheel to go out during its free movements. Hence results from a little damage to the *Janu Marma*, but a major injury might result in the anatomical structures, performing such functions at the time of free flexion, extension and rotation of knee joint, should be taken important contents of particular marma getting involved, in course of injury. In the light of ancient literature concerned and the corresponding anatomical structures as per site and consequences of trauma to tendons of quadriceps femoris muscles, prepatellar bursa and adjacent artery and nerves may be taken as real contain of *Ani marma*.

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STUDY THE PHYSIOLOGY OF NIDRA (SLEEP) W.S.R OF CIRCADIAN RHYTHM

- Neelam¹, Devendra Khurana², P. C. Mangal³, Manisha Khatri⁴
e-mail : neelamsharma225@gmail.com

ABSTRACT :

The fundamental goal of Ayurveda is to keep a healthy person healthy, while also healing ailments in diseased people. In order, to keep a healthy lifestyle under the name "Trayopastambha," the sub-pillars of life, Aahara (food), Nidra (sleep), and Bhrahmacharya (controlled sex) are given top priority. Nidra(Sleep) is a technique that promotes longevity, memory, intelligence, and disease-free living, as well as youthfulness, lustre, complexion, voice, optimum development of the body and sense organs, mastery of phonetics, and brightness. According to Ayurveda, balance of three Doshas i.e. Vata, Pitta and Kapha leads to healthy state and imbalance between these three Doshas in body leads to disease. Balance of these Doshas done by following Ritucharya, Dincharya, Ahara Vidhi and Saddvritta which leads to synchronize with our body's Circadian rhythm. In present era, lifestyle of person's completely changes they not following Dincharya and ritucharya which leads to severe diseases. Nidra is most

important factor in all of them and Circadian Rhythm plays an important role in Nidra (sleep). A circadian rhythm or circadian cycle, is a natural, internal process that regulates the sleep-wake cycle and repeats roughly every 24 hours. The circadian clock plays an important role in promoting wakefulness during the day and, as a result, facilitating night time sleep consolidation. The main aim of this article is to study about the circadian rhythm and their importance in sleep.

Keywords: Nidra, Trayopstambha, Dincharya, Ritucharya, Doshas.

INTRODUCTION-

As Vata, Pitta and Kapha are considered three main pillar of the body because they also bears body, as in the same manner Aahar, Nidra and Bramhacharya these three are considered as sub pillar of the body, i.e. Trapopastambha. Nidra (Sleep) is a universal phenomenon and it occupies one- third of human's life. Nidra (Sleep) is a basic human requirement that is essential for physical and mental health of an individual. In today's world of hurried

¹P.G Scholar, ²Principal and professor, ³Professor and HOD, ⁴Associate Professor, P.G Department of Kriya Sharir, Shri Krishna Government Ayurvedic College & Hospital, Kurukshetra, Haryana.



lifestyles, modified and prolonged work hours, and frequent and extensive travel, the concept of sleep and its health advantages must be prioritized. Sleep is a bodily and mental state in which the nervous system is dormant and the eyes are closed that occurs for many hours every night. The postural muscles loosened, and consciousness was almost completely lost.¹ When the mind becomes fatigued, and the sense and motor organs become exhausted, they can no longer detect their objects, and there is nothing left to feed the mind in order to send to the soul, sleep ensues.² Many ideas about the activities of sleep imply that it is involved in synaptic plasticity and memory, emotional regulation, metabolic function and energy balance, macromolecule production, the removal of harmful substances and metabolic waste, and preventive cellular maintenance.³ During sleep, voluntary muscle activities nearly disappear and there is a decrease in metabolic rate, respiration, heart rate, body temperature, and blood pressure.⁴

MATERIALS AND METHODS

Materials related to Nidra (sleep) and circadian rhythm have been collected from various Ayurvedic text books- Charak Samhita, Sushruta Samhita, Astanga Sangraha and commentaries, different journals, authentic websites (Pubmed etc.).

CONCEPT OF NIDRA

Acharya Charak stated that Individuals sleep when the mind comprising with

sensory and motor organs and they disassociate themselves from their objects.⁵ Acharya Sushruta said that the fundamental seat of awareness in the body is thought to be the heart. When a man's heart is engulfed in the deceptive impact of Tama, he falls asleep. Sleep is caused by Tama, while awakening is brought about by the quality of Sattva. The fundamental cause of sleep is Swabhava (nature).⁶ According to Acharya Vridha Vagbhat, the habitual time (nights), the influence of diseases, mental and physical exhaustion, an increase in Kapha, external stimuli, and tamoguna dominance all contribute to sleep.⁷ Acharyas remarked that delight and sorrow, development and wasting, strength and frailty are all aspects of Nidra. The survival and termination of life, as well as virility and impotence, wisdom and ignorance, are all dependent on sleep.⁸ According to Charak, Nidra (sleep) is Dehastithikarini, which implies that like food, sleep is an element that allows a living organism to exist.⁹ In Ashtanga Sangraha, the Manovaha Strotas become accumulated with Shleshma and mind is devoid of sense organs because of fatigue, when individual falls asleep.¹⁰ According to Yog- Raatanaakar, because of the agni, which is responsible for appropriate digestion, is located on the left side of the body above the nabhi (umbilicus), it is always recommended to sleep in the left lateral position.



NIDRA CLASSIFICATION

S.NO.	CHARKA ^[11]	SUSHRUTA ^[12]	VRIDHA VAGHBHATT ^[13]
1.	TAMOBHAVA	TAMASI	TAMOBHAVA
2.	SLESHMOSAMUDBHAVA	VAISHNAVI	AMYAKHEDA PRABHAVA
3.	MANASHARIRA SHRAMASAMBHAVA	VAIKARIKI	CHITTAKHEDA PRABHAVA
4.	AGANTUKI		AGANTUKI
5.	VYADHYANUVARTINI		KAPHA PRABHAVA
6.	RATRISWABHAVA PRABHAVA		DEHAKHEDA PRABHAVA
7.			KALASWABHAVAJA

NIDRA AND DOSHAS^[14]

S.NO	NATURE OF SLEEP	DOSHAS
1.	NIDRANASHA (LOSS OF SLEEP)	VATA VRIDHI
2.	ALPANIDRA (LESS SLEEP)	PITTA VRIDHI
3.	ATI-NIDRA (EXCESSIVE SLEEP) AND TANDRA (DROWSINESS)	KAPHA VRIDHI

DIWASWAPAN INDICATIONS:

According to Acharya Charaka¹⁵ :

People exhausted by singing, study, alcoholic, sexual acts, elimination therapy, carrying heavy weight, walking long distance. Those who are too old, too young, weak and emaciated. Those who are injured by fall, those who are exhausted by journey by a vehicle, vigil, anger, grief and fear. Those suffering from phthisis, wasting, thirst, diarrhea, colic pain, dyspnea, hiccup.

According to Acharya Sushruta¹⁶:

Day-sleep is also desirable for half the normal period in case of those having awoken in night. It is permissible for 48 minutes in case of children, aged, emaciated by sexual intercourse, alcoholic addicts Those tired by riding, travelling in carriage or on foot and by hard work, those having not taken food. Suffering from deficiency of fat, Rasa and blood and having indigestion.



According to Acharya Vagbhata¹⁷:

Persons who are exhausted by long speaking, riding on animals or vehicles, walking long distances by enjoying excess drinks, sexual intercourse. Lifting and carrying heavy weights, who are tired by anger, grief and fear. Who are afflicted by dyspnea, hiccup. Diarrhea. Old, children, weak, emaciated, injured, thirsty, have pain, indigestion, are wounded and insane.

According to Age- Nidra Kaal (Time)¹⁸

AGE	NIDRA KAAL
1 MONTH	21 HOURS
6 MONTHS	18 HOURS
1 YEARS	15 HOURS
4 YEARS	12 HOURS
12 YEARS	10 HOURS
ADULTS	8 HOURS

IMPORTANCE OF NIDRA:

According to Acharya Charaka, *Sukh* (happiness), *Dukh* (misery), *Pusti* (nourishment), *Karsya* (emaciation), *Bala* (strength), *Abala* (weakness), *Vrista* (virility), *Klevta* (sterility), *Gyana* (knowledge), *Agyana* (ignorance), *Jivana* (life) and death, all these occur depending on the proper or improper *Nidra*¹⁹. Acharya Kasyapa has given the definition of healthy person or *Arogya*, he has included *Swapnasukhaprabodhanam* or comfortable sleep as a feature of *Arogya* (disease free state). *Nidra* increases *sukra dhatu* and in this way produce *Vrista*

because *Nidra* is included in *Brahankari Bhava* (nourishing factors). Those factors which are *Brahan* in nature are also responsible for *Vrista*. Therefore, adequate and appropriate *nidra* is essential for *Vrista* and contrary to this *Klevata*²⁰. In the *Purusa Atma* is bearer of knowledge but resources of knowledge are *Mana* and *Indriyas*. Perceiving of objects and acquisition of knowledge are result of combination of *Atma*, *Mana*, *Indriyas* and subjects. *Nidra* is resting phase of *Mana* and *Indriyas*. When *mana* and *indriyas* are exhausted due to functions, *Nidra* is experienced. If *Mana* and *Indriyas* perform their functions without any resting stage, result is failure of system of knowledge acquisition and perception. Consequently, objects cannot be perceived as well as not any knowledge acquisition as like a long distance cannot be covered without any resting phase. A new energy, force and freshness is felt after resting phase and person is further ready to perform his actions. Same thing is happened in *Nidra* by which *Mana* and *Indriyas* are further ready for their functions with a new energy and force. Consequently *Mana* and *Indriyas* incline towards their objects and perform their functions efficiently. Contrary to this *Mana* and *Indriyas* cannot perform their functions properly. Only *Atma* is not capable in the acquisition of knowledge. Therefore, **knowledge** and **ignorance** both are totally depend upon *Nidra*.



Circadian Rhythm and Sleep :

Circadian rhythms are physical, mental, and behavioral changes that follow a 24-hour cycle. It is also called diurnal rhythm. The term circadian is a latin word, meaning 'around the day'²¹. Research is also revealing that Circadian Rhythms plays an integral role in diverse aspects of physical and mental health.

Circadian rhythm develops in response to recurring daylight and darkness. The cyclic changes taking place in various physiological processes are set by means of a hypothetical internal clock that is often called biological clock. The circadian system is distinguished by its endogenous rhythmicity (i.e., autonomous oscillation) and ability to adjust its timing in response to external factors. The suprachiasmatic nucleus (SCN), which is located above the optic chiasma in the anterior hypothalamus, is the primary location of circadian rhythm regulation. The SCN coordinates the peripheral clock system and propagates circadian cycles through neuronal activity. During the day, light exposure causes the internal clock to send signals that generate alertness and help to keep us active and awake. As night falls, the internal clock initiates the production of melatonin, a hormone that promotes sleep and then keeps transmitting signals that help us stay asleep through the night. Aside from the circadian

timing system, other key elements in circadian rhythms include sleep stage, arousal level, rapid eye movement (REM), and slow-wave sleep²².

DISSCUSSION

Sleep is one of the most important factor of life. Our physical, mental and spiritual attributes of life depends on sleep. Sleep is not only a daily routine process but instead it occupies a major area for the maintenance of happy and healthy life. People in the modern period do not get enough sleep because of their hectic schedules and heavy workloads, which interfere with their ability to sleep because sleep and mental health are closely related. A person will become a patient if they don't get enough sleep. In *Ayurvedic* science, *Vatavidhi* is associated with *Nidranasha* (sleep loss), loss of strength and loss of sensory functions and proper sleep is a proportion of *Vata* and *Kapha*. Sleep has a positive impact on digestion and metabolism also which leads to proper nourishment and health (*dhatu-samyak*). The majority of the time, when individuals discuss circadian rhythm, they are referring to sleep. One of the most illustrative and crucial instances of the significance of circadian rhythms is the sleep-wake cycle. Once the lights go off, the pineal gland receives signals from the SCN and boosts the synthesis of the hormone melatonin. Melatonin aids in



putting you to sleep. Your desire to sleep is supported by the release of adenosine (a chemical byproduct of cellular energy expenditure) from cells in the basal forebrain and possibly other locations. Cortisol also exhibits Circadian Rythmicity; its level rises rapidly in the middle of the biological night and peaks during the biological morning^{23,24}. Cortisol level are reduced during Slow- wave sleep (SWS), a temporal relationship between SWS and decreased cortisol level has also been reported. Sleep was regarded by our *Acharyas* as one of the foundational elements of life. The human body is also affected by sleep. *Nidra* has been valued by *Ayurveda* as a way to acquire or reduce weight. According to modern research, sleep is when the body's repair processes happen. Sleep increases metabolism and improves physical performance because the brain stem releases human growth hormone into the blood during sleep. Sleep is a mental state that differs from alertness and awake by impairing one's ability to respond critically to external events and causing significant changes in one's breathing pattern, among other things.

CONCLUSION

The main aim of this article is to overview and highlights the relation between *nidra* (sleep) and circadian rhythms. According to various studies, the circadian rhythms and sleep quality have

an impact on several hormones. Sleep and circadian rhythmicity are tightly correlated with some hormones, including growth hormone and melatonin. The condition of sleep is one in which the body and the mind are both at rest. We can encourage the sleep state and, in turn, enhance health by emphasizing a suitable routine and timings for the natural cycle of the day. Mental health, quality of life, and safety can all be enhanced by getting adequate, good sleep at the appropriate times.

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CONCEPT OF LIFESTYLE IN AYURVEDA CLASSICS W.S.R RITUCHARYA

- Anjali Rai¹, Devendra Khurana², P. C. Mangal³, Manisha Khatri⁴
e-mail : anjali88mehra@gmail.com

ABSTRACT :

Ayurveda emphasized various principles for prevention and treatment of disease. In present era, most of the non-communicable diseases occur because of lifestyle related factors like physical inactivity, improper dietary habits, excess use of mobile phone, disturbed sleep pattern etc. Ayurvedic science has mentioned Purusharth Chatustya in which health (Arogya) was considered as the prime factor. In Ayurveda conducts like Ritucharya, Dinacharya, Sadvritta, Ahara Vidhi etc. are delineated in detail. These daily conducts have valuable effect on appropriate functioning of body. For establishing equilibrium of three humors (Vata, Pitta, Kapha) of body, these conducts should be followed.

Keywords: Lifestyle, Ayurveda, Ritucharya, Sadvritta etc.

INTRODUCTION-

The ancient science of life is known as Ayurveda. The primary goal of Ayurveda

is to maintain the health of healthy people and secondary goal is curing unwell people.¹ There is a strong link between an individual's lifestyle and his/her condition of health and disease.² The environment in which we live, diet acceptability, what we think and believe and so on all have an impact on our body. According to Acharya Sushruta, an individual is known as 'Svastha' when the three doshas (vata, pitta, kapha), Agni (digestive power), the seven dhatus (tissues), malas (waste products), and their activities are normal, and his soul, sense organs, and mind are calm/clear.³ Various Acharyas in their Samhitas mentioned about Ritucharya. Ritucharya is which describes the routine to be followed by healthy individual, according to specific ritu (season). According to Ayurveda, there are six seasons (Ritus) in a year and the body must adjust to stay healthy, fit and disease-free, as evidenced by the daily fluctuations.⁴ The main goal of this article is to raise public awareness about ways to live in harmony with the environment. The Ritucharya referenced in

¹P.G. Scholar, ²Principal and Professor, ³Professor and HOD, ⁴Associate Professor, P.G. Department of Kriya Sharir, Shri Krishna Government Ayurvedic College & Hospital, Kurukshetra, Haryana.



ayurvedic texts are addressed in this article with a focus on Ritucharya's potential impact on lifestyle illness.

MATERIALS AND METHODS

Classical ayurvedic texts like Sushruta Samhita, Charak Samhita, Astanga Hridaya, Astanga Sangraha with their commentaries. Apart from this, Authoritative websites, Authoritative Literatures and sources of Ritucharya were also searched for this study.

APPROACH TO LIFESTYLE

The manner a person lives is referred to as their lifestyle. It refers to a set of behaviours, habits, or goods that are associated with a specific person or group. It involves intrinsic and pure psychological control over bodily and sensory functions. The disruption of this control, and coordination results in the derangement of lifestyle and any associated lifestyle problems. Numerous aspects of daily living, including nutrition, smoking, physical inactivity, obesity, alcohol use, exposure to environmental contaminants, psychological stress, and working night shifts, have been found as potentially altering epigenetic pattern. 95 percent of diseases are not hereditary, it has been said repeatedly within the medical community. This indicates that a person's vulnerability to disease directly correlates with the lifestyle decisions they make on a daily basis.

Ritucharya, a term used in Ayurveda to describe precise lifestyle adjustments made in response to seasonal fluctuations. Lifestyle includes the concept of Vihara, Ahara vidhi and Achara that are discussed in the classics of ayurveda.

Arunadatta has categorized Vihara as Niyata kala (regular) and Aniyata kala (according to specific condition). Dinacharya and Ritucharya comes under Niyata kala vihara. Aniyata kala vihara consists of Ahara vidhi vidhana (dietary norms) and Bhojanottara Vidhi (conducts after meals). Achara includes Sadvritta (good conducts).⁵

CATEGORIZATION OF SEASON

According to Ayurveda, samvatsara (year) is divided into two ayana (periods) which is Uttarayana (northern solstice) and Dakshinayana (southern solstice) based on the direction of the sun's journey (southern solstice). Uttarayana also known as Aadaan Kala, which includes three Ritus i.e. Shishira (winter), Vasanta (Spring) and Grishma (Summer). Dakshinayana also known as Visarga Kala which includes other Ritus i.e. Varsha (Monsoon), Sharada (Autumn) and Hemanta (Late Autumn). Ritu (Season) is a Sanskrit word that means "to go." The seasons are the way that nature presents itself in a sequence of particular and specific current forms.⁶



SEASONAL CLASSIFICATION ALONG WITH THEIR PROPERTIES

KAAL	RITU (SEASON)	MAAS (MONTH)	PREDOMINANT RASA	DOSHA SANCHAYA	DOSHA PARKOPA	DOSHA PARSAMANA
AADAAAN (NORTHERN SOLASTICE)	SHISHIRA	MID JAN. TO MID MARCH	TIKTA			
	VASANTA	MID MARCH TO MID MAY	KASHAYA		KAPHA	
	GRISHMA	MID MAY TO MID JULY	KATU	VATA		KAPHA
VISARGA (SOUTHERN SOLASTICE)	VARSHA	MID JULY TO MID SEP.	AMLA	PITTA	VATA	
	SHARADA	MID SEP. TO MID NOV.	LAVANA		PITTA	VATA
	HEMANTA	MID NOV. TO MID JAN.	MADHURA	KAPHA		PITTA

SEASONAL AAHARA AND VIHARA

	AAHARA		VIHARA	
	DO'S	DON'T	DO'S	DON'T
SHISHIRA	Amla rasa dominant food, cereals and pulses, new rice, ginger, garlic, pippali, haritaki, milk products, sugarcane products	Katu, Tikta, Kashaya rasa dominant food, laghu (light) and sheeta (cold) food	Abhyanga (oil massage), Utsadana (massage with paste), Bath with lukewarm water, wearing warm clothes, exposure to sunlight	Lifestyle that aggravates vata such as exposure to cold wind, excess walking and sleeping at late night
VASANTA	Tikta, katu, kashaya rasa dominant food, Godhuma, rabbit's flesh, drink Shunthi's water, honey	Amla, madhura rasa dominant food, sheeta (cold), snigdha (viscous), guru (heavy) food, new grains, curd	Bath with warm water, Udvartana (massage) with chandana, kesar, Dhoompana, Kavala, anjana, Vamana and nasya	Day-sleep
GRISHMA	Madhura rasa, drava, snigdha, sheeta dominant food, cold water, butter milk, fruit juices	Lavana, Amla and katu rasa dominant food and alcoholic preparations	Staying in cold place, wear light clothes, Apply sandalwood and aromatic paste over the body sleeping at day-time.	Excessive Exercise, too much sexual indulgence



VARSHA	Amla, lavana rasa and sneha dominant food, old barley, rice, wheat, Yusha (soup), honey	Heavy food like meat, Mantha, open water sources, excessive liquid	Udvartana, use aromatic products, wear light clothes, medicated basti	Excessive activity and river bathing, day-sleep, sexual indulgence
SARADA	Madhura, tikta rasa and laghu guna dominant food, wheat, sugarcandy, greengram, honey, patola, hansudaka, flesh of animals of dry land	Katu, kashaya rasa and ushna guna dominant food, Curd, fat, oils, meat of aquatic animals	Virechana, Ratamokshana, wear flower garlands and apply paste chandana on the body	Sun exposure, day-sleep
HEMANTA	Amla, lavana rasa and snigdha guna dominant food, new rice, flour preparations, masha, sugarcane products, milk products, fat, sidhu, various meats	Vata aggravating food such as laghu, cold and dry food, mantha	Atapa- sevana (sun bath), bath with warm water, exercise, body and head massage, agaru lepa, heavy clothing	Exposure to strong and cold wind, day-sleep

GENERAL CONDITIONS

SHISHIRA

Aadaan kaal starts from this season. During this season, *tikta* (bitter) and *akash* are the most common *rasa* and *mahabhuta* respectively. Skin becomes dry due to *ruksha guna*. The atmosphere remains frigid as does the wind. The person's strength decreases, *Kapha dosha* deposits and *agni* (catabolism) remains elevated.⁷

VASANTA

During this season, the dominance of *kashaya* (astringent) *rasa* and *prithvi* and *vayu mahabhuta* occur. This is the season of blossoming and emergence of new leaves. The person's strength medium. In this season *kapha dosha* get vitiated

which was deposited in *Hemanta Ritu*. Due to this, *Agni* become *manda*.⁸

GRISHMA

During this season, *katu* (pungent) *rasa*, *agni* and *vayu mahabhuta* are predominant. Extreme heat and unhealthy wind are frequent in the environment. The plants appear to be dead and the river-bodies have dried up. The person's strength decreases, *vata dosha* deposits and *kapha dosha* pacified in this season which was vitiated in *Vasanta ritu*.⁹

VARSHA

Visarga kaal starts from this season. In this season, *amla* (sour) *rasa*, *prithvi* and *agni mahabhuta* are predominant. The sky is cloudy throughout this season and the rain falls without thunder. Ponds, rivers,



and other water bodies are overflowing. The *vata dosha* get vitiated which was deposited in *Grishma ritu* and *pitta dosha* gets deposit in this *ritu*. The strength of person's deteriorates once more and *agni* becomes *manda*.¹⁰ The earth is covered with grass and flaura.¹¹

SHARADA

During this season, *lavana* (salty) *rasa*, *apa* and *agni mahabhuta* are predominant. The sun shines brightly during this period, the sky is clear with occasional white clouds and the earth is coated with moist mud.¹² The person's strength becomes medium. The *vata dosha* get pacified and vitiation of *pitta dosha*. The *agni* activity in this season is rises.¹³

HEMANTA

During this season, the dominancy of *madhura* (sweet) *rasa*, *prithavi* and *apa mahabhuta*. The blowing of chilly winds begins, and chill is felt. All directions are covered with fog and dust, water bodies are covered with snow.¹⁴ The person's strength becomes rises up and *agni's* activity also. The *pitta dosha* get pacified and deposition of *kapha dosha* occurs.¹⁵

DISCUSSION

Due to fast modernization, people's lifestyle and behavioral patterns are changing which causes the occurrence of lifestyle disorders. With the rising westernization of lifestyle, the prevalence of various lifestyle diseases has increased to an alarming level in recent decades.

Ayurveda offers a better option in the form of adhering to the recommended *Ritucharya* regimen outlined in *Ayurvedic* scriptures, which improves person's positive health by maintaining regular physiological functioning of the body and keeps the person healthy. In *Vasanta Ritu*, *kapha dosha* get vitiated. To pacify vitiated *kapha dosha* we have to take *tikta*, *katu*, *kshaya rasa* dominant food, *godhuma*, rabbits flesh etc. Because of day sleep all the three *doshas* get vitiated so day sleep is contraindicated in this *Ritu*. In *Grishma Ritu*, *Dehabala* (person's strength) decreases and *rukshata* (dryness) increases in our body. So we have to take *madhura rasa*, *drava*, *snigdha*, *sheeta guna* dominant food which increase *Dehabala*. In this *Ritu*, we have to avoid *vata* aggravating factors such as excessive exercise and too much sexual indulgence. In *Varsha Ritu*, because of *Aadana kala Dehabala* (person's strength) deteriorates again and *Jatharagni* becomes *manda* (weak). So we have to avoid heavy food and take *amla*, *lavana rasa* and *sneha* dominant food, *rice*, *yusha*, honey etc. which increases *agni's* activity and pacify *vata dosha*. In *Sharada Ritu*, *pitta dosha* get vitiated. So we have to take *madhura*, *tikta rasa*, *laghu guna* dominant food, wheat and sugarcandy etc. to pacify *pitta dosha*. In this *ritu*, we have to avoid sun exposure, fat, oil, meat of aquatic animals which causes vitiation of *pitta dosha*. In *Hemanta Ritu*, *Dehabala* (person's strength) increases along with their *agni's* activity. So we have to take *amla*, *lavana*



rasa, guru and *snigdha guna* dominant food according to *Jatharagni*. In *Shishira Ritu*, we have to follow *Hemanta Ritucharya* because all *lakshanas* of *Shishira Ritu* is similar to *Hemanta Ritu*.

CONCLUSION

Ayurvedic health recommendations are incredibly effective. *Ritucharya* as told in *Brihatrayee*, is a perfect way of living for being healthy. *Ritucharya* is an *ayurvedic* strategy that helps us live in tune with the seasons and make internal adjustments to keep our *doshas* in balance state. We found that, the people who follows *Ritucharya* regimen have higher health status and boost their immune system. Leaving everything else aside, one should focus on the body; without the body, all bodily entities beings vanish.¹⁶

When followed correctly, the *Ritucharya* regimen can help an individual achieve physical, mental, and spiritual health.

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परिषद् समाचार

राष्ट्रीय कार्यशाला एवं संगोष्ठी-नाड़ी परीक्षणम्-2022

विश्व आयुर्वेद परिषद् (उत्तर क्षेत्र), श्री कृष्णा आयुष विश्वविद्यालय (कुरुक्षेत्र) और एन०आई०टी० (कुरुक्षेत्र) के संयुक्त तत्वावधान में दो दिवसीय राष्ट्रीय कार्यशाला एवं संगोष्ठी-‘नाड़ी परीक्षण-2022’ का आयोजन 19-20 नवंबर को कुरुक्षेत्र (हरियाणा) में किया गया। इस कार्यशाला में उत्तर क्षेत्र के 14 प्रांतों से 548 प्रतिभागियों का पंजीकरण हुआ। इसमें यू०जी०, पी०जी० के छात्रों तथा प्राइवेट प्रैक्टिशनर ने भाग लिया। उद्घाटन सत्र की शुरुआत महामहिम राज्यपाल माननीय बंडारू दत्तात्रेय जी द्वारा दीप प्रज्वलन और ध्वन्तरि पूजन से की गई। इस अवसर पर माननीय प्रोफेसर योगेश चंद्र मिश्र (राष्ट्रीय संगठन सचिव, विश्व आयुर्वेद परिषद्) ने उद्घाटन सत्र की अध्यक्षता की। सर्वप्रथम माननीय डॉ० ऋषि राज वशिष्ठ ने विषय प्रस्तावना रखी। इसके उपरांत प्रोफेसर डॉक्टर गोविंद शुक्ल जी (राष्ट्रीय अध्यक्ष) ने विश्व आयुर्वेद परिषद् के उद्देश्य और लक्ष्य की विस्तृत जानकारी दी। इस अवसर पर माननीय राकेश त्यागी जी (प्रांत सह-कार्यवाह, राष्ट्रीय स्वयं सेवक संघ) ने बताया की आयुर्वेद भारत की प्राचीन पद्धति है। इसके माध्यम से हम हर व्यक्ति को स्वास्थ्य लाभ दे सकते हैं। श्रीमान प्रीतम जी (विभाग कार्यवाह) ने कोरोना काल में आयुर्वेद के चिकित्सकों द्वारा दी गई समर्पित सेवाओं के लिए आयुर्वेद चिकित्सकों को साधुवाद दिया। प्रोफेसर बलदेव कुमार (कुलपति, श्री कृष्णा आयुष विश्वविद्यालय) ने कहा कि वैद्य को नाड़ी का ज्ञान अत्यंत आवश्यक है जिससे वह रोगी की नाड़ी परीक्षा कर बेहतर निदान कर सकता है। अगर वैद्य को नाड़ी का ज्ञान नहीं होगा तो उसकी उपयोगिता शिष्यों के लिए नगण्य है। प्रोफेसर योगेश चंद्र मिश्र (राष्ट्रीय संगठन सचिव) ने अपने लंबे अंतराल के अनुभवों को सांझा किया और विश्व आयुर्वेद परिषद् के स्वरूप और संगठन द्वारा किए जा रहे कार्यों की जानकारी देते हुए भावी आयुर्वेद चिकित्सकों से आयुर्वेद के प्रति समर्पित होकर कार्य करने का आह्वान किया। वैद्य के०के० द्विवेदी (सह-संगठन मंत्री) ने छात्रों को आयुर्वेद के प्रति समर्पित होकर कार्य करने के लिए प्रेरित किया। प्रोफेसर महेश व्यास (राष्ट्रीय उपाध्यक्ष) ने प्रतिभागियों को नाड़ी विज्ञान को सीखने के लिए मन को एकाग्र रखने के क्या तरीके हो सकते हैं, उस के संदर्भ में बताया। इस अवसर पर डॉ० नितिन अग्रवाल राष्ट्रीय उपाध्यक्ष भी उपस्थित रहे।

दो दिवसीय कार्यशाला में प्रसिद्ध नाड़ी विशेषज्ञ वैद्य संजय छाजेड़ जी ने छः वैज्ञानिक सत्रों में परम्परागत नाड़ी परीक्षण विधि के साथ-साथ आधुनिक नाड़ी यंत्र से नाड़ी का विश्लेषण किस प्रकार से किया जा सकता है, उसके बारे में बहुत ही विस्तृत विवेचना की और प्रतिभागियों की नाड़ी परीक्षण का प्रयोगात्मक ज्ञान दिया। सायं कालीन सत्र में पोस्टर एवं पेपर प्रेजेंटेशन का आयोजन किया गया। रात्रि में सांस्कृतिक कार्यक्रम में छात्र-छात्राओं ने प्रस्तुति दी। कार्यशाला के दूसरे दिन प्रथम सत्र में वैद्य संजय छाजेड़ जी द्वारा नाड़ी को अच्छे तरीके से देखने के लिए मेडिटेशन करवाई और नाड़ी यंत्र की प्रैक्टिकल ट्रेनिंग दी। विशिष्ट अतिथि के रूप में माननीय प्रोफेसर वैद्य राकेश शर्मा जी (प्रेसिडेंट रजिस्ट्रेशन एंड एथिकल बोर्ड NCISM) ने नाड़ी परीक्षण के सन्दर्भ में अपना अनुभव छात्रों के साथ सांझा किया। विश्व आयुर्वेद परिषद् की राष्ट्रीय कार्यकारिणी की बैठक का भी आयोजन किया गया जिसमें माननीय प्रोफेसर अश्वनी भार्गव जी (राष्ट्रीय महासचिव) ने आगामी 3 महीने में किए जानेवाले कार्यों की योजना एवं रूपरेखा रखी। उत्तर क्षेत्र के सभी सदस्यों द्वारा माननीय डॉ० ऋषि राज वशिष्ठ जी को आयुर्वेद के प्रचार-प्रसार एवं उल्लेखनीय योगदान के लिए ‘आयुर्वेद रत्न’ का सम्मान दिया गया। समापन समारोह में विश्व आयुर्वेद परिषद् के राष्ट्रीय अध्यक्ष प्रोफेसर गोविंद शुक्ला जी द्वारा विषय प्रस्तावना व वृत्त वाचन किया गया। राष्ट्रीय प्रौद्योगिकी संस्थान के निदेशक माननीय डॉ०बी०वी० रमना जी ने कहा कि आयुर्वेद को टेक्नोलॉजी के साथ जोड़ने की आवश्यकता है। इस कार्यक्रम के मुख्य अतिथि के रूप में पधारे महामहिम राज्यपाल माननीय श्री दत्तात्रेय बंडारू जी ने संबोधित करते हुए कहा कि आयुर्वेद भारत की प्राचीन पद्धति है। महामहिम राज्यपाल द्वारा सभी ज्ञान सहभागी, प्रायोजकों, पोस्टर और पेपर प्रेजेंटेशन के विजेताओं को प्रशस्ति पत्र देकर सम्मानित किया गया। मंच संचालन का दायित्व डॉक्टर संजय जाखड़ ने निभाया। प्रो० विदुषी त्यागी कार्यक्रम की आयोजन सचिव तथा डा० पुष्कर दत्त आयोजन सह-सचिव रहे।



सैम ग्लोबल विश्वविद्यालय एवं विश्व आयुर्वेद परिषद के संयुक्त तत्वावधान में “सुसंतति-2022” का आयोजन

दिनांक 5 नवम्बर को सैम ग्लोबल विश्वविद्यालय एवं विश्व आयुर्वेद परिषद के संयुक्त तत्वावधान में विश्वविद्यालय परिसर में “सुसंतति 2022” का आयोजन किया गया, जिसमें लगभग 350 प्रतिभागियों की सहभागिता रही। कार्यक्रम के उद्घाटन सत्र में अध्यक्ष के रूप में विश्व आयुर्वेद परिषद के सहसंगठन सचिव डॉ. द्विवेदी, विशिष्ट अतिथि के रूप में सैम ग्रुप के वाइस चेयरमैन ई. अभिराज चावला, सैम ग्लोबल विश्वविद्यालय के कुलपति डॉ. नरेश कुमार तिवारी, विश्व आयुर्वेद परिषद के मध्यप्रदेश ईकाई के संरक्षक डॉ. गोपाल दासजी मेहता सहित भोपाल के सभी कॉलेजों के विद्यार्थियों एवं शिक्षकगणों की गरिमामय उपस्थिति रही। स्वागत भाषण सैम कॉलेज ऑफ आयुर्वेदिक साइंसेज एंड हॉस्पिटल के प्राचार्य डॉ. अखिलेश कुमार सिंह के द्वारा हुआ। सैम समूह के वाइस चेयरमैन ई. अभिराज चावला ने शिक्षा की उत्कृष्टता के प्रति संस्था की प्रतिबद्धता व्यक्त करते हुए आयुर्वेद के निगूढ पक्ष को ऐसे आयोजनों के माध्यम से जन-जन तक सुलभता से पहुंचाने की आवश्यकता बताई तथा साथ ही सैम ग्रुप द्वारा ऐसे प्रकल्पों को पूरी तरह सहायता प्रदान करने की प्रतिबद्धता व्यक्त किया। कुलपति डॉ. नरेश कुमार तिवारी ने आयुर्वेद के महत्व को रेखांकित करते हुए कोरोना काल में आयुर्वेद के योगदान को याद किया और इस विषय के माध्यम से समाज की भावी पीढ़ी को उन्नत करने की क्षमता को विकसित करने वाला बताया। विश्व आयुर्वेद परिषद के सह-संगठन सचिव डॉ. द्विवेदी ने वर्तमान समय में सुसंतति की प्रासंगिकता को निरूपित करते हुए आयुर्वेद की समस्त फैकल्टी एवं सभी छात्र-छात्राओं का आहवान किया कि आयुर्वेद के ऐसे निगूढ विषयों पर मंथन कर समाज को जागरूक किया जाए, जिससे हमारा भावी समाज, हमारा राष्ट्र तथा संपूर्ण विश्व सजग, सर्तक, विवेकशील, सहृदय तथा उन्नत मानवमात्र से परिपूर्ण हो। कार्यक्रम का समापन समारोह सैम ग्लोबल विश्वविद्यालय की कुलाधिपति ई. प्रीति सलूजा की अध्यक्षता में संपन्न हुआ। डॉ. अखिलेश कुमार सिंह द्वारा कार्यक्रम का सारगर्भित वृत्तांत प्रस्तुत किया गया। कुलाधिपति ई. प्रीति सलूजा ने इस विषय की प्रायोगिकता पर प्रकाश डालते हुए आने वाली पीढ़ियों में इसके महत्व को प्रतिपादित किया तथा साथ ही उन्होंने आयुर्वेद के प्रबुद्धजनों से यह अपील की कि मानव मात्र के जीवन स्तर के उन्नयन तथा स्वास्थ्य को और उन्नत बनाने में ऐसे विशिष्ट उपायों को इस तरह के अकादमिक मंथन से विस्तार दें, जिससे की संपूर्ण समाज, राष्ट्र एवं विश्व लाभान्वित हो सके। विषय विशेषज्ञ डॉ. नीलम सिंह द्वारा यूजेनिक्स के आधुनिक पक्ष पर प्रतिभागियों का ज्ञान वर्धन किया। द्वितीय विषय विशेषज्ञ पोद्दार आयुर्वेद कॉलेज मुम्बई की डॉ. सुरेखा देवाइकर द्वारा सुसंतति में गर्भ संस्कार एवं गर्भिणी परिचर्या के महत्व पर प्रकाश डाला गया। तृतीय विषय विशेषज्ञ ऑल इण्डिया इंस्टीट्यूट ऑफ आयुर्वेद नई दिल्ली की डॉ. कामिनी धीमान द्वारा आयुर्वेदिक यूजेनिक्स के प्रैक्टिकल ऐप्रोच पर परिचर्या के माध्यम से छात्रों का विशेष ज्ञान वर्धन किया। चतुर्थ विषय विशेषज्ञ राजकोट के डॉ. उमंग पंड्या द्वारा गर्भ उत्पत्तिकर भावों का सुसंतति में महत्व, विषय पर अपने चिकित्सकीय अनुभवों का साझा करते हुए, प्रतिभागियों का उत्साह वर्धन किया। कार्यक्रम के अंत में अतिथियों को स्मृति चिन्ह देकर सम्मानित किया गया एवं प्रतिभागियों को प्रमाण पत्र वितरित किया गया तथा सरदार अजित सिंह स्मृति आयुर्वेद महाविद्यालय एवं हॉस्पिटल के प्राचार्य डॉ. सुनील खंडारे द्वारा धन्यवाद ज्ञापित किया गया।

Prof. Vd.PBA Venkatacharya Memorial All India Ayurvedic PG Thesis Awards 2022

“2nd Prof. Vd.PBA Venkatacharya Memorial All India Ayurvedic PG Thesis Awards 2022 function was organized at Vijayawada/ Amaravati, the capital city of Andhra Pradesh state on 16th October 2022. This year thesis competition was for best thesis in ‘Shalya Tantra and Shalakhya Tantra’ speciality. A total of 60 thesis were received from all over India and scrutinized under the chairmanship of Dr.Kamlesh Kumar Dwivedi and in coordination with Dr.Raj Kamalakar and



Dr.Lavanya lakshmi. Judges panel comprised of eminent professors of shalya and shalakhya tantra from prestigious institutes of Ayurveda. First prize of Gold medal and cash award of Rs.21,000 was awarded to Dr.Sumit Berwal, thesis submitted from NIA, Jaipur. Second prize and cash award of Rs.15,000 was awarded to Dr.Nasreen Hanifa, thesis submitted from AIIA, New Delhi and Third prize and cash award of Rs.11,000 was awarded to Dr.Shifali Sahu, thesis submitted from Koppal, Karnataka. On this occasion a National Seminar on ‘Recent Advances in Surgical & Parasurgical Procedures in Ayurveda ‘ was organized for PG students. PG scholars were selected under the chairmanship of Dr.G.Gurumurthy along with Dr.K.Vijayakumari and they were allowed to present their research papers on this occasion. The main awards distribution programme was conducted at PB Siddarth auditorium, Vijayawada, wherein Smt.Perugu Sri Sudha garu, Hon’ble Judge, High Court, Telangana state and Sri Malladi Vishnu garu, Hon’ble Vice-Chairman, Andhra Pradesh Planning Board, Col.V.Ramulu, I Po S, Commissioner, Dept.of AYUSH, AP, Dr.BR Ramakrishna, Hon’ble Vice-Chancellor, S-VYASA University, Bangalore, Dr. Rajni A Nair, Member, Board of Ethics and Registration, NCISM, New Delhi, Dr. G. Prabhakara Rao, Deputy Medical Commissioner (Ayush), Corporation, New Delhi, Dr.JLN Sastry, former CEO, NMPB, New Delhi, Dr.K.K.Dwivedi, National Joint Organization Secretary, Vishwa Ayurveda Parishad, Varanasi, Dr.T.Premananda Rao, National Vice-President, Hyderabad have graced the occasion. The organizing committee comprising of Dr.K.V.Ramana, President, VAP, AP and Dr.C. Koteshwara Rao, General Secretary, VAP, AP and state executive committee members were present on this occasion. On this occasion, Vishwa Ayurveda Parishad Dakshina Kshetra toil meeting was also held wherein President/Gen.secretary, members and other office bearers were present and discussed the future developmental activities of the organization. Andhra Pradesh state annual conference was also held in the evening on this occasion. A souvenir was released on this occasion comprising of all the awardees thesis abstracts and PG research papers.

धन्वन्तरि जयंती पर देश भर में विविध आयोजन-2022

धन्वन्तरि जयंती पुरे देश में सभी ईकाईयों द्वारा धूमधाम से मनाया गया। बरेली, उज्जैन, जबलपुर, भोपाल, मेरठ तथा अन्य जगहों पर विशेष रूप से धन्वन्तरि जयन्ती का आयोजन हुआ, जिसमें 100-150 लोगों की उपस्थिति रही। बरेली में हवन आदि के कार्यक्रम के पश्चात् नई ईकाई का गठन हुआ, जिसमें बरेली नगर अध्यक्ष डॉ० राजीव सक्सेना, सचिव, डॉ० अमिनेष मोहन सक्सेना तथा संरक्षक-डॉ० वीरेन्द्र जायसवार के नामों की घोषणा की गयी। उज्जैन, में धन्वन्तरि शासकीय आयुर्वेद महाविद्यालय में आयोजित कार्यक्रम में मध्यप्रदेश उच्च शिक्षा मंत्री डॉ० मोहन यादव, सांसद, विधायक, महापौर जी, की उपस्थिति रही। प्रो० वेद प्रकाश व्यास को लाइफ टाइम अचिवमेन्ट अवार्ड एवं महर्षि काश्यप सम्मान से सम्मानित किया गया। जबलपुर में विधायक, महापौर कलेक्टर जी की उपस्थिति में भव्य कार्यक्रम हुआ।

मेरठ में सम्भाषा-2022 का आयोजन हुआ, जिसमें विभिन्न विषयों पर व्याख्यान एवं कार्यशाला के द्वारा 150 प्रतिभागियों के साथ धन्वन्तरि जयंती मनाई गई। निबन्ध प्रतियोगिता के प्रतिभागियों को पुरस्कार तथा डॉ. शशि गोखले को उल्लेखनीय योगदान हेतु सम्मानित किया गया।