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देश के विभिन्न प्रान्तों में आयोजित चरक जयन्ती एवं अन्य समारोह की झलकियाँ



देश के विभिन्न प्रान्तों में विश्व आयुर्वेद परिषद् के कार्यक्रमों की झलकियाँ



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डिजिटल इंडिया डिजिटल मध्यप्रदेश

मध्यप्रदेश में डिजिटल इंडिया की पहल

सहूलियतें आपके लिए :

- डिजिटल लॉकर
- एम.पी. मोबाइल एप के जरिये 120 सेवाएँ
- सरकारी काम-काज में तेजी के लिये एम.पी. ई-मेल सेवा
- 400 से अधिक वर्चुअल क्लास रूम की सुविधा
- 60 लाख, 40 हजार से ज्यादा डिजिटल जाति प्रमाण-पत्र जारी
- लोक सेवा गारंटी अधिनियम में 22 विभाग की 135 सेवाएँ
- एस.एम.एस. गेटवे के जरिये 9 करोड़ से अधिक एस.एम.एस.
- जी.आई.एस. लैब स्थापित।

और अब नई पहल

- कम्प्यूटर दक्षता प्रमाणीकरण परीक्षा (CPCT) की शुरुआत
- ई-शक्ति अभियान के द्वितीय चरण की शुरुआत
- लगभग 1 करोड़ महिलाओं को मिलेगा लाभ
- ई-दक्ष
- ई-ऑफिस
- एक क्लिक पर संपत्ति का पंजीयन
- ई-ऑक्शन से रेत की नीलामी।



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विश्व आयुर्वेद परिषद् के लिए प्रोफेसर सत्येन्द्र प्रसाद मिश्र, संरक्षक, विश्व आयुर्वेद परिषद् द्वारा नूतन ऑफसेट मुद्रण केन्द्र, संस्कृति भवन, राजेन्द्र नगर, लखनऊ से मुद्रित कराकर, 1/231 विराम खण्ड, गोमती नगर, लखनऊ-226010 से प्रकाशित।

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सम्पादक मण्डल के सभी सदस्य मानद एवं अवैतनिक हैं। पत्रिका के लेखों में व्यक्त 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

National Ayurveda Day and Pain Management

Greetings on the occasion of National Ayurveda Day, which is being celebrated second time consecutively on the Dhanwantary Jayanti. This year the day happens to fall on 17th October 2017. The theme of this year's Ayurveda day is "Pain Management through Ayurveda". In fact, Ayurveda has considered the pain and suffering as the basic characteristic of the Disease (Vyadhi) in its entirety- *vividham Dukham adadhati iti Vyadhi*. To root out the suffering & the pain in particular, the Ayurveda has elaborated a number of single & compound drugs along with the various techniques including Panchkarma, which have stood the scrutiny of time. These modalities have also been validated scientifically & also stood the scrutiny of science, evolved through a rigorous and continuous research. The most vividly depictable example of pain management in everyday practice is the management of rheumatological disorders through Ayurveda. Undoubtedly, precise translation of Ayurvedic nomenclature into modern medical terminology is difficult. However, distinctions are made between different articular disorders, descriptions of which bear resemblance to Rheumatoid Arthritis (RA) and Osteoarthritis (OA). Vata dosha plays a major role in the causation of pain in general & Arthritis in particular. Joints and soft tissues are affected by "ama", produced in the gut due to "weakened" agni, food indiscretions, or disturbed dosha equilibrium, resulting in inflammatory and obstructive processes. Ayurvedic formulations invariably target joints, gut, and immune systems. How intriguing, even surprising, that thousands of years later, modern medicine should find such an essential immune-mediated link between certain gut disorders and inflammatory arthritis.

Several publications support anti-inflammatory and biologic effects of some popular anti-arthritis Ayurveda medicinal plants, demonstrating immunomodulation. Such an immunologic basis is conceptually captured by the "Rasayana" branch of Ayurvedic science. The prime example of a Rasayana plant is *Withania somnifera* (Aswagandha), extensively used in Ayurvedic medicine, for its immunomodulatory, anti-inflammatory, and hence anti-arthritis, and other biologic effects have been extensively documented. *Ricinus communis* (Erand/castor oil) and Guggul extracts (*Commiphora mukul*, *Boswellia serrata*) are prime examples of potent anti-arthritis medicinal plants. Guggul preparations often contain ash (Bhasma) of minerals such as gold (Suvarna Bhasma), silver, copper, iron, mica, mercury, sulfur, zinc, lead. It is fascinating that "gold" in its Ayurvedic ash form has been used to treat arthritis since ancient times, while modern medicine inadvertently discovered its use as disease-modifying anti-rheumatic drug (DMARD) in the last century. Several complex poultice preparations are used by mixing herbs, minerals, and animal meat along with massage oil.

Treatment of arthritis usually begins with two basic processes: *snehana* (oleation) and *swedana* (sweating, heating). While diaphoretic, steam bath, may be used to carry out the latter, oily preparations are administered orally, through medicated enemas (*Basti*), or massage for oleation. These aim to cleanse and purify the body to restore tridosha equilibrium. Such drugs are administered to patients through multiple routes concurrently or sequentially. Guided by therapeutic response, Panchakarma procedures are indicated for specific stage of disease. They are widely used to treat many forms of arthritic conditions & pain diathesis. Thus, the Ayurvedic medicine has strength in managing the pain in its various presentations particularly the the chronic intractable pain conditions. With Best Wishes on the Dhanwantary Jayanti & 2nd National Ayurveda Day,



- Prof. J S Tripathi

Prof. & Head,
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A CONCEPTUAL STUDY OF HARSINGAR IN CONTEXT OF TRADITIONAL & MODERN USES IN TREATMENT OF VARIOUS DISORDERS

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INTRODUCTION

Nyctanthes arbor-tritis is a shrub or a small tree growing to 10 m (33 ft) , a shrub or bush is a small to medium- sized woody plant. Unlike herbs, shrubs have persistent woody stems above the ground. They are distinguished from trees by their multiple stem with flaky grey bark. The leaves are opposite, simple, 6-12 cm long and 2-6.5 cm ovate, acute or acuminate, entire or with a few large distant teeth, short bulbous hairs rounded or slight curate. The flowers are arranged at the tips of branches terminally or in the axils of leaves and are small after seen in clusters of 2-7 together. The flowers are fragrant, white and orange in colour. The orange colored corolla tubes are separated from flower by local people and dried. Fruits of Nyctanthes arbor-tritis are a capsule of 1-2 cm diameter, long and broad, obcordate orbicular, compressed, 2- celled, separating into 2 flat, 1- seeded carpals, reticularly veined, glabrous. The fruit is flat, brown and heart chordate-shaped to rounded capsule, around 2 cm in diameter with two celled opening transversely the apex, each containing a single seed. Microscopically fruit showed typical character of fruit. The plant grows in the wild sub Himalayan region and south ward to Godavari. It is also found in Bangladesh.

Harsingar is a plant mentioned in the Ayurvedic pharmacopoeia for the treatment of

alopecia, sciatica, constipation, piles, and intestinal worms poisoning.

Parijat is better to cure fever and increase sperm count. Cough is cured by taking bark of night jasmine with betel leaf. Its root and gum increase sperm count too. Night jasmine leaves possess anti- arthritic properties. In addition, decoction of the leaves also possess live protecting anti viral, anti fungal, analgesic, antipyretic, anti inflammatory, antispasmodic, hypotensive and respiratory stimulant activities.

Properties and Indications of Parijat :

Synonyms of plant in different languages are as follows-

Latin : Nyctanthes arbor - tritis .

Hindi : Harsingar, Parijat, Raat ki Rani.

Sanskrit : Sephalika, Vatari, Shuklangi, Shefalika, Aparajetha, Vijaya.

English : Night jasmine, Weeping nyctanthas, Tree of sorrow.

Bangali : Shefalika, Shivuli.

Guajarati : Harshanagar.

Kannada : Parijatha.

Marathi : Parijath.

Telugu : Parijatamu.

Tamil : Majjapu.

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Properties according to Ayurvedic texts-

• Rasa	Tikta	Date base of medicine plant.
• Guna	Ruksha, Laghu	
• Virya	Ushna	
• Vipaka	Katu	
• Rasa	Katu, Tikta	Raja Nighantu
• Guna	Ruksha	
• Virya	Ushna	
• Rasa	Tikta	Priya Nighantu
• Vipaka	Ushna	
• Rasa	Tikta	Saligrama Nighantu
• Rasa	Tikta	Nighantu Adarsha
• Vipaka	Katu	

Jwaraghna	Shaligram Nighantu, Priya Nighantu, Date base of medicine plant.
Yakrut, Pliha, Vruddi	Priya Nighantu.
Krimi	Priya Nighantu.
Gridrasi	Priya, Date base of medicine plant.
Vataghna	Raj Nighantu, Priya Nighantu.
Vedanasthapana	Date base of medicine plant.
Jantughna	Date base of medicine plant.
Kaphaghna	Date base of medicine plant.
Swedajanana	Date base of medicine plant.
Vishaghna	Date base of medicine plant.
Deepana	Date base of medicine plant.
Twakrogahara	Shaligram Nighantu.
Kasa-hara	Shaligram Nighantu.
Pramchghna	Sushruta Samhita
Lakhana- Karma in Kustha as Anu- shastra	Sushruta Samhita



There are various indications and applications described in various texts of Ayurveda i.e., Raj Nighantu, Priya Nighantu, Adarsh Nighantu, Bhavprakash, Charak Samhita, Sushruta Samhita etc.

1. The paste of the seeds is applied over the area affected with alopecia.
2. The fresh juice of the leaf of *Nyctanthes arbor-tristis* is given in a dose of 5-10 ml to treat sciatica.
3. The fresh juice of the plant is given in cases of constipation, intestinal worms, hepatomegaly and piles in a dose of 10- 15 ml.
4. In case of asthma and cough, the powder of dried leaf or bark of *nyctanthes arbor - tristis* is given with betel leaf juice in a dose of 2-3 ml.
5. The paste of the bark or leaf is applied over the area affected with eczema and ring worm.
6. In cases of snake poisoning the juice of the leaf is advocated in difficulty in micturition. The flowers are used to prepare perfumes and scents after distillation.

Traditional Uses as Medicine :

The herb parijat is traditionally used in different places of India in the treatment of various health conditions and disorders. The paste of leaves of this plant is commonly used in pain and swelling of joints. The powder of bark and leaves in form of paste is applied over the affected part and tied with a cotton cloth is supposed to be beneficial in fracture and wound healing. The paste of seeds is applied on scalp helps in the treatment of dandruff. Some people believe that keeping the wood of parijat tied in a red cloth in purse or locker or where one put

money will ensure the sufficiency of money and never there will be deficiency.

Properties and uses as Per Recent Studies :

There is presence of lot of chemicals and phytochemical in leaves, bark, flowers and seeds of parijat plant. It has many pharmacological actions like analgesic, anti-inflammatory, antispasmodic, antiviral, anti allergic, anti fungal, anti bacterial, anti pyretic, immunomodulator, insecticide, respiratory stimulant and anti-malarial. The hot water extract and chloroform extract of *nyctanthes* show the presence of tannins, terpenoids, steroids, flavonoids, glycosides & saponins. The antimicrobial activities of the various solvent extract of *Nyctanthes arbor-tristis* is observed. The extracts of the leaves show maximum antimicrobial activity specially on *Pseudomonas aeruginosa* (PA), *Salmonella typhi* (ST). Traditional healers use primarily water as the solvent but in present studies the plant extracts in organic solvent (ethanol) provided more consistent antimicrobial activity compared to those extracted in water.

Flowers: Essential oil, *nyctanthin*, *d-mannitol*, *tannin*, *glucose*, *caratenoid* & *glycosides* are present in flowers.

Seeds: The seeds contain *Arbortristoside* A and B, *glycerides* of *linolelic*, *oleic*, *stearic*, *plamiic* and *myristic* acids, *nyctantic* acid.

Leaves: The leaves contain *B- sitosterol*, *tannic* acid, *ascorbic*, *flavonol*, *triterpernoida*.

Flower oil: α - *Pinene*, *P- cymene*, *ascorbic* acid, *flavonol*, and *triterpernoida*.

Stem : *glycosides*, *B - glucopyranosyl*, α - *xylo - phranoside*.



Bark : arbortrioside A,B,C, methyl D - mannose, glycoside & alkaloids.

Chemical Constituents:

D - Mannitol : Mannitol is an organic compound is used clinically to reduce acutely raised intracranial pressure and used as an osmotic diuretic agent and a weak renal vasodilator.

Tannin : Tannins are astringent, bitter plant polyphenols that either bind or shrink proteins & Organic compounds including amino acids and alkaloids.

Linoleic acid : unsaturated omega -6 fatty acid.

CONCLUSION:

Parijat has been used for various medical, ritual and domestic purposes since the ancient time. It has a multi directional effect in many health problems as well as in improvement of various faculties of an individual . The description of plant and its uses in treatment of diseases is available in all most all ancient texts. The active ingredients present in different parts of the plant may be the cause of its multi dimensional therapeutic use.

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TODAY DIETARY CHANGES AND ITS EFFECT OF HEALTH

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ABSTRACT

The general public's view of modern diet and human health has undergone drastic changes in recent years. There is general harmony that many chronic health problems. First noted in western countries but progressively flourished worldwide, related mainly to diet. There is far less consensus, however about the dietary factors implicated in such health problem. Unfortunately today's world has been adapted to a system of consumption of food which has several adverse effects on human health. Life style changes has compelled us so much that one has so little time to really think about what we eating is a healthy diet.

Globalization has seriously affected one's eating habits and enforced many people to consume fancy and high calorie fast foods, popularly known as junk food.

Consumption of such high calorie food leads to ailments like – Obesity, food poisoning, dehydration, cardiac problems, diabetes mellitus, arthritis etc.

Health education which can greatly contribute to its limited consumption and switching over to healthy eating habits, nutritional diet and quality of unhealthy foods, their health impact and preventive measures should be given to create awareness and render health.

Keywords : Today dietary changes, Dietary food, Disease human health, Life style, Junk food.

INTRODUCTION

- The general public's view of modern diet and human health have undergone drastic changes in recent years.
- First noted in western countries but progressively flourished worldwide, relate mainly to diet.
- There is far less consensus however, about the dietary factors implicated in such health problems.
- Many companies now sell specially dietary fat supplements and recognized health authorities have begun recommending them to certain population.
- Too much confusing information are available much attention is paid by the popular press and public to fad diets and preliminary dietary findings and too little attention is paid to serious dietary recommendation.
- Today's world has been adapted to a system of consumption of food which has several adverse effects on human health.
- Lifestyle changes has compelled us so much that one has so little time to really think what we are eating is a health diet.
- Globalization has seriously affected one's eating habits and enforced many people to consume fancy and high calorie fast foods, popularly known as junk foods.

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- Ailments like obesity, food poisoning, dehydration, cardiac problems diabetes mellitus and arthritis etc.
- The global problem of consuming unhealthy diet on a large scale and its impact on human health need to be emphasized .And inculcate health education which can greatly contribute to its limited consumption and switching over to healthy eating habits for better living.
- The present review of studies aims to strengthen the knowledge regarding the dietary requirements, food sources, and potential benefits, today's food and its impact on human health.
- Practical suggestions for incorporating healthy fats will be made both food source and supplemental health throughout.
- Emphasizing of knowledge about the eating habits, nutritional diet, and quality of unhealthy foods, their health impact and preventive measures should be given to create awareness and render healthy education for a change toward healthy food eating practices^{3,4}.
- Such patterns change very rapidly as countries become increasingly urbanized.
- The different food systems and diets that are part of these diverse ways of life affecting peoples levels of physical activity, their body composition and physique, their life expectancy and patterns of diseases, including cancer.
- Basic nutrients, such as carbohydrates, fats, and proteins are the basic of all life activities.
- They constitute the carbon skeleton of various functional molecules, and provide energy though oxidative decomposition.
- Modern diet related to 'Junk food' that simply means an empty calorie food. These foods does not contain the nutrients that your body needs to stay healthy. Hence, this food that has poor dietetic values is considered unhealthy and may be called as Junk food.
- Traditionally, the main aim of nutritional is prevent and treat nutritional deficiencies.
- Over nutritional, specially absorption and storage of energy, can not only affect health but also cause many diseases.

Today's Diet

- People diets reflect the times and situations in which they live. It is only relatively recent in history that urban industrial ways of life have evolved, with many or most people living in towns and cities rather than in the countryside.
- In much of Asian countries most people still live in rural communities and farmworker agricultural and urban industrial ways of life still coexist in most countries.
- Further, over nutrition reduces reproduction capacity and promotes the development of various cancers that will seriously affect quality of life.
- Because of over diet and nutrition, nutriology based on basic requirements cannot make recommendations for nutrient intake in daily life because nutrient absorption, energy storage ,and oxidation energy supply control vary from person to person^{4,8}.



What is food

- Food is any substance consumed to provide nutritional support for an organism.
- It is usually of plants and animal origin and contains essential nutrients such as – carbohydrates, fats, vitamins, or minerals.
- The substance by the organisms cell to provide energy maintain life or stimulate growth⁵.

What is unhealthy food

- Unhealthy food is an informal term applied to some foods that are perceived to have little or no nutritional value (i.e. containing empty calories), to products with nutritional value, but also have ingredients considered unhealthy when regularly eaten; (junk foods, fast foods etc.) or not to those considered unhealthy to consume at all^{6,7}.

What is junk food

- Junk food is a pejorative term for cheap food containing high level of calories from sugar or fat with little fiber, protein, vitamins, or minerals.
- Junk food can also refer to high protein food like- prepared with saturated fat which some believe may be unhealthy .
- Although some studies have shown no correlation between saturated fat and cardiovascular diseases.
- However, concerns about the negative health effects resulting from the consumption of a 'junk food'⁴.

What is fast food

- Fast food is a type of mass-produced food which is prepared and used vary quickly.

- The food is typically less nutritional valuable compared to other foods and dishes while any meal with low preparation time can be considered 'fast food'⁶.

What is health

- Health is the level of function and metabolic efficiency of a living organism. In humans it is the ability of individuals or communities to adapt and self manage when facing physical mental or social changes.
- The World Health Organization (WHO) defined Health in its broader sense in its constitution as “A state of complete physical, mental, and social well being and not merely the absence of disease or infirmity.
- Health also increases longevity of people and reduces infant and maternal mortality.
- Balanced diet, personal hygiene and regular exercise are very important to maintain good health.
- Awareness about diseases and their effect on different bodily functions, vaccination against infectious diseases, proper disposal wastes, control of vectors and maintenance of hygienic food and water resources are necessary for achieving good health^{3,4}.

Different type of food contamination

- Food contamination happen when something gets into food that shouldn't be there
- There are many scenarios that might cause food contamination, but most are one of four categories ; biological, chemical, physical, cross contamination.
- Biological contamination is bacteria or toxins which contaminate food and is a common cause of food poisoning.



- Food poisoning can happen when harmful bacteria, also called pathogens, spread to food and are consumed.
- Chemical contamination occurs when food comes into contact with chemicals and can lead to chemical food poisoning.
- Some common sources are- kitchen cleaning agents, unwashed fruits and vegetables, food containers made from non safe plastics, pest control products etc.
- Physiological contamination happens when actual objects contaminate foods. Some time when food is physical contaminated, It can be also biological contaminated.
- Common sources of physical contamination are- hair, glass, metals, pests, jewellery, dirt, fingernails etc.
- Cross contamination occurs when bacteria or pathogens are transported from one object to another.
- This can happen in many different ways and some of the more common source of cross contamination include- clothing, utensils, personal hygiene, pests, raw food storage, waste control etc.

Food contamination refers to the presence in food of harmful chemicals and microorganism which can cause consumer illness^{1,2,7}.

Natural contamination of food

- Botulism is a natural contamination of food .
- Botulism toxin - The causative agent is an anaerobic spore forming bacillus, Clostridium botulinum, which produces an 'Etoxin. It is commonly found in the soil. The toxin is therefore likely to be present in such soil

contaminated undercooked or canned foods. The foods that are most often responsible are meat, fish and vegetables².

Effects on human health

- In term of relationship between today's diet and its effect on health. The following key problems have to be addressed;
- Under nutritional causes nutritional deficiency and over leads to obesity, hypertension, hyperlipidemia, diabetes and cancer.
- Diseases can be broadly grouped into infectious and non infectious diseases which are easily transmitted from one person to another are called infectious diseases. Infectious diseases are very common and every one of us suffers from these at some time or other.
- It also highlights that nutritional requirements of the body may vary among different individuals with different heredity and family backgrounds, different dietary habits and living in different countries. Even different gut microbes may affect the requirement of nutrition.
- Another problem is that precise effect of foods on organs or tissues within the body in unclear. Some study shown that food mainly interacts with the GI mucous membrane system^{3,5,6}.

Discussions

- Finally the last one is related to public health being a social and political concept aimed at the improving health, prolonging of life and improving the quality of life among whole populations through health promotion, diseases prevention and other forms of health intervention.



- This public health is distinguished by its basis in a comprehensive understanding of the way in which lifestyles and living conditions determine health status and recognition of the need to mobilize resources and make sound investments in policies, programmes and services which create, maintain and protect health by supporting healthy lifestyles^{3,4}.

CONCLUSION

- Despite wide differences in opinion among researchers and the general public over recent years dietary fats remain a potent regulator of physiological functions. This calls for caution in supplementing more than a few grams of any uncommon fat per day.
 - Food sources remain the preferred method of intake in most situations.
 - Awareness of junk food facts is lacking amongst every individual in the community. Eating a healthy diet is a hard work. The only way to evade junk food is to encourage eating healthy diet and more of the following foods.
 - Foods that are low in fat, saturated fat, and cholesterol high fiber foods, including whole grain foods, vegetables and fruits. Food that have only a moderate amount of sugar and salt calcium rich foods, to meet daily calcium requirements.
 - Iron rich foods, to meet daily requirements for iron.
 - Nutrition science constantly evolves, and future research will better elucidate the independent and combined roles of modifiable factors such as physical activity and nutrition on human health.
- Professionals can play a pivotal role in optimizing today's diet and its effects on human health across the life cycle^{4,5}.

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A CLINICAL STUDY OF RAKTAMOKSHANA & JATAYADI TAILA IN THE CHRONIC INFECTED WOUND HEALING

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ABSTRACT

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

INTRODUCTION

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

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

Vata– leading to pain, swelling,

Pitta– leading to burning sensation, infection (dooshana) of blood and wound.

Kapha – accumulation and vitiation of fluids, itching.

Key words- wound, healing, itching, Raktamokshana

Stages of healing

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

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

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

Case report

A old male patient of 70 years patient attended the OPD of Shalya tantra at Ashtang

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ayurveda college and hospital indore; with the complain of non healing wound with watery discharges, pus discharge, swelling in the feet, unable to walk since 8 years. Wound was pathological. The ulcer was about 10*3 cm. She took many treatment from nearby allopathic hospital and consult many doctors but despite of all the wound was not healing and at last pt. was suggested for amputation by allopathic surgeon.

As soon as patient visited OPD , she was carefully examined and advised the part to clean with Aparmarga kshara .After performing required investigation we decided application of Jatayadi taila and Raktamokshana for healing the wound.

Clinical study of chronic wound patient

An old men patient 70 yr. came to the O.P.D. of Shalya tantra deptt. Pt. complained c/o – Chronic non healing wound in right feet anterior surface of the bone - 8 years Pus discharge, serum discharge- 3 months, difficulty in walk and stand - 3 years H/O- Patient was injured in a traumatic accidental injury. Some antibiotics & painkiller have taken by the pt. & regular bandage done by different materials. But she cannot get any relief in the wound. Now the pt. was examined by me and consent was taken.

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

2nd day- pt. was examined in the morning and wash with the Panchavalkala kwatha. some bite of pseudoepithilium & pus is coming out from the wound. Now again the wound was cleaned by cotton, in the morning bandaged by jatayadi taila.

3rd day - we decide to Rakta mokshana (Blood letting) from the surrounding tissues by cupping and regular bandage with Jatayadi taila and give some ayurvedic medicines. After seven days wound was better & healthy stage. Bandaging was continued for 15 days . There is no complain of pain, swelling, tenderness & pus discharge . Patient was waking easily and having not any complain.

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

Lab. Investigation

Blood sugar was normal

Before treatment



During and after Treatment





Ingredient of jatayadi taila :

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

1. Jati
2. Nimba
3. Patola
4. Karanja
5. Yastimadhu
6. Kustha
7. Harida
8. Daruharidra
9. Kathuka
10. Manjistha
11. Padmaka
12. Lothra
13. Haritaki
14. Kamala
15. Sariva
16. Sikhta
17. Tuthaka
18. Tila taila.

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

1- Effect of Jatyadi Taila in pain - Ingredient of Jatyadi taila like Jati, Nimba, Patola, Karanja, Yastimadhu, Kustha, Padmak, Sariva; all these drug shows vedanasthapana property. (Bhavprakash Nighntu)

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

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

2- Effect of Jatyadi Taila in Daha -

- Katuki has Daha-nashak karma. (B.P.Ni 152 Haritkyadi varga)
- Sariva having pitta-nashan karma. (Dh.Ni.)
- Kamal works as pitta-prashmana (Ch.su.25/33)

3- Effect of Jatyadi Taila in Itching - Jati, Karanja, Yashtimadhu, Padmaka shows Kandughna- property kandughna karma of the drug was helpful to relieve in the itching.(B.P.Ni)

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

4-Effect of Jatyadi Taila in discharge -

- Jatyadi taila contents shows stroto-vishodhana & sosana property because all of the contents having Kashaya & Tikta rasa.



- Nimba has Krimi-nashan effect(Su.su.45)

Raktamokshana-

In Sushruta Smahita blood letting (Siravedha) is described elaborately for the management of different kinds of diseases especially Raktaja disorders. Raktmokshan comes under the umbrella of Shodhana (Purification) Chikitsa. Raktmokshan can be done by different types of methods. It is effective modality in the treatment of Raktaja roga and it is also very effective in wound healing. Blood letting increases the oxygen to the wound and damage the blood clots and thrombus in the blood.

Acharya Sushruta described the Raktaja dosha along with other tridosha. To remove the impured blood and wound healing , Raktmokshan is the therapy of choice. After adequate blood letting the vitiated dosha pacifies so the Rakta disease also cured. By the Raktmokshan further dhatus e.g., Mansa, Meda etc, also purified Raktmokshan is described as second line of treatment in Shopha Chikitsa and vrana chikitsa..

Sringavacharana Method -

In ancient time Cow horn is used for this purpose. It has Ushna virya, madhur rasa and Snigdha properties. So, it can be used in Vatika predominant Raktaja diseases.

1) In the above said procedure before blood letting scraping is done over the area and then fix the shringa (cups) with the help of cotton. After fixing the cups, a suction is made with the help of mouth to letting the blood. Now in the absence of shrings, we are using cupping therapy. After proper cupping, blood started to come out and collect in cups. After adequate blood letting blood stops to come out itself. The amount of blood should not be more than 40 ml.

Now slowly release the cups air by the pump and proper dressing of the part by Jatayadi taila.

Types of Raktmokshana

A]

- i) Shastra Krita (Use of instruments)
- ii) Ashastra Krita (No use of instruments)

B] Shastra Krita Raktmokshana is two Types -

- 1) Prakchhana
- 2) Siravedha

DISCUSSION-

Traditionally we are using many oils for the wound healing but in practice we have seen that Jatayadi taila having a effective role in the wound healing as well as Shodhana and Ropana. Above we have already discuss about the content of Jatayadi Taila in the complain of Pain , Daha, Itching and Discharge. Actually Discharge and unhealthy tissue and fibrous tissue of the wound stop the wound healing.

Action (How to cupping-blood letting works)

- 1-Anticoagulating effects
- 2-Cut the clot and thrombus
- 3-Anti-inflammatory effects
- 4-Vasodilating effects
- 5-Bacteriostatic
- 6- Increase the oxygen to the wound
- 7- Increase the blood supply to the wound

CONCLUSION-

application of Jatayadi taila and Raktamokshana, both are very effective for the chronic wound healing. It is seen that drugs though having similar Rasa, Vipaka and Virya



differ in action. This difference in action is owing to the specific chemical (Bhautika) composition of the drug and its action can't be explained by general rule on the basis of Rasa, Vipaka and Virya. For instance, Danti and Ctraka are similar in Rasa (Katu). Vipaka (Katu) and Virya (Ushna) showing different action.

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MENSTRUAL DISORDER IN AYURVEDIC VIEW AND THEIR MANAGEMENT PROTOCOL

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ABSTRACT:

In ayurveda we consider diseases as a sign of discord in your body as well soul. Our classics had given importance to the women as consider the most important constituent in formation of a foetus or progeny. So her health is main to concern. According to ayurvedic principle, any issues which cause disruption in female humour is Vata. It is the predominance factor, which give signals to our body to function in harmonized manner. According to the its function it relates with nervous system, which means any psychological disturbances can cause disturbance in female normal functioning along with it when comes to menstrual disorders which are basically related with the metabolism as being Artava is Upadhatu of Rasa, which is the foremost extract which we take from our diet. So, to correct them we have to work on the root cause i.e metabolic imbalance.

Key words : Artava, Menstrual disorders, Vata Dosh, Metabolic Imbalance.

INTRODUCTION

In developing countries, main focus of health sector is on the topics, which causes mortality but not so much concern is paid to the issues which deteriorate the quality of life which is a main focus of WHO to determine the health. Menstrual issues are not taken as the global

burden on health sector. However, to improve the quality of life it is necessary to focus on menstrual issue is necessary. In ayurveda it has given a place to concern for females. Concept of individuality is basic to the ayurvedic system of medicine. Another fundamental point of view of ayurveda is that everything is interrelated, nothing is separate in this universe and in human body. In ancient classics Women is given importance that they are the main reason for development of progeny in the world. Etymologically the word "women" comes from "womb" which means who can bear a foetus. Equal importance is given to the women in past as well as in present. In classics they are kept in the category who are soft, calm and whom one shouldn't give strong medicine because they are not good for their constitution. There was no partition done with females rather, the principles or rules which were made for them to be followed during menstrual cycle were to support them, provide them a hygienic environment, so that they can revive and ready to form a fetus. As per classics this just to support her, to balance and regeneration of her dhatus and relaxation. As we know Artava is Upadhatu of Rasa Dhatu (the foremost extract of the Aahara we take), which means a significant part of, what we take is used to form Artava and at the completion of menstrual cycle it sheds off. It shows that the

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food which is taken, its nutrition which was used to form artava is finished, which can be used for a foetus. It is basically the game of metabolism. The cycle repeatedly goes on upto the age of approx 50 years. Any kind of disruption emotionally, physically in ones menstrual cycle indicate a metabolic imbalance, that is not a disease.

Background

In late 1970s, the WHO conducted a multicountry cross sectional surveys of family formation patterns and health. Information on prevalence of menstrual complaints in past three months was obtained from seven countries. Which shows that it is necessary to focus on this topic also. As per epidemiological studies which were done worldwide shows irregular frequency of menstrual cycles in 80.7%, premenstrual syndrome 54%, dysmenorrhoea 38.1% and so on, its one which was done in labnese nursing students. In india it has been made a social taboo to discuss about menstrual disorder only few who came in contact of physicians discuss about any kind of issues related to it. But normally this pattern is universally spread.

In ayurvedic classics when there is description of pure form of Artava described, there only few words were said about its disruption along with it a dedicated chapter to gynecological and fertility disorder were described with the name of Yoni Vapada.

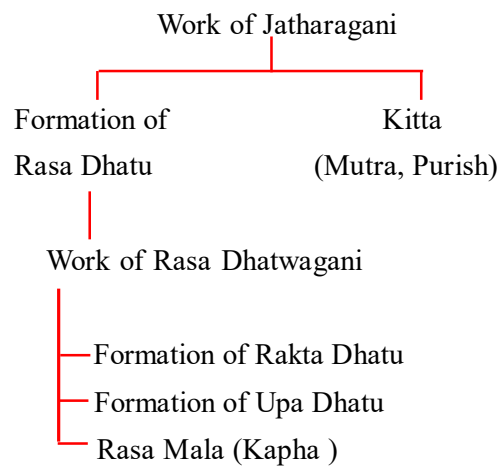
In allopathic practices medicines which are used doesn't work on it, they just palliate the condition. A commonly facing problem is use of external synthetic hormones which further aggravates by means of creating more

imbalance. These hormones also made a women dependent metabolically.

To correct the concept of disturbances related to the menstrual cycle first is need to know the formation of Artava. In general it was related with the whole reproductive system but here when comes to aartava it is just metabolic disruption which create issue not the whole system, Aratava is related with gyneacological problems and Shukra which is present in both sex is involved with hormones and fertility problems. As we all know that if gyneocological issues were not settled then they create problems with fertility because Shukra is end essence of all Dhatus. If there are issues with the first step i.e. Rasa Dhatu and its Updhatu Aratava it leads to disruption in the further formation of other Dhatu and finally upto Shukra which in result leads to fertility problems.

Formation of Aartava

Ahara intake (with influence of other factors like Asta Vidhi Vishesha Ayatana, Vividh Virya, Dwadasha Ashana Vichar, Shada Rasatamaka etc)





(Artava and Stanaya)

And further more Dhatu, Upadhatu and Mala

It is normal physiology which happens in women, but when there is disturbance in it

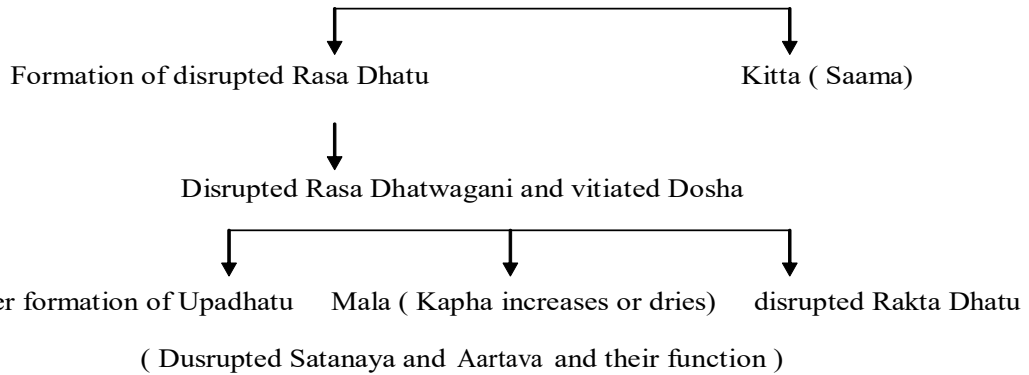
menstrual disturbances are the result. To have a view about this disruption we can see the pathophysiology of the menstrual disorders according to ayurveda.

Pathophysiology of Menstrual disorders

Impure or disturbed diet pattern (i.e not according to the natal constitution of a person, intake of non seasonal diet, didn't follow dietary rules, psychological disturbances etc)



As a result Mandaagni, Vihagni etc (due to vitiation of Dosha specially Vata vitiation initially which further vitiate Pitta and Kapha)



Occurance of Menstrual disorders



Further improper Dhatu formation, which leads to further diseases formation and lastly to serious gynecological issues like infertility etc



General menstrual disorders



Pre menstrual difficulties – normally it is related with disturbance in Vata Dosha which affect Rasa dhatu formation and disrupt other dosha, which further disturb the function of other two dosha. If only Vata is dominant that female can feel vague type of symptoms like pain in lower abdomen, bloating, vertigo, headache, pain in breast etc. which increases during evening and late morning at the time of dosha dominancy. If Pitta is involved then there will be vaginal burning sensation, temperature increases, burning in feet and palms etc. which are maximum at afternoon and midnight, with involvement of Kapha there is weight gain due to increase Mala of Rasa Dhatu, heaviness in breast, laziness etc which increases in early morning and evening. Along with them if there is dominancy of dual Dosha than symptoms are mixed.

Cramps and Pain – these are also related with imbalance in Vata dosha, normally happens to the females which have Vata as their natal constitution or mixed in which Vata is Dominated. Along with it when there is formation of Rasa Dhatu which is related with plasma, due to it increase in quantity and formation of Aartava it compress the nerves and Vata is dominated in an individual and there a tension is present in the nerves due to compression and in result cramps and continuous pain is the result.

Menstrual difficulties – toxic blood or Aartava which due to improper metabolism of digested food and vitiated dosha i.e. Vata mainly along with Pitta and Kapha results in to difficulties in menstrual flow. If Vata is dominated with metabolic imbalance then there will be less blood flow with pain and other systemic issues, irregular cycles which deteriorate quality of life.

Pitta is involved than there will be heavy flow along with burning sensation, shortening of cycle. Due to involvement of Kapha there will be heavy flow with increase in weight and heaviness in body.

Amenorrhoea – delay or absence of menstruation other than pregnancy is said to be constrictin of Artava Vaahi channels by Vata dosha and improper formation of Aartava. Which in result cause long cycles or amenorrhoea along with systemic symptoms as discussed. If left untreated it can dry up the channels which is a serious issue and can lead to infertility.

Dysmenorrhoea – it was a difficulty which was described by our Acharayas solely related with Vata Dosha at its initial. Specifically apan vayu which increases and doesn't allow the menstrual fluid to come out which causes pain which some times releases when the flow became normal. It is one of the main concern because it some time hamper once life that, she can't perform her normal routine. And causes stress as well, form menstrual cycle as nightmare.

Leucorrhoea – in ayurvedic literature any kind of vaginal discharge different from menstrual flow is consider as leucorrhoea, again it is a metabolic imbalance in which improper formation of Aartava, Kapha and Vata disruption causes flow of it in an irregular manner and at different times which causes unexpected irritation to a female.

Treatment protocol

As it is a metabolic disorder and ayurveda work on root cause of any disorder so mainly we have to focus on that.

- Count the natal constitution and balance Ahar Vihar according to that.



- Balance Vata Dosha because it is main factor to vitiate other Dosha.
- Panchakarma plays an important role in balancing of all.
- Yogasanas plays an important role in balancing the doshas and improve metabolism. Like Bhadrasana, Bhujangasana Ushtrasana etc, along with Agnisara kriya.
- Balancing the Agni with the medicines mainly herbal composition as they are best to assimilate.
- Rasa Dhatu Balancing as the management had said by our classics Langhana is best without vitiation of Vata Dosha..
- If other dhatu involves than they should be balanced
- Lastly symptomatic management if other symptoms resides.
- Treatment should be given which are not to strong as in ayurveda female are consider to be a soft creature.

CONCLUSION

As we had seen that menstrual disorder which cause disturbance in normal functioning of a women and deteriorate the quality of life in the form of PMS, menstrual pain, less or more bleeding, irregular cycles etc are basically due to imbalance in metabolism and involvement of Vata dosha chiefly along with Pitta and Kapha. Metabolism here can be related with Agni (Jatharagni and Dhatwagni). So, to correct them we have to correct the causation of the disorders rather than symptomatic treatment. So it should be in corrective or curative form rather than palliative. External synthetic hormones etc just

cause dependency on them nothing else and vitiation of Dosha. So standard protocol should be established and followed to provide quality of life.

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PHAMACOLOGICAL STUDY OF CHARKOKTA DEEPNIYA MAHAKASHAYA W.S.R TO “SAMANYA-VISESHA SIDDHANTA”

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ABSTRACT:

The longevity of life is the goal of man right through the ancient time to achieving four pursuits or Purusarth chatusttaya of life, which is Dharma (rigiousness), Artha (Wealth), Kama (desire of sensual enjoyment) and Moksha (Salvation). It is depends upon a healthy body constitution in terms of active metabolic system or Agni vyapar inside body through which body gets nourishment and strength in the form of “Dhatuposhana”.

The nutritional support produces energy to maintain this chain of longevity and health. this whole mechanism get maintained according to basic principal Samanya –Vishesha. when there is any disturbance (Vridhhi or Kshaya) in this process the further channel get obstruct. This disequilibrium (Vridhhi or Kshaya) arises as a result of Jathragni malfunctioning which is also treated on the basis of Samanya - Vishesha Siddhanta by decreasing the Vridhha one and increasing the Ksheena one. Deepniya dravya's of Deepniya mahakashaya mentioned by Acharya Charaka are very useful to maintain the metabolic pro n cement of digestive fire. These drugs work on Jathragni on the basis of this principle due to their Pharmacological composition. The details of the evaluation of

pharmacological composition and mode of action of Charkokt Deepniya mahakashaya on the basis of Samanya-Vishesha siddhant is explained, elaborately in full paper.

Key words- Jatharagni, Samanya, Vishesha, Metabolism, Deepaniya.

INTRODUCTION –

The Dosha, Dhatu and Mala is known as base (mula) of Sharir or are the functional and structural unit of body¹.while the human body is the composition of Sharir, Indriya, mana and Atma². This union, lusture of body, strength, health, stamina, growth and development, oja, body heat, all types of Agnies and all Prana are depend upon the proper functioning of Jathragni or digestive fire³ or healthy metabolism. The Samyavastha of these basic constituents of body (dhatues) is known as Arogyta or health or prakriti⁴ but in Today's lifestyle everyone is busy to get luxurious life for that they are adopting faulty life like adapting junk food preparations (aahar), not following the regimen of food taking, excessive workload, stress and lack of exercise (vihar), resulting sedentary life style (these all causes are as same as mentioned in charak samita as the cause of agni vikrti in grahni chikitsa)⁵ and avoiding the healthy measures therefore Life style disorders are being the major problem of

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current scenario and increasing the incidence of susceptibility to diseases which is also known as Doshavaishmyata⁶ Vaishmyta means differ from natural state weather it is increased or decreased from normal proportion. This Vaishmya or vitiation of Dosha and dhatu disturbed the function of Jatharagni. As a result of that Jatharagni gets slow and produces various diseases as it is explained by Acharya Vagbhata that, Roga sarveapi jayate mandagnau⁷. This slow metabolism or hypofunctioning of Jatharagni is known as mandagni in our classical text known as samhitas⁸. To correct this disturbance there are two basic line of treatment, the first one is to remove the cause or Nidan Parivarjan. means to leave that factors which diminish the metabolism, the other is to maintain the equilibrium of body constituents or Dhatusamyta. which means increase the decreased, decreased the increased and maintain the normal ones⁹, this mechanism works according to the basic Principal “Samanya – Vishesha” which is the foremost principal and advocates the usage of diet and medicine to achieve longevity with health and to cure the disease which is explained as the goal of Ayurveda in our text¹⁰. So on account of above solution if metabolism is slow then it should be accelerate and the causes (vata and kapha dominant Aahar-vihara) which make it slow should be remove. Agnideepan is the process which fulfill the both requirement. Therefore the drugs of Deepniya Mahakashaya explained by Acharya Charaka are very much useful for this purpose.

Aims and objectives-

- ♦ To understand the basic concept of Charkokt deepniya mahakashaya.
- ♦ To study the pharmacodynamics of charkokt deepniya mahakashaya.

- ♦ To enlighten the basic concept of samanya-vishesha siddhant in context of charkokt Deepaniya mahakashaya.

Material and methods-

The Philosophical and Ayurveda elementary books has thoroughly searched where the concept of samanya-vishesha has been described like vaisheshik darshan, padarth vigyan, charak samhita etc.

The pharmacodynamics study and Panchabhautic composition has compiled and tabulated of deepniya mahakashaya drugs from textbook of dravyaguna, bhavprakash nighantu, Dhanvantary nighantu etc.

Concept of Samanya-vishesha-siddhanta:-

The Samanya-Vishesha Siddhanta is the fundamental and very prominent principle of Ayurveda to maintain health and treat the sick and achieve this goal of ayurveda because the formation, development, vitiation, aggravation, alleviation of dosha, dhatu, mala and entire treatment is based on this principle only. Hence Acharya Charaka has described that Samanya and Vishesha Siddhanta plays a crucial role in treating diseases and has become the fundamental principle for Ayurvedic management. Acharya Vagbhata has elaborated this topic in detail as Vriddhi kshya siddhant in Rasbhediya adhyaya¹¹.

Definition of Samanya-Vishesha-Siddhanta –

Etymologically the term Samanya is consists of two words Saman and Gnanapatyaya means which is common in all¹² while in modern Dictionary it means Equal, Alike, Similar etc.¹³. The term Vishesha's etymology denotes Prabheda, Prakare¹⁴.



According to Acharya Charaka samanya is always cause of vriddhi (Augmentation) of all the beings whereas Vishesha is always cause of Hrasa (diminution) of all the beings both are applied¹⁵.

Sarvada denotes both nityaga (ever existing) as well as avasthika kala (states of individual) and Sarvada bhavanam includes Draya, Guna and Karma.

The mean of Pravrittiubhayastu is that the Samanya and Vishesha should be followed in a rational way while describing the medicine or diet based on the quantitative and qualitative knowledge of Vriddhi or Kshaya of Doshas. Samanya is the factor which produce the feeling of oneness.

Acharya Vagbhata described it as nature of increase and decrease as “vriddhi: samanai: sarvesa. viparitai: viparyaya:” means equal qualities lead to increase, and opposing qualities lead to decrease¹⁶.

Concept of Deepniya Mahakashya-

Acharya Charak has mentioned a group of ten herbs mentioned by in Charak Samhita sutra sthan chapter first group sixth which acts as Agnipradeepak. This action of these drugs is known as Agni deepan. On this basis these drugs are known as Deepniya drugs and these are used in decoction or kashaya form therefore mentioned as Deepniya mahakashya.

Defination of Deepan-

The term Deepana has been used in sense of Pradeepan which means the property by which the fire get enhanced. Deepana is the enhancement or stimulation of digestive fire or jatharagni as a initial step for digestion because for proper digestion it is must that the pachakagni

should be in its normal functioning state therefore to normalize the hypo functioning of jatharagni. Its stimulation is must. Hence the dravya which increases the jatharagni but does not digest the undigested food or ama is known as Deepaniya dravya and this process is known as deepana¹⁷. Deepana drugs are also known as stomachics or appetizers which stimulate appetite.

Defination of Kashaya –

The term kwatha has been derived from the word “Kwathana” means “Boiling It is the third in the series of panchavidha kashaya kalpanas. The Preparation obtained by boiling the drugs with water is called “Kashaya or Srta”¹⁸ which causes discomfort to the throat, capable to cure diseases is known as “Kashaya”.On the basis of above explanation we can say that the Deepniya mahakashya is a group of ten unique drugs, which act on Agni vikrati in the form of “Kashaya or kwath”

Why Deepan is important-

The body is like a machine and diet is fuel. The fuel itself can.t move the machine for that the fuel should burn and produce energy to function the machine means fire (Jatharagni) is the basic cause to work. If fire (Jatharagni) doesn.t work normally the machine can.t function properly. When someone follow continuously faulty life style then the Jatharagni (digestive fire) get slow means not able to perform their natural function. If diet is taken with this weak digestive power then it will not digest food properly, which leads to, Ama. formation and this Ama. act as vish for body and mixed with dosha (Vata, Pitta and Kapha) and accumulates deeply in amashaya (stomach). This Ama is harmful to body so it should be neutralize through digestion, for it digestion the Jatharagni should be enhance or



active and this enhancement is created through a process which is known as "Deepan". So the corrective step of this malfunctioning of Jathragni is known as Deepan is important to enhance or stimulate the digestive fire to treat the root cause (mandagni) of any disease to get healthy.

Drugs of Deepniya Mahakashaya -

Pipali, Pippalimool, Chavya, Chitraka, Shringbera, Amlavetas, Maricha, Ajmoda,

Bhallatkasthi, and Hinguniryas¹⁹ are the ten drugs of Charkokt Deepniya mahakashaya.

Acharya Vagbhatta has mentioned Guduchyadi Gana, Varunadi Gana as Agnivardhak and Mandagnihar, respectively²⁰.

Acharya sushruta has mentioned Pipalyadi gana, Guduchyadi gana,, Trifala Dravya, Trikatu Dravya, Amalkyadi gana, and Brihatpanchmool dravya with Deepan karma²¹

Table -1 Contents of Deepniya Mahakashaya

S. No.	Name of Drug	Latin Name	Family	Part Used
1.	Pippali	Piper Longam Linn.	Piperaceae	Fruit
2.	Pippalimool	Piper longam	Piperaceae	Root
3.	Chavya	Piper chaba, Piper, Retrofractum	Piperaceae	Fruit
4.	Chitraka	Plumbago zylenica	Plumbagoinceae	Fruit
5.	Shringbera	Zingiber officinalis	Scitaminae	Rhizome
6.	Amlavetas	Garcinia Pedunculata	Guttifereae	Fruit
7.	Maricha	Piper Nigram	Piperaceae	Fruit
8.	Ajmoda	Carum roxburghianum	Umbellifereae	Fruit
9.	Bhallatkasthi	Semicarpus Anacardium	Anacardiaceae	Seed Kernel
10.	Hingu	Ferula Narthex	Umbelliferae	Resin (Niryas)

Pharmacodynamics Properties of Deepniya Dravyas

Rasa - Most of the deepniya dravya having katu, Tikta rasa pradhna.

Guna - Most of the Deepniya dravya having usna, tikshna, and laghu and rukshaguna

Virya - Mostly deepniya dravyas are ushna virya

Vipaka - Most of the deepniya dravya having katu vipaka. Swabhav – Agneya

S. No.	Rasa	Panchbhautk Composition
1.	Katu	Vayu, Agni
2.	Tikta	Vayu, Akash
3.	Amla	Prathvi, Agni
Vayu-2, Akash-1, Agni-2, Prathvi-1		



Table -3 The individual character of each Deepniya drug 23

S. No.	Drug Name	Rasa	Guna	Veerya	Vipaka	Swabhav	Karma
1.	Pippali	Katu	Laghu, Snigdha Teekshna	Ushna	Madhur	Agneya	Deepan Kapha vatahara
2.	Pippalimool	Katu	Laghu, Rooksha	Ushna	Katu	Agneya	Deepan,Pachan, Bhedana, Kapha vatahar
3.	Chavya	Katu	Laghu, Ruksha, Usna	Ushna	Katu	Agneya	Deepan,Pachan, Bhedana
4.	Chitraka	Katu	Usna, Laghu, Ruksha	Ushna	Katu	Agneya	Deepan, Lekhan, Grahi
5.	Shringvera	Katu	Guru, Ruksha, Usna, Tikshana	Ushna	Madhur	Agneya	Deepan,Rochan Bhedana
6.	Amlavetas	Amla	Laghu, Ruksha	Ushna	Amla	Agneya	Deepan .Pachan,Hridya
7.	Marich	Katu, Tikta	Laghu, Ushna, Ruksha	Ushna	Katu	Agneya	Deepan, Shoolprashman
8.	Ajmoda	Katu, Tikta,	Laghu, Ushna, Ruksha	Ushna	Katu	Agneya	Deepan, Krimihar, Netramay, Hridya
9.	Bhallatakasthi	Katu, Tikta Kashya	Laghu, Snigdha Ushna, Tikshna	Ushna	Madhur	Agneya	Deepan,Pachan, Chedan,Bhedan
10.	Hingu	Katu	Usna, Snigdha, Tikshna	Ushna	Katu	Agneya	Deepan,Chedan Vatanuloman, Sanghyasthapan



Table – 4 Pharmacodynamics evaluation of charkokta Deepniya Mahakashaya on the basis of Samanya- Vishesha Siddhanta

S. No.	Drug	Rasa	Mahabhuta	Samanya guna	Vishesha guna
1.	Pippali	Katu	Agni + Vayu	Laghu, Tikshna, Snigdha	Tridodghan, Rasayna, Vrishya
2.	Pippalimula	Katu	Agni + Vayu	Laghu, Ruksha	Bhedna
3.	Chavya	Katu	Agni + Vayu	Laghu, Ruksha, Usna,	Krimighan, Traptighana
4.	Chitraka	Katu	Agni + Vayu	Usna, Laghu, Ruksha	Grahi
5.	Shirngavera	Katu	Agni + Vayu	Guru, Ruksha, Usna, Tikshana	Bhedana, Vrishya,
6.	Amlavetas	Amla	Jala + Agni	Laghu, Ruksha	Vid- Mutradoshahara, Hridya, Gulmahara
7.	Maricha	Katu Tikta	Agni + Vayu Akasha + Vayu	Laghu, Ruksha, Usna	Antidote of insect bite, Improves Healing
8.	Ajmoda	Katu	Agni + Vayu	Laghu, Ushna,	Krimighana, Ruchikara
		Tikta	Akasha + Vayu	Ruksha	
9.	Bhallatakasthi	Katu Tikta, Kashaya	Agni + Vayu Akasha + Vayu Vayu + Prathvi	Laghu, Snigdha, Ushna, Teekshna	Medhya,
10.	Hinguniryasa	Katu	Agni + Vayu	Usna, Snigdha, Teekshna	Chakchusya, Sanghyasthapak



Discussion -

According to Ayurveda the Deepniya drugs are ideal for the cleaning of obstructed channels due to Ama formation through the stimulation of the Jathragni because most of the Deepniya dravaya is have the predominance of Agni and Vayu Mahabhoot²⁴ in which Vayu Mahabhoot influences samaan vayu which act as a enhancer of Agni (Pachaka Pitta). In the same way the Agni Mahabhoot also has the same properties like Pitta therefore it increases Pitta according to samanya while the Agni Mahabhoot reduces the Kapha which is main factor of Jatharagni suppression, and Vayu Mahabhoot absorbs its moisture on the basis of Vishesha.

Mostly drugs of Deepniya mahakashya contains Katu, Tikta rasa, which denotes the agni deepan properties Laghu, Ruksha, Ushna, Teekshna guna,²⁴ which pacifies the Guru, Snigdha, Sheet and Manda guna of Kapha, according to Vishesha Siddhant and these attributes are as same as Agni to influence the Jhatharagni.

Conclusion -

Though under each Dashemani Varga a wide variety of drugs possessing different Rasadi contents have been mentioned for a single Karma, the principle behind the mode of action of these drugs is unknown. If the therapeutic effect exhibit Vriddhi or augmentation then it is due to Samanaya and Kshya is due to Vishesha. The concept of Samanya - Vishesha Siddhant has great value because to understand the pharmacodynamics properties of Deepniya Mahakashya this principal plays an important role, according to which Deepniya Mahakashaya exhibit the Agni deepna effect, because they increase the secretion of digestive enzyme and

reduces mucous, stimulates the digestive fire and improves the metabolism.

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नवजात शिशुओं में संस्कारों की महत्ता : वैज्ञानिक पक्ष

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भाव :

वेदों के अनुसार, हिन्दू धर्म में, एक व्यक्ति के जीवन काल के प्रत्येक अवसर पर विस्तृत अनुष्ठान किये जाते हैं। बच्चे के जन्म के बाद कुछ अवसर महत्वपूर्ण होते हैं। एक शिशु के जन्म के एक माह के भीतर दो महत्वपूर्ण संस्कार समपन्न किये जाते हैं। इन संस्कारों के द्वारा शिशु को सुरक्षित रखा जाता है। माता-पिता संस्कारों के माध्यम से उसके आध्यात्मिक मार्ग को प्रदर्शित कराते हैं। संस्कारों का मुख्य उद्देश्य बच्चों में उत्तम मूल्यों का समावेश करना है। ये संस्कार जन्म के पहले, जन्म के बाद तथा सम्पूर्ण जीवन काल में जीवन को और बेहतर बनाते हैं।

संकेत शब्द—

संस्कार, अनुष्ठान, उत्तम मूल्य, पोषण, शैशवावस्था,।

प्रस्तावना—

किसी भी जीव को जीवित रहने हेतु पोषण की नितान्त आवश्यकता होती है। गर्भस्थ शिशु माता के गर्भ से ही आवश्यक पोषण ग्रहण करता है किन्तु इस जगत में आने के बाद उसको तुरन्त पोषण की जरूरत होती है। शैशवावस्था मानव जीवन की एक महत्वपूर्ण अवस्था है। जन्म से एक माह की इस अवस्था में मिले पोषण से शिशु को ऊर्जा, रोगाणुरोधक गुण, प्रतिरक्षा शक्ति, बुद्धि, स्मृति एवं दीर्घायु की प्राप्ति होती है।

हिन्दू धर्म के अनुसार शैशवावस्था के विभिन्न संस्कार :

हिन्दू संस्कारों में 2 विशिष्ट संस्कार शैशवावस्था के हैं, जो निम्नांकित हैं—

1. जातकर्म संस्कार
2. नामकरण संस्कार

इनका संक्षिप्त वर्णन निम्नलिखित हैं :

1. जातकर्म संस्कार :

अतोष्णन्तरं जातकर्म कुमारस्य कार्यम्। तद्यथा मधुसर्पिषी मन्त्रोपमन्त्रिते यथाम्नायं प्रथमं प्राशितुं दद्यात्। स्तनमत उर्ध्वमेतेनैव विधिना दक्षिणं पातुं पुरस्तात् प्रयच्छेत। अथातः शीर्षतः स्थापयेद्दक्षुम्भं मन्त्रोपमन्त्रितम्।

(च.शा. 8: 46)

जातकर्म शब्द जात और कर्म दो शब्दों से मिलकर बना है। जन्+कर्म= जात अर्थात् जाति तथा कर्म। अर्थात् जाति में होने वाले विशेष कर्म। बच्चे के जन्मते ही अनुष्ठेय संस्कार किया जाता है। (रघु० 3/18); जिस वर्ण जाति का जो शास्त्र, वेद है उनद्व मन्त्रों से अभिमन्त्रित करके पहले बालक को मधु एवं घृत चटाते हैं उसके बाद इसी विधि से दक्षिण स्तन का दूध बालक को पिलाते हैं। तदुपरान्त मिट्टी के कलश में रखे हुए जल को अभिमन्त्रित कर शिशु के सिर के पास रखा जाता है।

आचार्यों ने सर्वप्रथम घृत, मधु एवं स्वर्ण का प्रयोग इस कार्य के लिये किया है, जिससे पाचन संस्थान यह कार्य आराम से प्रारम्भ करे। संस्कार द्वारा बच्चे को पोषण लेने योग्य बनाये जाने के साथ कुछ पौष्टिक तत्वों का पान कराया जाता है।

आचार्य चरक ने प्रथम दिन ही एक बार मधु एवं घृत चटाने के बाद स्तनपान कराने का विधान दिया है। परन्तु अन्य आचार्यों ने प्रथम दिन मधु, घृत एवं अनन्त, तदुपरान्त द्वितीय एवं तृतीय दिन लक्ष्मणा सहित घृत, फिर चौथे दिन स्तनपान का विधान बताया है।

आधुनिक परिप्रेक्ष्य में चरक के दृष्टिकोण को महत्व देते हुए प्रथम दिन से ही स्तनपान कराना आरम्भ कर पीयूष (colostrum) देना उपयुक्त लगता है।

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जातकर्म संस्कार के समय किये जाने वाले आकलन :

1. Rooting of Sucking Reflex की जाँच की जाती है।

जातकर्म संस्कार की महत्ता :

1. बच्चे पर घी का महत्वपूर्ण प्रभाव हो सकता है—

- ♦ मुख को चिकना करता है।
- ♦ घाव भरने का गुण प्रदान करता है।
- ♦ ऊर्जा प्रदान करता है (3Kcal/ग्राम)।
- ♦ रोगाणुरोधक गुण प्रदान करता है।
- ♦ प्रतिरक्षा शक्ति बढ़ाता है।
- ♦ Epithelisation को बढ़ावा देता है।

2. मधु में 0.3–25 मिग्रा/किग्रा कोलीन और 0.06–5 मिग्रा/किग्रा एसाइटलकोलीन होता है।

- ♦ कोलीन कार्डियोवैस्कुलर तथा दिमागी गतिविधि के लिए, साथ ही साथ कोशिकीय झिल्ली की रचना एवं मरम्मत के लिए भी आवश्यक होता है।
- ♦ एसाइटलकोलीन न्यूरोट्रॉंसमीटर के जैसे कार्य करता है।

3. बच्चे पर स्वर्णका महत्वपूर्ण प्रभाव होता है—

- ♦ स्वर्ण प्रतिरक्षा, बुद्धि, स्मृति, दीर्घायु प्रदान करता है।
- ♦ आँखों को स्वस्थ बनाता है।
- ♦ त्वचा की रंगत निखारता है।

2. नामकरण संस्कार :

‘ततो दशमेष्टहनि मातापितरौ कष्टमंगलकौतुको स्वस्तिवाचनं कप्त्वा नाम कुर्यातां यदभिप्रेतं नक्षत्रनाम वा’ (सु. शा. 10:24)

नामकरण शब्द नामन् (म्ना+मनिन् अर्थात् वैयक्तिक नाम)+करणम् (कृ+ल्युट अर्थात् करना या रखना) (विप्र० गोत्रम्) से मिलकर बना है। इस संस्कार का उद्देश्य है बालक को एक नाम देना। मनोविज्ञान एवं अक्षर विज्ञान के जानकारों का मत है कि नाम का प्रभाव व्यक्ति के स्थूल, सूक्ष्म व्यक्तित्व पर गहराई से पड़ता रहता है। अतः नाम

सोच समझकर रखा जाए, यह जरूरी है। पुत्र या पुत्री जो भी हो, उसके भीतर के अवांछनीय भावों का निवारण करके श्रेष्ठतम की दिशा में प्रवाह पैदा करने की दृष्टि से नामकरण संस्कार समपन्न किया जाता है।

साधारण रूप से आचार्यों का कथन है कि यह संस्कार जन्म के दसवें दिन या बारहवें दिन होना चाहिए। उस दिन सूतिका का शुद्धिकरण किया जाता है। इस संस्कार में बालक का एक नाक्षत्रिक नाम दूसरा आभिप्रायिक नाम रखे। आभिप्रायिक नाम रखने में आदि, मध्य, अन्त अक्षर विशिष्ट क्रम में होने चाहिए। यथा—

1. आदि में घोष वर्ण अक्षर— घोष वर्ण का तात्पर्य घोष प्रत्यय से है। ‘हशः संवारा नादा घोषाश्रुच’। हश् प्रत्याहार— ह, य, व, र, ल, ज, म, ङ, ण, न, झ, भ, घ, ढ, ध, ज, ब, ग, ड, द

2. मध्य में अन्तःस्थ वर्ण अक्षर—‘यणोष्न्तस्था’। यण् प्रत्याहार—य, व, र, ल

3. अन्त में उष्मा वर्ण अक्षर—‘शषसहा उष्माणः’। श, ष, स, ह अक्षर नाम के अन्त में हों।

4. नाम वृद्धि रहित हो—‘वर्षद्विर्यस्याचामादिस्तद्वषद्धम्’। जिस समुदाय के अर्चों के मध्य में आदि अ, च, वृद्धिसंज्ञक (आ, ऐ, ओ) हों उसे वषद्ध कहा जाता है, तब नाम का प्रारम्भ आ, ए, ओ से नहीं होना चाहिए।

तीन पुस्त का अनुकरण करने वाला नाम हो। नाक्षत्रिक नाम जिस नक्षत्र में जन्म हो उस नक्षत्र के देवता के समान अर्थ का बोधक चरण के अनुकूल दो या चार अक्षर का होना चाहिए।

नामकरण संस्कार के समय किये जाने वाले आकलन :

1. शिशु का प्रथम परीक्षण काल
2. जन्म के समय का भार पुनः प्राप्त करना।
3. नाभिनाल का शुष्क होकर गिर जाना
4. उपशीर्षक समाप्ति की ओर।
5. प्राकृतिक कामला का कम होना।
6. नाम में वृद्धि स्वर जैसे—आ, ऐ, ओ नहीं होने चाहिए, जिन्हें बोलने के लिए मुँह ज्यादा खोलना पड़े और ये मधुर शब्द नहीं होते हैं।



नामकरण संस्कार की महत्ता :

1. शब्द उच्चारण के समय ऊर्जा उत्पन्न होती है, जो कठोरता या माधुर्य के कारण हानि या लाभ पहुँचाती है।

निष्कर्ष:

उपरोक्त संस्कार शिशुओं के लिये अत्यन्त महत्वपूर्ण हैं क्योंकि इनके सम्पन्न होते समय कई महत्वपूर्ण आकलन किये जाते हैं साथ ही भविष्य में अनेक लाभ के लिए एवं पोषण की दृष्टि से भी इन संस्कारों का बहुत महत्व है।

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A CLINICAL STUDY ON THE ROLE OF HARITAKI AND SHUNTHI IN THE MANAGEMENT OF AGNIMANDYA

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ABSTRACT:

Agnimandya is itself a disease and cause of many diseases. The food we eat is digested by Agni or body fire. There are 13 types of Agni mentioned in Ayurveda (Jatharagni-01, Bhutagni-05, Dhatwagni-07). Jatharagni is mainly responsible for digestion of food. According to Madhavanidan 4 types of Jatharagni has been mentioned- Samagni, Vishamagni, Mandagni, and Tikshnagni. Samagni is normal condition and rest three are abnormal condition. The present lifestyle and food habit cause imbalance of Agni which leads to Agnimandya. As per Ayurveda classics Haritaki is an Agnidepak drug. So here an attempted was made to treat Agnimandya with Haritaki and Shunthi churna. In the present study 20 patients were taken. The result of the study was assessed on clinical improvement.

After completion of the therapy it was found that Haritaki and Shunthi churna is very effective for the management of Agnimandya without any adverse effect.

Keywords:- Agnimandya, Jatharagni, Haritaki.

INTRODUCTION

The strength of the body, health, prana or the vital life forces and the life span all depends on

proper functioning of agni or the digestive and metabolic fire¹. Agnimandya i.e digestive insufficiency is the important digestive disorders caused by the malfunctioning of agni². Agnimandya is itself a disease and cause of many diseases. The food we eat is digested by Agni or body fire. There are 13 types of Agni mentioned in Ayurveda³ (Jatharagni-01, Bhutagni-05, Dhatwagni-07). Jatharagni is mainly responsible for digestion of food. According to Madhavanidan four types of Jatharagni has been mentioned⁴ Samagni, Visamagni, Mandagni, and Tikshnagni. Samagni is normal condition and rests three are abnormal condition. The present lifestyle and food habit causes aggravation of Kapha predominance Tridosha. The aggravated doshas cause Kapha vaishamaya/prakopa which impair Jatharagni and leads to Jatharagni mandata followed by aharavipaka and Amavisha production and finally leads to Agnimandya⁵. As per Ayurveda classics Haritaki is an Agnidepak drug⁶. So here an attempted was made to treat Agnimandya with Haritaki and Shunthi churna. In the present study 20 patients were taken. The result of the study was assessed on clinical improvement.

Although the disease is not life threatening but affect the normal life style.

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AIMS AND OBJECTIVES

1. A thorough review of literature concerned with agnimandya.
2. To study the etiopathogenesis of agnimandya.
3. To develop more knowledge about the disease.
4. To assess the efficacy of haritaki and shunthi churna in the management of agnimandya.
5. To search out a simple effective and cheap therapy as well as management of the disease agnimandya.

MATERIALS AND METHODS

INCLUSION CRITERIA:- Patients with following symptoms were selected for study.

- ♦ Udarsula.
- ♦ Adaman.
- ♦ Gourab.
- ♦ Alasya.
- ♦ Aruchi.
- ♦ Patients between age group of 20 to 40 years.
- ♦ Both sexes.

EXCLUSION CRITERIA:-

- ♦ Less than 20yrs & more than 40yrs.
- ♦ Patients suffering from cardiac diseases.
- ♦ Uncontrolled Diabetes Mellitus.
- ♦ Ca of Colon or Liver.
- ♦ Tuberculosis.
- ♦ Pregnancy.

DIAGNOSTIC CRITERIA:- From clinical sign and symptoms.

ASSESSMENT CRITERIA:- The patients were assessed mainly on the basis of relieves of symptoms.

STUDY AREA:- Patients were selected from the OPD of Institute of Post Graduate Ayurvedic Education and Research at S.V.S.P Hospital 294/3/1 APC Road Kolkata- 9 on the basis of history taking, clinical examination and pathological investigation.

STUDY PERIOD:- Total 120 days. Individual patient for 15 days.

SAMPLE SIZE:- 20 patients.

SAMPLE DESIGN:- 20 patients were treated with Haritaki + Shunthi churna for 15days.

STUDY DESIGN:-

- ♦ Step I:- Selection of patients as per selection criteria.
- ♦ Informed consent were taken from all the patients of the study
- ♦ Confirmation of diagnosis.
- ♦ Drop out- a record of all the drop out patient were recorded.
- ♦ Assessment of result.
- ♦ Statistical analysis.

PREPARATION OF MEDICINE:-

Haritaki fruit rind churna + Shunthi churna.

VEHICLE:- Luke warm water.

DOSE:- 3gm.(2gm Haritaki churna+ 1gm Shunthi churna).



PHARMACODYNAMICS⁸

	Haritaki	Sunthi
Scientific name	Terminalia chebula. Retz.	Zingiber officinale.
Family	Combretaceae.	Scitaminae.
Rasa	Pancharasa(except lavana) Kasaya mainly.	Katu.
Guna	Laghu, Ruksha.	Guru, Ruksha, Tikshna.
Virya	Usna.	Usna.
Vipaka	Madhur.	Madhur.
Karma	Tridosahara, Anuloman, Rasayan, Prajasthapan, Chaksusya, Hridya, Lekhana, Agnidepak	Vata-kaphahara, Dipana, Bhedana
Parts use	Fruit rind.	Rhizome

OBSERVATION AND RESULT

In the present study it was observed that out of total 20 patients 65% showed good response, 25% showed fair response, and 10% showed poor response.

Symptoms	Good	Fair	Poor	Total
Udarsula	02	01	01	04
Admana	02	-	-	02
Gourab	03	02	-	05
Alasya	01	-	-	01
Aruchi	05	02	01	08
Percentage of improvement	65%	25%	10%	100%

DISCUSSION

So, after completion of the therapy we found that among 20 patients, 65% showed good response, 25% showed fair response, and 10% showed poor response.

CONCLUSION

It may be concluded that Haritaki and Shunthi Churna is very effective in the management of Agnimandya without any untoward effects.

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शेष पेज नं० 31 पर



IMPORTANCE OF PULSES IN AYURVEDA

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ABSTRACT :

Pulses are the main source of protein in human diet in addition to essential vitamins, minerals and co-factors. Importance of pulses in human food and as medicine for basic health has been extensively described in ancient Indian literatures like Ayurveda. Scientists are recently discovering the nutritive value of pulses and their other beneficial effects. Though the modern medical science recognise the nutritional value of the pulses, in ayurveda usage of pulses has been explained based on the human body constitution, season and daily requirements. Pulses have been classified based on the quality and the presence of vitiating factors on the body. Depending upon the needs of individual body constituents the consumption of pulses has been indicated both as food and medicine. Pulses are also recommended as supplement to the medicinal treatment.

Key words: Pulses, nutritive value, medicinal properties, body constitution.

INTRODUCTION

Ayurveda science of life given importance to Swastha Rakshanam and Aturasya Vikara Prashamana. Ahara, Nidra and Brahmachary plays main role in maintaining swasthyata ie the normalcy of dosha, dhatu and malas. Ahara plays a main role in maintain the swasthyata. The word ahara means आहार्यते गलादधो नीयते इति आहार,

that is taken inside through the, throat is called Ahara. In Ayurveda lot of importance has been given to Ahara vargas (Food) like Vari varga (Water), Kshira varga (Milk and its by-products), Taila varga (Oils), Madhu varga (Honey), Ikshu varga (Byproducts of sugarcane), Phala vargah (Edible fruits), Mamsa varga (Meat), Shaka varga (Vegetables), Dhanya varga (Cereals and pulses), Kritanna varga (Dietary preparations)

Importance of food

Food system can deliver numerous biological functions through dietary components in the human body. Indian traditional foods are recognized as functional foods because of much of functional components such as dietary fiber and probiotics. The functional properties of food are enhanced by processing technique, (sprouting, malting & fermentation), Eating habits will vary depending upon the constitution of the human body. These functional molecules help in weight management, blood sugar balance and support the immunity of the body.

Dhanya (pulses)

In the text we find different types of Dhanya according to habitat, quality and availability they are 1

शालीधान्य – Red rice

व्रीहीधान्य – The rice which grows during Varsharitu

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शूकधान्य – Cereals – barley (Hordeum vulgare) wheat (Triticum sativum)

शिमबीधान्य – All pulses

क्षुद्रधान्य – Setaria indica – कङ्गुनी

In Vedas –

In Bhagavadgita, Ramayana, Manusmriti and Aryans believe that, food is the source of strength and gift from God. In Vedas different

cereals, grains were using in there daily life, Aryans were thinking that Food is not only for body nourishment but also for cosmic moral cycle, Barley (Hordeum vulgare) is the staple food for them. In Rigveda we find three types of lentils - Red lentil, Green lentil, Black lentil. In Yajurveda three types of pulses are mentioned ie Urad (Vigna mungo), Mung (Vigna radiata), Masoor (Lens culinaris)

In Samhita –

Susruta ²	Caraka ³	Vagbhata ⁴
Mudga (Green gram) Vanamudga (Wild) Kalaya (Peas) Makushthaka (bean) Masura (Lentils) Mangalya (A type of Masura) Chanaka (Bengal gram) Shatita (A variety of pea) Triputa (Pea) Harenu (Variety of pea) Adhaki (Red gram)	Mudga (Green gram) Tila (Sesamum) Masa (Black gram) Cow peas/Chinese bean Bakuchi Kulattha (Horse gram) Shatita (A type of pea) Chanaka (Bengal gram) Masura (Lentils) Kalya (Pea) Adhaki (Red gram) Makusthaka (Flat bean)	Mudga (Green gram) Adhaki (Pigeon pea) Masura (Lens-culinaris) Kalaya (Garden pea) Kulattha (Horse gram) Nishpava (Indian butter bean) Masa (Black gram) Tila (Gingelly seed)

Properties of Dhanya

वैदला मधुरा रुक्षाः कषायाः कटुपाकिनः ।

वातलाः कफपित्तघ्ना बद्धमूत्रमला हिमाः ॥

ऋते मुद्गमसूराभ्यामन्ये त्वाध्मानकारिणः ॥

(भा.प्र.)⁵

All the pulses are having कषाय, मधुर (Astringent and sweet) in taste, शीत (Cold) in potency कटु (After digestion it is acidic) all the pulses causes formation of ग्वा वातकर, पित्तकफहर (It reduces the pitta and kapha dosa) and ग्राही (Constipative)

Pulses and purposes

There are 60 Ahara kalpanas are explained in the Bruhatrayees, Krutanna varga are the applied aspect of described in ahara vargah which is useful in practicing Ayurveda. The preparations like manda, peya, velipi yusa etc are used as pathya in various treatment procedures both in sodhana and samana line of treatment. Some important pulses used extensively in ayurveda text for the therapeutic usages are :

मुद्ग- Vigna radiata, Green gram which gives joy, delight and gladness



मुद्गाढकीमसूरादिशिम्बीधान्यं विबन्धकृत ।
कषायं स्वादु संग्राहि कटुपाकं हिमं लघु ॥
मेदःश्लेष्मास्रपित्तेषु हितं लेपोपसेकयोः ॥

(अ.ह.सू.6)6

We find Three Types of Mudga(vigna radiata) according to the color of pulse ie Syama (Grey),Harita (Green), Pita (Yellow), Rakta (Red), Sweta (White) now only two types are available ie Yellow and Green

Mudga considered to be the Best among all the pulses

Functions – it contains rich amount of iron 3.9mg/100g, potassium – 1150 mg/100g. It regulates the cholesterol level by its anti oxidant act like free radical scavenging activity. It contains Peptides which reduces the constriction of the blood vessels. It is rich in protein which is in a absorbable form. It promotes the healthy balance of the bacteria with in the GIT which helps the nutrient absorption (Pathya). It increases the satiety hormone called cholecystokinin, which reduces the intake of food

माषः – (Phaseolus mungo) – Black gram

माषः स्निग्धो बलश्लेष्मलपित्तकरः सरः ।

गुरुष्णोऽनिलहा स्वादुः शुक्रवृद्धिविरेककृत् ॥

फलानि माषवद्विद्यात् काकाण्डोलात्मगुप्तयोः ॥

(अ.ह.सू.6)7

It Moistens the body by its unctuous property, it is having guru gura (heavy) so it Relieves constipation , it is useful in erectile dysfunction, increas the muscle bulk and it nourishes all the tissues. The properties of kakandola and atmagupta (Mucuna pruriens) are similar to the properties of masa

Actions - Increases stool bulk by its insoluble fibers so it is Indicated in constipation and piles

Rich iron content use full in Anemia, high content of Mg increases the blood circulation to the heart, it also prevents the absorption of lipids and cholesterol from the body the preparation of this drug is useful in various Neurological conditions, paralysis, facial palsy, wasting disorders.

राजमाषः (Vigna cylindric)8 – Big sized

As the name indicates the raja masa it is big sized pulse. Increases Vata by its dry nature and Increases the quantity of feces

राजमाषोऽनिलकरो रूक्षो बहुश.द्गुरुः ।

(अ.ह.सू.6)8

चणक – Bengal gram (Cicer arietinum)

चणकः शीतलो रूक्षः पित्तरक्तकफापहा ।

लघु कषायो विष्टम्भी वातलो ज्वरनाशनः ॥

(भा. प्र)9

Canaka is rough (Ruksha), cold (shita), light and astringent in taste it increases the vata and it is hard to digest, it is indicated in jwara. It should be taken along with ghee it contains rich amount of fibre and vitamin B, potassium , folic acid and less amount of cholesterol. It maintains the sugar level in the body, does not cause heart problems

आढकी - Red gram (Cajanus indicus)

आढकी तुवरा रूक्ष मधुरा शीतला लघुः ।

ग्राहिणी वातजननी वर्णय कफपित्तास्रजित् ॥

(भा. प्र)10

Adhaki is sweet (madhura) in taste, rough (ruksha), light (laghu), and cool (sita)in nature it is constipative (grahi), increases the vata , increases the complexion and reduces the kapha, pitta and rakta. Rich in protein, fibre and folic acid Prevents anemia, Good for pregnant woman because of folic acid prevents neural tube problems and spina bifida.



Action - The Saponin content of the fruit protected from the insects, it prevent protein digestion resulting in stagnation of the protein and formation of the gas in the bowel. soaking the seed overnight remove the water soluble saponins, it helps in digestion and absorption of protein from the body omega – 3 essential amino acids keeps the joint healthy and lubricated.

मसूर – Lentil – (Lens culinaris)

.मसूरो मधुरः पाके संग्राही शीतलो लघुः ।
कफपित्तास्रजिद्रूक्षो वातलो ज्वरनाशनः ॥

(भा.प्र.)¹¹

It is light to digest (लघु), rough (रूक्ष) and sweet (मधुर) it is indicated in fever (ज्वरघ्न) and constipative (ग्राहि) it causes constipation, Reduces blood sugar level – especially sugar which spikes after meal, Controls hypertension, Prevents anemia and lowers cholesterol level

कुलत्थ – Dolichos biflorus, Horse gram

उष्णाः कुलत्थाः पाके अम्लाः शुक्राश्मशवासपीनसान् ।
कासार्षः कफवातांश्च घ्नन्ति पित्तास्रदाः परम् ॥

(अ.ह. 6)¹²

It undergoes amla vipaka, hot in potency, Causes constipation, useful in urinary stones, reduces semen.

Susruta advocated one more species – vanyakulatha – cures dyspnea, obesity, piles, hiccough

May cause haemoptysis , beneficial in eye disorders

Vagbhata opines that This pulse increases bleeding disorders and is not recommended in conditions like menorrhagia

Horse gram – minor legume – used in India, good nutritional values

Research shows that it prevents atherosclerosis in rats

Potential diet to prevent hyperlipidemic atherosclerosis

An alpha amylase inhibitor from horse gram seeds have anti hyperglycemic potential, It is a very good diuretic, remove the phlegm, It contains soluble and insoluble fiber – one helps in reducing the cholesterol and other helps in relieving constipation, It stimulates excess production of bile, It contains less amount of calcium and phosphorus – good in renal stones, Sprouting increases the nutritive value and it also helps in easy digestion

Urolithiatic activity – phenolic and steroidal compounds extracted from seed is effective in dissolution of oxalate stones

निष्पाव – Dolichos lablab

निष्पावो वातपित्तास्रस्तन्यमूत्रकरो गुरुः ।

सरो विदाही दृक्शुक्रकफशोफविशापहः ॥

(अ.ह.6)¹³

It is heavy (guru), it increases the movement of the intestines, Increases breast milk, increases the formation of urine, It aggravates vata and pitta dosha (चरक) it causes the Toxicity by cyanogenic glycosides present in the seed

तुवरी – Phaseolus vulgaris – Red kidney bean

तुवरी ग्रहिणी प्रोक्ता लघ्वी कफपित्तास्रजित् ।

तीक्ष्णोष्ण वन्हिता कण्डूकुष्ठा.मिप्रणुत् ॥

(भा. प्र. धा. व)¹⁴

It is light (लघु), hot (उष्ण) astringent in taste (कषाय), it is a appetiser (दीपन), constipative (ग्राहि) acts as antihelminthis (कृमिघ्न) and removes the skin disease(कुष्ठघ्न)



कलाया – Garden pea - Pisum sativum

कलायो मधुरः स्वादुः पाके रूक्षश्च शीतलः ॥

(भा.प्र.)¹⁵

Peas contain purines so people suffering from Kidney and gouty it is contraindicated

It contain 44% of Vit – K ,increases osteophytic activity in the bones

It contains Vitamin A - maintains healthy skin and membranes and also Improves eye sight

Khandika is the one more variety of kalaya explained by Charaka.

Preventive and curative value of pulses

Pulses for healthy and complete diet

Pulses provide

- Protein
- Complex carbohydrates
- Vitamins and minerals
- No cholesterol
- Little fat or sodium
- Good source of thiamine, riboflavin, niacin, pyridoxocine
- Iron
- Other minerals
- Amino acids lysine higher in cereals but not in pulses
- Cereals and pulses when taken together complement each other Uses - Helps in body building, Stimulation of immune system, Regulates lipid metabolism, Regulates hormone metabolism, Produce detoxifying enzymes

Pulses in different diseases condition

धान्यं सर्वं नवं स्वादु गुरु श्लेष्मकरं स्मृतम् ।

तद्वर्षोषितं पथ्यं यतो लघुतरं हि तत् ॥

वर्षोषितं सर्वधान्यं गौरवं परिमुञ्चति ।

न तु त्यजति वीर्यं स्वयं क्रमान्मुञ्च्यतः परम् ॥

एतेषु यवगोधूमतिलमाषा नवा हिताः ।

पुराणा विरसा रूक्षा न तथा गुणकारिणाः ॥

(भा.प्र.)¹⁶

Observations made in Ayurvedic literatures

- Beneficial effects of cereals and pulses explained
- Procedure of processing of grains
- Toxic components in some grains
- Benefits of fresh and aged grains
- Utility of grains for prevention and treatment of diseases
- Health benefits and improved metabolic functions

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A CRITICAL STUDY OF ASHTANGA HRIDAYAM WITH ANKETMANJARI COMMENTARY W.S.R TO UTTARASTHANA

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INTRODUCTION:

Out of all Samhita-s, Ashtanga Hridayam is the widely used Samhita by all the stakeholders of Ayurveda. The popularity of Ashtanga Hridayam can be easily understood by the number of Sanskrit commentaries written on this text. Records in the history of Ayurveda suggest that the maximum number of commentaries are written on this text. But most of the commentaries are either lost or partly available. All these commentaries can be considered as an important treasure for the scholars of Ayurveda. Sanketmanjari is also one of such commentaries which has been written by Shri. Damodar Ranade on Ashtang Hridayam.^{1,2,3,4} The complete Sanketmanjari commentary is available. But due to certain reasons this commentary remains unnoticed in the history of Ayurveda. This article reviews the thorough study of Uttarasthana of Ashtanghridayam with Sanketmanjari commentary along with the Sarvangsundara commentary of Ashtanghridayam.

Materials and Methods:

Materials -

1. Ashtanga Hridayam with Sanketmanjari commentary and Anantsundari Vyakhya by Prof. M. K. Vyas (Under Publication)
2. Ashtanga Hridayam, (Moola Samhita), with Sarvangsundara Commentary Edited by Harishastri Paradkar Vaidya,

Methods

Uttarasthana of Sanketmanjari commentary is chapter wise critically studied along with Sarvangsundara commentary. Each and every Shloka of Uttarasthana of Sanketmanjari commentary is studied to find out new additions in the main text of Ashtanga Hridayam as well as additions in the commentary are as under

1. Identified the difference between No. of Shloka in the Ashtanga Hridayam with Sarvangsundara commentary (AH) and Ashtanga Hridayam with Sanketmanjari Commentary (AHSM).
2. All the additions which are not available in AH are studied along with available Sanketmanjari (SM) commentary and considered as contribution of this commentary.
3. Shloka of each and every chapter along with the commentary is studied
4. Each and every shloka of the five Sthana is checked for all the both the commentaries i.e. SS and SM.
5. Attempt is made to find out the contribution of this commentary other than Sarvang Sundara commentary.
6. The name of various commentaries and commentators is listed in chronological order to find out the time duration of this commentary.

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7. Attempt has been made to find out the commentaries or commentators who have quoted the SM commentary and its commentator in their work.

8. All the contributions of this commentary in the form of Dravyaguna, Bhaishajyakalpana, Roganidana, Kayachikitsa etc. are noted

Table-1

Table showing total number of Shloka in AH (Kunte-Shastri), AH with SM, total number of Shloka on which SM Commentary is available and total Shloka on which additional SM Commentary is available -

Chapter No.	Chapter Name	Total Shloka in AH- Kunte Shastri	AH - SM- Total Shloka	Total no. of Shloka with SM- Commentary	No. of Shloka with Different SM Commentary
1.	Balopacharaneeya	49½	54	36½	9
2.	Balamayapratishedhadhyaya	77	79	32	6
3.	Balagrahapratishedhadhyaya	60½	62	23½	5
4.	Bhootavidnyaneeyadhyaya	44	44	11	2
5.	Bhootapratishedhadhyaya	53	53	18	4
6.	Unmadapratishedhadhyaya	60	60	24	8
7.	Apsmarapratishedhadhyaya	37	37	5	3
8.	Vartmarogavidnyaneeyadhyaya	27½	27½	15	5
9.	Vartmarogapratishedhadhyaya	41	41	25	2
10.	Sandhisitasitarogavidnyaneeyadhyaya	31½	31½	22	4
11.	Sandhisitasitarogapratishedhadhyaya	58	58	26	5
12.	Drishtirogavidnyaneeyadhyaya	33½	33½	25½	4
13.	Timirapratishedhadhyaya	100	101	28	9
14.	Linganashapratishedhadhyaya	32	32	23	7
15.	Sarvakshirogavidnyaneeyadhyaya	24	24	19	7
16.	Sarvakshirogapratishedhadhyaya	67	72	31	17
17.	Karnarogavidnyaneeyadhyaya	26	26	9	3
18.	Karnarogapratishedhadhyaya	66	66	29	10
19.	Nasarogavidnyaneeyadhyaya	27	27	9	0
20.	Nasarogapratishedhadhyaya	25	25	9	2



21.	Mukharogavidnyaneyadhyaya	69	69	21	5
22.	Mukharogapratishehadhyaya	111	111	21	7
23.	Shirorogavidnyaneyadhyaya	32	32	2	2
24.	Shirorogapratishehadhyaya	59	59½	17	7
25.	Vranapratishehadhyaya	67	69½	24	11
26.	Sadyovranapratishehadhyaya	57½	57½	18	12
27.	Bhangapratishehadhyaya	41	41	15	5
28.	Bhagandarapratishehadhyaya	44	44	17	6
29.	Granthyarbudashleepadaapachina di vidnyaneyadhya	31	31	6	2
30.	Granthyarbudashleepadaapachi nadipratishehadhyaya	40	47	8	5
31.	Kshudrarogavidnyaneyadhyaya	33	33	4	1
32.	Kshudrarogapratishehadhyaya	33½	36	7	3
33.	Guhyarogavidnyaneyadhyaya	52½	51	10½	1
34.	Guhyarogapratishehadhyaya	67	67	11	4
35.	Vishapratishehadhyaya	70½	76	18	3
36.	Sarpavishapratishehadhyaya	93	97	34	23
37.	Kitalutadivishapratishehadhyay a	86	92	16	6
38.	Mushikalarkavishapratishehadh y ava	40	41	19	6
39.	Rasayanavidhiradhyaya	181	184	64	21
40.	Vajikaranavidhiradhyaya	89	103	35	19
Total		2236	2295	788	261

In Uttarasthana, Sanketmanjari Commentary is available on 34.34% Shloka of Ashtanga Hridaya. Out of these 2295 Shloka, 261 Shloka (11.37%) have different/specific Commentary than Sarvangasundara Commentary.



Table - 2
Table showing Sthana-wise names of Acharya or names of commentaries cited at various places in SM Commentary along with their Reference

Sr. No.	Acharya/Commentary Name	Reference	Time Duration*
1.	Shabdapradeep	Utt.6/36	-
2.	Arundatta	Utt.15/19	13 th Century AD
3.	Chandrika (Padarthachandrika)	Utt.15/19	10 th Century AD
4.	Arundatta	Utt.21/38	13 th Century AD
5.	Padarthachandrika	Utt.21/38	10 th Century AD
6.	Arundatta	Utt.30/15	13 th Century AD
7.	Ashtangasangraha	Utt.36/30	6 th AD
8.	Sarvanga Sundara	Utt.38/21	13 th AD
9.	Arundatta	Utt.39/58	13 th AD
10.	Arundatta	Utt.39/97	13 th AD
11.	Arundatta	Utt.40/5	13 th AD

(*Time duration is as per the book "Ayurveda Ka Vaigyanika Itihas" By Acharya P. V. Sharma)
Out of 21 references, Arunadatta has been quoted 7 times.

Table - 3
Table showing the names of various places cited in SM Commentary along with their Reference

Sr. No.	Place Name	Reference
1.	Shabara Desha	Utt. 16/4
2.	Maharashtra	Utt. 16/8
3.	Kedara	Utt. 36/94
4.	Himachala	Utt. 36/95
5.	Nepal	Utt. 36/96
6.	Sindhul	Utt. 40/100



Table – 4
Table showing the names of new formulations found in Ashtang Hridayam with SM Commentary with References

Sr. No.	Formulation Name	References
1.	Sarasvata Ghrita	Uttara.1/46-50
2.	Bilvamajjadi Churna	Uttara.1/40
3.	Dashanga Dhoopa	Uttara.3/49
4.	Manahshiladi Anjana	Uttara.13/26
5.	Sarvakshihara Yoga	Uttara.16/6
6.	Saindhavadi Aashchyotana	Uttara.16/10
7.	Rodhradi Aashchyotana	Uttara.16/16
8.	Tamranjana	Uttara.16/27
9.	Kakamachi Tail	Uttara.25/68
10.	Prapaundarikadi Tail	Uttara.25/69
11.	Kampillaka Ghrita	Uttara.25/69
12.	Kanchanar Tvak	Uttara.30/18
13.	Nimbapatradi Lepa	Uttara.30/21
14.	Bhallatakadi Lepa	Uttara.30/47
15.	Tryushanadi Yoga	Uttara.35/58-59
16.	Lakshadi Yoga	Uttara.35/60-62
17.	Lakshadi Dhoopa	Uttara.35/74-75
18.	Manohvadi Gutika	Uttara.37/38
19.	Lashunadi Gutika	Uttara.37/39

19 formulations are found in the Ashtang Hridayam with Sanketmanjari commentary of Uttarasthana which are not there in Ashtang Hridayam with Sarvangsundara Commentary by Shri. Harishastri Paradkar.



Table - 5
Table showing the new formulations on the basis of type of formulation i.e. Churna, Gutika etc.

Sr. No.	Name of the Formulation	Reference
Churna – 4 Formulations		
1.	Bilvamajjadi Churna	Uttara.1/40
2.	Kanchanar Tvak	Uttara.30/18
3.	Tryushanadi Yoga	Uttara.35/58-59
4.	Lakshadi Yoga	Uttara.35/60-62
Ghrita – 2 Formulations		
5.	Sarasvata Ghrita	Uttara.1/46-50
6.	Kampillaka Ghrita	Uttara.25/69
Tail – 3 Formulations		
7.	Kakamachi Tail	Uttara.25/68
8.	Prapaundarikadi Tail	Uttara.25/69
9.	Bhallatakadi Tail	Uttara.30/47
Gutika – 2 Formulations		
10.	Manohvadi Gutika	Uttara.37/38
11.	Lashunadi Gutika	Uttara.37/39
Lepa - 2 Formulations		
12.	Sarvakshihara Yoga	Uttara.16/6
13.	Nimbapatradi Lepa	Uttara.30/21
Dhoopa - 2 Formulations		
14.	Dashanga Dhoopa	Uttara.3/49
15.	Lakshadi Dhoopa	Uttara.35/74-75
Anjana - 2 Formulations		
16.	Manahshiladi Anjana	Uttara.13/26
17.	Tamranjana	Uttara.16/27
Aashchyotana - 2 Formulations		
18.	Saindhavadi Aashchyotana	Uttara.16/10
19.	Rodhradi Aashchyotana	Uttara.16/16



Table-7
Table showing the list of Definitions along with their reference in SM Commentary

Sr. No.	Definition	Reference
1.	Panchaksheeri Vriksha	Utt.1/6
2.	Vibandha	Utt.2/20
3.	Bidalaka	Utt.16/2
4.	Ghrishta Vrana	Utt.26/2,3
5.	Avakritta Vrana	Utt.26/2,3
6.	Chinna Vrana	Utt.26/2,3
7.	Pravilambita Vrana	Utt.26/4
8.	Nipatita Vrana	Utt.26/4
9.	Viddha Vrana	Utt.26/4
10.	Bhinna Vrana	Utt.26/5
11.	Vidalita Vrana	Utt.26/5
12.	Koshabandha	Utt.26/27
13.	Goteerthaka Suture	Utt.28/30
14.	Sarvatobhadra Suture	Utt.28/30
15.	Dalalangala Suture	Utt.28/30
16.	Langala Suture	Utt.28/30
17.	Vimardaka	Utt.39/128
18.	Akrama Tantradosha	Utt.40/12
19.	Asamasartha Tantradosha	Utt.40/12
20.	Ni:Pramana Tantradosha	Utt.40/15

Table-8
Table showing the list of Formulations with more details and their reference in SM Commentary

Sr. No.	Formulations with more details	Reference
1.	Kashadi Ghrita	Utt.7/28
2.	Choornanjana	Utt.13/20-22



Table -9
Table showing the contribution in Roganidana along with their reference in AH with SM Commentary⁵

Sr. No.	Roganidana Contributions	Reference
1.	Vibandha Lakshana	Utt.2/20
2.	Different color shades in Kachadosha as per the Dosha predominance	Utt.12/6,7
3.	Pootigandha Roga	Utt.21/16
4.	15 types of Dushta Vrana	Utt.25/5
5.	Characteristics of incurable snake bite	Utt.36/33-35
6.	Fish Bite symptoms	Utt.37/6
7.	Makshika Bite symptoms	Utt.37/6,7
8.	Touch of particular part of Keeta producing particular Doshika Lakshana	Utt.37/8

DISCUSSION:

The very first reference of Sanketmanjari commentary on Ashtanga Hridayam is found in the Aufrecht's 'Catalogus Catalogorum' written in 19th century. In Sanketmanjari Commentary, reference of various commentaries and the name of the commentators are cited at various places which range from 6th Century AD to 13th Century AD. So the timeline of this commentary can be set up from 14th Century AD to 19th century AD. As per the information available in the colophon of last chapter of Uttarasthana, the commentator introduces himself as Damodara Ranade belonging to Chitpavana Jati. According to reknowned historian from Ujjain, Late Dr

Shyamsundar Nigam many Sanskrit scholars who were from Maharashtra or Konkan region migrated to Ujjain during Gwalior dynasty. So it can be speculated that Mr Damodara Ranade might have shifted to Ujjain from Konkan during Scindhia dynasty. There are very few references about Chitpavana Jati prior to 17th century. On the basis of these evidences, this commentary and the commentator can be placed in the 17th century.⁶

There is a difference in the number of Shloka in the chapters of the Ashtanga Hridaya by Harishastri Paradkar Vaidya and Ashtanga Hridaya with Sanketmanjari commentary. Many of the Shloka which are found extra in AHSM



are either taken from Charkasamhita or Sushrutsamhita or Ashtanga Sangraha. The whole SM commentary of follows Sarvangasundara commentary by Arundatta⁶, and Padarthachandrika by Chandranandana. These two commentators are cited at different places in this commentary. The author of Sanketmanjari commentary must have referred these commentaries while writing the Sanketmanjari commentary. The chapters where Arunadatta commentary is not available, it follows Padarthachandrika commentary. The study of Uttarasthana proves that this commentary has majorly followed Sarvangasundara commentary and this might be the reason that amongst all commentators, Arunadatta has been cited at maximum. Even there are few places where there are different opinions in SM commentary other than the rest of the two commentaries.

Only 11.37% shlokas of Uttarasthana have different/specific Commentary than Sarvangasundara Commentary. This might be the reason that this commentary remains unnoticed in the history of Ayurveda.⁷ Seven references of Arundatta and 1 reference of Sarvangasundara commentary in Sanketmanjari commentary of Uttarasthan shows that the author has followed/referred Sarvangasundara commentary while writing Sanketmanjari commentary.

19 new formulations are found in Ashtanga Hridayam with SM commentary which are not there in Ashtanga Hridayam with SS commentary which shows that the original manuscripts used by Arundatta and Shri Damodar Ranade while writing their commentaries might have difference of Shlokas.

Different synonyms of various drugs which are not used in Sarvangasundara commentary are found in Sanketmanjari commentary. Also different clinical conditions like Fish bite symptoms, Makshika bite symptoms etc are not found in AH with SM commentary.

CONCLUSION:

1. As per the information available in the colophon of last chapter of Uttarasthana, the commentator introduces himself as Damodara Ranade belonging to Chitpavana Jati
2. On the basis of internal and external evidences the time duration of this commentary can be fixed in 17th century
3. Out of all shlokas of Uttarasthana, SM commentary is available only on 34.34% Shlokas. New contributions are found in only 11.37% Shlokas of SM commentary
4. It is evident from the study of SM commentary that it follows Sarvangasundara commentary and wherever SS commentary is not available it followed Padartha Chandrika commentary
5. The number of shlokas which are extra in AH with SM commentary are taken from either Charakasamhita, Sushrutsamhita or Ashtanga Sangraha.

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श्वेत मुशली का शुक्रोत्पादक प्रभाव

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सारांश :

आज के इस वैज्ञानिक युग में अनेकों व्याधियाँ चिकित्सा विज्ञान के समक्ष चुनौतियाँ बनी हुई हैं, इसलिए आज यह आवश्यक हो गया है कि हम प्राचीन आयुर्वेद-आचार्यों एवं विद्वानों द्वारा वर्णित चिकित्सीय औषध ज्ञान को वैज्ञानिक कसौटी पर प्रमाणित कर उसका उपयोग रोग निवारणार्थ किया जाय।

आज की आधुनिक जीवन शैली में प्रदूषण, भाग दौड़ भरी जिन्दगी, मानसिक तनाव, कुपोषण, असमय-जीवनचर्या, आराम दायक जीवन शैली तथा संश्लेषणात्मक रसायनों का विभिन्न रूपों में अत्यधिक उपयोग से मन्दाग्नि के असम्यक होने से धातुओं के पोषण का क्रम प्रभावित होने से अन्तिम धातु शुक्र के निर्माण में व्यवधान होने से अल्पशुक्राणुता उत्पन्न होती है, जो नपुंसकता के रूप में मनुष्यों में परिलक्षित होती है; अतः नपुंसकता विश्व के प्रत्येक भाग में तेजी से फैलने वाले रोगों में से प्रमुख है, इसके निदानार्थ हमारे महर्षियों ने बहुत से वाजीकारक व वृष्य द्रव्यों का वर्णन किया है, जिसे आज के विद्वान शुक्रल या शुक्रजनक औषधियों के रूप में मान्यता प्रदान करते हैं, इन्हीं शुक्रल द्रव्यों में से एक "श्वेत-मुशली" का प्रयोग प्रचुर मात्रा में शुक्रोत्पादक के रूप में किया जाता है।

आयुर्वेद चिकित्सा सिद्धान्त के अनुरूप श्वेतमुशली-मधुर, स्निग्ध होने से कफवर्धक, व वात-पित्त शामक है, यह गुरु-मधुर व शीत होने से धातुओं को बढ़ाती है तथा शरीर में साम्यावस्था के कारण धातुवर्द्धन से चरम धातु शुक्र का उत्पादन शीघ्रता से होने के कारण इसको शुक्रोत्पादक माना जाता है।

Key Words - Asparagus adscedens श्वेत मुशली का शुक्रोत्पादक प्रभाव।

परिचय -

यह स्थलज, स्थावर एक वर्ष जीवी होता है यह अर्धउत्थित, बहुशाखा युक्त, कण्टकित, आधाफुट से दो फुट ऊँचा क्षुप होता है इसकी उत्पत्ति मुख्यतः जुलाई से अगस्त में होकर सितम्बर में पुष्पित होता है, इसके पश्चात इसके फल बन जाने के बाद यह सूख जाता है, यह प्राकृतिक रूप से पश्चिमी हिमालय, पंजाब, गुजरात, राजस्थान (आबू पर्वत), उत्तर प्रदेश, कुमायु की पहाड़ियों पर 5300 फीट की ऊँचाई पर तथा रुहेलखण्ड आदि स्थानों पर प्राकृतिक रूप से चतुर्मास में उत्पन्न होता है। किन्तु आजकल इसके शुक्रल प्रभाव के कारण इसका व्यवसायिक रूप से उत्पादन एग्रोफार्मस् में देश विदेशों में बड़े पैमाने पर किया जा रहा है।

इसका मूल रूट 3-5 इंच लम्बी गोल दृढ एवं चिकनी होती है, तथा प्रकाश के विरुद्ध दिशा में गति के कारण स्वभावतः श्वेताभ होती है, इसी का औषधि के रूप में विभिन्न रूप में प्रयोग किया जाता है।

श्वेत मुशली का आयुर्वेदिय शास्त्रों में वर्णन -
Asparaguadscedens in Ayurvedic Litature -

1. वैदिक कालावधि में (Vedic Period) - आयुर्वेद वाङ्मय में - वैदिक साहित्य में श्वेत मुशली का नामतः वर्णन नहीं मिलता है।
2. संहिता कालावधि (Samita Period) संहिताओं में
(क) चरक संहिता - कास चिकित्साध्याय-धूम्रपान योग-18/75 में ताल मूली के नाम से उल्लेख मिलता है।
(ख) सुश्रुत संहिता -
(अ) क्षीर पाक विधि के अन्तर्गत तीक्ष्ण क्षार निर्माण में (सु.सू. - 11/15 क्षार विधि)

*एसोसिएट प्रोफेसर एवं विभागाध्यक्ष, अगद तंत्र, स्वामी कल्याण देव गवर्मेन्ट आयुर्वेदिक कालेज, मुज्जफरनगर (यू.पी.)



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(सु.सू. '36/31)

(इ) अश्मरी चिकित्सा में (सु.चि. – 7/18)

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(उ) उन्मथपाली रोग चिकित्सा प्रकरण में (सु.चि.–25/18)

(ऊ) श्वास रोग प्रतिषेध अध्याय के अन्तर्गत (सु0उ0–51/30)

उपरोक्त स्थानों पर मुशली के तालपत्री, ताल पत्रय, ताल मूलिका, ताल मूलिया (मूषिक पर्णी) आदि नामों से सम्बोधित किया गया है।

(3) अष्टौंग हृदय –

(क) क्षाराग्नि कर्मविधि अध्याय में तीक्ष्ण क्षार निर्माण में ताल पत्री – (अ.सू.–30/22)

(ख) मूत्राघात चिकित्सा में – अश्मरी चिकित्सा के अन्तर्गत तालपत्रिका (अ.चि. – 11/29)

(ग) श्वयथु चिकित्सा में एकांग शोफ – तालपर्णी के परलेप में (अ.चि. – 17/126)

(घ) कर्ण रोग प्रतिषेध में – उन्मथ चिकित्सा के अन्तर्गत तालपत्र (अ.चि. – 18/45)

(ङ) क्षुद्र रोग विज्ञानीय अध्याय में – मुख्याण्डाद्वि नाशक उबटन में मुशली का उल्लेख है–

(4) शार्ङ्गधर संहिता में –

मध्य खण्ड अध्याय छह के अन्तर्गत चूर्ण कल्पना में वाजीकरण चूर्णानि में – मुशली चूर्ण का उल्लेख मिलता है। (शा.म.–6/16–20)

(5) चक्रदत्त –

(क) गलगण्ड, गण्डमालाद्यपची ग्रन्थर्यर्वुद चिकित्साध्याय मुशली का शुक्रल व वृष्य, द्रव्यों के रूप में उल्लेख मिलता है। (चक्र. चि0–41/16)

(ख) कर्ण रोग चिकित्साध्याय में मुशली कन्द को शुक्रकर व वृष्य बताया गया है। (चक्र. चि.–57/12)

(6) मदनपाल निघण्टु – इसके अन्तर्गत इसके पर्याय नामों का उल्लेख मिलता है। मुशली, खलनी, तालपत्री,

कॉचन पुष्पिका, महावृक्षा, वृक्षकन्द, खर्जुरी, ताल मूलिका (अभयादि वर्ग तथा शाक वर्ग–1/65–69)

(7) राज निघण्टु – मूलकादि वर्ग के अन्तर्गत इसका वर्णन किया है (मूलकादि वर्ग– 115–117)

(8) कैयदेव निघण्टु – इसके अन्तर्गत औषधि वर्ग क्रमांक – 502 पर किया है।

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(10) माधव द्रव्यगुण – (शाक वर्ग – 22/79) (विविध औषधि वर्ग–1/87)

(11) भाव प्रकाश निघण्टु – (गुडूच्यादि वर्ग–183)

(12) राजबल्लभ निघण्टु – नानौषधि वर्ग – 6/36

(13) शालिग्राम निघण्टु – इसका वर्णन क्रमांक. 105 पर किया गया है।

(14) अभिनव निघण्टु – गुडूच्यादि वर्ग – (70–71) में वर्णन मिलता है।

(15) आधुनिक साहित्यों में – अभिनव बूटी दर्पण – (वैद्य रूपलाल वैश्य जी), द्रव्य गुण विज्ञानम्– (आचार्य यादव जी विक्रम जी) द्रव्यगुण विज्ञान– (आचार्य प्रियवृत्त शर्मा)

Latin name - *Asparagus adscendens*

Family - Liliaceae

Sanskrit name - मुशली, तालमूली

Hindi name - सफेद मुशली

English name - Sparrow grass

रासायनिक संघटक . बेमउपबंस ब्वदेजपजमनदजे . इसके ताजा कन्द में एल्यूमीन, ऐस्पैरिगिन, सेल्यूलोज, स्टीरोयडल स्पॉमिन्स पाया जाता है तथा इसमें विटामिन्स A, B, B12, C, E, Mg, P, Ca, Fe और फोलिक एसिड पाया जाता है, पिच्छिल द्रव्य, जल में विलेय मौसल द्रव्य प्रोटीन आदि तत्व पाया जाता है इसमें स्टार्च नहीं पाया जाता, अन्य प्रमुख



केमिकल्स ऐस्पेरेगुस ईशेन्शियल तैल, आरजिनिन, ट्रायरोसिन, फ्लेवोनोयड (केम्फरोल, क्यूरसटिन और रूटिन), रेसिन और टेनिन, इसकी जड में विभिन्न प्रकार के स्पॉनिन्स और स्टिग्मस्टिरोल, ग्लाइकोसाइडस होते हैं इसकी Chemical studies esa 25s&5 ? stirotan- 3 ?-yal-o-[o - ? -D arobinopy-ranosyl (1-4)]-?-D glucopyranoside (Reference-A.N. JADHAV-2006)

औषधिय उपयोग – (Therapeutic uses) -

इसका मूल शीत वीर्य, मधुर रस और मधुर विपाक होने से Brain tonic के रूप में उपयोग किया जाता है। शीत वीर्य होने से पित्त शमन कारक होने से बेहोशी को दूर करके संज्ञास्थापन के उपयोग में लाया जाता है। शीत वीर्य व कफवर्द्धन होने से मानस रोगों में आधिक्य में निद्राजनक है, शीत वीर्य होने से वात शामक प्रभाव के कारण वेदनास्थापन)

(1) इन्द्रियों पर कार्य – कर्णपाली वृद्धि में तथा वर्ण्य में पित्तशामक होने से इसका उपयोग दुष्ट रक्त को शुद्ध करने में किया जाता है।

(2) रक्त संस्थान में – शीतवीर्य होने से हृदय को स्थायी शक्ति प्रदान करने के कारण “हृद” है, रक्त स्तम्भन में रक्त वाहिनियों को सकृचित कर रक्त-स्राव को रोकता है।

(अ) शोथ में – एकांग शोफ में मुशली लेप का विधान है।

(3) श्वसन संस्थान – धूम्रपान योग में मुशली का उपयोग कासहर के रूप में चिकित्सिय विधान है।

श्वास में भी मुसली का वर्णन औषधि के रूप में पुरातन काल में होता है।

(4) पाचन संस्थान में – (क) तृष्णा निग्रहण में – वात-पित्त को शान्त करके तृष्णा को शान्त करता है।

(ख) गुदा रोग व संग्रहणी में उपयोग में लाई जाती है,

(ग) अतिसार व जीर्ण प्रवाहिका में – शीत वीर्य होने से पक्वाशय अग्नि को शान्त कर वल्य व लाभाकारी है।

(घ) यकृत में अर्श रोगों में शीत वीर्य होने से लाभकारी होता है।

(5) प्रजनन संस्थान में – (क) आर्तव शमन तथा श्वेत प्रदर में शीत वीर्य होने से अत्यन्त उपयोगी है।

(ख) स्तन्य जनन – स्तनों में स्तन्य को बढ़ाने के कारा इसका उपयोग स्तन्य जनन के रूप में किया जाता है।

(ग) शुक्र क्षीणता में – शीत वीर्य होने से शुक्राणुओं की संख्या में वृद्धि कारक होने से इसका उपयोग अल्पशुक्राणुता में किया जाता है।

(घ) शुक्र प्रमेह में – शीत वीर्य होने के कारण पित्त को शान्तकर शुक्र विसर्जन को रोकने में भी इसका उपयोग किया जाता है।

(ङ) पुरुष प्रजनन संस्थान में – वीर्य पुष्टि वर्धक, वीर्य को गाढ़ा और सुदृढ बनाने, धातु को उत्तेजित करने में तथा सोम्य होने के कारण गर्भादान में अति सहयोगी के रूप में उपयोगी होता है।

(च) वाजीकरण – वीर्य वर्द्धक, शुक्र जनन एवं कामो द्दीपक औषधियों में मुशली प्रमुख घटक के रूप में उपयोग किया जाता है।

(6) मूत्रवह संस्थान – (क) मूत्र विरेचन – यह मूत्रल होने से मूत्र की मात्रा को बढ़ाने में सहायक होता है।

(ख) अश्मरी भेदन – मूत्रल होने के कारण अश्मरी का निर्माण नहीं होने देता है तथा पूर्व में निर्मित अश्मरी का भेदन कर बाहर निकाल देता है।

(ग) मूत्र विशोधन – शीत वीर्य होने से पित्त विकारों को दूरकर वर्ण विकार का शमन करता है, शीत अंश होने से अम्लता को बढ़ाकर मूत्र गति, पूति एवं जीवाणुओं को नष्ट कर मूत्र को शूद्ध करता है।

(7) सर्वधातु कर्म – (क) जीवनीय – यह जीवनीय द्रव्य पार्थिव जलीय मधुर रस और शीत वीर्य होने से शरीर क्रियाओं की क्षीण शक्ति को पूर्ण करता है।

(ख) सन्धानीय – भग्न अस्थि आदि धातुओं को जोड़ने में सहायक है।

(ग) बल्य – शरीर में बल को बढ़ाती है, शरीर गत समस्त सप्त धातुओं का पोषण कर अन्तिम धातु “शुक्र” का



शीघ्र निर्माण कर उसके सार भाग ओज को बनाने के कारण शरीर की शक्ति एवं आयु की वृद्धि कारक है।

(8) Pharmacological activity of *Asparagus adscendens*-

- (A) Antibacterial activity -
(I) *Staphylococcus aureus*.
(II) *Solmonella typhy*.
(III) *E. Coli*
(IV) *Agrobactrium tumefaciens*.
(B) Antifungal activity -
(I) *Candida albicans*.
(II) *Cryptococcus neofarmans*.
(III) *Trichophyton mentagrophyts*.
(IV) *Microsparium canes*.
(V) *Aspergillus niger*.
(C) Antiviral Activity -
(I) Ranikhet disease virus.
(II) *Vaccinia virus*.
(D) Antifertility -
(I) Spermicidal
(II) *Seman coagulant*.
(E) Hypoglycemic activity-
(F) Effect on respiration -
(G) Cardiovascular effect -
(H) Effect on isolated illium. -
(I) Effect on CNS & grass behaviour.
= Gross effect
= Hypothemia.
= Hypothermia.
= Analgsia

= Suproximal electroshock siuzeurpatten test

(J) Anti Cancer activity -

= Human epidermoid carcinoma of nesopharynex in tissue culture.

= Lymphocytic leukemia in mice.

= Diuretic activity.

निष्कर्ष -

श्वेत मुशली का तना मुख्यतः मधुर रस, शीत वीर्य तथा मधुर विपाक होने से "शुक्रल" है, यह अन्तिम धातु का समुच्चय पुष्टि वर्धन होने पर प्राप्त होता है अतः समधात्विक समरूपता के साथ ओज को प्राप्त कराने में सहायक होने के कारण शाक्ति वर्धक, वल्य, पुष्टिकारक, कामशक्ति वर्द्धक होने के साथ सन्तानोप्ति में मुख्य कारक है अतः यह अल्पशुक्राणुता जैसे रोगों (सन्तान हीनता, नपुंसकता, कामोत्तजन हीनता तथा ध्वजहरण) में मुख्य औषधि के रूप में तथा कुछ औषधियों में मुख्य घटक के रूप में बहुतायता से प्रयोग किया जाता है। The plant root of *Asparagus ascdens* is mostly spermatogenic,

सन्दर्भ ग्रन्थ सूची -

(1) अष्टांग हृदय - टीकाकर - अत्रिदेवगुप्त-चौखम्बा प्रकाशन वाराणसी 1989,

(2) अष्टांग हृदय - टीकाकार - वैद्य यदुनन्दन उपाधयाय, प्रकाशक - चौखम्बा संस्थान - बनारस - 1993

(3) अभिनव निघण्टु - दत्तराम चौबे, प्रकाशक- बम्बई भूषण प्रेस/ मथुरा-1973

(4) अमर कोष - लेखक-अमर सिंह-प्रकाशक-चौखम्बा संस्थान-बनारस-1980

(5) अभिनव बूटी दर्पण - लेखक रूपलालजी वैश्य, जयकृष्णदास एवं हरिदास गुप्ता, -चौखम्बा संस्थान पुस्तकालय बनारस - 1940

शेष पेज नं0 51 पर



परिषद् समाचार

विश्व आयुर्वेद परिषद् नॉएडा में स्थापना दिवस सम्पन्न

विश्व आयुर्वेद परिषद् नॉएडा द्वारा दिनांक 9, जुलाई को इकाई स्थापना की प्रथम वर्षगाँठ 'आयुरज्योति 2017' के नाम से कैलाश अस्पताल के सभागार में मनाई गई जिसमें नॉएडा, गाजियाबाद तथा दिल्ली के लगभग 75 चिकित्सकों ने भाग लिया। सभा में अखिल भारतीय आयुर्वेद संस्थान दिल्ली के निदेशक डा० अभिमन्यु कुमार जी मुख्य अतिथि तथा केंद्रीय आयुर्वेद अनुसंधान परिषद के महानिदेशक वैद्य के. एस. धीमान विशिष्ट अतिथि के रूप में उपस्थिति रहे। सभा की अध्यक्षता परिषद के प्रदेश अध्यक्ष डा सुरेन्द्र चौधरी ने की। क्षेत्रीय आयुर्वेद एवं यूनानी अधिकारी डॉ अनिल कुमार शर्मा, मेरठ प्रांत के महासचिव डॉ. महेश चंद्रा अग्रवाल, मेरठ प्रांत उपाध्यक्ष डॉ विनोद शर्मा तथा तिब्बिया कॉलेज के सेवनिवृत्त प्रधानाचार्य डॉ. बी. एन. सिन्हा जी की उपस्थिति विशेष रूप से उल्लेखनीय रही।

इस कार्यक्रम के अवसर पर 'आयुर्वानी' नामक स्मारिका का विमोचन किया गया। डाबर इंडिया द्वारा "Management of Anaemia by Ayurveda" विषय पर सारगर्भित प्रस्तुति दी गई। कार्यक्रम नॉएडा इकाई के अध्यक्ष डॉ. प्रशांत शांडिल्य, सचिव डॉ. श्रीमती वसुधा जोशी, अनंत त्रिपाठी, अंकुर मिश्र, अक्षय वीर सिंह आदि सदस्यों के अथक प्रयास से ही सरल हो पाया।

विश्व आयुर्वेद परिषद् छात्र इकाई का.हि.वि.वि. द्वारा आयोजित व्याख्यानमाला सम्पन्न

विश्व आयुर्वेद परिषद् की छात्र इकाई द्वारा आयोजित की जा रही व्याख्यानमाला का तृतीय व्याख्यान 9६ अगस्त 2017 को आयुर्वेद संकाय, चिकित्सा विज्ञान संस्थान, काशी हिन्दू विश्वविद्यालय में " आयुर्वेद शिक्षा में संभावनाएं" विषय पर आयोजित किया गया। इस कार्यक्रम के मुख्य वक्ता के रूप में प्रसिद्ध आयुर्वेद प्रेमी एवं वैज्ञानिक तथा आयुर्वेद संकाय के संकाय प्रमुख प्रो यामिनी भूषण त्रिपाठी थे। उन्होंने शिक्षा में नई दिशाओं तथा अवसरों से छात्रों को परिचित कराया। उन्होंने आयुर्वेद के साथ विज्ञान का सामंजस्य आधारित शिक्षा पर जोर दिया। इसके साथ ही जीवन को सफल बनाने के साथ सार्थक बनाने का गुरुमंत्र भी दिया। इस अवसर पर छात्र इकाई के अध्यक्ष प्रो. के.एन. द्विवेदी ने छात्रों को हमेशा फलीभूत होने वाली चिकित्सा क्रिया के लिए मानवतापरक सेवा पर जोर दिया। डॉ. आशुतोष पाठक ने संगठन के द्वारा किये गए विभिन्न सेवा कार्यों पर विस्तृत प्रकाश डाला।

अभिनव पाण्डेय ने धन्यवाद ज्ञापन किया। इस अवसर पर सुशील कुमार, मृत्युंजय द्विवेदी, अंजलि गौतम, श्रुति पाण्डेय, मो. इमरान, अनुराग, गंगेश्वर आदि सभी छात्र उपस्थित रहे।

शुभकामना



यह अत्यन्त हर्ष का विषय है कि विश्व आयुर्वेद परिषद् द्वारा आयुर्वेद के क्षेत्र में किये जा रहे सराहनीय कार्यों से प्रभावित होकर आयुष मंत्रालय, भारत सरकार ने विश्व आयुर्वेद परिषद् के दो सदस्यों डॉ० कमलेश कुमार द्विवेदी (विभागाध्यक्ष, काय चिकित्सा, राजकीय आयुर्वेद महाविद्यालय एवं चिकित्सालय, वाराणसी, उत्तर प्रदेश) एवं प्रो० गोविन्द सहाय शुक्ल (प्राचार्य, परिसर आयुर्वेदिक कॉलेज, सर्वपल्ली राधाकृष्णन राजस्थान आयुर्वेद विश्वविद्यालय, जोधपुर, राजस्थान) को केन्द्रीय भारतीय चिकित्सा परिषद्, नई दिल्ली का मानद सदस्य मनोनीत किया है।



डॉ० कमलेश कुमार द्विवेदी परिषद् के राष्ट्रीय सम्पर्क प्रमुख तथा प्रो० गोविन्द सहाय शुक्ल राजस्थान इकाई के अध्यक्ष हैं। इस अवसर पर विश्व आयुर्वेद परिषद् परिवार आयुष मंत्रालय के प्रति आभार व्यक्त करता है तथा दोनों सदस्यों के लिए शुभकामना व्यक्त करता है।