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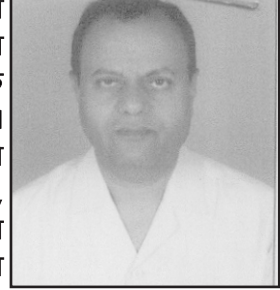
सम्पादक मण्डल के सभी सदस्य मानद एवं अवैतनिक हैं। पत्रिका के लेखों में व्यक्त विचार लेखकों के हैं। सम्पादक अथवा प्रकाशक का उससे सहमत होना आवश्यक नहीं है। आपके सुझावों का सदा स्वागत है।



सम्पादकीय



आयुर्वेद की स्थापना योजनाबद्ध रूप से अनेक ऋषियों के शोधोपरान्त प्राणियों के हित के लिए की गई है, जिसका उद्देश्य प्राणियों का जीवन सुखमय करना है। सम्प्रति प्रचलित आयुर्वेद मानव के लिए है, जिसे लोक की इकाई के रूप में स्वीकार किया गया है। लोक संचालन की प्रक्रियाओं के आधार पर मानव की व्यवहारिक एवं जैविक क्रियाओं (Biological functions) का अध्ययन किया गया है। आयुर्वेद में कर्म के दो लक्षण देकर दोनो प्रकार की क्रियाओं की ओर संकेत किया गया है। प्रथम संयोग विभाग की क्रिया अनपेक्षित कर्म है, इसके अन्तर्गत जैविक क्रियाओं का समावेश है। जैविक क्रियाओं को आत्मा के लक्षण के रूप में स्वीकार किया गया है। द्वितीय प्रकार के कर्म को चेष्टित कर्म (Voluntary function) कहा



गया है, जो प्रयत्न पूर्वक किया जाता है, इस क्रिया का नियमन मन के द्वारा होता है। यह कायिक, वाचिक व मानसिक भेद से तीन प्रकार की है। इस प्रकार मानव के अनपेक्षित व चेष्टित कर्म जीवन क्रिया है। आयुर्वेद में आत्मा + मन को जीव कहा गया है अतः दोनों क्रियाये जीवन क्रिया है। जिसे हम जीवन व्यवहारिक कर्म (चेष्टित) व जैविक कर्म (अनपेक्षित आत्मा के लक्षण) के रूप में स्वीकार कर सकते हैं।

जैविक क्रियाओं के लिए उत्तरदायी घटक वात-पित्त व कफ है, जिसे हम त्रिदोष के रूप में जानते हैं। इन तीन दोषों को दो वर्गों में वर्गीकृत किया जा सकता है। प्रथम क्रिया जिसके अन्तर्गत "वात" दोष है तथा दूसरा पंगु वर्ग जिसमें पित्त व कफ हैं। पित्त व कफ इन दोनों के संयोग विभाग की प्रक्रिया से शरीर व सृष्टि का संचालन होता है—आग्नि-सोमोत्वात् जगत्। वात क्रिया है, गति है। अग्नि-सोम के संयोगादि का कारण है। गतिपरक वात भौतिक अवस्था (Physical State) है न कि किसी प्रकार का रसायनिक द्रव्य (Chemical Substance)। विक्षेप का अर्थ गति या क्रिया होता है। जैविक क्रिया गति परक है जिसका परिणाम अग्नि-सोम का संयोग विभाग है। प्रायः वात दोष का अध्ययन अधुना रसायनिक द्रव्य के रूप में करने का प्रचलन है, परन्तु प्रथमतः आयुर्वेदीय अवधारणा को स्पष्ट कर लेना चाहिए। आयुर्वेद में वात को गति, उत्साह, बल, शक्ति आदि रूप में वर्णित किया गया है। यदि भौतिक विज्ञान के आधार पर प्राथमिक रूप में देखा जाय तो वात Pull व Push के आधार पर एक प्रकार का जैविक बल (Biological Force) है। गति परक वायु जो जैविक क्रियाओं के लिए उत्तरदायी है वह force आत्मा के उपस्थिति का द्योतक है जिसे प्राणापान या श्वसन क्रिया के रूप में जानते हैं। आयुर्वेदीय पंचविध वायु को आत्मा रूप में इस क्रिया के कारण स्वीकार किया गया है। वात का द्वितीय अर्थ सूचना व उत्साह है। समस्त चेष्टावह क्रियाओं का सम्पादन का कारण है, जो विशिष्ट उर्जा के कारण होता है। जब सोम व अग्नि का संयोग होता है तो अन्त में कटु भाव के रूप में वह विशिष्ट उर्जा उत्पन्न (Generate) होती है। जिससे चेष्टित कर्म सम्पादित होती है। कटु विपाक में कटु से चेष्टाकारी वात उत्पन्न होता है परन्तु वह अग्नि क्रिया से उत्पन्न होता है। यह क्रियाकारी (Energy) रूप में होता है। शरीर में समस्त "वेग" वायु है। जैविक क्रियाओं के आवश्यक "वेग" को आधारणीय तथा चेष्टित कर्म (Voluntary actions) के "वेग" को धारणीय कहा गया है। यदि वात को आधुनिक भाषा में समझना है, तो मेरे मत से रसायनिक द्रव्य के रूप में जानने की अपेक्षा भौतिक विज्ञान के प्रयोगशाला में इसका उच्चस्तरीय अध्ययन करना उचित होगा। आयुर्वेद में प्रायः प्रत्येक रोग के तीन कारण सूचिबद्ध है— रसायनिक कारण (Chemical आहारादि) विहार जन्य (Mechanical) तथा मानसिक (Psychological जैविक)। भौतिक कारण (Mechanical Cases) चेष्टापरक होते हैं जो प्रायशः वात से सम्बन्धित है।

आचार्य बी०के० द्विवेदी
मौलिक सिद्धान्त विभाग
चि.वि.सं.का.हि.वि.वि., वाराणसी



THE CONCEPT OF AGNI IN AYURVEDA SAMHITA

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ABSTRACT-

The term 'Agni' has been discussed having different meanings in different contexts. Ayurveda advocates about Agni as an important entity responsible for digestion and metabolism in our body. Ingested food is digested, absorbed and assimilated, which is essential for the maintenance of the life, and it is performed by Agni. In Ayurveda, the term "Agni" is used in the sense of power of digestion and metabolism. There is no functional difference in physical Agni (fire) and biological Agni (digestive fire). The effect of fire at physico-chemical level is decomposition, disintegration and acceleration of various chemical reactions occurring in nature. Similarly the main function of the Agni in the body is to break down or to disintegrate the food into simplest possible components making it suitable for absorption and utilization by the body. Technically these functions are termed as digestion and metabolism.

KEY WORDS- Ayurveda, Agni, Aahar, Digestion, Metabolism.

INTRODUCTION-

Agni converts food in the form of energy, which is responsible for all the vital functions of our body. Agni is key factor in transformation of consumed ahara dravyas of vijatiya nature to sajatiya nature. Agni is derivative of tejas (fire) mahabhuta, it carries metabolic transformations in which the inherent feature is changed. Agni is having 13 types namely one jatharagni, five types of bhutagni and seven types of dhatvagni. Jatharagni is responsible for the functions of food digestion. Bhutagni turns all the consumed vijatiya panchabhautika to sajatiya panchabhautika constituents. Dhatwagni performs the function of digestion at the tissue level. In the

process of digestion, production of two substances from the food takes place viz. Prasada (essence) and kitta (excreta). The Dhatus and Updhatus get nourished by Prasada part (nutrients). Kitta part (metabolic waste) is to be excreted from the body in different forms. In Ayurveda, the concept of Agni and ahara paka (Metabolic transformation) provides an extensive field of research in the present.

Acharya Charak has recorded the view of Marichi, as having stated that, it is Agni alone represented by pitta in the body which give rise to beneficial or adverse consequences according to its normal or abnormal state of functioning. The question whether Pitta and Agni are identical or different has been raised and answered by Acharya Sushruta in Vrana-Prashna Adhyaya of Sushrut-Samhita. He quotes that Pitta is similar to Agni, hence, Pitta is known as Antaragni. The Pachaka Pitta and Samana Vayu are described in relation with digestion by Acharya Vagbhata. According to Bhela samhita, Soma Mandal is situated in the centre of Nabhi, Surya mandal is located in the centre of Soma Mandal. The Agni is situated in the centre of Surya Mandal. He also quantified Agni or Pachakagni as Tila Pramana. Acharya Sharngadhara explained that Agni in the form of Pitta in Agnyashaya, is of Tila Pramana.

SITE OF AGNI

अग्न्यधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मत्ता.....

Grahani, which is the site of Agni is so called because of its power of restrain of food. It is located above the umbilical region, and is supported and nourished by the strength of Agni. Normally, it restrains the downward movement of undigested food and after the digestion; it releases the food through the sides of its lumen. In the abnormal

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condition, when it gets vitiated because of weakness of Agni, it releases the food in undigested form only.

षष्ठी पित्तधरा नाम पक्वामाशयमध्यस्था..... ।

The sixth kala is called pittadhara-kala situated in between Amashaya and Pakvashaya considered as the site of Agni.

CLASSIFICATION OF AGNI

The enumeration of the number of Agni (which includes Pitta) varies from Author to Author. According to Acharya Charaka , the numbers of Agnis enumerated are 13 such as Jatharagni- 1, Bhutagni-5, Dhatwagni-7.

Jatharagni is the Agni or bio energy present in the Jathar (stomach and duodenum). According to Ashtanga Hridaya, the seat of Jatharagni, is grahani (duodenum), so called because it withholds the food for a certain time inside the Amashaya (stomach) to facilitate digestion. As per the opinion of Dhanvantari, it is the Kala known as "Pittadhara," situated at the entrance of the Pakvashaya (intestine) and acting as a bolt to the door of the pathway/channel of food. The strength of the grahani is from Agni itself, and the strength of Agni is from grahani. When the Agni undergoes vitiation, grahani also gets vitiated and produces diseases.

There are five kinds of innate Agni in each of the maha-bhuta of the body prithvi, apya , agneya, vayavya and nabhasa, every bhutagni digests its own corresponding component mahabhuta, in the ingested food which is a compound of the mahabhutas.

All the seven Dhatus (seven elementary tissues of the body) contain their own Agni to metabolize the nutrient materials supplied to them through their own Srotas. Dhatvagnis are seven in number viz. Rasagni, Raktagni, Mamsagni, Medogni, Asthyagni, Majjagni and Shukragni. Each Dhatwagni or the bio energy present in each Dhatu transforms the essential Rasa Dhatu required for that particular Dhatu or cell from the basic nutrients present in the Anna-Rasa or essence of the diet that we consume.

Each Dhatwagni has got a speciality to synthesize and transform the constituents suitable to particular Dhatu. This action is a sort of selective action. Acharya Charak has mentioned the fact that the seven dhatus which are the base of the body contain their own Agni, and by their own Agni they digest and transform the materials supplied to them to make the substances alike to them for assimilation and nourishment.

Acharya Sushruta has classified Agni in 5 type's:- Pachakagni, Ranjakagni, Alochakagni, Sadhakagni and Bhrajakagni.. Again he has discussed four types of Agni viz. Samagni, Vishamagni, Tikshnagni and Mandagni in Aturopakramaniya-Adhyaya of his text.

Acharya Vagbhata advocates about five types of Pitta which should be accepted as the different categories of agni.

As per the influence of doshas, four functional states of Agni have been envisaged.

(1) Mandagni:- Due to dominance of kapha out of tridoshas, when Agni is unable to metabolise a proper quantity of digestible food in required time as stated in the text, can be taken as mandagni.

(2) Tikshnagni:- This state of Agni is influenced predominantly by pitta dosha, Here, even a very heavy diet is digested within short span of time again causing hunger. It can also be referred as atyagni.

(3) Vishamagni:- When action of Agni is erratic and irregular due to predominance of vata dosha, it is called as vishmagni. Sometimes, it completely digests food and sometimes causes distension of abdomen, colicky pain etc.

(4) Samagni:- State of equilibrium of three doshas causes samagni. Here, digestion of food taken in proper quantity occurs timely, without any irregularity and keeps healthy.

THE CONCEPT OF AGNI

The Agni which is situated between Amashaya and Pakvashaya is called Jatharagni. Jatharagni is also known by other synonyms such as Pachakagni,



Kayagni, Koshthagni, Dehagni, Antaragni, Audarya Tejas and Pachaka Pitta. It is seen that according to Ayurveda, Pitta is comparable to Agni or fire, as the actions it performs in the living body resemble with those of the fire i.e. Agni. It is for this reason that Charaka has expressed the view that Agni in the body is implicit in the Pitta. Sushruta himself amplified the term Agni used by him in the description of Pitta. He says that as Pitta performs Dahan, Pachan and such other actions as does Agni, it (the Pitta) is spoken of as Antaragni. In the process of digestion mainly two changes are observed viz. Avasthapak and Vipak. Avasthapak of food takes place by Jatharagni but is the stage wise digestion at the different part of the G.I. tract where as vipak is the rasa, produced at the end of digestion. Some scholars are of the opinion that Avasthapak should be considered as digestion where as vipak as metabolism. In this regard they say that metabolism takes place in the liver which is considered as a metabolic factory of the body and functions of Bhutagni takes place there.

The five Agnis viz., parthivagni, apyagni, tajasagni, vayavyagni and akashagni, bring about transformation of five categories, viz., parthiva, apya, tajasa, vayaviya and akashiya attributes of food ingredients respectively. Ahar-paka at bhutagni level is specific digestion in which parthivagni digests the parthiva, apyagni digests apya, tejasagni digests tejas part of the diet and so on and in this process similar panchabhautik entity in the body is nourished by corresponding qualities. Chakrapanidatta, the commentator of Charak-Samhita, says that the action of Bhutagni is observed at both the jatharagni and dhatwagni level.

Thereafter, by virtue of respective seven categories of Agnis, dhatus, the sustainers of the body, undergo metabolic transformation in two different ways, viz. kitta-paka (transformation of waste products) and prasada paka (transformation of nourishing material). Ahar-pak at the Dhatwagni

level should be considered as digestion at micro level.

PITTA VERSUS AGNI

In natural state, pitta helps in the digestion and metabolism of living beings. In its morbid state, it causes various diseases.

न खलु पित्तव्यतिरेकादन्योऽग्निरूपलभ्यते, आग्नेयत्वात् पित्ते दहनपाचनादिष्वभिप्रवर्तमाने अग्निवदुपचारः क्रियतेऽन्तराग्निरिति ।

In this context, it is worth mentioning whether Agni is different from pitta or identical with the same. There is no other Agni different from pitta is found, pitta being of igneous nature, comes forth with functions like burning (heat), digestion etc. and is metaphorically identified with Agni as internal fire, in deficiency of the qualities of Agni (pitta) similar substances are used while in their excess, cooling remedies are prescribed, scriptures too advocate that there is no other Agni different from pitta inside the body.

Pitta situated between pakvashaya and amashaya by invisible mechanism, digests four types of food and drinks, separates rasa, urine and faeces, and seated there itself supports by its innate power, remaining seats of pitta and also the body with functions of Agni, the name digestive fire is given to this.

CLINICAL IMPORTANCE OF AGNI

Dehagni or jatharagni causes the life, colour, strength, health, enthusiasm, plumpness, complexion, ojas, tejas, agnis, and prana. Extinction of the jatharagni leads to death. Its proper maintenance helps a person to live a long life, and its impairment gives rise to diseases. Therefore jatharagni is considered to be the root or the most important sustaining factor of living beings.

Jatharagni is the chief among all the categories of Agnis as bhutagnis and dhatvagnis are dependent on it. Aggravation or diminution of jatharagni results in the aggravation or diminution of bhutagnis as well as dhatvagnis.

Looking towards the importance of agni,



physicians prescribe any diet or medicine such as cold, heavy and highly unctuous diet is not advised to the persons suffering from mandagni where as it is given to those having tikshnagni. Person suffering from vishmagni should be given Vata-pacifying diet and medicine. Light, liquid and hot property possessing diet and medicine is advised to the patient suffering from mandagni. A person having samagni should be given all the six rasas (madhura rasa etc.) in appropriate quantity. It is well versed in Ayurveda that almost all the diseases are because of mandagni specifically Udara roga. Arsha-roga, Atisar-roga and Grahani-dosha are increased in the state of mandagni where as decrease when agni in increased. So physician while treating these diseases should try to kindle the digestive fire to get the success. The specialty of Ayurveda named Kayachikitsa is defined as “antaragneh chikitsa” means chikitsa of internal digestive fire is known as Kayachikitsa.

DISCUSSION

Review of the Concept of agni in Ayurveda Samhita (Ayurvedic classics) has been carried out as Samhitas are the source of the authentic knowledge of Ayurveda. We see the fire in the universe which causes cooking, burning etc. functions. Similarly in human body, pitta performs all these functions and accepted as antargni (internal biological fire). Although there are minor differences in external fire and internal fire such as external fire produces flames where as internal fire does not. Internal fire namely pitta is slightly unctuous and liquid but it is not so with external fire. The site of agni is considered as amashaya and grahani or pittadhara-kala in Ayurveda by most of the scholars which is in tune with modern science also. Classification of Agni is either on the basis of seat or functions or intensity. Agni should be considered at both the macro level and micro level. The basic function of Agni is to transform the complex dietary substances into the simpler one which are easily absorbed and

assimilated by the body. We get the energy from the food items only in condition of normal digestion that's why existence of life or death depends upon the Agni. In clinical practice, it should be given due importance as recovery of any disease depends upon the good state of Agni. Application of different snehas, virechan, anuvasan-basti is contra indicated in the persons having mandagni and suffering from ama. The substances having the predominance of Agni and Vayu Mahabhut increases the agni if properly administered. Formation of ama at the level of jatharagni as well as dhatwagni is observed. The approach to treat the ama at both levels may not be exactly similar. In spite of some of the common approaches, some specific approaches acting at the level of micro channels are to be applied.

As doshas are three in number, so pathology of Agni is also of three types and it should be treated according to the status of dosha or doshas. It is observed that the Agni of the persons having good strength of body is generally good. There is seasonal variation in the status of Agni. Physical exercise also affects the Agni. It is observed that Agni of physically active persons is better than those living sedentary life. Habitat also affects the Agni such as in cold regions, appetite is good than in hot and humid climate. That's why diet should be advised considering all these aspects but mainly the Agni of the person.

CONCLUSION

Agni converts food in the form of energy, which is responsible for all the vital functions of our body. Therefore, in Ayurveda, it is considered that Dehagni is the cause of life, complexion, strength, health, nourishment, lusture, oja, teja (energy) and prana (life energy). Acharya Charaka has discussed the importance of Agni and stated that after stoppage of the functions of Agni, the individual dies, and when the Agni of an individual is in the state of samavastha (equilibrium), then that person



would be absolutely healthy and would lead a long, happy and healthy life. But, if the Agni of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and disease. Hence, Agni is said to be the base (mool) of the life. As it is quoted-

शान्तेऽग्नौ प्रियते युक्ते चिरं जीवत्यनामयः ।
रोगी स्याद्विकृते मूलमग्निस्तस्मान्निरुच्यते ॥

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ARKA (CALOTROPIS PROCERA LINN): A POTENTIAL MEDICINAL PLANT

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ABSTRACT

Ayurvedic classics treasure valuable drugs of plant, animal and mineral origin, among them plant based drugs play a vital role in health care. *Calotropis procera* Linn. (Asclepiadaceae), a giant milk weed, is known for its therapeutic potential for centuries in Vedic and Ayurvedic compendia. This plant is described as a golden gift for human kind containing calotropin, calotropagenin, calotoxin, calactin, uscharin, amyrrin, amyrrin esters, uscharidin, coroglaucigenin, frugoside, corotoxigenin, calotropagenin and voruscharine. Plant is not only a great source of natural hydrocarbons but also contains several metabolites and extensively used in Ayurveda for the treatment of boils, wounds, skin diseases and eye disorders.

KEYWORDS: Calotropin, Ethnomedicine, Ayurvedic classics.

INTRODUCTION

From pre-historic times to the modern era plants, animals and other natural objects have profound influence on man and used as food, fodder, fibre, fertilizer, fuel and medicine. Ayurveda is veritable cornucopia of useful natural drugs ascribed for prevention and cure of diseases. In recent years, natural compounds, especially those of plant origin, have received much attention as they are well known for their efficacy and are generally believed to be safe for human use. *Calotropis procera* Linn. belongs to family Asclepiadaeae is an erect, tall, large, highly

branched and perennial shrub with milky latex throughout. It is known by various vernacular names like Swallow wort, Dead sea apple, Sodom apple, Swallow wort, and Milkweed in English, madar in Hindi, and Rakta-arka in Sanskrit.¹

In Ayurvedic classics this plant occupies significant place with important medicinal properties. The present paper will throw a light on few important aspects of this easily available but efficacious medicinal plant concerning, important identification features, ethnopharmacology and classical Ayurvedic aspect.

BOTANICAL IDENTITY²

Habit: The Plant is a small shrub covered with cottony tomentum. The aerial parts of the plant contain milky sap called latex.

Bark: The bark is soft, corky and light grey.

Leaves: The leaves are opposite, sessile, oblong-obovate, short pointed to blunt at the apex and are about 7 to 18cm long and 5 to 13cm broad, slightly leathery and have a fine coat of soft hair.

Flowers: The flowers are white to pink and spotted purple.

Fruits and Seeds: The fruit are inflated, 8-12cm long, grey-green in colour and release flat, brown seeds with a tuft of white hair at one end.

Roots: The roots are simple, whitish-grey in colour with wrinkles, curved woody appearance and exhibit marks of sap exudation on the surface. The root is bitter in taste and has no specific odour.

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DISTRIBUTION

Calotropis is drought resistant, salt tolerant to a relatively high degree, grows wild up to 900 meters throughout the country and prefers sandy soils with mean annual rainfall: 300-400 mm. Through its wind and animal dispersed seeds, it quickly becomes established as a weed along degraded roadsides, lagoon edges and in overgrazed native pastures. It has a preference for and is often dominant in areas of abandoned cultivation especially disturbed sandy soils and low rainfall.³

Chemical Constituents

The entire plant has been reported to contain alkaloids, sterols, flavonoids, cardiac glycosides, triterpenoids and usharin.⁴ The root bark was found to contain benzoyllineolone, benzoylisolineolone, calotropterpenyl ester, calotropursenyl acetate and calotropfriedelenyl acetate. The root and root bark also reported to contain α -amyrin, β -amyrin, taraxasterol and its four J-isomer, taraxasteryl isovalerate, taraxasteryl acetate, β -sitosterol and quercetin-3-rutinoside.⁵ The latex is acidic in nature, with specific gravity of 1.021 and contains 14.8% solids. A nontoxic proteolytic enzyme, calotropin (2-3%) and a powerful bacteriolytic agent capable of lysing *Micrococcus lysodeikticus* have been isolated from the latex.⁶ Various cardiac glycosides viz., calotropin, calactin, calotoxin, usharin, usharidin and voruscharin are found to contain in the latex of the plant. Latex also reported to contain proteases calotropin DI and DII and calotropin FI and FII, an enzyme with invertase activity and trypsin. A triterpene characterized as taraxast-20(30)-en-3(4-methyl-3-pentenoate) has been isolated from the latex. Mudarine has been isolated as the principal active constituent from the

leaves of plant.⁵ The leaves and stalk found to contain calotropin, calotropagenin, cardenolides, stigmasterol, β -sitosterol, quercetin-3-rutinoside and triterpenoids.⁷ Procesterol, a new steroidal hydroxy ketone, has been isolated from the fresh and undried flowers of *C. procera*.⁸

The chief features

- ! The plant grows very well in a variety of soils and different environmental conditions.
- ! It does not require cultivation practices.
- ! It is one of the few plants not consumed by grazing animals.
- ! It thrives on poor soils particularly where overgrazing has removed competition from native grasses.⁹
- ! Some times this plant is the only survivor in some areas, where nothing else grows.¹⁰
- ! It is drought tolerant and the pioneer vegetation in desert soil.¹¹
- ! Presence of latex, extensively branched root system and thick leaves with waxy coverage are the xerophytic adaptations.¹²

Ethnobotanical Uses

Almost all the parts of *C. procera* have been documented to possess medicinal virtues in ethnobotanical surveys conducted by researchers in India. The kol tribes of Banda district, Uttar Pradesh are using leaves for the cure of cold, cough and latex for toothache and scorpion bite.¹³ The tribals of Sagar district of Madhya Pradesh using latex of the plant for the treatment of dropsy, rheumatism, leprosy and taeniasis while roots for elephantiasis.¹⁴ Taxo-ethnobotanical studies of rural areas in Rajouri district of Jammu have reported that the native villagers are using latex for



application on wounds.¹⁵

Ayurvedic aspect

The plant is well mentioned in Ayurvedic classics and Nighantus viz. Charaka Samhita, Sushruta Samhita Ashtang Hridaya, Bhavprakash Nighantu, Dhanvantri Nighantu, Raj Nighantu, Shaligram Nighantu, etc and used in various dosages forms indicated for a variety disorders.^{16,17}

It is reported to have tikta rasa, laghu guna, ushna virya and katu vipaka. It is mentioned as bitter tonic, laxative, anthelmintic, expectorant and to cure ulcers. The leaves are applied hot to the abdomen to relieve the pain inside. The flowers are described as tonic, appetizer, stomachic, antisialagogue, to cure piles and asthma.¹⁸ The roots of the plant are reputed to be useful and utilized in preparation of Dhanvantri Ghrita, Chitrakadi taila, Prabhanjana Vimardana taila, Mahanarayan taila, Saindhavadi taila, Arka lavana, Abhaya lavana, Vajraka kshara, Ekangveera rasa, Bhrihat Kasturibhairva rasa, Vatavidhavamsa nirasa. All these are classical Ayurvedic preparations.¹⁹

Important Classical Ayurvedic indications.

Boils- Application of paste prepared by roots of Arka pounded with cow's urine is beneficial for the treatment of boils.²⁰

Evacuation-Arka latex is useful for both emesis and purgation.²¹

Caries-Filling of caries with the latex of arka and saptaparna allays organisms and pain.²²

Wounds-Leaves of arka are used for covering wounds.²³

Eye diseases-Root of arka pounded and kept in water for a while, this eye drop is useful for alleviating eye diseases.²⁴

Skin diseases-Application of paste of arka latex and haridra removes black shade from face.²⁵

Other Non- Therapeutic Utilities

Latex obtained from the plant is used to a limited extent in the tanning industry for the purpose of deodorizing, removing hairs and imparting a yellow color to the hides. Stem of the plant yields fibers, which are used in rural parts of India for making fishing nets and lines, bowstrings and twine. The floss, being short stapled, by admixing with cotton used for stuffing mattresses and pillows.²⁶

CONCLUSION

In the present scenario, traditional and classical Ayurvedic knowledge in our country is vanishing and there is an urgent need of wide dispersal and practical application of this ancient heritage. Traditional plant based remedies should be back in use as source of direct therapeutic agents, as raw materials. Calotropis is used for centuries and well documented in Ayurvedic compendia for the treatment of various ailments. The plant is easily available with many curative principles and other economic values growing in all types of soils and environmental conditions, requiring no cultivation practices. Therefore Calotropis can be used for common health care needs and for day to day ailments. Further intensive and systemic investigation of this plant will give new insight for pharmacological and phytochemical research.

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THERAPEUTIC IMPORTANCE OF AGNI

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Email-

ABSTRACT

Ayurveda stands on its own principles; the concept of Agni is one of them.

According to Ayurveda "Sarvum Dravyam Panchbhautikam" i.e. all creation arises out of five elements known as Mahabhutas. As per Ayurvedic theory, like all the universal matter along with our body is also formed by the Panchmahabhutas. This Panchbhautic Sharira is maintained through various Paka, which are going on continuously. Agni is the factor for transformation of consumed Ahara-dravyas and converts the food consumed and produces energy.

Consumed foods and drinks undergo metabolic transformation by the effect of Jatharagni (digestive enzymes), Bhutagni (digestive substances at the stage of maintenance of contents of cell/cellular metabolism) and Dhatvagni (tissue metabolism).

Jatharagni is the chief among all types of Agni because functions of Bhutagni and Dhatvagni depend on it. Therefore, by all means one has to protect Jatharagni by consuming suitable wholesome dietetics and behavior because longevity and strength depends on normal state of Agni. On the contrary one, who consumes unwholesome diet due to greed, succumbs to disease caused by the vitiation of Dosha and the chief site is Grahani (small intestine). Hence understanding of Agni is one of the major concepts for the understanding of disease process as well as to prescribe principles of treatment.

AIMS & OBJECTIVE-

1. To emphasize and discuss the concept of Agni.
2. Explain the clinical value of Agni.

MATERIAL & METHODS-

CONCEPT OF AGNI-

In Brahmasutra, *meaning of Agni is the sign of life. In Shabdakalpa Druma*, many synonyms of Agni have been given like Vaishvanara, Sarva Paka, Shuchi, Vishwambhar, Rudra etc.

In general sense the term Kaya or body itself has been equated to Agni. Agni converts food in the form of energy, which is responsible for all the vital functions of our body. Therefore, Ayurveda considers that Dehagni is the cause of life, complexion, strength, health, nourishment, lusture, Oja, Teja (energy) and Prana (life energy). About the importance of Agni, Acharya Charak has mentioned that after stoppage of the function of Agni, the individual dies, and when the Agni of an individual is balanced, then the person would be absolutely healthy and would lead to long, happy and healthy life.² But, if the Agni of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and disease. Hence, Agni is considered to be the base of life. The Agni has been categorized through its nature of function and stages. All the 13 categories of Agni are the factors in transformation of consumed Ahara Viharadi dravya of Vijatiya origin to Sajatiya nature.

Similarities between Pitta and Agni-The origin of Pitta is from "Tapa," which means: (1) combustion/digestion to give nourishment to the body by ingested food, (2) to maintain the heat, color, luster, etc. of the body.³

According to Acharya Sushruta, Agni exist in form of pitta in human body, there is no any additional form of Agni except Pitta. Pitta which is similar to Agni and the treatment of Pitta is like to

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Agni.⁴ Acharya Vagbhata has followed Acharya Sushruta in such concept; there is no existence of Agni in body without Pitta.⁵

In reference of discussion on Tridosha, Acharya Marichi has also emphasized that the *Agni* present in the *Pitta* gives good or bad results when it is normal or vitiated.⁶

Acharya Charaka has not classified the Pitta like Vata while Acharya Shushruta has classified in following form of *Pitta* named as *Agni*.⁷

Acharya Bhoj also considered *Pitta* as *Agni*, digestive fire is included within *Agni*, which is specially meant for different enzymatic activities of the body, i.e. *Pachana*, *Deepan*, *Bhedana*, etc.

In reference of Pachak Pitta, Vagbhata says, Pitta is composed of Panchabhutas, but due to predominance of Tejas bhutas, it is devoid of liquidity, called Anal or Agni, because of its function of Paka, i.e. digestion and transformation of food materials. Thus it can be concluded that there is no difference in Agni and Pitta.⁸

Dissimilarities between Pitta and Agni-

Chakrapanidutta has clarified the implications of the term Agni used in the context of the description of the properties and functions of Pitta. He observes that the term Pittantargatah does not mean, the Pitta (of the body) is flaming fire. It only refers to the phenomena of heat associated with Pitta.⁹

Acharya Sushruta has described Dosha and Agni in the same quotation which reflects Agni and Pitta are different entity.¹⁰

Acharya Dalhana has clearly stated that, it is not possible to treat the Agni since it is devoid of Rasa, Guna, Virya etc. Rasadi properties have been mentioned in context of Pitta only. Hence, it is observed that we can manage the state of Agni by making required alterations at the level of Pitta.¹¹

From all these references, it is derived that Agni and Pitta are different entities and at some places

similarities are mentioned which are purposeful in view of treatment.

TYPES OF AGNI

Agni is innumerable because of its presence in each and every *Dhatu Paramanu* of the body. But enumeration of the number of *Agni* varies in various classical Ayurvedic texts, as shown below Charaka has mentioned thirteen types of *Agni*. *Jatharagni* 1, *Bhutagni* 5, *Dhatvagni* 7.¹²

According to Acharya Sushruta, five types of *Agni* are illustrated, viz. *Pachakagni*, *Ranjakagni*, *Alochakagni*, *Sadhakagni* and *Bhrajakagni*. However, there is an indirect reference of five *Bhutagnis* underlying in the brief description made to the transformation of food stuff.¹³

Vagbhata has described different types *Agni*, viz. *Bhutagnis* 5, *Dhatvagnis* 7, *Dhoshagni* 3.¹⁴

Sharangdhara has recognized five *Pittas* only (*Pachak*, *Bhrajak*, *Ranjak*, *Alochak* and *Sadhak*).¹⁵

Bhavamishra has followed Acharya Charaka and Vagbhata.¹⁶

Accordingly, they are classified into three groups, namely *Jatharagni*, *Bhutagni* and *Dhatvagni*.

Jatharagni

Jatharagni is the *Agni* or bioenergy present in the *Jathara* (the site where the digestive process takes place).¹⁷ According to *Ashtanga Hridaya*, *Jatharagni*, the seat is *grahani*, so called because it with holds the food for a certain time inside the *Amashaya* (stomach) to facilitate digestion. In the opinion of *Dhanvantari*, it is the Kala known as "*Pittadhara*," situated at the entrance of the *Pakvashaya* (large intestine) and acting as a bolt to the door of the pathway/channel of food. It is responsible for the duration of life, health, valour, ojas (essence of the *dhatu*s), strength of all the *Bhutagni* and *Dhatvagni*. The strength of the *Grahani* is from *Agni* itself, and the strength of *Agni* is from *Grahani*. When the *Agni* undergoes



vitiating, *Grahani* also gets vitiated and produces diseases.

Jatharagni is considered to be the most important because each and every nutrient that one ingests first comes to the *Jathara* and is subjected to the action of *Jatharagni*. *Jatharagni* digests the food materials that consist of the five basic elements and transforms it for utilization by the respective *Dhatu paramanus* (tissues). *Jatharagni* is also responsible for separation of the food material into the essence portion (*Prasad*) and the waste products (*kitta*) in our body.

Jatharagni is directly related to *Dhatvagni* or bioenergy in the cells and their metabolic processes, with ultimate tissue metabolism or *Dhatu-Paka* process. All the *Dhatvagni* depend on the normal, healthy state of *Jatharagni*. If the *Jatharagni* is hyperactive (*Tikshna*) or hypoactive (*Manda*), it will cause an excessive or retarded action of the *Dhatvagni*. This disturbed action ultimately leads to various disorders. *Jatharagni* is the main important *Agni* that controls the function of all other 12 *Agni*. All the *Agni* is totally depends on the status of *Jatharagni*.¹⁸

Agni Pariksha-

Jatharagni is also classified into four types according to its performance of digestion in the human being namely *Vishamagni*, *Tikshanagni*, *Mandagni* and *Samagni*.¹⁹ Four different states of *Agni* exist in the body. Of these various states, there are due to the aggravation of each *Dosha* respectively (*Vata*, *Pitta*, *Kapha*) and the fourth state is considered as balanced state. In fact only one *Samagni* is the physiological state while remaining three is abnormal stage due to vitiated doshas.

! **Vishamagni-** Due to aggravation of Vatic *Dosha*, *Vishamagni* originates and makes bodies digestive system unstable, which leads to constipation, distension or swelling of the

abdomen, dysentery, colic type pain and wind, gurgling sounds in the intestines.

! **Tikshnagni-** Person with predominantly *Pitta* constitution or with disturb *Pitta* *Tikshnagni* arises. *Jatharagni* apart of *Tikshnagni* becomes hyperactive which leads to rapid digestion of food. These people never get satiated and keep on eating food. This state of *Agni* causes dry mouth and palate, a burning sensation in the stomach and excessive thirst.

! **Mandagni-** A state of *Agni* found in people with *Kapha* aggravation such persons cannot digest even a small quantity of food leading to nausea, vomiting, heaviness in the stomach, laziness, coughing and coating of the tongue.

! **Samagni-** A state of *Agni* indicates balanced state of three *Doshas* in the body. Persons can easily digest normal diet and obtain proper nourishment. Cells, organs and all tissues/*dhatu*s received proper nutrition leading to healthy body.

Clinical evaluation of Agni- The following examination tools are described for successful administration of principles of therapeutics.²⁰

1. Navaparikshyavidhi-The following factors must be considered for successful administration of *Niruha Basti* i.e. *Dosha*, *Aushdha*, *Desha*, *Kala*, *Satmya*, *Agni*, *Sattva*, *Vaya* & *Bala*.
2. Dashvidha Pariksha- These are *Prakriti*, *Vikriti*, *Sara*, *Samhana*, *Pramana*, *Satmya*, *Sattva*, *Aharshakti*, *Vyayam Shakti* and *Vaya*.
3. Sushrotokta Dwadashvidha Pariksha-For the understanding of *Rogibala* (strength of the patients) and *Rogabala*(strength of the diseases). These are as follows- *Ayush* (life span). If he has long life span then his *Vyadhi* (disease), *Ritu* (season), *Agni* (digestive power), *Vaya* (age), *Deha* (body build), *Bala* (strength), *Sattva* (mind), *Satmya* (habituations), *Prakriti* (constitution), *Bheshaja* (drug) and *Desha* (habitat) should be examined.
4. According to *Vagbhata-Parikshya bhavas*



(factors to be examined)-These are Dushyas (vitiated tissues and waste products), Desha, Bala, Kala, Anala, Prakriti, Vayas, Satava, Satmya, Ahara, Awastha.²¹

Bhutagni- *Bhutagni* is the one that is present in a basic element (*Bhutas*). There are five *Agni* in each of the five basic elements, namely *Parthiva* (earth), *Apya* (water), *Tejas (Agni)*, *Vayavya* (vayu) and *Nabhasa (Akash)*.

Each and every cell in our body is composed of the five *Mahabhutas* or five basic elements. Naturally, each cell (*Dhatu Paramanu*) consists of these five *Bhutagni* also. All the nutrients in this world that we eat also consist of the same five basic elements with their respective *Agni* or bioenergies. Thus, they are completely similar with respect to the five basic elements with their *Bhutagni* in our body cells as well in all the outside food, which we ingest for the nutrition of our body. Acharya Charak has mentioned that the five *Bhutagni* digest their own part of the element present in the food materials. After the digestion of food by the *Bhutagni*, digested materials containing the elements and qualities similar to each *Bhutas* nourish their own specific Bhautika elements of the body.²²

Dhatvagni-Sapta *Dhatu*s (seven element tissues of the body) contain their own *Agni* to metabolize the nutrient materials supplied to them through their own *Srotas*.

1. *Rasagni* present in the *Rasa Dhatu*.
2. *Raktagni* present in the *Rakta Dhatu*.
3. *Mamsagni* present in the *Mamsa Dhatu*.
4. *Medagni* present in the *Meda Dhatu*.
5. *Asthyagni* present in the *Asthi Dhatu*.
6. *Majjagni* present in the *Majja Dhatu*.
7. *Shukragni* present in the *Shukra Dhatu*.

Each *Dhatvagni* or the bioenergy present in each *Dhatu* synthesizes and transforms the essential *Rasa Dhatu* required for that particular

Dhatu or cell from the basic nutrients present in the *Anna Rasa* or essence of the diet that we consume. Each *Dhatvagni* has got a speciality to synthesize and transform the constituents suitable to its particular *Dhatu*. This action is a sort of selective action. Acharya Charaka has mentioned the fact that the seven *dhatu*s that are a support of the body contain their own *Agni*, and by their own *Agni* they digest and transform the materials supplied to them to make the substances alike to them for assimilation and nourishment.

ROLE OF AGNI IN THE GENESIS OF DISEASES-

Before discussing the topic it is necessary to explain certain terminologies used in Ayurveda while explaining pathogenesis, signs and symptoms etc are Dushatagni, Mandagni, Durblagni, Atyagni, Upahata Agni, Hatwagni, Agninasha, Nashtagni, Teekshnagni, Vishmagni, it indicates its importance in the disease process. These specific terms have been collected from various resources.

Dushatagni (Vitiated Agni)²³

Agni gets vitiated because of the following-

- a. Excessive fast, indigestion, over eating and irregular eating.
- b. Intake of unwholesome, heavy, cold, excessively un-unctuous and polluted food.
- c. Improper administration of purgation, emetic and oleation therapies.
- d. Emaciation as a result of affliction of diseases.
- e. Residing in improper country and in inappropriate time.
- f. Seasonal perversions and suppression of manifested natural urges.

Being thus vitiated does not digest even light food. This undigested food becomes sour in taste and it works like poison.

Mandagni (Minimized form of Agni)²⁴

Due to Mandagni food does not digest easily and patient suffers from nausea, vomiting, anorexia, stickiness and sweet taste in mouth,



cough, spitting (excessive salivation) and Pinasa, a feeling of sluggishness in the cardiac region, numbness and heaviness in the abdomen, eructation with foul smell and sweet taste, prostration and suppression of libido.

Durblagni (Weak Agni)²⁵

Weak Agni brings about Vidaha (a part of which is digested and other part remaining without digestion) of food, which moves upwards and downwards in gastrointestinal tract.

Atyagni (Excessive quantity of Agni)²⁶

Atyagni should be pacified with heavy, unctuous, cold, sweet and slimy food and drinks. Even if the previous meal is not digested, the patients of Atyagni should be given food frequently so that it does not cause any harm to the patients by afflicting (entering in to) the interior of the body (tissue elements) in the absence of fuel (food).

Upahatagni- (Reduced or partially damaged Agni)²⁷

Hatwagni (demolished Agni)²⁸

Agni Nash (loss of Agni)²⁹

Excessive administration of Langhana therapy will cause loss of power and strength of Agni. In other words it may be said temperature of Agni is diminished.

Nashtagni (finished Agni/Disappearances of Agni)³⁰

Teekshnagni (Sharp and increased temperature of Agni)³¹

The sharp type of Agni with meagre fuel (in the form of food) causes depletion of tissue elements.

Vishmagni- (Irregular Agni)³²

The irregular type of Agni causes irregularity in the digestion of food, thereby leading to discordance of tissue elements.

CONCLUSION- Hence we can conclude that Agni exist in body in form of Pitta through the Ushna Guna. Pitta cannot be considered in totality as Agni. Therefore in our body Agni depends upon Pitta to execute its functions like digestion etc. Impaired Agni affects metabolism, lowers immunity and

general body resistance. It signifies that basic balance of Tridosha has impaired. As a result food is not digested properly which leads to gastro intestinal disturbances. Due to impaired metabolism/digestive system Ama (toxins) will accumulate in the body leading to state of illness and choking of the body channels. The chain of progression from Rasa to shukra (7 dhatus) occurs in improper way.

To summarize:

According to Ayurveda our first aim to maintain our health, so our diet should be according to our Agni present in the body, then people free from different kind of diseases.

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MANAGEMENT OF TYPE-2 DIABETES MELLITUS (MADHUMEHA): AN AYURVEDIC APPROACH

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ABSTRACT:

The word '*Prameha*' is mainly related with the excessive excretions through urine. The term diabetes mellitus does not represent a single disease entity but rather a set of disease state sharing certain characteristics. It is a group of disorder that shares the phenotype of hyperglycemia. Diabetes is characterized by various degrees of impaired glucose and homeostasis, resulting in long term macro-vascular and micro-vascular complications. Diabetes is the leading cause of end stage renal disease, a major cause of non traumatic amputations, responsible for 30% of the preventable blindness and a leading cause of cardiovascular mortality. The term Diabetes mellitus contains two words i.e. 'Diabetes' and 'Mellitus'. In Greek words the 'Diabetes' means 'to run through a siphon' and the term 'Mellitus' means honey.

Plants have played a significant role in maintaining human health and improving the quality of human life for thousands of years and have served as valuable components of medicines, seasoning, beverages, cosmetics and drugs. Diabetes mellitus is described in Ayurveda under the heading of *Prameha* as manageable disorders. The method of management described here is aimed at providing the practicing physician on insight of the disease.

KEY WORDS: Diabetes, *Prameha*, Hyperglycemia.

INTRODUCTION:

Now in 21st century the lifestyle and

environmental conditions has tremendously changed. So people are deviated from nature i.e. from 'natural lifestyle'. This natural lifestyle has been explained in the Ayurvedic Samhita as "Dinacharya". In this fast lifestyle, most of the people get affected. In the higher income group people, their job style affects the physical, mental state and adds stress to them. This leads to various diseases like *Madhumeha*, Hypertension, Cardiac diseases etc.

Madhumeha has been classified under the *Vatika* type of *Prameha*. The *Vata* may be provoked either directly by its etiological factors, *Avarana* by *Kapha* and *Pitta* to its path or by continuous depletion of *Dhatu*s. *Vagabhata* has classified the *Madhumeha* into two categories viz. *Dhatukshayajanya Madhumeha* and *Avaranajanya Madhumeha*. The word '*Prameha*' is mainly related with the excessive excretions through urine¹. Allopathic drugs used for the treatment of diabetes have their own side effect & adverse effects like hypoglycemia, nausea, vomiting, hyponatremia, flatulence, diarrhoea or constipation, alcohol flush, headache, weight gain, lactic acidosis, pernicious anaemia, dyspepsia, dizziness, joint pain. So instead of allopathic drugs, herbal drugs are a great choice which has minimum or no side effects & adverse effects (Kokar and Mantha, 1998). Ethno botanical information identified about 800 Indian plants which may have antidiabetic potential (Gupta et. al., 1986).

Recent advances in the understanding of the

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etiology and pathogenesis of diabetes have led to a revised classification. Presently the disease is classified on the basis of the physiological status.

I. Type 1 diabetes (β -cell destruction, usually leading to absolute insulin deficiency)

A. Immune-mediated

B. Idiopathic

II. Type 2 diabetes (may range from predominantly insulin resistance with relative

(b) Compounds: herbal, minerals and herbo-minerals

Single drugs:

1. Karvellaka: (*Momordia charantia* Linn.)⁴

It contains alkaloid momordicine. Oral use of fruit juice causes hypoglycemic and hypocholesteremic effect.

2. Meshashringi: Gudmara, Madhunashini (*Gymnema sylvestre* R.Br.)⁵

Normoglycemia (mg/dl)	Impaired fasting glucose (IFG) and Impaired glucose tolerance (IGT)	Diabetes Mellitus(DM)
Fasting plasma glucose (FPG) <110mg/dl	FPG >110 and <125 mg/dl(IFG)	FPG >126mg/dl
2 hrs plasma glucose <140mg/dl	2 hrs plasma glucose 140-199g/dl (IDT)	2 h PG >200mg/dl plus symptoms of diabetes, casual plasma glucose >200 mg/dl.

insulin deficiency to a predominantly insulin secretory defect with insulin resistance)

III. Other specific types of diabetes.

Diagnostic Criteria for Diabetes Mellitus²

The diagnosis of diabetes rests on the measurements of plasma glucose levels. Current Criteria for the diagnosis of diabetes impaired fasting glucose and impaired glucose tolerance is:

CHIKITSA SUTRA:

The main principle of management is shodhana and shamana chikitsa³.

Shodhana chikitsa:

Shodhan usually done to a patient with good strength and need on expertise in diagnosis of disease and therapy. Any alteration in management can cause more harm than any relief or cure. Hence in practice of medicine Shamana chikitsa is followed nevertheless it does not undermine the importance of Shodhana.

Shamana chikitsa:

To be conveniently the modality of management divided into-

(a) Single drugs: herbs and minerals

In this Gymnemic acid and Quercitol alkaloids are found. It has well hypoglycemic effect with improving metabolism in liver, kidney and muscle. Paralysis of sweet perception is due to presence of copper in excess as content of leaf.

3. Jambu: (*Syzygium cumini* (Linn.) Skeels)⁶

Do morbid reduction in hyperglycemia and glycosuria. Its effect in NIDDM is clinically proven and is also helpful to control renal dysfunction and hyperlipidaemia.

4. Nimba: (*Azadirachta indica* A. Juss)⁷

The leaves are particularly very useful and stimulate liver function, lower the glycosuria and also reduce the clotting nature of blood so helpful to prevent diabetic vasculopathies.

5. Shilajeet⁸:

It is well known antioxidant and anti-hypercholesteremic properties and rejuvenation effect. Very useful in diabetes and has been mentioned in many texts especially in Brihatrayi.

6. Loha bhasma:

Iron help in insulin synthesis and enhance glucose absorption.



7. Yashada bhasma:

Zinc participates in formation of zinc hexamers which help in storage and subsequent release of insulin. Some other drugs are also helpful in the treatment of madhumeha likewise Sadabahara, Bhallataka, Methika, Gokshura etc.

Compound drugs:

1. Nyagrodhadi kashaya⁹:

Most of contents like vata, udumber etc. helpful in lowering the blood sugar level and control the hyperlipidaemia. (Dose: 20-40 ml, B.D/TDS.)

2. Phalatrikadi kashaya:

Most of the dravyas here have katu, tikta and kashaya rasa which are essential in treating prameha. It is also very useful in diabetic carbuncles and diabetic nephropathies. (Dose: 20-40 ml, B.D/TDS.)

3. Chaturbeeja churna:

Equal quantity of methi, ajwain, mangrail and chandrashur seeds play important role in lowering the blood glucose level as well as best drug for improving diabetic neuropathies. (Dose: 3-6 gm, B.D with water.)

4. Nishamalaki:

This simple preparation (powder) is very effective in glucose control. Haridra and amalaki both acts as a super oxide scavenger. (Dose: 3-6 gm, B.D with water.)

5. Chandraprabha vati¹⁰:

This preparation is not only useful in diabetes but also in treating urinary tract infections a common complication of diabetes. It takes care of nephrotoxicity. (Dose: 2 tablets B.D/TDS with water.)

6. Shilajatvadi vati:

It is a very effective combination for management of madhumeha, containing shilajatu, abhraka bhasma, loha bhasma, suvarna makshika bhasma and amber and also beneficial to prevent diabetic ulcers and carbuncles. (Dose: 2 tablets B.D with water.)

7. Navayasa loha¹¹:

It is useful in diabetes especially when taken with gomutra/shilajatu or triphala kashaya. It is useful in diabetic retinopathy and also reduces aneurysms and atherosclerosis. (Dose: 250-500mg B.D. with madhu.)

8. Pramehantaka rasa:

It contains the trivanga bhasma, loha bhasma, abhraka bhasma and gandhaka etc, very useful in the treatment of diabetes mellitus. (Dose: 250-500mg B.D. with honey.)

9. Basanta kusumakara rasa¹²:

It is maximum used drug in treatment of diabetes mellitus and having property to increase insulin secretion. It is actually best drug for peripheral neuropathy and other lower motor neuron disorders. (Dose: 250-500mg B.D/TDS with honey.)

CONCLUSION:

Diabetic patients requires life style modification like food habits, Dincharya (daily activities), Ritucharya (seasonal regimen) etc. With judicious utility of the principle of management of Madhumeha and as well as appropriate use of valuable single and compound drugs mentioned in Ayurvedic literatures. Significant role of Ayurveda plays the way in the management of diabetes mellitus, which is going to hunt India as fifty percent of the world's diabetic population will be in our country in the upcoming years.

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BENEFITS OF YUKTI YUKT MADIRA PAAN IN EXCERTEED LIFE

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In today' world when everybody is busy handling their daily lives, any festivals or celebrations or an evening out with friends provide a get-away. but it happens that people often connote this with drinking alcohol (madya). However, when madya is taken in proper manner, quantity and time, it is exhilarating and produces a state of euphoria whereas, when taken unthoughtfully, the results are deleterious for the person himself most of the time for the people around too!

According to ayurveda, madya is slightly bitter in taste and pungent & sour in vipaaka. It is astringent in nature, light to digest and a mild laxative also. It is useful for emaciated people. It is good for people who do not get enough sleep and also for people who sleep excessively. It pacifies vata and kapha and act as a cardiac tonic.

According to modern toxicology, alcohol is an inebriant poisons i.e. it induces mental confusion, light headedness, disorientation and drowsiness. But it is also used as a medicine, the deciding factors being proper dose and time.

Acharya Charak, in his description of ritucharya, tells that madya is contraindicated in grishma ritu. But if it is to be taken then it should be mixed with large amount of water. He has also indicated it in hemant ritucharya.

A person overlooking norms overdose alcohol and then loses his discriminatory powers and sheds all his inhibitions. This state is called madatyaya. Ayurveda says that a persons in this state shows depends on his sharirik (physical) and mansik

(mental) gunas.

! Vataj Prakriti - bodyache, discomfort in heart, tremors, headache, stiffness of limbs.

! Pittaj prakriti- excessive sweating, dry mouth, delirium, burning sensation, yellowness of body, fainting.

! Kaphaj Prakriti chills in body, vomiting, salivation.

! Sannipataj Prakriti mixed symptoms of all doshas.

A person with satvik mind will sing and laugh. A rajsik person will do despicable acts and will sleep too much. People with rajsik and tamsik natures get addicted to alcohol easily and think drinking as a solution to their problems and miseries.

According to Ayurveda, heart is the seat of mana, buddhi, atma, ojas and indriya. So the alcohol after ingestion on reaching heart, vitiates and deranges the function of all these and produces unfavourable results.

The alcohol when ingested produces its effects depending upon its spread causing different stages of inebriation. These are as follows:

! First stage this is a stage of euphoria. The person shows uplifted spirits and exhilarated mood. He shows interest in merry making, food, humour and stories. He shows increased sexual urge and is energetic. He has sound sleep and wakes up fresh. His intellect, memory and senses are not affected.

! Second stage this is the state of delirium. Persons shows mental confusion and incoherent

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movements and acts irrationally. He talks excessively but has slurred speech.

! Third stage this is the stage of intoxication. Person shows loss of discrimination and does not recognise known people. He perceives no pleasures and there is loss consciousness.

A person with blood alcohol concentration of about 50mg/dl of blood remains sober. But concentration of alcohol above 500mg/dl of blood can cause hazardous effects or may even prove fatal.

TREATMENT:-

According to Ayurveda, all forms of alcoholism are tridoshaja (involving all 3 doshas - vata, pitta, & kapha) with one dosha dominant than the others. Hence, treat the dominant dosha first or by rule treat kapha dosha first and then treat the other two. Various treatments considered for the person with hangover are as follows:

! Ayurveda says that the condition which arises from inadequate, improper or excessive drinking of alcohol is treated by giving similar type of alcohol in proper dose.

! After the kapha dosha is neutralised, the other two dosha, pitta and vata, are pacified with the use of milk. Also, milk promotes ojas, restoring harmony in body. Milk also provides an easily digestible nutrition which is often neglected in the case of alcoholics.

! Ayurveda says that the use of mood uplifting methods (harshan kriya) like melodious music, stories, company of friends etc. help in treating on psychological front.

! Since, madya is ruksha, it dehydrates body so it is advisable to drink lots of water or fresh fruit juices to keep hydrated.

! Madya is laghu, tikshna, aashu, vishad and vyavayi so due to these gunas it spreads quickly and proves harmful to the body composition. A

balanced diet proves helpful in mitigating harmful effects. But avoid oily and spicy foods as they dehydrate. Drinking and bingeing should not replace a meal. It provides essential nutrients to the body.

! Studies shows that fructose and vitamin c promote breakdown of alcohol in the body. So honey and citrus fruits (sour fruits like oranges, lemon, gooseberries etc.) should be taken in the hangover treatment.

! A concoction of 2tsp lemon juice, 1tsp sugar in 8 ounces of water, consumed slowly over the time helps eliminate toxins and hydrate the body.

! Coffee reduces the swelling blood vessels. So a few cups over the day help reducing headache of hangover.

! Since alcohol increases urination loss of potassium ions happens and eating bananas replenishes it as they are rich in potassium ions.

! Last and not the least, rest is very important to allow the body to recover and it also keeps the person from erring.

In the last it can be concluded that nothing in this world comes without its pros and cons, so there is nothing wrong with having alcohol, but the thing is enjoy responsibly.

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IDEAL HEALTH CARE SYSTEM FOR INDIA: A TEACHER'S PERSPECTIVE

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CURRENT HEALTH CARE STATUS: THE OTHER SIDE OF THE COIN

Before we begin evaluating various medical system for their worth to meet indigenous health requirements of India, lets share this story. British medical journal in its June 2000 issue has covered this story. This is in March 2000 when Israel has observed a country wide strike of the doctors following a sanction upon them. The strike continued for 3 months and was supposedly struck off the health care services in whole country. Much worried by the situation, Israel Post, the most widely circulated daily from Israel conducted a survey with Israel funeral societies to see if there is any change of death rate in the country following Doctors strike. The survey results were just unexpected. There was a drastic fall in the death rate in the strike struck country. The number of funerals we have performed has fallen drastically," said Hananya Shahor, the veteran director of Jerusalem's Kehilat Yerushalayim burial society. "This month, there were only 93 funerals compared with 153 in May 1999, 133 in the same month in 1998, and 139 in May 1997," he said. This fall raised a concern among morticians to see what actually went wrong. A further study revealed that a similar fall was observed in 1983 which was again a time of doctors strike. A further study has identified the similar trend in Los Angeles and British Columbia following doctors strike in Canada.

The survey shows that perhaps more people are killed by misadventurous medical practice than they are possibly saved. One more study published in JAMA 1998 also sounds similar. A meta-analysis

of hospitalized patients in US during 1966-1996 was done to identify their cause of death. This was reported that in 1994 alone 106000 hospitalised patients in US died of ADR. This has come-up as 4th leading cause of death in US and is ranked only after heart disease, cancer and stroke as other 3 causes. ADR is well ahead of Pulmonary disease, Accidents and Diabetes as a cause of death in US (**Table 1**).

In this dusky state of health care scene in countries like US and Israel, one can wisely think for never going to hospital if one feels to die a natural death.

If we have decided not to go to a hospital, there are certain ways as to make it possible. This is possible only if we do not fall sick. Ayurveda the Indian traditional medical system elaborates it nicely as the traits which can keep you healthy forever.

Table 1. Comparative Causes of Death: Annual Average in the US

Adverse Drug Reactions..	100,000 to 140,000
Automobile Accidents..	39,325
Food Contamination ...	9,100
Boating Accidents...	2,064
Household Cleaners.	74
Acute Pesticide Poisoning	12
All Vitamins	0
Amino acids	0
Herbal Products..	0

(Data as of 1995 from American Association of Poison Control Centers, National Center for Health Statistics, Journal of the American Medical Association, Centers for Disease Control, March of Dimes, Consumer Product Safety Commission, FDA Reports)

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Ideal health: what should this mean?

Health is often defined variably in different perspectives. Its scope and spectrum is further widened recently by observations that health is not much related with the state of having a disease or its absence but it essentially defines a person's integrated ability to perform and function efficiently and which may have a productive value conducive not only to his own well being but also to the well being of family and society. The idea of integrating health to a duo of disease free state and with a sound socio- psycho -spirituo combination is not a new synthesis and was recognized as early as 2000 yrs back when Sushruta defined health as a physiological balance added with a psycho -sensual happiness (1). This other part of health duo however remained neglected until recently and was recognized only after the observations that mere absence of a disease in a person does not essentially brings happiness. This is a well observed fact that unless you feel happy about yourself, there are minimal chances of dissipating and perceiving happiness from around. A human being living in a society is invariably affected by multiple socioeconomic determinants and is also closely affected by his own moral, social and spiritual values. State of health at certain point of life usually happens to be an integrated sum of these all determinants. As these may change frequently, your health status may also change, though may not be identifiable through the conventional diagnostic methods.

In this view, this is considered recently that health cannot be taken as an isolated subject of action unless the other issues affecting health positively or negatively are also being addressed simultaneously and effectively. This is absurd to talk of health in a society where the people are living below the level of minimum necessities or where the basic requirements of healthy living like sanitation, education and nutrition are not freely

accessible to every resident. An ideal health care system should be able to generate an integrated vision where the people can be made aware of how they can become self dependent and responsible for the matter of health and related issues not only with the view of keeping them selves free of disease but also to see that how they can optimally utilize them selves in bringing up the feeling of well-being and happiness among them self and among the people around them. The task seems cumbersome initially but a prospective vision would be able to cut through the steps forward.

Current health scenario in India

Mission statement of National rural health mission (2005-2012) has pointed out some important observations regarding the current state of public health in India (2). This has highlighted regional inequalities, lack of integration of sanitation, hygiene, nutrition and safe drinking water to the health plans, lack of efficiency, accountability and effectiveness in the programmes under operation. This also highlights curative services favoring non-poor and heavy borrowings by average Indian to avail health services. This is estimated that over 25% of hospitalized Indian fall below poverty line every year because of the hospital expenses incurred upon them. A brief look at the determinants of the access to health services again presents the poor health status in country despite of its being a signatory of health for all 2000 AD declaration. Following is a table (Table 2) presenting some of these determinants and the progress made in past 50 years against the goals determined.

Despite of substantial increase in number of beds, doctors and hospitals, there have not been many changes to the expected state of health except for the dramatic decrease in death rate and a simultaneous increase in life expectancy.

Tab.2. Achievements in health sector through the years 1951-2000



Indicator	1951	2000	Goal in 2000
Life expectancy	36.7	64.6	
Crude birth rate	40.8	25	21
Crude death rate	25	8.5	9.0
Infant Mortality Rate	146	68	Below 60
Dispensaries/ Hospital	9209	43322	
Beds	117,198	870161	
Doctors (Allopathic)	61800	503900	

This is important to note here that most of the determinants considered here are set at far low level in comparison to the health standards achieved by developed countries.

India is projected to have an epidemic of life style diseases in near future and these disease which include diabetes, hypertension, arthritis, psychological illness and age related diseases would possibly be consuming most of the economic resources spend on health sector in coming years. An increase in life expectancy has increased the elderly population ratio phenomenally and India is fast approaching to be enlisted among gray countries in coming years. Unfortunately as is discussed earlier, this increase in life expectancy has not been uniformly distributed among all economic and spatial zones of the society. This clearly favors to them who are well-off to purchase the health services. The most unfortunate part of the scene is a still high maternal mortality rate added with a high infant death rate, which indicates for a poor accessibility of quality health services to the people who really and direly need them.

Diseases caused by contamination, poor sanitation and unsafe drinking water take the form of epidemic every year in selected parts of the country and every year we think for looking into their reasons so that they may not be repeated for upcoming years. However, this remains an exercise

only as we keep on looking at the headlines of these epidemics among newspapers through out the year. It is same with vector born diseases. Encephalitis, dengue, flue, viral fever, and malaria take epidemic proportions every year and they cause the challenges to life for many of their sufferers. Not much has been considered for their effective prevention, controle and management. Strategies were poorly framed and even more poorly evaluated for the causes of their failure.

Malnutrition accounting as a major limiting factor to the growth of children is still a major problem in majority of rural settings and urban slums. However over nutrition and associated diseases can also be easily seen in urban area with economic and a calorie effluence.

Musculoskeletal diseases, which include various kind of arthritis involving different joint adversely, affect the physical and mental indurations of a person. These diseases are constantly increasing and would reach at a phenomenal high with increase in life expectancy. There are many more geriatric illnesses, which would also required to be addressed through the health care systems to minimize their impact upon the individuals and society and also to add quality to the life of people who are suffering with untreatable and terminal illnesses.

While adopting for any health care strategy in India, these special conditions are needed to be properly attended. There should also be a need to make a long term vision plan which may be able to focus upon the problems of health which may arise in future.

Health is considered as an asset in all the ancient scripts of Ayurveda. This is considered as an essential pre-requisite to avail Dharama, Artha, Kama and Moksha, which are the ultimate goals in some ones life (3). Health should be considered as an investment in the entire national planning which



may be able to provide dividends in future if planned and invested properly. This is time when we should learn that instead of spending money on treating the disease once it happens, this would be wiser to spend upon ways and means to prevent the disease. As ultimately a healthy individual would not only be able to reduce the cost spend upon up keeping of health but would also be able to contribute most efficiently to the nation's growth.

Health care practices in India: their advantages and limitations

For a country like India where a diaspora of health keeping philosophy is available in the form of Ayurveda, unani, siddha, homeopathy, yoga and nature cure and where these are still capable of keeping their presence despite of the continuous advances made in the field of modern medicine, to under line some or other health care system as the custodian of health of country would not only be unjust but would also make a compromise to the cause of nation's health owing to the ignorance of goodness of other systems (4).

To choose some individual system for health care or to find a blend of these systems to rely upon is not only a matter of faith but is also a matter of objective findings related to these systems. Unless the goodness, the limitations, the applicability and acceptability of these all systems is widely understood, this would not be easy to level some or the other system as good or bad.

Before making our minds for any of the prevailing systems in India, this would be nice to have a brief look upon these.

Allopathic system of medicine

Lets start with allopathic system of medicine. Based upon the theory of germs, allopathy usually looks at some extra corporeal causes for the disease. Bacteria, virus, fungi, protozoan and helminthes are commonly implicated organisms said to cause disease. The clinical approach to

comply with them is to wipe them. Apart from theory of antibiosis, the biggest advantage of allopathic medicine is its strong scientific base backed with many researches and clinical trials. The drugs utilized in allopathic system are mainly synthetic drugs, which work at specific targets to produce the desired effects. Unfortunately, many of these targeted effects are not completely devoid of undesired and untoward reactions and this has come as the biggest limitation associated with the allopathic medicine. Access to the greater details of micro and macro anatomy of the human body has made surgery a widely utilized and viable option to deal with many untreatable conditions of the past. However an easy access to this also has resulted in avoidable surgeries and surgery associated complications. Allopathy found its roots in India after the European advent and soon has overpowered other existing systems. This is not the right forum here to discuss as how and why allopathy overpowered local medical knowledge but this is important to note that the support of the existing rulers has helped in its expansion through out the India. Currently Allopathy is looked upon by millions of Indians for its quick relief producing capacity, for its capacity to deal with acute emergency conditions, for its capacity to analyze about a disease thoroughly through technological advancements, for having a variety of antibiotics to deal with septic and infective conditions and to perform gross and sophisticated surgeries involving the vital organ of the body. This is also looked by common people for being accessible, available and affordable in majority of cases.

Unfortunately, being a scientific medicine, bound to its rules, allopathy has not been able to read out many subtle details of human behavior and biology. This is how, many times the people seeking a relief from allopathy go unanswered if their problems are not understood in a way as are



described in the textbook of medicine. Not to exaggerate, these people who remain unanswered through allopathy despite of their repeated visits to consultants and hospital accounts to a substantial high.

Ayurveda

Ayurveda in particular and traditional system of medicine in India at large enjoy their position for being the original health keeping concepts from inland (5). They had been sole custodian of health to the subcontinent for larger part of the history but had lost to modern medicine in past one century. Based upon critical differentiation among individual people and diseases, Ayurveda has been defeated by its own ends, as there were no definitive ways to identify disease and personalities except for some psychophysical characteristics and physical manifestations. Ayurvedic teachings were conducted through verbal ways initially and much of the essence of these teaching was supposed to be lost because of ineffective communication. As not having expertise in many of the subjective and philosophical aspects of Ayurveda, younger generations of Ayurveda are found skipping from intricate details of Ayurvedic philosophy, which was other wise told to be as the essence of this philosophical medical science.

The result was as expected. Ayurveda started loosing its foot in its own land and its practitioners have started looking for other way to survive. School of integrated medicine arrived at this time, which advocated for amalgamation of Ayurveda with modern science to get the benefits from the duo. It was early after the independence when a thought to utilize the traditional health care wisdom of India with scientific thinking was seriously felt. Unfortunately, a lack of deeper insight into the thought and its possible impact has resulted in few absurd situations which only worsened the existing crisis in Ayurveda. Uptill now

the Ayurveda was only tried to be excavated by scientific people who were looking for some precious formulations for the conditions which are still beyond the understanding of their own despite of million dollar investments for quantifiable years. This mode of research again has not helped Ayurveda and its people in any way and has helped only in uprooting of some of the old belief by stating failure of Ayurvedic drugs in some of their *in vitro* experiments.

In last decade situation has come to a change by observing that possibly apart from herbs and formulations, Ayurvedic principles are also required to be thoughtfully evaluated and Ayurvedic formulations are required to be utilized only under light of those principles. A recent article in lancet has indicated the significance of taste (recognized as Rasa in Ayurveda) and a possibility of similar pharmacological properties shared by the substances having similar taste (6) This thought was beautifully extrapolated to the Rasa concept of Ayurveda where it was told that the pharmacological property of a substance and its possible effect could easily be identified by identification of its taste (in case of prakriti sama -samaveta substances). In one more article appeared recently, Prakriti of Ayurveda were tried to be nicely correlated with genomic structure of human genome and some specific genes were found associated with specific dosa physical constitution (7,8).

These kind of thoughts were actually needed which may support to the basic idea of Ayurvedic philosophy and may help in a more thoughtful understanding of Ayurveda not only to its beneficiaries but also to its students and its practitioners (9,10).

Ayurveda has a potential to be promoted as a dependable health care providing system in certain conditions, but to make it really dependable, this



requires a complete overhaul. For non-infective, degenerative, immunological, hepatobiliary and functional gastrointestinal disorders and for primary healthcare Ayurveda is certainly able to make a difference (11).

Health care in toto is a wide spectrum subject and requires a need-based orientation. This need may be different in different geographical area and also is different as per the age and disease profile of the patient. Health care does not simply comply with the ways and means through which a disease can be eradicated but also essentially requires the assemblage of ways through which the disease can be prevented. Unfortunately this aspect of health care was taken only a poor notice so far and remained neglected in most of the health care planning in India. As is defined through WHO also and as is there to our day-to-day experience that mere absence of a disease does not essentially make you healthy. To be in a perfect health, one must also be in sound mental, spiritual and social harmony. These aspects of health care have been poorly addressed so far and needs more attention. There are many examples where a doctor of the conventional medicine remained unable to reach at a proper cause of the disease and leveled the complaints as hypochondriasis or malingering. In other cases inability to reach at a diagnosis may have compelled the physician to assure the patients for their nonexistent illness.

In both of these conditions the physicians assurance or the assertion may not give sufficient relief to the patient and he may be compelled to look for some other opinion. (12)

Which health care system is ideal? Requirement of an umbrella approach

An ideal health care system as defined by Ayurveda is one, which cures a disease without causing or precipitating other illness (*Shamyet yo na kopyet*) (13). Every health care system has got its

limitations and advantages. There are conditions where some or the other system may work better than the other, if tried early in the course of illness.

Which system of health care will really work in India, if the question is evaluated with the thoughts discussed above, this would not be difficult to reach at a solution that the actual health care in India should operate on a need based strategy. This should critically evaluate the utility of modern advancements in the health care but simultaneously taking care for not devaluing the essentials traditional health care systems in operation in any existing situation.

There should also be made serious efforts to improve the health care by due utilization of traditional skills added with the technological breakthrough made in the modern science (14, 15). This would possibly be the ideal health care system which may work most efficiently to the diversified needs of health care in India in regard to its economic, social and nutritional diversity.

A balanced approach without prejudices and favors and also without undue criticism is essential to reach at the ultimate goal of health for all. As every river is destined to go to ocean, every religion is supposed to give you high morale, similarly every medical system is also supposed to treat and give solace to the suffering humanity. This would be unwise to keep this health care science in a watertight compartment, as this would limit its usage to a fragment of society. What we need is to have an umbrella health care system with an open mind and open access to every aspect of health care. Those who wish to contribute in the integrity of this umbrella should be promoted and welcomed. Different medical systems may work as the spine and cloth of this umbrella, which ultimately aims at the safeguard of the patient from the shower of disease.



Health care with a human face

Alma-ata declaration has highlighted one very important aspect of the health care. Health care with a human face is the most important perspective of health care and which is universally applicable to whichever system of medicine. WHO called this approach as deprofessionalisation or indigenisation of medicine and has called the doctors to play a role as an educator, motivator, preventor, counselor and agent of social change. Modern medicine so far has concentrated more upon physical goals of health and has failed to give a feeling that they are basically meant for providing a sense of solace to all around them. They also very often fail to relieve the people suffering from untreatable conditions and often remain unable to understand trivial kind of health related problem who may have their origin from places other than the physical body. The health care delivery system also plays a very important role in determining the final outcome of a therapeutic intervention. This is seen that even after huge investments upon health care infrastructures, the basic intentions of the planning, i.e. to provide a quality health care to those who are in need of them are still unfulfilled.

At most of the places in India, the medical centers run by govt are known for their apathetic treatments, overcrowding and mismanagements of the resources. Patients are usually not able to get the advantage of huge investments and subsidies, which are often provided by govt to run these centers. Private medical institutions are no different however they have different reasons to be accounted for. They are often charged for their poor medical facilities, money oriented ness and high cost even for the minor health problems. Hidden commercial motives of the pharmaceutical companies and the resultant pressure upon the physicians often adds into the problem (16). This is clear here that none of these options are appealing

to patient if he has to choose one. Getting oneself enrolled in the medical profession is an understanding that he would be valuing for the high spirit of the medical profession and would be honoring to every patient as a human being and would serve him to the best of his capacity. These feelings and thoughts are required to be pampered and fostered during the period of medical education and this should be clearly monitored that there are no deviations from the set protocols. The kind of conduct is an observational phenomena and we learn to behave as we see our elders doing. Teachers in medical profession are thus having a dual responsibility of setting high professional standards among the students to whom they are teaching.

A medical system able to understand your problem and to find a way to bring you out from your agony is an ideal system and a doctor who is patient enough to listen to you is an ideal doctor. This would be set as a goal while we look for setting the standards in medical practice and our every step in future should be directed towards that goal.

While looking for an ideal health care system, we should keep this in our mind that it should be available, accessible, affordable, flexible should be able to find solution at every level of concern towards health. If this is difficult to find these all qualities in one system, we should engineer a blend of systems to deliver best of health services to reach at ultimate goal of health to all.

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स्वास्थ्य लाभ हेतु पथ्य अपथ्य समीक्षा

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सारांश (Abstract)-

उत्तम स्वास्थ्य ही सुखी जीवन की कुंजी है। आयुर्वेद में कहा गया है कि 'दोष साम्यम् अरोग्यता' अर्थात् इस आरोग्य हेतु दोषों की साम्यता का बना रहना नितांत आवश्यक है। हमारे आहार-विहार में पथ्य के सेवन और अपथ्य के त्याग से हम दोषों के वैषम्य से बच सकते हैं। आयुर्वेद में विभिन्न रोगों के अनुसार अलग-अलग पथ्य अपथ्य बताये गये हैं। इसी प्रकार यदि लगातार अभ्यास से कोई अपथ्य सात्म्य हो तो उसे भी पादांशिक क्रम अपनाकर छोड़ा जा सकता है। इस प्रकार मनुष्य के लिए पथ्य अपथ्य ज्ञान अपने स्वास्थ्य की निरन्तरता के लिए अति आवश्यक है।
मुख्य बिन्दु (Key words) – स्वास्थ्य, पथ्य, अपथ्य, पादांशिक क्रम, आयुर्वेद।

स्वास्थ्य लाभ हेतु पथ्य अपथ्य समीक्षा परिचय-

जो आहारादि द्रव्य (शारीरिक स्रोतों में) अपकार करने वाला हो और मन के लिए प्रिय हो अर्थात् शरीर और मन के लिए हानिकारक न हो उसे पथ्य कहते हैं। प्रिय वस्तु भी मात्रा, काल, क्रिया, भूमि, देह और देश की विभिन्न अवस्थाओं को प्राप्त होकर अपथ्य हो जाती है और इन्हीं कारणों से अपथ्य वस्तु भी पथ्य हो जाती है। मात्रा से अधिक या कम भोजन हितकारी होते हुए भी स्वास्थ्यवर्धक नहीं होता। काल की दृष्टि से वसन्त

ऋतु में घृत अपथ्य होता है इसी प्रकार देह में अति स्थूल व्यक्ति में घृत अपथ्य होता है। आहार की जो मात्रा भोजन करने वाले की प्रकृति में बाधा न पहुँचाते हुए (अनुपहत्य प्रकृति) यथा समय पर पच जाए (यथाकालं जरां गच्छति) वहीं उस व्यक्ति के लिए प्रमाणित मात्रा है। जो आहार द्रव्य समान मात्रा में रहने वाले शारीरिक धातुओं को स्वाभाविक रूप में ही रखे और विषम मात्रा में रहने वाले शारीरिक धातुओं को सम मात्रा में कर दे उसे हितकर आहार द्रव्य कहना चाहिए। इससे विपरीत जो द्रव्य हो उन्हें अहितकर आहार कहा जाता है। पथ्य सेवन से कई रोगों का इलाज हो जाता है किन्तु औषध लेते रहने पर अपथ्य सेवन करते रहे तो रोग कभी ठीक नहीं होते।

प्रकृति से ही हितकर आहार – लाल चावल, मूंग, सैन्धव लवण, पक्षियों में लावा पक्षी का मांस, गोघृत, गोदुग्ध, तिल तैल, आनूप मृग में सूअर की चर्बी, मुर्गे का मांस, अदरक, मुनक्का आदि।

प्रकृति से ही अहितकर आहार – जई, उडद, सरसों का शाक, गोमांस, भेड का घी, भेड का दूध, निकुच फल, आलू आदि।

सामान्यतः सभी मछलियों को दूध के साथ नहीं खाना चाहिए विशेषकर चिलिचिम नामक मछली (नेत्र रक्त व सारे शरीर में लाल-लाल रेखाएँ) को, ऐसा करने पर रक्त दुष्टि जन्य रोग व महाभिष्यन्दि होने से दोष, धातु और मल के स्रोतों

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के मार्ग को अवरूद्ध करने वाले होते हैं। मूली व लहसुन को खाकर दूध नहीं पीना चाहिए इससे कुष्ठ होने का भय रहता है। दूध के साथ आम, बिजौरा नींबू, करौंदा, केला, जामुन, इमली, अखरोट, कटहल, नारियल, खट्टा अनार, आँवला अन्य भी अम्ल द्रव्यों का सेवन नहीं करना चाहिए।

प्रकृति अनुसार पथ्य –

वात प्रकृति में पथ्य – उष्ण, मधुर पदार्थ।

पित्त प्रकृति में पथ्य – तिक्त (bitter), कषाय (astringent), मधुर, गुरु, शीत पदार्थ।

कफ प्रकृति में पथ्य – रूक्ष, उष्ण, लघु, तिक्त, कटु (pungent), कषाय।

ऋतु अनुसार पथ्य अपथ्य –

हेमन्त ऋतु –

पथ्य – स्निग्ध पदार्थ, अम्ल रस, लवण रस, अति मेदस्वी जन्तुओं का मांस, मद्य, दूध से बने उत्पाद व गन्ने से बने उत्पाद, तैल, नये चावल, गरम जल, धूप सेवन, उष्ण भूमि गृह में निवास।

अपथ्य – वातवर्धक एवं लघु अन्नपान, तीव्र वायु सेवन, नपा तुला भोजन (प्रमिताहार)।

शिशिर ऋतु –

पथ्य – हेमन्त ऋतु समान। विशेष रूप से तीव्र वायु रहित उष्ण गृह में निवास।

अपथ्य – कटु, तिक्त, कषाय रस तथा वातवर्धक लघु एवं शीतल अन्नपान।

वसन्त ऋतु –

पथ्य – जौ, गेहूँ, व्यायाम।

अपथ्य – गुरु, अम्ल, स्निग्ध और मधुर आहार, दिन में शयन।

ग्रीष्म ऋतु –

पथ्य – मधुर व शीतल पदार्थ, द्रव व स्निग्ध पदार्थ, घी, दूध, चावल।

अपथ्य – मदिरा, लवण, अम्ल, कटु रस, उष्ण पदार्थ, व्यायाम।

वर्षा ऋतु –

पथ्य – भोज्य पदार्थों में मधु मिलाकर खायें। अम्ल, लवण, व स्नेह प्रधान भोजन, पुराना जौ, गेहूँ, मूंग, गरम करके शीतल किया जल।

अपथ्य – दिन में सोना, ओस में बैठना या घूमना, नदी का जल, व्यायाम, धूप में बैठना।

शरद ऋतु –

पथ्य – मधुर, लघु, शीतल पदार्थों का सेवन, तिक्त रस युक्त भोजन।

अपथ्य – धूप का सेवन, तैल, मछली, सूअर का मांस, क्षार, दही, दिन में सोना, पूर्वी दिशा की वायु। विभिन्न रोगानुसार पथ्य अपथ्य–

ज्वर (Fever) –

पथ्य – उष्ण जल, तिक्त द्रव्यों से सिद्ध शीतल जल, यवागू, मूंग की दाल, पुराना साठी चावल, लाल धान का चावल, द्राक्षा (मुनक्का), मसूर, सहिजन फली, गिलोय, अंगूर, अनार।

अपथ्य – गुरु, उष्ण, स्निग्ध, मधुर व कषाय रस युक्त आहार।

रक्तपित्त (Haemorrhage/Bleeding) –

पथ्य – खर्जूर, मुनक्का, खट्टा अनार का रस, आँवला का रस, शालि चावल, सांठी चावल, मूंग, मसूर, चना, मोंठ, अरहर की दाल, करैला।

अपथ्य – कटु, अम्ल, लवण पदार्थ, उष्ण, तीक्ष्ण पदार्थ।

प्रमेह (Diabetes) –

पथ्य – सरसों का तैल, पुराना अनाज, शहद, त्रिफला, भुने हुए जौ की रोटी तथा जौ से बने अन्य भक्ष्य पदार्थ, कुलत्थ की दाल, अरहर की दाल, करैला, हल्दी, काली मिर्च, जौ, मूंग, सांठी चावल,



ऑवला, हरड ।

अपथ्य – दही, दूध का अधिक सेवन, नूतन अन्न, गुड व इससे बने पदार्थ, उडद, मद्य ।

कुष्ठ (Skin disease/ Leprosy) –

पथ्य – करैला, नीम, त्रिफला, ऑवले का रस, गिलोय का रस, तुरई, अनार, मूंग ।

अपथ्य – स्निग्ध तथा गुरु आहार, नया अन्न, दही, मछली, नमक, खट्टे पदार्थ, उडद, मूली, गुड, दूध व तिल का अधिक सेवन, लिसोडा, दिन में सोना ।

उदर रोग (Abdominal disease) –

पथ्य – यव, मूंग, दूध, गोमूत्र, मधु, एरण्ड तैल ।

अपथ्य – अत्यन्त उष्ण, लवण, क्षार, अम्ल पदार्थों का सेवन, अधिक रुक्ष वस्तुओं का सेवन, दही, मछली, शाक, चावल का आटा, तिल, दिवास्वप्न, जल का अधिक पीना ।

अर्श रोग (Piles) –

पथ्य – हरीतकी, तक्र, सोंठ, अजवाइन, चौलाई का शाक, अरहर व मोंठ का दाल, मक्खन, गोघृत, लौकी, पालक, पपीता, आम, गोदुग्ध, बकरी का दूध, रक्त शालि चावल, साठी चावल ।

अपथ्य – मधुर, गुरु व शीत पदार्थों का सेवन, सूखा मांस का सेवन, नया अन्न, कच्ची मूली, चना, आलू ।

पाण्डु रोग (Anemia) –

पथ्य – आमलकी, हल्दी, पालक, लशुन, गाजर, केला, मेथी, सोयाबीन, मधु, मक्खन, अदरक, सोंठ, पुराना शालि चावल, जौ, गेहूँ, मूंग, मसूर, मुनक्का ।

अपथ्य – लवण, क्षार, अम्ल, अधिक उष्ण पदार्थों का सेवन, सरसों, मद्य, मछली, धूम्रपान, दिन में शयन, अधिक व्यायाम, अधिक चिन्ता, क्रोध ।

अतिसार (Diarrhoea) –

पथ्य – हरीतकी, सोंठ, धनिया, अजवायन, तक्र,

जीरा, घी में भुनी हींग, सेंधा नमक, बथुआ, तरबूज, मूंग, यव, काले तिल, मक्खन, केला, आम, दही, गन्ने से बने पदार्थ, व्रत ।

अपथ्य – रुक्ष भोजन, नित्य तीक्ष्ण मद्य का सेवन ।

अश्मरी (Stone) –

पथ्य – कुष्माण्ड, अदरक, पत्ते वाली सब्जियाँ, सहिजन की फली, पालक, पुराना चावल, जौ, कुलत्थ दाल, मूंग ।

अपथ्य – शीत, स्निग्ध, गुरु व मधुर आहार सेवन, उडद, बैंगन, टमाटर, दिन में शयन ।

विबन्ध (Constipation) –

पथ्य – लौकी, पपीता, गाजर, मूली, खीरा ककड़ी, मूंग ।

अपथ्य – चावल, बेसन, उडद, आलू, ठंडा पानी, मसालेदार खाना, मटर, गोभी, केला ।

अम्लपित्त (Hyperacidity) –

पथ्य – करैला, लौकी, कद्दू, हरी सब्जियाँ, मूंग ।

अपथ्य – जौ, चावल, बेसन, उडद, आलू, चाय, कॉफी, मसालेदार खाना ।

परिणाम शूल (Duodenal ulcer) –

पथ्य – मटर का सूप, नारियल, अदरक, गोदुग्ध, नारियल पानी, पुराना शालि चावल, जौ का सत्तू ।

अपथ्य – मसालेदार खाना, केला, मछली, मद्य ।

छर्दि (Vomitting) –

पथ्य – मटर, नींबू, अनार, सोयाबीन, गोदुग्ध, धनिया, जीरा, अधिक द्रव पदार्थ का सेवन, गेहूँ, शालि चावल, मूंग ।

अपथ्य – चना, सरसों, केला ।

अरूचि (Anorexia) –

पथ्य – शालि चावल, गेहूँ, मूंग, अनार, लशुन, अदरक, मुनक्का, बेर, काली मिर्च, गोदुग्ध, मक्खन ।



अपथ्य – केला, दही, गुरु भोजन, क्रोध, शोक, भूख के वेग को रोकना, असात्म्य गंध, अप्रिय दृश्य।

कामला (Jaundice) –

पथ्य – मसुर, पपीता, केला, आमलकी, अनार, अंगूर, अंजीर, सेब, परवल, आम, हरीतकी, गिलोय, गेहूँ, जौ, मटर, मूंग।

अपथ्य – तला भुना भोजन, उड़द।

कास (Bronchitis and cough) –

पथ्य – बथुआ, मकोय, बैंगन, पटोल की शाक, अंगूर, बकरी व गाय का दूध, धनियाँ, लशुन, उष्णोदक, हरीतकी, अदरक, शहद, गेहूँ, जौ, मूंग।

अपथ्य – आलू, सरसों का शाक, मछली, शीतल पानी व शीतल भोजन, रूखा भोजन।

स्थौल्य (Obesity) –

पथ्य – मक्का, जौ, जई, गेहूँ, अरहर, मूंग, शहद, धनियाँ, आमलकी, शालि चावल, साँवा, बाजरा, भोजन से पूर्व पानी पीना, उष्णोदक, व्यायाम, धूप सेवन।

अपथ्य – उड़द, आलू, दूध, दही, मछली, मांस, गुड, भोजन के पश्चात् पानी पीना, दिवास्वप्न, आरामदायक जीवन।

कृशता (Emaciation) –

पथ्य – नवीन अन्न, नवीन मद्य, मांसरस, दही, घी, दुग्ध, इक्षु, शालि चावल, गेहूँ, गुड निर्मित खाद्य पदार्थ, मधुर व स्निग्ध द्रव्य, निद्रा, हर्ष, मानसिक विश्राम।

अपथ्य – रूक्ष अन्नपान का सेवन, उपवास, मात्रा से अल्प भोजन, मानसिक चिन्ता, शोक, क्रोध, अधिक व्यायाम।

उष्ण, स्निग्ध, मात्रापूर्वक भोजन के पच जाने पर, वीर्य के अविरुद्ध, अपने मन के अनुकूल स्थान

पर अनुकूल सामग्रियों के सहित आहार को न अधिक देर से, न बोलते हुए न हँसते हुए, अपनी आत्मा का विचार करते हुए (खुद की सात्म्यता को देखते हुए) आहार द्रव्य में मन लगा कर भोजन करना चाहिए।⁶

गर्म भोजन से भोजन स्वादिष्ट लगता है, खाने पर हमारी जाठराग्नि तीव्र होती है, गर्म भोजन शीघ्र पच जाता है, वायु का अनुलोमन करता है इसलिए ठंडा भोजन नहीं करना चाहिए। स्निग्ध भोजन (चिकनाई युक्त भोजन) जाठराग्नि प्रदीप्त करता है, शीघ्र पच जाता है, वायु का अनुलोमक है, शरीर की वृद्धि करता है, बल वर्ण को बढ़ाता है। एक भाग ठोस आहार के लिए, दूसरा भाग द्रव आहार के लिए व तीसरा भाग वात-पित्त-कफ तीनों दोषों के लिए खाली रखें अर्थात् भर पेट भोजन नहीं करना चाहिए।

सूखा मांस, सूखे हुए शाक, कमलकन्द व कमल का डण्डल, गुरु होने के कारण इनका अभ्यास नहीं करना चाहिए।⁷ सुअर का मांस, गो-भैंस का मांस, मछली, दही, उड़द व जई का लगातार सेवन नहीं करना चाहिए।⁸ साँठी चावल, शालि चावल, मूंग की दाल, आँवला, जौ का आटा, दुग्ध, शहद का नित्य प्रयोग कर सकते हैं।⁹ हरीतकी, मुनक्का, घृत, अनार, का भी नित्य प्रयोग किया जा सकता है।

जाड़े के दिनों में शीतल, रूक्ष आदि आहार एवं औषध द्रव्यों का सेवन करना काल विरुद्ध होने से अहितकर है, भोजन के उचित समय पर उचित भूख होने पर भोजन कर लेना चाहिए।¹⁰

मूंग की दाल दालों में सबसे उत्तम होती है। उड़द की दाल बलवर्धक, मल-मूत्र अधिक उत्पन्न



करने वाली, नित्य उपयोग करने पर अहितकर होती है। राजमा की दाल विरेचक है व अम्लपित्त (Hyperacidity) में उपयोगी होता है। कुलथी की दाल कास, श्वास (Dyspnoea) व बवासीर (Piles) के रोगियों के लिए हितकर है। मोंठ की दाल रक्तपित्त (Haemorrhage) व ज्वर (Fever) में उपयोगी होती है। तिल— त्वचा व केश के लिए हितकारी, बलवर्धक।¹¹

सूअर, भैंस, कछुआ, मछली, हंस आदि का मांस बल का उपचय करने वाला होता है। जो व्यक्ति निरन्तर व्यायाम करता है और जिसकी अग्नि दीप्त है ऐसे व्यक्तियों में व पुराने अर्श (Piles) रोग में हितकारी। बकरे का मांस अदोषकर होता है व शारीरिक धातुओं के समान होता है इसलिए सेवन करने पर दोष, धातु, मल के स्रोतों (micro channels) में क्लेद उत्पन्न नहीं करता है और मांस को बढ़ाने वाला होता है। सेंधा नमक भोजन में रूचि उत्पन्न करने वाला, जाठराग्नि दीपक, नेत्रों के लिए हितकर, त्रिदोष शामक, सब नमकों में उत्तम नमक होता है।

शहद को गरम पानी के साथ, गन्ने से बने गुड, शर्करा आदि को मछली के साथ नहीं सेवन करें। शहद के साथ मूली, गुड तथा शहद के साथ सूअर का मांस निषिद्ध है। दूध के साथ मूली, आम, जामुन सेवन वर्जित है। दूध, दही और छाछ के साथ केला नहीं सेवन करें।¹² कांसे के बर्तन में दस रात तक रखा घी नहीं खाना चाहिए।¹³

हिताहित के सेवन तथा त्याग की विधि¹⁴ —

यदि अभ्यास से अहितकर वस्तु सात्म्य हो गयी हो तो भी उससे क्रमशः विरत हो जाए अर्थात् क्रमशः उसे छोड़ दें और उस अहित सात्म्य के स्थान पर हितकर वस्तुओं का क्रमशः सेवन करें।

इसके लिए पादाशिक क्रम को अपनाना चाहिए।

पादाशिक क्रम वर्णन —

जैसे कि यदि हमें कोई भी आहार सात्म्य हो गया हो लेकिन वो स्वास्थ्य के लिए हानिकारक हो तो उस अपथ्य को क्रमशः पादाशिक क्रम अपनाते हुए छोड़ेंगे व उसके स्थान पर पथ्य को अपनाएँगे, जैसे हमें जई का आटा अनुचित होते हुए भी सात्म्य हो गया है और हम गेहूँ के आटे को पूर्ण रूप से अपनाना चाहते हैं तो—

प्रथम दिन — अपथ्य जई का आटा — 3 भाग — 750 ग्राम

पथ्य गेहूँ का आटा — 1 भाग — 250 ग्राम

द्वितीय दिन — सभी अपथ्य जई का आटा — 4 भाग — 1 किलोग्राम

तृतीय दिन — अपथ्य जई का आटा — 2 भाग — 500 ग्राम

पथ्य गेहूँ का आटा — 2 भाग — 500 ग्राम (आधा पथ्य आधा अपथ्य)

चतुर्थ दिन — तृतीय दिन के समान

पंचम दिन — अपथ्य जई का आटा — 3 भाग — 750 ग्राम

पथ्य गेहूँ का आटा — 1 भाग — 250 ग्राम

छठें, सातवें, आठवें दिन —

अपथ्य जई का आटा — 1 भाग — 250 ग्राम

पथ्य गेहूँ का आटा — 3 भाग — 750 ग्राम

नवें दिन — अपथ्य जई का आटा — 2 भाग — 500 ग्राम

पथ्य गेहूँ का आटा — 2 भाग — 500 ग्राम

दसवें, ग्यारहवें, बारहवें, तेरहवें दिन — सभी पथ्य — गेहूँ का आटा — 1 किलोग्राम

चौदहवें दिन — अपथ्य जई का आटा — 1 भाग — 250 ग्राम



पथ्य गेहूँ का आटा – 3 भाग – 750 ग्राम
पन्द्रहवें दिन – सभी पथ्य – गेहूँ का आटा – 1
किलोग्राम
आगे भी – सभी पथ्य सेवन – गेहूँ का आटा – 1
किलोग्राम

इस तरह क्रमशः 1 दिन, 2 दिन व तीन दिन
का बीच-बीच में अन्तर करते हुए सात्म्य अपथ्य
का त्याग कर जब पथ्य को अपनाया जाता है तो
वो शरीर को किसी तरह की बाधा नहीं पहुँचाता।

निष्कर्ष (Conclusion) –

भोजन मात्रापूर्वक व पथ्य रूप में ही करना
चाहिए क्योंकि यह पूर्ण रूप से आयुर्वर्धक होता है।
विभिन्न रोगानुसार यदि पथ्य अपथ्य समीक्षा करते
हुए चिकित्सा की जाए तो रोग शीघ्र ही ठीक हो
जाएगा। ऋतु अनुसार यदि आहार विहार अपनाया
जाए तो ऋतुजन्य रोग नहीं होते। यदि अभ्यास से
अहितकर वस्तु सात्म्य हो जाए तो उसे क्रमशः
छोड़ा जा सकता है और उसके दुष्प्रभाव से बचा
जा सकता है।

हमें निरोगता प्रदान करने में पथ्य अपथ्य का
बहुत योगदान है। हम हितकर व अहितकर आहार
विहार की समीक्षा करते हुए व इसे जीवन में
अपनाते हुए अपने जीवन पथ पर स्वस्थ अनुभव
करते हुए धर्म, अर्थ इत्यादि पुरुषार्थ की प्राप्ति कर
सकते हैं।

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(शेष पृष्ठ 30 पर)



वस्तिकर्म का व्याख्यात्मक अध्ययन

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सारांश— वस्ति कर्म को वातज रोगो की सर्वश्रेष्ठ चिकित्सा माना गया है। आचार्य चरक ने भी “वस्ति वातहराणां” कहकर इसका महत्व एवं श्रेष्ठता साबित की है। वस्ति द्रव्य का निर्माण कैसे करना चाहिए, वस्ति द्रव्य को देने की विधि क्या है, इसके कार्य करने की प्रक्रिया क्या है, इन सब प्रश्नों का उत्तर शास्त्रों में यत्र-तत्र वर्णित है। उन सभी विषयों को प्रस्तुत लेख के माध्यम से व्याख्या करने की कोशिश की गई है तथा महत्वपूर्ण संदर्भों का उल्लेख भी किया गया है, जिससे की व्याख्या अशास्त्रोक्त न होने पायें।

शब्द कुंजी— वस्ति, वातव्याधि, वस्तिद्रव्य निर्माण। “वस्ति” शब्द का अर्थ होता है— “मूत्राशय”। प्राचीन काल में पशुओं के मूत्राशय से औषधियों को गुदामार्ग में प्रवेश कराते थे जिसके कारण इस चिकित्सा का नाम वस्ति चिकित्सा हो गया।

! वस्तिना दीयते इति वस्ति।

(अ०ह०सू० 19 / 1)

! वस्तिभिर्दीयते यस्मात् वस्तिरितिः स्मृतः।

(सु०सू० 5 / 1)

अर्थात् वस्ति से देने के कारण या वस्ति में दी जाने वाली चिकित्सा ही वस्ति चिकित्सा है।

वस्ति बहुत से रोगो की महत्वपूर्ण चिकित्सा है विशेष रूप से वातव्याधि की। आचार्य चरक ने भी यही कहा है “वस्ति वातहराणां” (च.सू. 25)। आचार्य सुश्रुत ने वस्ति के विभिन्न गुणों का उल्लेख करते हुए कहा है—

! वस्तिनानाविध द्रव्यसंयोगात् दोषाणां संशोधन संशमन संग्रहणानि करोति, क्षीणभुक्रं वाजीकरोति, कृशं वृंहणयति, स्थूलं कर्शयति, चक्षु प्रीणयति, वलीपलितमुपहन्ति, वयः स्थापयति। सु.चि. 35 / 1 वस्ति विभिन्न द्रव्यों के संयोग से दोषो का संशोधन

व संशमन करती है। जिनका शुक्र क्षीण हो गया है उन्हें वाजीकर बनाती है। कृश पुरुषों का वृंहण करती है, स्थूल रोगियों को कृश करती है। नेत्रो का तर्पण करती है। अकाल में बालों को गिरने व सफेद होने से रोकती है तथा आयु की स्थापना करती है।

सूत्र रूप में कहा जाय तो वस्ति पैर से लेकर सिर तक के सभी रोगो का नाश करती है।

! वीर्येण वस्तिरादते दोषानापादमस्तकान्।

पक्वास्यथोऽम्बरगो भूमेरको रसानिव।। सु.चि. 35 / 27

! वस्ति भेद— विभिन्न आचार्यों ने अपने-अपने ग्रंथो में वस्ति के अलग-अलग भेद बताये हैं जिनमें से प्रमुख रूप से दो भेद माने गये हैं।

1. निरूह वस्ति या आस्थापन वस्ति।

2. अनुवासन वस्ति या स्नेह वस्ति।

“तत्र द्विविधो वस्ति—नैरूहिकः, स्नेहिकश्च। सु.चि. 35 / 18

आचार्य चरक ने उपर्युक्त भेदों के अतिरिक्त कर्म, काल और योग ये तीन भेद संख्या के आधार पर किया है। एक अन्य उत्तर वस्ति का भी विस्तृत वर्णन ग्रंथो में मिलता है। कर्म वस्ति में कुल तीस वस्ति, काल वस्ति में 16 वस्ति तथा योग वस्ति में कुल आठ वस्ति का प्रयोग किया जाता है। वस्ति का प्रयोग एकान्तर क्रम से अर्थात् एक दिन निरूह वस्ति तथा अगले दिन अनुवासन वस्ति का प्रयोग किया जाता है।

1. निरूह वस्ति— शरीरस्थ दोषो एवं मलो का निहरण करने के कारण इसे निरूह वस्ति कहा जाता है। साथ ही साथ यह वय की स्थापना भी करता है। इसलिए इसे आस्थापन वस्ति भी कहा

■ प्रवक्ता— काय चिकित्सा विभाग, राजकीय आयुर्वेद महाविद्यालय एवं चिकित्सालय, वाराणसी, उ.प्र.



जाता है।

! स दोषनिर्हरणात् शरीरनीरोहरणाद्वा निरूहः,
वयः स्थापनादायुः स्थापनाद्वा आस्थापनम् ।।
सु.चि. 35 / 18

! वस्ति वयः स्थापयिता सुखायु बलाग्निमेधा
स्वरवर्ण कृच्च ।

सर्वार्थकारी शिशुवृद्धयूनां निरत्ययः
सर्वगदापहश्च ।। च.सि. 1 / 27

2. अनुवासन वस्ति— सामान्यतः स्नेह द्रव्यों से जो वस्ति दी जाती है उसे अनुवासन वस्ति कहते हैं। शरीर में रहते हुए भी दूषित न करने के कारण तथा प्रतिदिन दिये जाने के कारण इसे अनुवासन कहा जाता है। इसे स्नेह वस्ति भी कहा जाता है।

! अनुवसन्नपि न दुष्यत्यनुदिवसं वा दीयत्
इत्यनुवासनः ।। सु.चि. 35 / 18

1. वस्तिद्रव्य का कार्यक्षेत्र— वस्ति में दिए गए वस्ति द्रव्य को गुदा मार्ग से प्रवेश कराने के बाद द्रव्य को अन्ननलिका में कहाँ तक पहुँचना चाहिए, यह अब तक निश्चित नहीं हो पाया है। इस संदर्भ में आचार्य चरक ने यह स्पष्ट किया है कि वस्ति द्रव्य कुक्षि तक पहुँचना चाहिए जैसा कि कहा है:

“नाभिप्रदेशं कटिपार्श्वकुक्षिगत्वा शकृत्
दोषचयं विलोडय ।

सस्नेह्य कायं सपुरीषदोषः सम्यक् सुखेनैति च
यः स वस्ति ।। च.सि. 1 / 40

उपर्युक्त परिभाषा देखने से यह स्पष्ट होता है कि नाभिप्रदेश, कटि, पार्श्व और कुक्षि अर्थात् आमाशय में जाकर मल और दोषों के संचय को विलोडित कर, शरीर का स्नेहन कर मल और दोषों के साथ सुखपूर्वक भली प्रकार बाहर चली आती है उसे वस्ति कहते हैं।

कुछ विद्वानों का मानना है कि कुक्षि का तात्पर्य आमाशय न होकर उदर प्रदेश है। यह उचित प्रतीत नहीं होता है क्योंकि आचार्य चरक ने ही त्रिविधकुक्षीय विमान अध्याय में कुक्षि का अर्थ आमाशय ही लिया है। उपर्युक्त सिद्धांत को

आधुनिक विज्ञान के परिप्रेक्ष्य में भी निम्न प्रकार व्याख्या किया जा सकता है। शास्त्र में विभिन्न स्थानों पर रक्तक्षय, पाण्डु आदि रोगों में रक्तवस्ति का उल्लेख मिलता है। इसको आधुनिक विज्ञान की भाषा में कहा जाया तो रक्तवस्ति में प्रयुक्त रक्त ग्रहणी तक आना चाहिए। क्योंकि रक्त वस्ति में मौजूद रक्त यानि लौहतत्व का अवशोषण ग्रहणी में ही होता है। यदि रक्तवस्ति ग्रहणी या कुक्षि तक नहीं आयेगी तो इसका अवशोषण नहीं होगा। इस स्थिति में रक्त वस्ति देने का कोई औचित्य नहीं होगा।

एक अन्य उदाहरण से भी इसे समझा जा सकता है। हम सभी को ज्ञात है कि कई स्थानों पर मांसवस्ति का भी उल्लेख मिलता है। मांस प्रोटीन होता है जिसका पाचन आमाशय एवं ग्रहणी में होता है पश्चात् इसका अवशोषण होता है। यदि मांसवस्ति कुक्षि तक नहीं पहुँचेगी तो मांसगत प्रोटीन तत्व का विघटन, पाचन एवं अवशोषण संभव नहीं होगा। अतः इन उदाहरणों से यह बात सिद्ध होती है कि वस्ति द्रव्य को आमाशय तक पहुँचना चाहिए।

2. वस्ति आधी चिकित्सा है क्यों? — वस्ति को कुछ विद्वान सम्पूर्ण चिकित्सा मानते हैं तो कुछ विद्वान वस्ति को आधी चिकित्सा मानते हैं। आचार्य चरक के अनुसार

! शाखागताः कोष्ठगताश्च रोगा मर्मोर्ध्व
सर्वावयवाडजाश्च ।

ये सन्ति तेषां न हि कश्चिदन्यो परं जन्मनि
हेतुरस्ति ।।

विण्मूत्र पित्तादि मलाशयानां विक्षेपसंघातकरः
स यस्मात् ।

तस्यातिवृद्धस्य शमाय नान्यद्वस्ति विना
भेषजमस्ति किञ्चित् ।

तस्माच्चिकित्सार्धमिति ब्रुवन्ति सर्वा
चिकित्सामपि वस्तिमेके ।। च.सि. 1 / 38-40

शाखा, कोष्ठ, मर्मप्रदेश, शरीर के उर्ध्वभाग में



होने वाले सभी रोगों में वायु ही प्रधान कारण होता है। मल, मूत्र, पितादि मलाशयो का विक्षेप एवं संघात करने वाला भी वायु है। बढ़ी हुई उस वायु को शान्त करने के लिए वस्ति से बड़ी कोई चिकित्सा नहीं है। इसलिए वस्ति को चिकित्सार्थ अर्थात् आधी चिकित्सा माना गया है।

इसी क्रम में एक तथ्य और विचारणीय है। महारोगा अध्याय में आचार्य चरक ने वात नानात्मज व्याधि की संख्या 80, पित नानात्मज व्याधि की संख्या 40 तथा कफ नानात्मज व्याधियों की संख्या 20 मानी है। इस दृष्टि से भी देखा जाय तो सर्वाधिक रोगों की संख्या वात के कारण ही है अतः वस्ति को चिकित्सार्थ मानने में कोई दोष नहीं है।

पुनः हम देखते हैं कि कफ के लिए वमन चिकित्सा तथा पित के लिए विरेचन चिकित्सा बताई गई है। कहीं भी ऐसा उल्लेख नहीं मिलता है कि वमन वात दोष को शमन करता है या विरेचन वात दोष को शमन करता है। परंतु वस्ति के संदर्भ में भिन्न-भिन्न स्थानों पर ऐसा उल्लेख मिलता है कि एक वस्ति वात को दूसरी वस्ति पित को तथा तीसरी वस्ति कफ का नाश करती है।

! “एकोऽपकर्षत्यनिलं स्वमार्गात् पितं द्वितीयस्तु कफं तृतीयः ॥ च.सि. 3/26

अतः इस प्रकार वस्ति को चिकित्सा का आधा भाग मानना चाहिए।

3. वस्ति द्रव्य बनाने का क्रम निश्चित क्यों है?— सभी आयुर्वेद ग्रंथों में वस्ति द्रव्य बनाने के लिए एक क्रम का निर्धारण किया गया है। जैसे

! पूर्व हि दद्यान्मधु सैन्धवं तु स्नेहं विनिर्मथ्य ततोऽनु कल्कम्।

विमथ्य संयोज्य पुनद्रवैस्तं बस्तौ निदधान्मथितं खजेन ॥ च.सि. 3/23

! दत्त्वाऽऽदौ सैन्धवस्याक्षं मधुनः प्रसृतद्वयम्।

पात्रै तलेन मथ्नीयात् अत् स्नेहं शनै शनैः ॥

सम्यक् सुमथिते दद्यात् फलकल्कमतः परम्।

ततो यथोचित कालान् कल्कान् भागैः स्वैः श्लक्ष्णपेषितान् ॥ सु.चि. 38/33, 34

! माक्षिकं लवणं स्नेहं कल्कं क्वाथमिति क्रमात्। अ.हृ.

उपर्युक्त सभी संदर्भों का अध्ययन करने पर यह ज्ञात होता है कि सर्वप्रथम मधु एवं सैधव को मिलाना चाहिए। इसके बाद इसमें स्नेह द्रव्य (घृत या तैल) मिलाकर मथना चाहिए। पुनः कल्क मिलाकर मिश्रण तैयार करना चाहिए और अन्त में क्वाथ द्रव्य मिलाकर वस्ति द्रव्य का निर्माण करना चाहिए। इस क्रम के पीछे वैज्ञानिक तथ्य क्या है यह जानना आवश्यक है। हम सभी जानते हैं कि लवण जल में आसानी से घुल जाता है। स्नेह द्रव्य में नहीं। इसलिए लवण को सर्वप्रथम मधु में घोला जाता है। मधु में नमक जब अच्छी तरह घुल जाता है तब इसमें स्नेह द्रव्य मिलाकर मथा जाता है। अच्छी तरह मथने से घृत-मधु-लवण का मिश्रण तैयार हो जाता है। इसमें कल्क को मिश्रित कर लिया जाता है और अन्त में क्वाथ मिलाकर द्रव्य तैयार किया जाता है। जिससे वस्ति द्रव्य समान रूप से तैयार हो जाता है।

निष्कर्ष— वस्ति चिकित्सा, आयुर्वेदीय पंचकर्म चिकित्सा का एक महत्वपूर्ण भाग है। इसका वर्णन सभी संहिताओं में विस्तृत रूप से मिलता है। वस्ति की परिभाषा एवं इसके योग्य व्याधियाँ तथा अयोग्य व्याधियाँ आदि का विस्तृत उल्लेख किया गया है। परंतु इन सभी सिद्धान्तों का उल्लेख गूढ़ रूप में किये जाने के कारण कई बार इन्हे समझने में कठिनाई का अनुभव होता है। इन्हीं सभी सिद्धान्तों का वैज्ञानिक रूप से आधुनिक चिकित्सा विज्ञान के सिद्धान्तों के अनुरूप व्याख्या की गई है। ये मूल रूप से लेखक के अपने विचार हैं। इस विषय पर विमर्श की सम्भावना रहेगी।



ALLERGIC RHINITIS (SANNIPATAJA PRATISHYAYA): CAUSES, SYMPTOMS AND TREATMENT

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ABSTRACT- Allergic rhinitis is a common disorder, which is usually characterised by spasmodic attacks of severe sneezing and rhinorrhoea. It is a reaction to certain allergens¹. In Ayurvedic texts, Pratishyaya is given more importance than any other nasaroga. It is of five types²- Vatika, Paittika, Kaphaja, Sannipataja and Raktaja. Sannipataja Pratishyaya is very well correlated with Allergic rhinitis.

KEYWORDS- Rhinitis, Ayurveda, Pratishyaya, Vyadhi

INTRODUCTION- According to modern science the allergens, precipitating the disease may be exogenous or endogenous³.

(a) Exogenous (external agents)- These are inhalants (like dust, pollens, animal odour, feathers, moulds, house dust, mites etc.), ingestants (foods like eggs, fish, milk, citrus fruits), contactants (like cosmetics and powders), irritants (like fumes and smoke), drugs (Aspirin, hypotensive drugs, iodides), infection (bacteria and products of inflammation may cause allergy).

(b) Endogenous (within body)- Intestinal helminths, tissue proteins in transudates and exudates.

In Ayurveda, the concept of allergy is explained under the term Asatmyaja vyadhi. The main factors responsible for these Asatmyaja vyadhi are Sahaja bala (Vyadhishamatva), Viruddha ahara sevana, Dushivisha sevana and non obedience of Ritusandhicharya.

Sahaja bala⁴ can be understood as individual immunity which is fixed at the time of fertilization and therefore could create a probability of higher IgE level.

Na cha sarvani sharirani vyadhikshamatve

samarthani bhavanti. (C.S. 28/6)

Acharya Chakrapani has explained vyadhikshamatva as-

Vyadhikshamatvam-vyadhibalvirodhitvam vyadhutpada pratibandhkatvam.....

So, the allergic response is very much related to one's own immunity. Viruddha ahara can be seen as food allergens which promote all different kinds of metabolic reactions as well as interaction with the normal body metabolism. Acharya Charaka has described fifteen components of Viruddha ahara⁵. The person who do not care about these instructions while taking food, suffers from different diseases including allergic rhinitis. According to Acharya Sushruta Dushivisha is so called because of dushana of Sharirika dhatus⁶. It causes different diseases such as Mandala, Kotha (urticaria), Shotha⁷ etc. It can be explained as poisoning with low potency toxins causing blood vitiating disorders. Acharya Vagbhatta has given the concept of Ritusandhi⁸. Non obedience of rules made for the transition of seasons make the nose more susceptible to allergy causing allergic rhinitis.

Symptoms-

Bhutva Bhutva pratishyayo yo akasmasd vinivartate. (S. U. 24)

Sarvani rupani tu sannipatat, syuh pinase tirvaruje atidukhe. (C.C.26)

Irritation in nose, Paroxysmal sneezing of recurrent type, Rhinorrhoea (watery and copious), Nasal obstruction and headache are the common symptoms of Sannipataja pratishyaya (Allergic rhinitis). Sannipataja pratishyaya may be of Ama and Pakva both type. Headache, loss of appetite, thin nasal secretion, sneezing are the symptoms of

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Ama pratishyaya while in Pakva pratishyaya these symptoms subside and nasal secretion become thick and sticky⁹.

TREATMENT-

According to modern medicine avoidance of the allergen, Desensitization (performed by specific vaccines or inhalants), Antihistaminic drugs (for symptomatic relief) and steroids are used for the treatment of allergic rhinitis¹⁰.

In Ayurveda Langhana is advised for the treatment of Pratishyaya.

Akshikukshibhava roгах pratishyayavranajvara, panchate panchratrena prashmam yanti langhnat. (C.D.)

There are different treatment lines for Ama and Pakva pratishyaya. Methods followed for the pachana of Taruna pratishyaya are¹¹-

1. Svedana with amla dravyas (like kanji)
2. Ushna bhojana
3. Aadraaka sevana with dugdha.
4. Sevana of Ikshuvikaras.

After conversion of Ama pratishyaya into Pakva pratishyaya (due to kalaprabhava or aushadhaprabhava) treatment line is as follows¹²-

1. Shirovirechana (for removal of thick mucous)
2. Virechana
3. Aasthapana
4. Dhumrapana
5. Kavalagraha
6. Nivata sthana vasa
7. Wrapping of head with warm cloth
8. Tikshna shirovirechana nasya
9. Tikshna dhuma
10. Ruksha yavanna
11. Haritaki sevana

Acharya Bhavamishra has indicated Maricha churna with guda and dadhi and Kataphaladi churna in Pratishyaya¹³. According to Acharya Chakarapani, by drinking sufficient amount of water before sleeping relief can be obtained in Pratishyaya¹⁴. According to Acharya Sushruta Katu- tikta ghrita, Tikshna dhumrapana and Katu

bheshaja (in the form of churna, gutika, avaleha) are indicated for the treatment of Sannipataja pratishyaya. In Sannipataja pratishyaya, Rasanjanadi taila and Dashakshira ghrita are indicated for Nasya karma¹⁵.

Other medicines useful in Pratishyaya are-

1. Pathadi taila, Shadabindu taila (for nasya)
2. Vyoshadi churna
3. Haridra khanda
4. Gojihvadi kvath, Shrishadi kvatha, Panchkol kvath
5. Mahalaxmivilas rasa, Nardeya laxmivilas rasa, Laxmivilas rasa, Tribhuvan kirti rasa, Mrityunjya rasa, Panchamrita rasa
6. Lavangadi vati, Vyoshadi vati, Sanjivani vati
7. Godanti bhasma
8. Draksharishta
9. Chayavanaprasha avaleha, Chitrka Haritaki avaleha, Vasavaleha

CONCLUSION-

Irritation in nose and rhinorrhoea are the main symptoms found in all types of pratishyaya. It is also manifested as a symptom in many seasonal precondition of disease. Ayurvedic literatures are enriched with detailed description of all types of pratishyaya. Numbers of Ayurvedic drugs and their formulation have been mentioned by our ancient scholars for the treatment of Pratishyaya.

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(पृष्ठ 51 का शेष)

अन्य सिद्धान्तों का उल्लेख है, जो आधुनिक विकृत समाज के सर्वांगीण विकास के लिए आवश्यक है।

इनके पालन से पुरुष दीर्घायु की एवं पुरुषार्थचतुष्टय की प्राप्ति कर सकता है। यथा अष्टांग हृदय में स्पष्ट किया है—

“आयु कामयमानेन धर्मार्थ सुखसाधनम्।

आयुर्वेदोपदेशेषु विधेयः परमादरः।।”

(अ.ह.सू. 1/2)

उपसंहार— उपरोक्त वर्णन यह स्पष्ट करता है कि आयुर्वेद एक ऐसा पवित्र जीवन दर्शन है, जो प्राणिमात्र को इस प्रकार जीवनयापन करने का मार्ग प्रशस्त करता है जिससे उस प्राणी के शारीरिक समुन्नयन, सामाजिक विकास तथा आध्यात्मिक मूल्यों को सर्वोत्कृष्टता प्राप्त होती है। आयुर्वेद में ऐसे सिद्धान्तों का वर्णन प्राप्त होता है जिससे स्वास्थ्यानुवर्तन किया जाता है तथा अज्ञात विकारों की उत्पत्ति का निरोध होता है।

“तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते।
अजातानां विकाराणामनुत्पत्तिकरं च यत्।।” (च. सू. 5/13)

अन्त में यह सिद्ध है कि आयुर्वेद “स्वस्थस्य स्वास्थ्यरक्षणं आतुरस्य विकारप्रशमनं च” की युगों-युगों से अनुपालन करता आ रहा है तथा इसका अन्तिम ध्येय मनुष्य को हितायु व सुखायु प्रदान करते हुए निरोगी जीवन जीने का मार्ग प्रशस्त करना है।

“नित्यं हिताहारविहारसेवी समीक्ष्यकारी
विषयेष्वसक्तः।

दाता समः सत्यपरः क्षमावानाप्तोसेवी च
भवत्यरोगः।।” (अ.ह.सू. 4/36)



Bhai Uddhav Das Mehta Memeorial
All India P.G. Ayurveda Students Essay Competition-2014
Silver Medal (IInd Prize) Winner Essay
MAINSTREAMING OF AYURVEDA, ISSUES,
CHALLENGES AND SOLUTIONS

• Satender Tanwar

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1. MAINSTREAMING-

MAINSTREAMING- Mainstream is defined as that which is accepted broadly and widely rather than by the tiny population.

SYNONYMS- Common, Conventional, Usual, Widespread

! Medical science is broadly classified into two categories conventional and non-conventional.

! Conventional is called as the mainstream of the medicine usually credited to the Contemporary system or Allopathic system of the medicine.

! The non-conventional system or CAM (Complementary Alternative Medicine) consists of the Ayurvedic medicine, Homeopathic medicine, Siddha system of medicine, Naturopathy, Unani system of medicine, Chinese system of medicine, Tibetan system of medicine.

! In India Ayurveda medicine is most ancient system of medicine and has uproots since the humanity evolved. There are several up and down in the Indian system of the medicine till date.

! Ayurveda which is popular in the rural area should be promoted in the cities as well as brought into mainstream of medical practice.

! "It is strange that while people in the foreign countries are realizing the significance of Ayurveda, we in India are neglecting our indigenous medicinal system".

! Ayurvedic medicine is not only disease

oriented but also the health oriented as the motto of the Ayurvedic medicine is "MAINTAINENCE OF THE HEALTH OF HEALTHY INDIVIDUAL AND CURE THE DISEASE ONE"

2. ISSUES

! All authenticated books are in SANSKRIT difficult to understand by person who does not know SANSKRIT hence less attraction towards Ayurveda.

! Non availability of the drugs and usage of substitutes led to the fewer efficacies in treatment of disease.

! Less public awareness both in educated and non educated group-Not even the 50% of whole population of the country will be aware that they have their own system of medicine which is 5000 years old and used by their forefathers and ancestors.

! Less support Government, Lack of required research work.

! Ayurvedic medicine is authenticated as EBM, but evidence not available.

! No availability of services in Defense and Army for those who are interested to serve the nation after their Graduation and post-graduation.

! Usage of medicine in which there is doubt regarding the toxicity such as

HERBOMINERAL (Hg MERCURIAL

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PREPARATIONS)- popularly called RASA preparations.

! Non reimbursement of health charges paid by the patient - there is no acceptance of the treatment provided by the Ayurvedic doctors and hospitals for claim of their insurance to the company.

! Non integration with the contemporary system of medicine which was there in the past GCIM (Graduate course of integrated medicine).

! Non acceptance of health certificate/Medical certificates by Ayurveda physicians (sometimes given specification with MBBS only or Allopathic doctors only).

! Discrimination is not only in the job sectors but it is there up to reservation of the ticket when railway reservation has to be done for attending a International conference in country and asked for the discount there will be clearly mentioned that discount for reservation only for the allopathic doctors, that's the status of ISM (Indian System of Medicine) in India.

! In the studies also there have done the westernization every year there are changing the course for UG and PG students following what is being taught in the contemporary medicine by making the duration same of 5.6 years recently change in the yearly exams in the UG previously which was 1.6 yearly, but when question comes of appointment and job after completion they will be served with almost the double of the amount than a Ayurvedic doctors.

! Non preference given by NGO (Non Government Organization) and MNC (Multinational Companies) always specified as vacancies for MBBS doctors only.

! The Government issued orders to convert the Banaras and Madras Ayurveda Colleges to Modern Medical Colleges. Even today, out of the 200 recognized Ayurveda Colleges only 19 are following

the traditional Ayurveda System in its pure form Remaining all follow 60% modern system and rest 40% only Ayurveda.

! Recently, Government started paying more attention to Ayurveda, not because of its Immense healing powers, but for its tourist potential.

! Today the promotion and gradation of Ayurvedic practice is done not by the health sector but by the tourism sector.

! Ayurvedic Clinics gave way to the Ayurvedic Centers attached to star hotels and the government has a policy and guidelines to certify these Centres with Green Leafs and Olive leaves.

! Thus even in a highly educated state of India - Kerala, which can be called as the cradle of authentic Ayurveda practices, this great science has got degraded as a massage system.

! The Ayurvedic practitioners are yet to be treated at par with the modern medicine counterparts Recognition of Ayurveda as a therapy is nothing but an honor to the great Indian Culture and the wisdom of our great seers, who have gone deep into the science and formulated thousands of medicines that can take care of the ailing humanities for ages and ages.

! The disorganized Ayurvedic sector in India - both in the clinical practice and medicine manufacturing. The biggest hindrance for any development in the Indian Ayurveda sector.

! The lack of standardization in the field of production and practice. No standard formulae, no standard criteria for the genuinity of raw drugs, no uniformity in the percentage of ingredients, no facility to analyze the chemistry of drug-not even standard monographs and manufacturing process to follow.

! Yet another major issue is the non-availability of certain raw drugs.

! The lack of quality control measures is another crucial factor that keeps away the West from



recognizing our medicinal products.

! Where there is an increasing awareness about Ayurveda as a healing system among the public. In most of the said countries Ayurveda enjoys a very lower status, considered under the sub heading of Herbal remedy.

! The Panchkarma practices are very popular and carried out in massage parlors and out Patient Clinics. The governments of these countries have rather a negative and discriminative approach towards Ayurveda. Indian Government and the Ayurvedic sector in India are sleeping against this attitude.

! The lack of data and scientific evidences in modern parameters are holding us back for the past so many years and no collective effort has been made to push the science forward as an effective CAM system.

3. CHALLENGES

! Making Ayurveda as mainstream is a big task in front of the Organizations/Societies/person who wants to bring or expecting this explosion of Mainstreaming.

! We are more worried about the globalization of Ayurveda but we are incomplete or fail to nationalize the Ayurveda system of medicine in his own mother country.

! As Ayurveda is getting Globalized we are losing the real stuff and potency because foreigners are using Ayurveda not as a medicine but just an adjuvant to spa, and thus globalization of Ayurveda is seen in different form.

! Ayurvedic medicine is costly because of less availability of the medicinal plants or substituted with other plants.

! In India more than 70% of total population lies below the poverty line, if they fall sick require immediate relief to resume their work to earn their bread and butter can't wait for few days till the Ayurvedic drugs show their effect, if at all we want

to make it mainstream medicine we have to take the common people with medicine not the upper class people who already utilizing this and this is only possible when Government of India should support financially to provide genuine medicine at PHC level at low cost or free of cost.

! Standardization of drugs and pharmacy - Government of India must keep a watch on the pharmacy for their required standard to issue the license not to issue the license to the pharmacy those scores below the requirements.

! Require a great financial support from the government for research, provisions for practitioners and research scholar.

! Need to create the awareness regarding the importance of Ayurveda for maintaining the physical and mental health.

! As per the "PHENOMENON OF ICEBERG" the cases which we are getting are few in number there is wide range of people who comes under the category of sub health can be treated with Ayurveda.

1. TIP OF THE ICE CUBE/FLOATING PORTION- Diagnosed case, Clinical evident cases.

2. IMMERSED PORTION OF ICE CUBE- Undiagnosed cases, Not known with ailments.

3. JUNCTION BETWEEN IMMERSED AND FLOATING PORTION OF THE ICE CUBE- Subclinical cases, Patients in the latent phase.

Ayurvedic medicine has lot to do with the case which are Subclinical and Latent phase- Because early detection of disease and treatment as per that leads to the success in the treatment.

! Ayurveda as more of preventive medicine, so developing a preventive center at Zonal level, District level is big task in a country like India.

! Form time to time, both Central and the State Governments has a step-motherly attitude towards Ayurveda. THE BUDGETARY ALLOWANCES FOR ALL THE 6 MAJOR ALTERNATIVE THERAPIES UNDER THE



DEPARTMENT OF ISM COMES UP TO LESS THAN 2% OF THE TOTAL HEALTH BUDGET.

4. SOLUTIONS

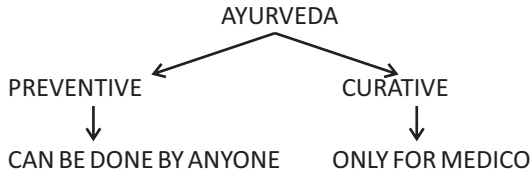
! All books should be translated in English under the supervision of the learned Sanskrit and Ayurveda scholars. Thereby no requirements of Reading Sanskrit and more Number of students can be attracted towards the ISM (Indian System of Medicine) and purpose of globalization also easy to achieve.

! Ayurveda more speak about the preventive aspect of life the prime aim itself is

स्वस्थस्य स्वास्थ्य रक्षणं, आतुरस्य विकार प्रशमनम् ।।

by following rules and regulation mentioned in the Ayurveda, one can achieve healthy life and Ayurveda itself can be given a new name i.e. PREVENTIVE AYURVEDA AND CURATIVE AYURVEDA.

Preventive Ayurveda can even be learn by NON-MEDICOS and let the curative for Medico



! Post graduation can be started in new branches such as DIETITICS (because no science other than Ayurveda speak in a vast manner regarding पथ्य अपथ्य in each and every disease.

! Short term diploma course can be started such as ORTHOPAEDIOCS-SANDHI VATA etc, IMMUNOLOGY-RASAYAN, RHEUMATOLOGY-AAM VATA, and NEUROLOGY-VATA ROGA.

! The graduation course should not be stretched for 5.6 years because some of subjects which we are reading are not at all in practice as we are not authorize to practice the modern medicine (Permitted in some State exempted) as per guidelines.

! Making integrated association and those which already active should be promoted such as NIMA - National integrated medical association.

! Some of schemes such as NSS (National Service Scheme) which is already active should be promote. Other scheme such as NASS (National Ayurveda Service Scheme) should be started at secondary level and one who completes this should be given the relaxation in the AYURVEDIC STATE/NATIONAL ENTRANCE EXAMS.

! The govt of China has made TCM (Traditional Chinese Medicine) compulsory for all doctors to practice any system of medicine in China. Ayurveda faced a great negative response from our Government.

! Making a Multidisciplinary approach by making frequent multidisciplinary international seminar which was held in the month of January 2014 organized at AIIMS to create an awareness and giving importance to ISM (Indian System of Medicine).

! Separate entrance exams should be done by state government for the BAMS students. Selection of BAMS students based on common entrance test should be stopped, because this causes back streaming to Ayurveda rather than mainstreaming.

! By adopting the Ayurvedic system not only in the civil sector but also at the Defence/Army to keep the soldiers and officers strong and healthy and one more options for Ayurvedic doctors to serve the nation.

! The procedure of making Ayurveda as mainstream is not a easy task that to a country like India where diversity is said to be common in all the aspects right from birth till death.

! This must be well planned not only by the promoters of Ayurveda but also by the State and Central government.

! The procedure should be started from the



preschool level to the Ph.d level.

! As the children are being immunized with the OPV, DPT, MMR etc let's start with Suvarna prashana compulsory for all the children. Let the public get aware by this great procedure explained in ISM.

! In the School curriculum add a new chapter by name ISM or AYURVEDIC MEDICINE so that they will be familiar with the Acharya Charaka, Acharya Sushruta, Acharya Vagbhata in their school age itself.

! At Matriculation MORAL EDUCATION (NAITIK SHIKSHA) should be explained in the Ayurvedic view as a DINCHARYA, RITUCHARYA, SADVRTTA, AACCHAR RASAYANA, in a simple manner with reference and importance so that students will be more aware with ISM before they come to Secondary level and they know Acharya Charaka, Acharya Sushruta, Acharya Vagbhata as they know Mahatma Gandhi and Vivekananda etc.

! Students should be motivated to learn Ayurveda by making their future secure and showing those much more opportunities.

! Students should not join the BAMS just by force of their parents because they just want to continue their ancestors some of formulation which are giving good results and making money or just because they have not got seat in the MBBS or just to keep the DR. title in front of their name.

! Students should not join just by chance or as a alternate to other medicine course "THE WORD ALTERNATIVE SHOULD BE REMOVED RIGHT FROM THE TIME OF SELECTION, LET THE SELECTION BE A MAIN STREAM AND THAT IS ONLY AYURVEDA, THEN ONLY WE CAN EXPECT AYURVEDIC SYSTEM AS A MAINSTREAM OF SYSTEM IN INDIA."

! Ayurveda is currently recognized by the WHO because of its potential and not only having quality to cure the disease but to prevent a disease in a more better manner. "Panchkarma" parlors made

money than beauty parlors in the West!

! People from the western world started coming to India in search of Ayurvedic detoxification in cheaper rates and another new concept was born in India-the Ayurvedic Tourism, especially in Kerala. This is a highly profit making business.

! The main Point of emotional, physical and moral insecurity is important. Ayurveda, which was struggling to keep pace with the growing craze of its own people for Westernization, resurrected in the West as a new incarnation as what we call western ayurveda.

! Ayurveda seers envisaged the day when the completely ailing humanity around the world were benefited with the principles and practices of Ayurveda.

! It is hightime that the governments both Central and State - with the ISM department and the NGOs in Ayurvedic sector sit together and draw up a clear strategy for the speedy execution of the various reform suggestions by different committees to bring forth the Ayurvedic science to the National Health care system and boost up the commercial potential of the Ayurvedic medicines.

! We are trying to attempt for a global status when even in India the system is facing discrimination and injustice.

! The status of Ayurvedic medicine in India is as worse as abroad. However, what is a way out? If we just sit and cry and wait for the governments in India and abroad to voluntarily give us recognition and equal opportunity, we will reach nowhere. We have to stand up and express the divinity of the science to the world. The only way is through vigorous fight inside and outside India.

! EQUALITY IN INDIA IS NOT THE GOAL, BUT IT IS JUST A MEANS TO THE ULTIMATE GOAL, WHICH IS THE GLOBAL ACCEPTANCE OF AYURVEDA.



**Pandit Durga Prasad Sharma Memorial All India Ayurveda
U.G. Students Essay Competition-2013
Bronze Medal (IIIrd Prize) Winner Essay**

“स्वस्थस्य स्वास्थ्य रक्षणं आतुरस्य विकारप्रशमनं च”

• शीलजा नागपाल

1. प्रस्तावना— आयुर्वेद भारतीय संस्कृति का अविभाज्य अंग है। आयुर्वेद ज्ञान/विज्ञान की कसौटी पर खरा उतरता है। यह विज्ञान आप्तों, शिष्टों एवं विबुद्धों की धरोहर है। आयु के सम्बन्ध में ज्ञान कराने वाला यह शास्त्र अनादि एवं शाश्वत है:—

! सोऽयमायुर्वेदः शाश्वतो निर्दिश्यते, अनादित्वात्, स्वभावसंसिद्धलक्षणत्वात् भावस्वभाव नित्यत्वाच्च।।” (च.सू. 30/26)

मनुष्य के जीवन का एकमात्र लक्ष्य पुरुषार्थ चतुष्टय की प्राप्ति है। आरोग्य को पुरुषार्थ का मूल माना गया है। अतः धर्म, अर्थ, काम और मोक्ष के प्रमुख विरोधी रोग को विनष्ट करने के लिए ब्रह्म द्वारा उपदिष्ट आयुर्वेद का भूलोक पर अवतरण हुआ।

“धर्मार्थ काममोक्षाणां” (च.सू. 1/15) के लिए अनादि से चले जा रहे “शाश्वत चिकित्सा विज्ञान में आयुर्वेद के दो प्रयोजन बताए हैं:—

! “प्रयोजनं चास्य स्वस्थस्य स्वास्थ्य रक्षणमातुरस्य विकार-प्रशमनं च।” (च.सू. 30/26)

इस आयुर्वेद का प्रयोजन स्वस्थ पुरुष के स्वास्थ्य की रक्षा तथा रोगी व्यक्तियों के रोगों को दूर करना है।

आचार्य चरक ने स्वास्थ्य रक्षण को मुख्य प्रयोजन मानते हुए उसे प्रथमतः निर्दिष्ट किया है। जो स्वस्थ की प्रधानता को प्रदर्शित करने वाला है। इसके विपरीत आतुररक्षण को अनुषंगी या गौण

प्रयोजन मानते हुए आचार्य ने इसे दूसरे स्थान पर रखा है।

वस्तुतः रोग उत्पन्न होने पर उसकी चिकित्सा कर देने के बावजूद भी रोगोत्पत्ति से पूर्व जैसी स्थिति नहीं आ पाती। अतः रोग उत्पन्न ही न हो इसके लिए प्रयास करना रोग प्रतिषेध की अपेक्षा श्रेष्ठ है।

! “संक्षेपतः क्रियायोगो निदानपरिवर्जनम्।” (सु. उ. 1/25)

क्रियायोग अर्थात् संशोधन एवं संशमन आदि की चिकित्सा संक्षेप में यह है कि सर्वप्रथम रोग के कारणों का परित्याग करना चाहिए। रोग निवारण की अपेक्षा स्वास्थ्य रक्षण को अधिक महत्व देकर आयुर्वेद में सर्वत्र ही स्वास्थ्य का प्राधान्य रखा है। जबकि आचार्य सुश्रुत ने “व्याध्युपसृष्टानां व्याधिपरिमोक्ष” को प्रथम प्रयोजन माना है।

! “हेतुलिङ्गौषधज्ञानं स्वस्थातुर परायणम्।” (च. सू. 1/24)

आयुर्वेद का ज्ञान स्वस्थ तथा आतुर के हित को ध्यान में रखते हुए त्रिसूत्र के रूप में वर्णित है:—

अ. हेतु सूत्र— स्वस्थ तथा अस्वस्थ रहने के जो भी कारण शास्त्र में निर्दिष्ट किए गए हैं, वे सभी हेतु सूत्र में समाविष्ट होते हैं। रोगी के लिए सम्पूर्ण निदानपंचक वर्णन एवं स्वस्थ के लिए स्वस्थवृत्तात्मक वर्णन यथा— दिनचर्या, ऋतुचर्या, रात्रिचर्या आदि हेतु सूत्र ही है।

ब. लिंग सूत्र— त्रिसूत्रात्मक आयुर्वेद का यह द्वितीय स्तम्भ स्वस्थ को तथा आतुर के लक्षणों पर

■ बी.ए.एम.एस. छात्रा, राष्ट्रीय आयुर्वेद संस्थान, आमेर रोड, जयपुर, राजस्थान



प्रकाश डालता है। चिकित्सा स्थान में निर्दिष्ट रोगों के लक्षणों पर प्रकाश डालता है। चिकित्सा स्थान में निर्दिष्ट रोगों के लक्षण रोगी के लिए लिंगसूत्र हैं तथा स्वस्थ को परिभाषित करने वाले समदोष आदि लक्षण अनातुर के लिए लिंगसूत्र है।

स. औषध सूत्र— औषध सूत्र से तात्पर्य है वह औषध द्रव्य जो परम पथ्य हो। तीन प्रकार के औषध वर्ग का वर्णन प्राप्त होता है—

“किंचिद्दोषप्रशमनं किंचित्छातुप्रदूषणम् ।
स्वस्थवृत्तौ मतं किंचित् त्रिविधं द्रव्यमुच्यते ।” (च. सू. 1/67)

आयुर्वेद शास्त्र का समस्त उपदेश स्वस्थातुर हितार्थ किया गया है। रोग के उत्पन्न होने पर उसके निवारण की अपेक्षा उसे उत्पन्न ही न होने देना, यही स्वास्थ्य रक्षण का स्वरूप है।

2. “स्वस्थस्य स्वास्थ्य रक्षणं आतुरस्य विकारप्रशमनं च” की विस्तार व्याख्या एवं समीक्षा—

इस प्रकार सम्पूर्ण आयुर्वेद में “स्वस्थस्य स्वास्थ्य रक्षणं आतुरस्य विकारप्रशमनम् ।” की अनुपालना की गई है, जिसकी सिद्धि के लिए आयुर्वेद में निम्न विवेचन प्राप्त होता है—

1. दिनचर्या, रात्रिचर्या एवं ऋतुचर्या पालन—
“दिनचर्या निशाचर्या ऋतुचर्या यथोदितम् ।

आचारन् पुरुषः स्वस्थः सदा निष्ठति
नान्यथ ।” (भा.प्र. 5/13)

क. दिनचर्या वर्णन— “दिने दिने चर्या
दिनचर्या ।” (अ.ह. 2 सर्वांग सुन्दर टीका)

शुचिता, सुप्रसन्नेन्द्रियता, बल लाभ, आयुष लाभ तथा सौमनस्यता के लिए दिनचर्या की व्याख्या की गई। जिसके अन्तर्गत आरोग्यलाभ हेतु ब्रह्ममुहूर्त में उठना, मलत्याग, आचमन, दन्तधावन, जिह्वानिर्लेखन, गण्डूष, अभ्यंग, व्यायाम, क्षौरकर्म, उद्वर्तन, स्नान, अनुलेपन, वस्त्रधारण, अंजन, नस्य आदि का वर्णन क्रमबद्ध प्राप्त होता है।

ख. रात्रिचर्या— संध्याकाल में भोजन ग्रहण,

मैथुन, निद्रा तथा मार्गगमन का निषेध बताया है। रात्रि में शयन स्थान, शयन आसन, सम्यक मैथुन आदि का वर्णन प्राप्त होता है, जिनसे स्वास्थ्य का वर्धन होता है।

ग. ऋतुचर्या— “ऋतौ ऋतौचर्या ऋतुचर्या,
ऋतुकाल विभागः ।

आचार्य चरक ने ऋतुचर्या का वर्णन “तस्याशितीय अध्याय (च.सू. 6/4)” में किया है तथा ऋतु विभाग संवत्सर को छः भागों में विभक्त किया है।

“इह खलु संवत्सरं षडंगमंगमृतुविभागेन
विधात् ।

तत्रादित्यस्योदगयनमादानं च श्रीनृतूच्छि—
शिरादीन ग्रीष्मान्तात्, व्यवस्येत् वर्षादीनां
पुनर्हेमन्तान्तान् दक्षिणायनं विसर्ग च ।।” (च.सू. 6/4)

इन ऋतुओं में दोषों के संचय, प्रकोप, प्रशमन का वर्णन तथा उसके अनुरूप सेवनीय—असेवनीय आहार—विहार का वर्णन प्राप्त होता है, जो स्वास्थ्य उत्थान में महत्वपूर्ण भूमिका अदा करता है। साधारण ऋतुओं में दोषशोधन का उल्लेख है, यथा वात, पित्त एवं कफ दोषों के संशोधन के लिए क्रमशः प्रावृत्त ऋतु में वस्ति, शरद ऋतु में विरेचन तथा वसन्त ऋतु में वमन का निर्देश है। संशोधन कर्म के पश्चात् रसायनों एवं वृष्यों का ऋतु अनुसार प्रयोग बताया है—

“यथा क्रमं यथायोगमतं उर्ध्वं प्रयोजयेत् ।

रसायनानि सिद्धानि वृष्ययो गाश्च
कालवित ।।” (अ.ह.सू. 4/27)

रसायन सेवन से दीर्घायु, स्मृति, आरोग्य, प्रभा, तरुणवय, वर्ण, स्वर, बल आदि की प्राप्ति एवं रसादि प्रशस्त धातुओं का निर्माण होना आदि लाभ वर्णित है।

2. त्रयोपस्तम्भः शरीर को धारण करने वाले तीन उपस्तम्भ हैं— आहार, स्वप्न (निद्रा) तथा ब्रह्मचर्य। इनका वर्णन चरक सूत्रस्थान “तिस्त्रैषणीयाध्यायः” में निम्न प्रकार किया गया



है—

“त्रय उपस्तम्भा इति आहारः स्वप्नो
ब्रह्मचर्यमिति, एभिस्त्रिभिर्युक्ति—

युक्तैरुपस्तब्धमुपस्तम्भैः शरीरं बलवर्णो
पचयोपमितमनुवर्तते.....।”

इन उपस्तम्भों की व्याख्या निम्न है—

क. आहार— “आहार संभवं वस्तु रोगाश्चाहार
संभवः” (च.सू. 28 / 45)

महर्षि चरक के अनुसार इस शरीर एवं रोगों
का कारण आहार ही है। अतः स्वस्थ रहने के लिए
देश, काल, बल, शरीर, प्रकृति आदि के अनुरूप
आहार का अनुष्ठान परमावश्यक है। दोष सात्म्य
बनाने के लिए सर्वदा प्रकृति विपरीत आहार सेवन
स्वास्थ्यानुवर्तक है। आहार जीवन की रक्षा करने
वाले भावों में सर्वश्रेष्ठ भाव है, इसी कारण आहार
को “जीवधारियों के प्राण” संज्ञा दी जाती है,
यथा—

“इष्टवर्णगन्धरसस्पर्श विधिविहितमन्नपानं प्राणिनां
प्राणिसंज्ञकानां प्राणमाचक्षते कुशलाः प्रत्यक्षफल—
दर्शनात्।।” (च.सू. 27 / 3)

आचार्य चरक ने सूत्रस्थान मात्राशितीय
अध्याय में नित्य सेवनीय; असेवनीय
(पथ्य—अपथ्य) आहार द्रव्यों का वर्णन किया है।

! सदा पथ्य आहार— “षष्टिकांछालिमुद्गां
सैन्धवामलके यवान्। आन्तरीक्षं पयः सर्पिर्जागलं
मधु चाभ्यसेत्।।” (च.सू. 5 / 12)

! सदा अपथ्य आहार— “वल्लूरं शुष्कशाकानि
शालूकानि विसानि च। नाभ्यसेद्गौरवान्मांस कृश
नैवोपयोजयेत्।।

कूर्चिकांश्च किलाटांश्च शौकरं गव्यमाहिषे।
मत्स्यान् दधि च माषांश्चयवकांश्च न शीलयेत्।।”
(च.सू. 5 / 10—11)

पथ्य भोजन को ही औषध स्वरूप कहा गया
है—

! “पथ्ये सति गदार्तस्य किं औषध निषेवणैः।
पथ्येऽसति गदार्तस्य किं औषध निषेवणैः।।

(वैध जीवन 1 / 10)

अतः हितकर आहार स्वास्थ्यानुवर्तन एवं आतुर
विकार प्रशमन में महत्वपूर्ण भूमिका निभाता है।

ख. निद्रा—

“यदा तु मनसि क्लान्ते कर्मात्मनः क्लमान्विताः।
विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः।।” (च.सू.
21 / 35)

आयुर्वेद में सुखपूर्वक निद्रा के अनेक लाभ
बताए हैं, यथा— आरोग्य, शरीर का पोषण, बल की
वृद्धि, शुक्र की वृद्धि, ज्ञानेन्द्रियों की उचित रूप में
प्रवृत्ति, धातुओं की समता, आयु स्थिरता इत्यादि।
उचित निद्रा लाभ को आचार्य चरक ने
“अष्टौनिन्दतीयाध्यायः” में स्पष्ट किया है—

! “सैव युक्ता पुनर्युङ्क्ते निद्रा निषेविता।
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा।।” (च.सू.
21 / 38)

ग्रीष्मकाल में दिवास्वप्न को छोड़कर अन्य
ऋतुओं में दिवास्वप्न को वर्जित बताया है। इससे
अनेक रोगोत्पन्न हो जाते हैं जैसे— अग्निनाश,
अरुचि, शोफ, मूर्च्छा, बुद्धिनाश इत्यादि। इसके
अतिरिक्त निद्रानाश के कारण, उपाय, अतिनिद्रा
से हानि का उल्लेख भी प्राप्त होता है।

ग. ब्रह्मचर्य— “ब्रह्मचर्य शब्देन इन्द्रियसंयम
सौमनस्य—प्रभृतयो ब्रह्मज्ञानुगुण गृहयन्ते।।” (च.
सू. 10 / 35 चक्रपाणि)

ब्रह्मचर्य पालन में शुक्ररक्षा द्वारा शुक्र की
अनावश्यक हानि को रोका जा सकता है, चूंकि
शुक्र शरीर की अन्तिम सार धातु है, अतः इसके
क्षय को रोकने से आयु का लाभ होता है एवं तेज,
बल, वीर्य, प्रज्ञा एवं यशवर्धक है। आचार्य वाग्भट् ने
संयम के महत्व को बताया गया है,

“स्मृतिमेधायुरारोग्यपुष्टीन्द्रिययशोबलैः।

अधिका मन्दजरसो भवन्ति स्त्रीषु संयताः।।”
(अ.ह.सू. 7 / 75)

3. सद्वृत पालन— स्वास्थ्य रक्षण के क्रम में
आयुर्वेद में सद्वृत पालन प्राप्त होता है, जिसमें



मानसिक, चरित्र सम्बन्धी, सामाजिक, धार्मिक, वैयक्तिक सद्वृत्त यथा— स्वच्छता सम्बन्धी, आहार, अध्ययन, स्त्रीमैथुन, व्यायाम संबंधी तथा सामान्य त्याज्य सद्वृत्त का उल्लेख मिलता है। सद्वृत्त पालन से मानसिक गुणों का संतुलन बना रहता है और व्यक्ति रज एवं तमोगत भाव यथा काम, क्रोध, लोभ, मोह, हर्ष, ईर्ष्या, शोक चिन्ता आदि से ग्रसित नहीं होता और न ही उसके शारीरिक दोष, धातु आदि विकृत होता है। अतः सद्वृत्त मनोदैहिक रोगों यथा— मधुमेह, उच्च रक्तचाप आदि की रोकथाम का श्रेष्ठ उपाय है।

4. आयुर्वेदीय चिकित्सा विधियाँ— आयुर्वेद में शारीरिक तथा मानसिक दोनों प्रकार के रोगों की चिकित्सा का वर्णन प्राप्त होता है।

शारीरिक व्याधियों की चिकित्सा—

“शारीरजानां दोषाणां क्रमेण परमौषधम्।

बस्तिर्विरेको वमनं तथा तैलं घृतं मधु।।” (अ.ह.सू. 1/25)

दो प्रकार की चिकित्सा विधियों का उल्लेख मिलता है। शमन तथा संशोधन।

संशमन चिकित्सा में वातदोष में तैल, पित्तदोष में घृत तथा कफदोष में मधु का प्रयोग उत्तम है।

संशोधन चिकित्सा वह है, जो शरीर स्थित दोषों (मलों) को बाहर निकाल देती है। यह पांच प्रकार है—

“यदीरयेद्धिदोषान् पंचधा शोधनं च तत्।

निरुहो वमनं कायशिरोरेकोऽस्रविस्सृतिः।।

(अ.ह.सू. 14/5)

पंचकर्म चिकित्सा से शरीर का अन्तः एवं बहिः परिमार्जन होता है। पंचकर्म द्वारा शरीर शुद्धि पश्चात् वातादि दोष अपनी प्राकृत स्थिति में रहते हैं। फलतः रोगों की उत्पत्ति नहीं होती है। इससे रक्तादि प्रशस्त धातुओं की वृद्धि होती है। जीर्णता नाश, अग्नि, संधुक्षण, बल, पुष्टि, वृषता आदि प्रशस्त भावों की अभिवृद्धि होती है। अतः स्वास्थ्यानुवर्तन हेतु पंचकर्म प्रयोग किया जाता है।

मानसिक रोगों की चिकित्सा— प्रज्ञापराधों का सर्वथात्याग, इन्द्रियोपशम, स्मृति, काल, एवं आत्मा का परिज्ञान, सद्वृत्त का पालन आदि मानसिक रोगों की चिकित्सा बताई है। इसके अतिरिक्त मानसिक स्वास्थ्य के लिए मण्डूकपर्णी, शंखपुष्पी, वचा आदि का वर्णन प्राप्त होता है।

उपरोक्त वर्णन यह कथन स्पष्ट करता है कि “आयुषोः वेदः इत्यायुर्वेदः।।”

आयुर्वेद में निहित उपदेशों के श्रद्धापूर्वक पालन से व्यक्ति के व्याधिक्षमत्व में वृद्धि होती है तथा उत्पन्न रोगों (विकारों) का नाश होता है। अग्नि के बल की वृद्धि होती है, जो स्वास्थ्य रक्षण हेतु परमावश्यक है यथा— “युक्ते चिरं जीवत्यनामयः।।” आयुर्वेदीय चिकित्सा प्रत्येक व्यक्ति के अनुसार उसके देश, काल, बल, प्रकृति को ध्यान में रखकर की जाती है, जो वर्तमान चिकित्सा प्रणाली से आयुर्वेद की उत्कृष्टता को प्रदर्शित करता है। क्योंकि आधुनिक चिकित्सा पद्धति का लक्ष्य व्याधिनाश है जबकि आयुर्वेद स्वास्थ्य रक्षण को व्याधिनाश से भी अधिक महत्वपूर्ण मानता है।

आधुनिक भौतिकता का प्रादुर्भाव होने के कारण मनुष्य स्वास्थ्य सम्बन्धी समस्त विषयों का पालन न करते हुए अहितकर आहार— (पिज्जा, बर्गर, कोल्ड ड्रिंक्स) विहार (रात्रि जागरण, दिवास्वप्न, अकाल भोजन, अल्पनिद्रा) का सेवन अत्यधिक मात्रा में कर रहा है, जिसका दुष्परिणाम सर्वप्रथम मनुष्य की अग्नि अर्थात् पाचन क्रिया पर पड़ रहा है, जिससे शारीरिक तथा मानसिक रोगों की उत्पत्ति बढ़ रही है, क्योंकि आयुर्वेद में स्पष्ट वर्णन है—

“रोगाः सर्वेऽपि मन्देऽग्नौः सुतरामुदराणितु।

अजीर्णान्मलिनैश्चान्नेर्जायन्ते मल संचयात्।।”

(अ.ह.नि. 72/1)

अतः आयुर्वेद में वर्णित आहार—विहार तथा

(शेष पृष्ठ 42 पर)



if"kn~ lekpkj

ऋषिकेश में विदेशी नागरिकों के लिए कार्यशाला

विश्व आयुर्वेद परिषद एवं आनन्द आश्रम होलिस्टिक स्कूल, इटली द्वारा विदेशी छात्रों के लिए एक प्रशिक्षण शिविर का आयोजन दिनांक 9.8.2014 से 22.8.2014 तक आयुपार्क, ऋषिकेश, उत्तराखण्ड में सम्पन्न हुआ। इस कार्यक्रम का संयोजन डॉ० स्वामी नाथ मिश्र तथा संचालन डॉ० शिवानी मिश्रा पाण्डेय ने किया। आयुर्वेद के सिद्धान्त, दिनचर्या, ऋतुचर्या, सदाचार, स्वास्थ्य संरक्षण, स्वास्थ्यवर्धन, भारतीय संस्कृति आदि इस कार्यशाला के मुख्य विषय थे।

कार्यक्रम के समापन समारोह के मुख्य अतिथि प्रो० सत्येन्द्र प्रसाद मिश्र, कुलपति उत्तराखण्ड आयुर्वेद विश्वविद्यालय, देहरादून ने कहा कि आयुर्वेद का अन्तर्राष्ट्रीय स्तर पर प्रचार प्रसार आवश्यक है। उन्होंने जन-जन की सहभागिता इस कार्य के लिए जरूरी बताया। विश्व आयुर्वेद परिषद-विदेश विभाग के संयोजक डॉ० स्वामी नाथ मिश्र ने विश्व में आयुर्वेद के क्षेत्र में होने वाले कार्यों का विवरण प्रस्तुत किया। आनन्द आश्रम होलिस्टिक स्कूल के अध्यक्ष श्री सत्य रंजन पाल ने गोष्ठी में सम्मिलित सभी सहभागियों का परिचय कराया तथा इस तरह के छोटे-छोटे कार्यक्रमों की आवश्यकता पर बल दिया।

गोष्ठी ने श्री निकोला, श्री दान्ते, श्री क्रिस, श्रीमती मरीना, कु० लारा, कु० सारा, कु० मदलेना एवं कु० एलिसा इटली के प्रतिनिधि के रूप में सम्मिलित हुए। प्रो० प्रेमचन्द्र शास्त्री ने धन्यवाद ज्ञापन किया तथा पूरे कार्यक्रम को सफल बनाने में महती भूमिका निभायी। प्रो० सत्येन्द्र प्रसाद मिश्र ने प्रशिक्षणार्थियों को प्रमाण पत्र प्रदान किया। डॉ० शिवानी मिश्रा पाण्डेय ने सम्पूर्ण कार्यक्रम का सफलता पूर्वक संचालन किया।

चरक जयन्ती समारोह एवं आचार्य विश्वनाथ द्विवेदी स्मृति व्याख्यान-२०१४

विश्व आयुर्वेद परिषद, वाराणसी ने राजकीय आयुर्वेद महाविद्यालय एवं चिकित्सालय वाराणसी में दिनांक 2.9.2014 को चरक जयन्ती समारोह एवं आचार्य विश्वनाथ द्विवेदी स्मृति व्याख्यान 2014 का भव्य आयोजन किया। समारोह की अध्यक्षता प्राचार्य राजकीय आयुर्वेद महाविद्यालय प्रो० हरिशंकर ने की तथा प्रो० राधा रमण द्विवेदी सोशल एवं प्रिवेन्टिव मेडिसिन विभाग आई.एम.एस., बी.एच.यू. के भूतपूर्व विभागाध्यक्ष विशिष्ट अतिथि के रूप में आमंत्रित थे। इस समारोह का शुभारम्भ विश्व आयुर्वेद परिषद काशी प्रान्त के अध्यक्ष राजीव शुक्ला ने अन्य विशिष्ट अतिथियों के साथ दीप प्रज्वलन एवं महर्षि चरक एवं आचार्य विश्वनाथ द्विवेदी के तैल चित्र पर माल्यार्पण कर किया। डॉ० अश्विनी गुप्ता ने अतिथियों का स्वागत एवं डॉ० विजय राय ने कार्यक्रम का संचालन किया। महाविद्यालय की छात्राओं ने धन्वन्तरि वन्दना की। इस अवसर पर सभी विशिष्ट अतिथियों एवं संस्था के समस्त शिक्षकों, चिकित्सकों, कर्मचारियों एवं छात्र-छात्राओं ने महर्षि चरक के तैल चित्र पर माल्यार्पण कर अपने श्रद्धासुमन अर्पित किए। तत्पश्चात् समारोह के मुख्य वक्ता प्रो० कमल नयन द्विवेदी, विभागाध्यक्ष, द्रव्यगुण विभाग, काशी हिन्दू विश्वविद्यालय, वाराणसी ने आचार्य विश्वनाथ द्विवेदी स्मृति व्याख्यान उद्बोधित किया जिसका विषय "वर्तमान परिपेक्ष्य में महर्षि चरक की उपादेयता" था। उन्होंने महर्षि चरक के वैज्ञानिक दृष्टिकोण पर प्रकाश डाला तथा आचार्य विश्वनाथ द्विवेदी को वर्तमान युग के चरक की संज्ञा दी, जिन्होंने जीवन पर्यन्त आयुर्वेद जगत की सेवा की एवं देश की कई संस्थाओं में विभिन्न पदों को सुशोभित करते हुए कई पुस्तकों की रचना की जिनमें नाडी



विज्ञान, विकृति विज्ञान, शालाक्य तन्त्र, द्रव्य गुण जैसे विषय शामिल थे। उन्होंने छात्रों, चिकित्सकों एवं शिक्षकों को आचार्य श्री के जीवन से प्रेरणा लेते हुए आयुर्वेद जगत एवं समाज की सेवा का संकल्प का आह्वान किया। प्रो० गणनाथ द्विवेदी जो आचार्य द्विवेदी के गणनाथ पुत्र भी हैं ने आचार्य विश्वनाथ द्विवेदी का जीवन वृत्त प्रस्तुत किया। प्रो० हरिशंकर ने अपने अध्यक्षीय उद्बोधन में चरक संहिता को आज के परिप्रेक्ष्य में भी अद्भुत ग्रन्थ बताया। डॉ० कमलेश कुमार द्विवेदी ने इस अवसर पर विश्व आयुर्वेद परिषद् द्वारा वर्ष पर्यन्त आयोजित होने वाले कार्यक्रमों के विषय में सविस्तार चर्चा की। अन्त में वैद्य उमेश दत्त पाठक ने समारोह में उपस्थित अतिथियों एवं समस्त उपस्थित जनों को धन्यवाद ज्ञापित किया। समारोह में डॉ० समीर राठौर, डॉ० मनीष मिश्र, डॉ० रमेश गुप्ता, डॉ० अजय गुप्ता, डॉ० शालिनी राय, डॉ० अनुपमा गुप्ता, डॉ० शिवानी, डॉ० शैलेन्द्र सिंह, डॉ० अनुभा श्रीवास्तव, डॉ० आशुतोष यादव सहित संस्था के समस्त शिक्षक, चिकित्सक, कर्मचारी एवं छात्र-छात्रायें उपस्थित थे।

देशभर में चरक जयन्ती समारोह का आयोजन

मुरादाबाद, विश्व आयुर्वेद परिषद, मुरादाबाद इकाई द्वारा आयुर्वेद चिकित्सालय मानसरोवर कालोनी में दिनांक 11.8.2014 को चरक जयन्ती समारोह का आयोजन किया गया। जिसमें महर्षि चरक को नागपंचमी पर शेषनाग के अवतार के रूप में अवतरित बताया गया एवं उनके द्वारा आयुर्वेद चिकित्सा जगत में किए गए अप्रतिम कार्यों का स्मरण किया गया। इस अवसर पर "हाई ब्लड प्रेशर (उच्च रक्तचाप) एवं मेटाबोलिक सिंड्रोम" विषय पर वैज्ञानिक चर्चा का आयोजन हुआ। जिसमें बताया गया की आयुर्वेदिक विधि से उपचार के कारण किस प्रकार सभी परिस्थितियों में रक्तचाप को सामान्य बनाए रखने में मदद मिलती है। इस अवसर पर प्रमुख रूप से डॉ० हरिदत्त शर्मा, डॉ० एस०पी० गुप्ता, डॉ० संजीव सक्सेना, डॉ० एम०एस० भट्ट, डॉ० संजय अग्रवाल, डॉ० योगेन्द्र सिंह, डॉ० प्रभात रंजन एवं डॉ० प्रियंकर आदि चिकित्सक उपस्थित रहें।

गाजियाबाद, साहिबाबाद इकाई द्वारा महर्षि चरक जयन्ती समारोह का आयोजन 7 अगस्त 2014 को धूमधाम से मनाया गया। मुख्य अतिथि श्री कृष्णवीर चौधरी ने महर्षि के चरक को भारत का गौरव बताया। चरक संहिता आज भी आयुर्वेद के चिकित्सकों के लिए सर्वाधिक महत्वपूर्ण ग्रन्थ है। आज आयुर्वेद के सामने जो भी चुनौतियाँ हैं, उसे पूरा करना राज्य एवं केन्द्र सरकार का प्रथम कर्तव्य है। देश के प्रधानमंत्री मा० नरेन्द्र मोदी और भारतीय जनता पार्टी आयुर्वेद के प्रगति के लिए प्रतिबद्ध है। ऐसा भरोसा सभा के अध्यक्ष पूर्व संसदीय कार्य मंत्री डॉ० रमेश चन्द्र तोमर ने दिलाया। उन्होंने कहा कि पार्टी घोषणा पत्र में इसे रेखांकित किया गया है। वैद्यराज शान्ति कुमार मिश्र ने चिन्ता प्रकट की कि आयुर्वेद की औषधियाँ एक तरफ दुर्लभ होती जा रही हैं तथा दूसरी तरफ इनके बाजार मूल्य भी आसमान छू रहे हैं। देश की सरकारों एवं कृषि वैज्ञानिकों को औषधियों के उत्पादन एवं संरक्षण की कारगरत योजना बनानी चाहिए। डॉ० मिश्र ने सबको धन्यवाद देते हुए सर्वश्री यशपाल, डॉ० आर०के० शर्मा, डॉ० स्वदेश भूषण शर्मा, कविराज गिरिधारी लाल मिश्र, डॉ० महेश अग्रवाल का विशेष आभार व्यक्त किया।



मध्यप्रदेश के लगभग सभी महाविद्यालयों में महर्षि चरक की जयन्ती उत्साह पूर्वक मनायी गयी। धन्वन्तरि आयुर्वेद महाविद्यालय, उज्जैन के मुख्य अतिथि श्री प्रदीप पाण्डेय, जन अभियान परिषद थे। राज्य स्तरीय प्रश्नोत्तरी प्रतियोगिता, चरक संहिता पर श्लोक वाचन, चरक पर व्याख्यान आदि इस अवसर पर आयोजित किये गये। डॉ० शिरोमणि मिश्र, सचिव ने बताया कि इस अवसर पर चार वैद्यों को चिकित्सा सेवा सम्मान से पुरस्कृत किया गया। महाविद्यालय के तीनों व्यावसायिक परीक्षा में अधिकतम अंक प्राप्त करने वाले तीन विद्यार्थियों को पदक प्रदान किया गया। प्रो० आर०एस० चौहान, प्राचार्य, धन्वन्तरि आयुर्वेद महाविद्यालय, उज्जैन को उनके अद्भुत प्रशासनिक कार्यों के लिए भी सम्मानित किया गया। विशिष्ट अतिथि के रूप में डॉ० आई०एस० सिसौदिया, मध्य प्रदेश प्रभारी भा०ज०पा० इकाई चिकित्सा प्रकोष्ठ ने चरक के अनुरूप चिकित्सकों को क्रियाशील एवं अन्वेषी बनने का आहवाहन किया।

पटना राजकीय आयुर्वेद महाविद्यालय एवं चिकित्सालय, कदम कुँआ, पटना में चरक जयन्ती का आयोजन किया गया। इस कार्यक्रम के मुख्य अतिथि एवं डॉ० कमलेश कुमार द्विवेदी, विभागाध्यक्ष, कायचिकित्सा एवं पंचकर्म विभाग, राजकीय आयुर्वेद महाविद्यालय, वाराणसी थे। कार्यक्रम का शुभारम्भ धन्वन्तरि वन्दना, माल्यार्पण एवं दीप प्रज्वलन से प्रारम्भ हुआ। डॉ० द्विवेदी ने चरक संहिता के दर्शन, सिद्धान्त, एवं चिकित्सकीय का विशद विवेचन किया। उन्होंने बताया कि चरक संहिता का सिद्धान्त आज भी चिकित्सा क्षेत्र के लिए अद्वितीय योगदान है। परन्तु आज नयी तकनीक भी उतने ही उपादेय है। आज आवश्यकता है कि नये तकनीकों का जनमानस के अनुरूप उपलब्ध कराया जाए।

इस अवसर पर डॉ० शिवमंगल मिश्र, एवं पूर्व उपनिदेशक एवं डॉ० श्याम बिहारी मिश्र एका श्रीफल, अंगवस्त्रम् एवं स्मृतिचिह्न प्रदान कर सम्मानित किया गया। मंच पर प्रो० बी०पी० उपाध्याय, अध्यक्ष बिहार प्रान्त, प्रो० इन्दू मिश्र, प्राचार्य, राजाकीय आयुर्वेद महाविद्यालय, पटना तथा डॉ० देवानन्द प्रसाद सिंह, अधीक्षक उपस्थित थे। डॉ० शिवादित्य ठाकुर ने कार्यक्रम का संयोजन एवं संचालन किया तथा डॉ० उमाशंकर चतुर्वेदी ने धन्यवाद ज्ञापन किया। इस अवसर पर विजय शंकर दूबे, डॉ० गौतम प्रसाद, डॉ० किरण शुक्ला, डॉ० उमा पाण्डेय, डॉ० बसन्त ठाकुर, डॉ० ए०के० सिंह के साथ महाविद्यालय के अन्य शिक्षक कर्मचारी तथा छात्र-छात्रायें उपस्थित थे।

RESULT

Dr Ganga Sahay Pandey Memorial All India Essay Competition-2014 (For BAMS Students):

S.N.	Prize	Name & Address of Winner
1.	1 st Prize (Gold Medal)	Ms. Shilpa Dilip Teli 3 rd Prof. BAMS Student R.A. Podar Ayurveda Medical College Dr Annie Besant Road, Worli, Mumbai-400018 (Maharashtra)
2.	2 nd Prize (Silver Medal)	Ms. Anamika Karnataki 2 nd Year, BAMS Student Uttaranchal Ayurvedic College 17, Old Mussoorie Road, Rajpur Dehradun-248009 (Uttarakhand)
3.	3 rd Prize (Bronze Medal)	Mr. Kapil Dev Sihag 3 rd Prof. BAMS Student K.L.E.S. Shri B.M. Kankanwadi Ayurved Mahavidyalaya, Shahapur, Belgaum- 590003 (Karnataka)



जंक फूड खत्म कर देगा सूंघने की क्षमता

ज्यादा वसायुक्त खाने का सेवन सूंघने की क्षमता को प्रभावित कर सकता है। फ्लोरिडा स्टेट यूनिवर्सिटी के हालिया शोध में यह बात सामने आई है। उच्च वसायुक्त भोजन से नाक में संरचनात्मक बदलाव होने लगते हैं। इसके अलावा खुशबू को पहचानने वाली दिमाग की 50 प्रतिशत कोशिकाएं भी नष्ट हो जाती हैं।

ज्यादा नमक खाने से हृदय रोग का खतरा

जापान की यूनिवर्सिटी ऑफ नीगाटा प्रीफेक्चर के हालिया शोध में यह बात सामने आई है कि ज्यादा नमक खाने वाले डायबिटिक रोगियों को दिल की बीमारी होने का खतरा दोगुना बढ़ जाता है। शोध के लेखक चिक होरी ने बताया कि सोडियम का अत्यधिक सेवन जैसे भी दिल की बीमारी का कारण बन सकता है।

छुट्टी के बाद ऑफिस जाना मुश्किल

छुट्टियों का मजा लेने के बाद रोजमर्रा की भागमभाग भरी जिंदगी में लौटने के ख्याल मात्र से मन उदास हो उठता है। व्यक्ति सबसे ज्यादा दुखी तब महसूस करता है, जब घर पहुंचते ही उसे ऑफिस के लिए भागने की तैयारियों में जुटाना पड़ता है। कई बार तो वह ट्रेन लेट होने या बीमार पड़ने का बहाना मारकर छुट्टी लेने से भी नहीं चूकता। फॉरेन एक्सपोजेंच कंपनी 'ट्रैवेलेक्स' की ओर से 2,000 अमेरिकी कर्मचारियों पर किए गए अध्ययन में यह बात सामने आई है।

शोधकर्ताओं के मुताबिक छुट्टियां घरेलू और दफ्तरी कामों की थकान मिटाने का सबसे असरदार जारिया होती हैं। इस दौरान इनसान को न सिर्फ परिवार के साथ मौज-मस्ती करने और अच्छी यादें जीने का मौका मिलता है, बल्कि तन-मन को भी आराम नसीब हो पाता है।

छुट्टियों के सुरु में वह इस कदर खो जाता है कि घर लौटकर ऑफिस जाने के ख्याल मात्र से तनावग्रस्त महसूस करने लगता है। वापसी का सफर तय करते वक्त ही उसका दिमाग छुट्टी के लिए सटीक बहाने खोजने में जुट जाता है।

अनार मिलाकर बेफिक्र खाएं आइस्क्रीम

मोटापा बढ़ने के डर से अक्सर लोग आइस्क्रीम खाने से डरते हैं। पर तुर्की की एर्सिस यूनिवर्सिटी के अध्ययन की मानें तो अनार के दाने डालकर इनसान वजन की चिंता छोड़ आइस्क्रीम का सेवन कर सकता है। इसके बीज में फैटी एसिड होता है, जो चर्बी जलाने में कारगर है।

सही खानपान से दूर हो जाएगी आपकी थकान

हर वक्त थकान, सुस्ती और कमजोरी महसूस होने के लिए लोग अक्सर नींद अधूरी रहने का हवाला देते हैं। कई बार वे खून की कमी को भी जिम्मेदार ठहराते हैं। लेकिन अमेरिकी विशेषज्ञों की मानें तो पर्याप्त पानी न पीना, एक्सरसाइज से जी चुराना और पेट पूजा के लिए जंकफूड और कैफीनयुक्त पेय पदार्थ पर निर्भर रहना भी शारीरिक व मानसिक थकान की वजह हो सकता है।

खूब पानी पीएं— शरीर में पानी की कमी होने से खून गाढ़ा होने लगता है और रक्त प्रवाह धीमे पड़ जाता है। इससे मांसपेशियों और अंगों तक पर्याप्त मात्रा में ऑक्सीजन नहीं पहुंच पाता है और सुस्ती होने लगती है। टेक्सास इंस्टीट्यूट ऑफ स्पोर्ट्स मेडिसिन में आहार विशेषज्ञ एमी गुडसन ने तरल पदार्थ की जरूरत आंकने के लिए एक फॉर्मूला दिया है। इसके तहत व्यक्ति को अपने वजन में दो से भाग देने की जरूरत पड़ती है। जितना अंक आए उतना औंस पानी पीने से डिहाइड्रेशन की शिकायत नहीं होगी।

आयरन युक्त आहार लें— मांसपेशियों और कोशिकाओं को ऑक्सीजन पहुंचाने के लिए आयरन की जरूरत पड़ती है। शरीर में इसकी कमी होने पर व्यक्ति को थकान, सुस्ती, कमजोरी, एकाग्रता और उत्पादन क्षमता में कमी की शिकायत हो सकती है।

नाश्ता न छोड़ें— नाश्ता शरीर के लिए ईंधन के तौर पर काम करता है। चयापचय क्रिया को रफ्तार देने और दिन भर के काम के लिए ऊर्जा पैदा करने को नाश्ता बेहद जरूरी है।



चिकन में होता है एंटीबायोटिक का अंश

चिकन खाने वाले लोग सावधान हो जाएं। चिकन के साथ आप बिना वजह एंटीबायोटिक दवाएं भी खा रहे हैं। बाजार में बिक रहे चिकन को जल्दी बड़ा करने के लिए एंटीबायोटिक दवाओं का इस्तेमाल हो रहा है। क्या नुकसान है— इसका नुकसान यह है कि शरीर में इन एंटीबायोटिक दवाओं के खिलाफ प्रतिरोधक बैक्टीरिया पैदा हो जाएगा। ऐसे में ये एंटीबायोटिक दवाएं जरूरत पड़ने पर असर नहीं करेंगी। सेंटर फॉर साइंस एंड एनवायरमेंट (सीएसई) ने अपने ताजा अध्ययन में यह खुलासा किया है।

सीएसई ने दिल्ली—एनसीआर से कच्चे चिकन के 72 सैंपल लिए थे। इन नमूनों की उसने अपनी प्रयोगशाला में जांच की। इनमें से 40 फीसदी नमूनों में बड़े पैमाने पर मनुष्य में इस्तेमाल होने वाले पांच एंटीबायोटिक की मात्रा पाई गई। यह अध्ययन सिर्फ दिल्ली—एनसीआर में हुआ है पर सीएसई का दावा है कि देश के अन्य हिस्सों की स्थिति भी इससे खास जुदा नहीं होगी।

सीएसई के निदेशक सुनीता नारायण एवं उनके सहयोगी चंद्रभूषण ने यह अध्ययन जारी किया। इसमें कहा गया है कि मुर्गी फार्मों में चूजे को कम खाना देकर जल्दी बड़ा करने के लिए एंटीबायोटिक दवाओं का घड़ल्ले से इस्तेमाल हो रहा है।

चिकन में एंटीबायोटिक दवाओं के इस्तेमाल से पैदा होने वाला प्रतिरोधक बैक्टीरिया हवा में फैल जाता है और हवा, पानी या किसी अन्य खाद्य के जरिये भी वह मानव शरीर में पहुंच जाता है। इसलिए यह सभी के लिए खतरा है।

ये एंटीबायोटिक मिले— सिप्रोफ्लोक्सासिन, आक्सीटेट्रासाक्लिन, डाक्सिसाइक्लिन, फ्लोरोक्वीनोलोन, एनफ्लोक्सासिन

कैसे दी जाती हैं ये दवाएं?— एक दिन के चूजे को ही एंटीबायोटिक देनी शुरू कर दी जाती है। इसे पानी में घोलकर मुर्गियों को पिलाते हैं।

अच्छी तरह पके हुए चिकन में कुछ एंटीबायोटिक का असर थोड़ा कम हो जाता है। कम भुने में यह असर बना रहता है।

सीएसई के अनुसार चीन से आ रहे एंटीबायोटिक आसानी से और कम दाम में भारतीय बाजार में उपलब्ध हैं जिससे मुर्गी फार्म वालों की राह आसान हुई है।

क्या हैं नियम?— मौजूदा नियमों के तहत इंसानों के लिए एंटीबायोटिक दवाएं खरीदने का पर्चा चाहिए लेकिन पशुओं के लिए बिना पर्चे के एंटीबायोटिक की बिक्री है। सिप्रोफ्लोक्सासिन करीब 2100 रुपये किलोग्राम घड़ल्ले से मिलती है। जून में केंद्रीय पशुपालन विभाग ने एडवाइजरी जारी कर कहा कि पशुओं में एंटीबायोटिक का इस्तेमाल रोकें।

करोड़ों का मुनाफा— यदि एक मुर्गी फार्म में सभी मुर्गियों को एक दिन से एंटीबायोटिक दिया जाए तो 40 दिनों के भीत उनका वजन एक किलो ज्यादा बढ़ाया जा सकता है। इस प्रक्रिया में पोल्ट्री फार्म को एंटीबायोटिक खरीदने पर दो लाख रुपये खर्च करने पड़ते हैं लेकिन वजन बढ़ने से उसे 1.75 करोड़ रुपये का अतिरिक्त फायदा होता है।

दो चरणों में अध्ययन— पहले चरण में सितम्बर से अक्टूबर 2013 और दूसरे चरण में मई से जून 2014 के बीच पोल्ट्री फार्मों में बड़े किए जा रहे मुर्गों की जांच की गई। 40 प्रतिशत मुर्गों के तीनों सैंपल में दो से लेकर तीन एंटीबायोटिक दवाएं पाई गईं। (साभार दैनिक हिन्दुस्तान)

देश में विटामिन डी की कमी 69% मनुष्यों में

नवीन अध्ययन से पता चला है कि सूर्य की किरणों से प्राप्त होने वाली विटामिन डी 69% मनुष्यों में कम पायी गयी है। इस कार्य को भारत की अग्रणी वैज्ञानिक कम्पनी एस0आर0एल0 ने 36090 लोगों (स्त्री, पुरुष) पर समस्त भारत को चार क्षेत्रों में बाटंकर सम्पन्न किया। साथ ही साथ यह पाया गया कि इसमें से 15% लोगों में विटामिन डी आवश्यकता से काफी कम है। इस अध्ययन से यह निष्कर्ष निकला है कि 8% भारतीय विटामिन डी की कमी के मुहाने पर खड़े हैं जो आगे चलकर मधुमेह, हृदय रोग तथा अन्य रोगों से प्रभावित हो सकते हैं। (साभार टाइम्स ऑफ इण्डिया)

देश की विभिन्न इकाईयों में चरक जयन्ती जयन्ती समारोह का आयोजन



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देश के विभिन्न प्रान्तों में कार्यशाला एवं चरक जयन्ती समारोह की झलकियां



विश्व आयुर्वेद परिषद् के लिए प्रोफेसर सत्येन्द्र प्रसाद मिश्र, कार्यकारी अध्यक्ष द्वारा नूतन ऑफसेट मुद्रण केन्द्र, संस्कृति भवन, राजेन्द्र नगर, लखनऊ से मुद्रित कराकर, 1२31 विराम खण्ड, गोमती नगर, लखनऊ—226010 से प्रकाशित प्रधान सम्पादक— प्रोफेसर सत्येन्द्र प्रसाद मिश्र