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

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

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Guest Editorial

Development is the appropriate use of science and technology to meet specific human demands with the aim to add quality to the life, conserve and enrich the resources. But increased need and greed of the man has put a pressure on the nature. To reduce this burden on the nature a concept of Sustainable Development has been developed. Brundtland Commission also known as the World Commission on Environment and Development (WCED) in its report in 1987 entitled 'Our Common Future' used the term 'Sustainable Development' first time by saying that the sustainable development is one which fulfils the needs of the present generation without compromising the needs of the future generations. Development is a continuous, essential and natural process since the dawn of civilisation but should be socially, economically, culturally and ecologically be sustainable. Our ancestors have fulfilled their needs judiciously from the nature without disturbing or destructing it. But due to the unchecked development, modernisation, population outburst, deforestation, unplanned construction & industrial activities have challenged the nature. Man has become the slave of the tools rather the tool of the tools and proving himself the most dangerous animal on the earth. Because, due to his activities the carbon foot prints are increasing day by day, ozone layer is disrupting, global warming is increasing, glaciers are melting, pollution on the earth, air and water is increasing, and resources are shrinking. These factors are posing many dangers and affecting the quality of life and danger for future generations.



"Earth provides enough to satisfy every man's needs, but not every man's greed."

- Mahatma Gandhi

Vedas, Upanishads and Puranas have always shown the path to live with the nature and worship all those objects which are essential for life like sun, earth, air, water, plants, rivers, seas etc. The concept of real synchronisation evolved in Vedas which further has been explained and expanded by Upanishads, Puranas, and Samhitas. These stress on to pray for the equilibrium (shanti) of all these natural objects ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । .शान्तिरेधि ॐ शान्तिः ।। Another principle which Vedas and Ayurveda have given is that our body is the replica (microcosm) of whole universe (macrocosm) (यत् पिण्डे तत् ब्रह्मण्डे) Changes occurring in the universe do affect our body and mind. So, the changes in the environment and climate have got direct impact on the human beings and we have to be very careful. Hence, there is a strong need to shift the paradigm of man centric development to nature centric development. This is high time to think and find the solutions for sustainable living, saving the resources, minimising the pollution and to live in harmony with the nature and our mother earth. The development should be for the welfare of mankind and not for destruction or damage. Fortunately, India being driven by the Vedic knowledge and Gandhian philosophy has taken many steps to conserve the nature and this planet. We are the signatory and member of many such international forums or conventions which worry about the conservation and enrichment of the nature with strong political will. With these efforts and mindset, we can hope that if we stop wounding the mother earth then it will heal its wounds and will be do better for our next generations.

- Prof. Sanjeev Sharma

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EFFECT OF YOGA ON SKIN DISEASES

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Abstract :

Skin diseases are very common in India. Many peoples who suffering with this disease face a lots of problem not only physical but also mental dissatisfaction due to involvement of destruction of looks and personality. There are many remedies for them, but with involvement of remedies some yogic effect are also become the part of life so they may put an awesome result with natural way. So in this article we are going to gain knowledge about the natural ways to treat skin disease with yoga. Yoga fills our life with mental peace. This mental peace decreases the stress of a person. In skin disease some disease increases with the increment in stress level. So it also helps in such type of diseases.

Keywords-*Yoga, skin diseases etc.*

INTRODUCTION-

Skin is not only the largest organ of the body but also heaviest organ of the body. It takes active part in defencing from the environmental insults (microbial, physical,

chemical etc.)¹. Skin diseases are very common in India. The prevalence of skin diseases was 60% as per a study.² People suffering with skin diseases have not only somatic disturbance but also face a psychological impact on their life. It causes low self-esteem and also affects personal relationship and prospects of employment. Imbalanced hormones, free radicals, sensitivity to the sun and toxins are the few causes of skin problems³ and for this yoga provide a natural solution.

In today's era yoga have a utilitarian view; it serves the society for not only health and preventions point of view but also serving as therapeutic measure.⁴ Yoga is the foundation of pshycology.⁵ The term yoga is derived from the yujir dhatu, that means unified. The meaning of it is unification of jivatma (individual soul) with paramatma (Prime soul) and also unification of physical, mental, intellectual and spiritual prospects of human personality.⁶ Objective of Yoga is not only body building and healthy growth but its primary objective is complete personality development, attainment of peace and strength of mind

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(sattvāvajaya).⁷ In Ayurveda chikitsa is of three types daiva-vyapashraya, yukti-vyapashraya, sattvāvajaya.⁸ In these types of chikitsa yoga play a important role in sattvāvajaya chikitsa and ishvar pranidhan (a type of niyam in ashtang yoga) is the base for daiva-vyapashraya chikitsa.⁹

Some skin diseases and prescribed Yoga for them-¹⁰

For Kustharoga- Kunjal, dhauti, neti, suryanamaskar, mayurasan, shirshasana, shitali pranayama.

For itching and burning sensation in skin- Agnisaar, uddiyaan, nauli, halasan, shirshasana, chakrasana, shitali pranayama.

For eruptions- Kunjal, agnisaar, bhastrika, shirshasana, halasana, suryanamskar.

For hair problems- Sarvangasana, vipritakarni, halasana, shirshasana, shitali and shikari pranayama.

For acne and rosacea- Bhujangasana
Discussion-

Yoga provides benefits of health and cures the diseases in three different ways firstly psycho-therapeutic and relaxative effect, secondly Physiotherapeutic and rehabilitative effect and lastly cleaning effect.¹¹

Psycho-therapeutic and relaxative effect- to bring qualitative change in patients, yoga plays a very important role. With the help of this repudiation of avidya,

asmita and klesha like raga devesha is possible. To improve mental status of a patient there is two types of yogic vidhaye. First is done with the help of vasnanivratti and second one with the help of pranasandan. Vasnanivratti is acheived with the help of gyana, bhakti,karm and dhyana yoga. On the other hand regulation of pransandan is achieved with the help of asana pranayamaadi. With the help of above mentioned activities a person develop innate and positive attitude which work as a healing aid.

Physiotherapeutic and rehabilitative effect- Asan pranayama etc. macroscopically effect on circulatory system, muscular system, nervous system and endocrinal system. In skin diseases more or less these systems are also involved. To treat skin conditions some organs/ systems need to work effectively such as liver kidney, digestive tract and lymphatic systems.¹²

Cleansing effect-

In yoga science cleansing of macroscopic shrotas upto macroscopic shrotas is done with the help of different yogik procedures. It clean all the channels of body and also detox the body. It provides a new life to body organs.

CONCLUSION-

The best way of treatment of patient is one that implemented with the help of ones



owns innate powers that work as defence system for them. In fact, human body is like a pharmacy that builds their own different hormones chemicals, etc. That not only cures the disease but also protect the body from side effects of those chemicals if taken by outside sources. So with the help of yoga we can easily treat our skin disease, maintain our mental peace and also protect from use of different chemicals. Yoga heals the disease in natural way.

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CLASSICAL, PHYTOCHEMICAL AND PHARMACOLOGICAL REVIEW OF SITOPLADI CHURNA – A POLYHERBAL AYURVEDIC DRUG

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Background: As a Science of life and health, the different branches of Ayurveda – ‘a codified structure’ have evolved over the long period as health being mainly concerned with keeping the body fit and preventing as well as curing the diseases, which were its main objective. Churna Kalpana (powder dosage form) is a prominent preparation in pharmaceutical world of Ayurveda and it is considered as an Upkalpana (sub preparation) of Kalka Kalpana (paste dosage form). Sitopladi Churna is one of the famous polyherbal drug that is described by various Ayurvedic classics. It is frequently used in different discomforts like Cough; Asthma; Fever; Burning sensation in palms and soles; Pthisis etc.

Objective: The present work aimed to provide comprehensive information on classical references, phytochemicals and pharmacological activities of Sitopladi Churna.

Materials and Methods: About seventeen Ayurvedic texts as well as eleven research articles were reviewed for relevant references of Sitopladi Churna & to provide analytical and pharmacological updates on Sitopladi Churna.

Results and Conclusion: In this review study it is found that this formulation is described in sixteen classics from Charak Samhita to the present time formulary i.e. Ayurvedic Formulary of India and in these classics Sitopladi Churna is advised for ten clinical conditions like tastelessness, cough, Pthisis etc. It contains Sitopala (rock sugar) or Sharkara (refine sugar), Vanshlochana (*Bambusa arundinacea*), Pippali (*Piper longum*), Ela (*Elettaria cardamomum*) and Dalchini (*Cinnamomum zeylanicum*) in a ratio of sixteen, eight, four, two and one parts respectively. It is observed that extracts of Sitopladi Churna contains many phytochemicals like Alkaloids, Phenolic

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compounds, Tannins, Flavonoids etc. and due to these photochemicals, *Sitopladi Churna* shows many pharmacological activities like Immunomodulatory activity, Alpha-amylase inhibitory activity, Antihistaminic activity etc. that has already been mentioned by *Ayurvedic Classics* centuries before.

Keywords: *Ayurveda, Churna Kalpana, Pharmacological activity, Phytochemical, Polyherbal drug, Sitopladi Churna.*

INTRODUCTION

In *Ayurveda* five basic dosage form namely *Swarasa* (Expressed juice), *Kalka* (paste), *Kwatha* (Decoction), *Hima* (Cold infusion) and *Phant* (Hot infusion) are described that can be used according to nature (*Prakriti*) of disease and patient. As five of these should be used in fresh condition and have less shelf life so various other dosage forms are also described. *Churna* (Powder) is one of the dosage form which is abundantly used in classics of *Ayurveda* to treat various category of disease in all age group. *Sitopladi Churna* is one of the famous polyherbal drug that is described by various *Ayurvedic* classics. It is frequently used in different discomforts like Cough; Asthma; Fever; Burning sensation in palms and soles; Pthisis etc. Researchers are now paying

attention on herbs and herbal formulation as these are having good efficacy. Genuineness of herbs play key role in their safety and efficacy. For this purpose analytical data are very important. Experimental studies are needed to support classical claims. Various analytical as well as experimental studies have been done in past few years regarding this drug. Here in this review paper various aspects beginning from classic to modern day research have been complied and discussed.

Materials and methods

Different classics beginning from *Charak Samhita* to the present time formulary i.e. *Ayurvedic Formulary of India* were reviewed for relevant references of *Sitopladi Churna* – drug review, pharmaceutical process, therapeutic uses and mode of administration.

Many researches on Google Scholar have also been searched & reviewed to provide analytical and pharmacological updates on *Sitopladi Churna*.

1. Classical representation

Sitopladi Churna is mentioned in thirteen classics with this name (*Sitopladi Churna*) and in three classics with different name (*Twakeladichurna*,



Sitopladileha). It is not mentioned in *Sushruta Samhita*. These classics with *Sitopladi Churna* references have been shown in Table-1.

I Drug review:

Sitopladi Churna is composed of five drugs namely *Sitopala* (rock sugar) (ref. *Charak*)¹ or *Sharkara* (refine sugar) (ref. *Ashtanga Hridaya*)²- sixteen part, *Vanshlochana* (*Tugakshiri*) (*Bambusa arundinacea*)- eight part, *Pippali* (*Piper longum*)- four part, *Ela* (*Elettaria cardamomum*)- two part and *Dalchini* (*Cinnamomum zeylanicum*)- one part. The *Sitopala* is considered as rock sugar/ Mishri/ hard sugar candy while *Sharkara* is refine sugar, *Vanshlochana* is silicacious concretion obtained from *Bambusa arundinacea*. The fruits of *Piper longum*, seeds of *Cardamum zeylanicum* and stem bark of *Cinnamomum zeylanicum* is used for the preparation of this polyherbal powder.

In *Rasa Tantra Sar Evam Siddha Prayoga Samgraha*, there is another formulation known as *Brihat Sitopladi Churna* is described in that contents are *Madhuyashti* (*Glycyrrhiza glabra* Linn.), *Banaphsa* flower (*Viola odorata* Linn.), *Gojihwa* leaf (*Onosma bracteatum*) and *Talispatra* (*Abies webbiana*) in addition to ingredients of *Sitopladi Churna*. Ratio

Dalchini 1 part *Ela* 2 part, *Pippali*, *Madhuyashti*, *Banaphsa* flower, *Gojihwa* leaf and *Talispatra* 4 part each, *Vanshalochana* 8 part, *Sitopala* 16 part.³

Sitopala / Sita / Sharkara:- *Sharkara* or *Sita* (refine Sugar) is crystals like sand and white in colour which is prepared from Sugar cane juice. It is very much sweet in taste, palatable, pacifies vitiated *Vata*, *Pitta*, *Rakta* (humoral principal) and burning sensation. *Sitopala* (hard sugar candy) is laxative, light to digest, cold in potency and relives aggravated *Vata* and *Pitta*. It is also prepared from sugar cane juice.⁴

Vanshlochana:- It is obtained from female plant of *Bambusa arundinacia*. It is a kind of secretion which is solidified later on and collected in hollow parts of nodes of stem. It is of white colour. Chemically it contains silica 90 %.⁵

Pippali:- It consists of the dried, immature, catkin-like fruits with bracts of *Piper longum* (Fam. Piperaceae), a slender, aromatic climber with perennial woody roots, occurring in hotter parts of India from central Himalayas to Assam upto lower hills of West Bengal and ever green forests of Western Ghats as wild, and also cultivated in North East and many parts of the South.⁶

Ela (Sukshma Ela):- It consists seeds of dried fruits of *Elettaria cardamomum*



(Linn.) Maton and its varieties (Fam. Zingiberaceae), a stout large perennial herb, growing naturally in moist forests of Western Ghats up to 1500 m, also cultivated in many other parts of south India at an elevation from 750-1500m.⁷

Tvak:- It is the dried inner bark (devoid of cork and cortex) of the coppiced shoots of stem of *Cinnamomum zeylanicum* Blume (Fam. Lauraceae), a moderate sized evergreen tree usually attaining a height of 6-7 .5 m, cultivated on the Western Ghats and adjoining hills, bark collected during April-July and October-December.⁸

The Ayurvedic Pharmacopoeia of India has given the pharmacological properties and quality standard of four drugs out of these five drugs of *Sitopaladi Churna* which are shown in Table-2 & Table-3.^{6,7,8,9} The pharmacological properties of *Vanshlochana* are described as per Acharya Priyvrata Sharma in Table-2.⁵

II Pharmaceutical process of Sitopladi Churna:

Sitopladi Churna can be prepared as per Ayurvedic Formulary of India. Take all the ingredients like *Sitopala*, *Vanshlochana* (*Vansa*), *Pippali*, *Ela* (*Suksma ela*) and *Tvak* in sufficient quantity and make the fine powder (80 Mesh sieve) separately. After that all ingredients should be weighed separately

as per ratio mentioned in formulation and well mixed and pack it in air tight containers.¹⁰

III Therapeutic uses and mode of administration:

Important therapeutic indications of *Sitopladi Churna* is in *Arochaka* (Tastelessness); *Agnimandya* (Dyspepsia); *Pittajasvasa* (Ashthama due to vitiated Pitta Dosha); *Jvara* (Fever); *Kasa* (Cough); *Hasta-Padadaha* (Burning sensation in palms and soles); *Parsvasula* (Intercostal neuralgia and pleurodynia); *Ksaya* (Pthisis); *Suptajihvatva* (Numbness of tongue); and *Urdhvagata Raktapitta* (Bleeding from orifices of the upper part of the body).

Sitopladi Churna is mixed with varying amount of vehicle like honey and ghee then it is mixed properly into semisolid form after that by licking process it is orally administered. It is administered in the dose of 1-3 gram.¹⁰

2. Analytical representation

I Phytochemical screening of crude extracts:

Phytochemical tests were carried out to find out the presence of phytoconstituents viz., alkaloids, glycosides, flavonoids, tannins, triterpenoids, saponins etc., and the results are shown in Table-4.¹¹



II Evaluation of physicochemical parameters:

Evaluation of physicochemical parameters like total ash, acid insoluble ash and loss on drying at 105 °C, alcohol, and water soluble extractive values were carried out as per the API/WHO guidelines for *Sitopladi Churna* and results tabulated in Table-5.¹²

III Physico-chemical standardization of Sitopladi Churna Samples:

The in-house formulation (I) was studied for various physico-chemical parameters, in comparison with the marketed samples (II & III).

- **I** : in-house formulation and procured from the local market of Udupi, Karnataka, India.
- **II** : *Sitopladi Churna* Sample of Baidynath Ayurveda Bhawan pvt. Ltd., Kolkata, India.
- **III** : *Sitopladi Churna* Sample of Dabur India Ltd., New Delhi, India.

Physico-chemical characteristics of *Sitopladi Churna* samples were analyzed by quantitative analysis for total ash, water-soluble ash, acid-insoluble ash, water-soluble extractives, alcohol-soluble extractives, foaming index, loss on drying, and pH (10% aqueous solution) as per standard techniques and the results are

shown in Table-6. Micrometric characteristics like bulk density, tap density, angle of repose, Hausner ratio and Carr's index were determined for *Sitopladi Churna* Samples and results are shown in Table-6. Phytochemical constituents like alkaloid, carbohydrates, flavonoid, tannins, saponin, and fats in each of the *Sitopladi Churna* samples were identified through qualitative analysis and results are shown in Table-7. Total percentage of reducing sugar, tannins, and flavonoids of *Sitopladi Churna* Samples were determined and results are shown in Table-8.¹³

3. Pharmacological activity representation

In the recent years various researchers showing different activities of *Sitopladi Churna* which have proved the rationality that have been claimed in various *Ayurvedic* literature. These studies have been done like antitussive, anti-inflammatory, immunostimulant, immunomodulatory, antihistaminic, antioxidant using modern experimental design and data.

I. Immunomodulatory activity:

a) This study evaluated effect of atorvastatin calcium, *Sitopladi Churna* and a decoction of herbs on nitric oxide (NO) levels in rats. Cortas & Wakid method was done to estimate the nitric



oxide level in blood. Atorvastatin (10 mg/kg), *Sitopladi Churna* (1000 mg/kg), decoction of herbs (10 ml/kg) containing *Embelia ribes* seeds, *Cymbopogon citratus* (lemon grass), *Zingiber officinale* (ginger), *Ocimum sanctum* (Tulsi) increased nitric oxide levels as compared to control ($p < 0.05$). Atorvastatin, *Sitopladi Churna*, decoction of herbs has shown comparable results with septilin syrup (marketed by The Himalaya Drug Company) which was used as positive control ($p > 0.05$). The study shows that atorvastatin, *Sitopladi Churna* & decoction of herbs increased nitric oxide levels which may mediate their immunostimulant activity.¹⁴

b) Immunomodulatory activity of *Sitopladi Churna* was evaluated by determining host resistance against E.coli induced sepsis. The mechanism of action was studied in mice those were survived from sepsis, by histopathology of spleen, thymus along with evaluation of bone marrow cells. The *Sitopladi Churna* has increased the survival in sepsis induced mice. It has increased cellularity in PALS, marginal zone & follicles of spleen as well as cortex, medulla of thymus. The test drug also increased myeloid & lymphoid cells in bone marrow. All the results were statistically significant as compared with

control & were comparable with septilin syrup group which was used as standard treatment. Pretreatment with *Sitopladi Churna* before induction of sepsis have shown prominent increase in the survival rate due to its immunostimulant activity.¹⁵

II. Alpha-amylase inhibitory activity:

The study was planned to screen the alpha amylase (α -amylase) inhibition activity of aqueous extract of *Sitopladi Churna*. In vitro α -amylase inhibition activity of *Sitopladi Churna* was carried out by the 3,5-dinitrosalicylic acid method. *Sitopladi Churna* showed potent (α -amylase) inhibitory activity with an IC₅₀ - 46.38 μ g/ml. So, *Sitopladi Churna* may consider as a remedy for diabetes and other insulin resistance-related diseases; however, animal and human studies are needed to confirm this activity.¹⁶

III. Antihistaminic activity:

a. Inhibition of immediate allergic reaction:-

This study was done to evaluate the therapeutic potential of *Sitopladi Churna* in few aspect of allergy & related respiratory afflictions by studying the stabilizing effects of *Sitopladi Churna* on mast cell degranulation induced by compound 48/80 in rat as well potential of *Sitopladi Churna* in controlling the



milk induced leukocytosis in rat at varying doses. Pretreatment with *Sitopladi Churna* at a dose of 36 mg, 180 mg, 360 mg /0.5 ml p.o each/ 200 g of rat produced significant ($p < 0.05$) mast cell protection as 73.90%, 76.09% and 78.05% respectively. While in leukocytosis study, the group which have received average and high dose of *Sitopladi Churna* 180, 360 mg/0.5 ml /200 g of rat shows significant ($p < 0.05$) decrease in leukocytosis as compared to control group. The effect observed with the therapeutic dose of 36 mg/0.5 ml, p.o was not of statistical significance. These findings are clearly indicative of role of *Sitopladi Churna* in immediate type of allergy as potent inhibitor of mast cell degranulation and ability to control the leukocytosis.¹⁷

b. Anti-inflammatory and mast cell stabilizing activity:-

This activity of *Sitopladi Churna* extract was studied on the egg albumin-induced edema, carrageenan-induced edema in hind paw, cotton pellet implantation, and degranulation of mast cells by compound 48/80. *Sitopladi Churna* extract exhibited good anti-inflammatory effects in rats, causing a dose-related inhibition of the increase in the paw circumference (acute inflammation) induced by subplantar injection of fresh egg albumin and

carrageenan. It also significantly decreased the weight of cotton pellet (chronic inflammation) and protected mast cell disruption induced by compound 48/80. These findings reveal that antihistaminic and anti-inflammatory activity of *Sitopladi Churna* extract may be due to inhibition of release of inflammatory mediators and mast cell stabilizing potential.¹⁸

c. Mast cell stabilization potential:-

The protective effect of aqueous extract and methanolic extract of *Sitopladi Churna* against compound 48/80-induced mast cell degranulation model was carried out. *Sitopladi Churna* aqueous extract at the dose of 300 mg/kg and *Sitopladi Churna* methanolic extract at the doses of 150 and 300 mg/kg showed better protection of mast cell degranulation (65%-74%) and were comparable to the standard drug ketotifen (79%), when peritoneal mast cells were treated with compound 48/80. The protection against mast cell degranulation was significant ($P < 0.0001$).¹⁹

IV. In vitro antioxidant study:

For study of antioxidant potential of *Sitopladi Churna* in vitro free radical models like DPPH, ABTS, nitric oxide and superoxide scavenging radical models were used. The extracts showed good dose dependent free radical scavenging property



in all the models. IC50 values of methanolic and aqueous extracts of *Sitopladi Churna* were found to be 65.6 and 44.88 µg/ml for DPPH, 74.5 and 66.46 µg/ml for ABTS, 191.77 and 170.15 µg/ml for nitric oxide, 94.79 and 62.03 µg/ml for superoxide radical, respectively. Total phenolic contents of aqueous and methanolic extract were found to be 256.25 and 298.2 µg equivalent of gallic acid. The data obtained in this study suggest a possible use of *Sitopladi Churna* as a natural antioxidant agent.²⁰

V. Antimicrobial activity:

a. Antibacterial activity:-

The extracts (aqueous and methanolic) of *Sitopladi Churna* and standard drug {benzyl penicillin (50 µg/ml) against gram +ve and streptomycin was used against gram -ve} were dissolved in minimum quantity of DMSO and volume adjusted by adding sterile water to get 100 and 200 µg/ml concentrations. The antibacterial activity tests were performed by cup plate method. Fresh culture of bacteria, *Bacillus subtilis*, *Staphylococcus aureus*, *E. coli* and *Pseudomonas aeruginosa* were cultivated by inoculating into peptone broth and incubated at 37 ± 2°C for 18-24 hours. The culture was mixed with Mueller Hinton agar media and poured into Petri dishes by following aseptic techniques.

After solidification of the media, six bores having diameter of 8 mm were made at equal distance and test as well as standard drugs were introduced to it at different concentrations. Now the plates were kept in a refrigerator at 8-10°C for diffusion of drugs into the media. After two hours of cold incubation, the petriplates were maintained in an incubator at 37°C for 24 hrs. And observed for clear zone formation around well and experiment was done in triplicate.

Both the aqueous and methanolic extracts of the formulation possessed antibacterial activity in a concentration dependent manner against the test organisms at concentrations of 100 and 200 µg/ml which are comparable with the standard drug benzyl penicillin and streptomycin. The result of the extract was however found to be less than the reference drugs at concentrations studied. In the methanolic extracts, maximum zone of inhibition was recorded by *E. coli* at both the concentrations (14 and 17 mm) while *Pseudomonas aeruginosa* recorded minimum zone of inhibition (12 and 15 mm) at similar concentrations indicating gram negative organisms susceptibility. In aqueous extract, *E. coli* was found to be more sensitive (10 and 13 mm) followed by *Pseudomonas aeruginosa* (09 and 12 mm). With regard to gram positive bacteria



in aqueous extract results is *Bacillus subtilis* (11 and 13 mm) and *Staphylococcus aureus* (12 and 13mm). Similarly with Methanolic extract results is *Bacillus subtilis* (13 and 15mm) and *Staphylococcus aureus* (13 and 16mm). Both gram positive and gram negative organisms are susceptible to both of the extracts of which methanolic extract have shown more efficacy in terms of antibacterial activity.¹¹

b. Antifungal activity:-

In antifungal studies among the both extracts (aqueous and methanolic) experimented, methanolic extract has shown zone of inhibition in a dose dependent manner. *Candida albicans* exhibited 12 and 13 mm. of inhibition at 100 and 200 µg/ml concentration respectively, while *Aspergillus niger* has shown 12 and 14 mm of clear zone at similar concentrations thus indicating sensitivity. However the zone of inhibition was less when compared to the reference drug Griseofulvin.¹¹

VI. Anti-tussive activity:

The study reports on the anti-tussive activity of the macerated extract of *Sitopladi Churna* by comparison to other marketed formulations as well as reference drug Codeine phosphate using the acetic acid induced cough models in

guinea pigs. The standard drug codeine phosphate brought about a reduction of bouts of cough from 15.62 ± 0.38 to 1.0 ± 0.11 (93.60% inhibition), which was significant ($P < 0.01$). The percentage inhibition of bouts of cough for in-house formulation (94.28%) was very significant compared to the standard as well as other marketed formulations. Thus the present study justifies the traditional claims of *Sitopladi Churna* in the treatment of cough.²¹

DISCUSSION

The term *Churna* stands for the powder of a single drug or a mixture of two or more drugs, powdered separately, prior to mixed homogenously. *Churna* may be considered as modified form of *Kalka Kalpana*, because dried form of *Kalka* can be considered as *Churna* and many of the times *Churna* is used to make the *Kalka*. *Churna* is not different from *Kalka*, because it is not devoid of any part of the drug and used well soaked in fluids.²²

Because of less shelf life of basic dosage form like *Swarasa*, *Kalka*, *Kwatha*, *Hima* and *Phanta*, various other dosage forms came into existence. *Churna* is one of the dosage form which has around two months self life according to Sharangdhar²³ and two years according to Drug & Cosmetic rule 1945 in rule 161 (B).



Sitopladi Churna is one of the widely prescribed formulation also mentioned in Ayurvedic formulary of India and is used in *Arochaka, Agnimandya, Pittajasvasa, Jvara, Kasa, Hasta-Padadaha, Parsvasula, Ksaya, Suptajihvatva and Urdhvagata Raktapitta*.¹⁰

In case of *Sitopladi Churna* contents are *Sitopala or Sharkara, Vanshlochana, Pippali, Ela* and *Dalchini* in a ratio sixteen, eight, four, two and one parts respectively. The *Sitopala* is considered as rock sugar/*Mishri* while *Sharkara* is refine sugar, *Vanshlochana* is silicacious concretion obtained from the nodal joints of some species of bamboo. Not all bamboo stems contain *Tugakshiri/Vanshlochana*. Likely candidates are found by shaking bamboo stems, which can make the mineralized *Tugakshiri* inside produce a rattling sound. These stems are split open to extract the *Tugakshiri*. Nowadays availability of *Tugakshiri* is matter of great concern. The fruits of *Pippali*, seeds of *Ela* and dried inner bark of stem of *Dalchini* are used for the preparation of this polyherbal powder.

Various researches conducted on *Sitopladi Churna* were reviewed for phytochemical & pharmacological study - The phytochemical screening Of the aqueous extract shown the presence of Carbohydrates, Flavonoids, Saponins, and

Tannins while methanolic extract shown the presence of Alkaloids, Carbohydrates, Flavonoids, Triterpenoids, Saponins, Steroids and Tannins.¹¹ Various activities of this formulation like anti-inflammatory, antihistaminic, antioxidant, mast cell stabilizing etc. are due to presence of these phytochemicals. Evaluation of physicochemical parameters were carried out as per the API/WHO guidelines for *Sitopladi Churna* standardization those are total ash, acid insoluble ash and loss on drying at 105 °C, alcohol, and water soluble extractive.¹² Physico-chemical and phytochemical analysis of *Sitopladi Churna* samples were carried out for standardization of samples-: in-house formulation and procured from the local market of Udupi, Karnataka, India; *Sitopladi Churna* Sample of Baidynath Ayurveda Bhawan pvt. Ltd., Kolkata, India; and *Sitopladi Churna* Sample of Dabur India Ltd., New Delhi, India.¹³ These parameters are helpful in quality control of this *Churna*.

Immunostimulant action of atorvastatin, *Sitopladi Churna* & decoction of herbs in different models have shown immunostimulant property as these preparations increased total leucocyte count, lymphocytes, phagocytic activity & phagocytic index. Significant increase in the levels of nitric oxide in



atorvastatin, *Sitopladi churna*, and decoction of herbs treated group confirms the role of nitric oxide in immunoregulation & these study treatments act as immunostimulants through NO pathway.¹⁴ Immunomodulatory effect of *Sitopladi Churna* in mice suggest that *Sitopladi Churna* has statistically significant immunostimulant activity comparable to the standard therapy using septilin syrup.¹⁵

Alpha-amylase inhibitory activity of *Sitopladi Churna* may be consider as a remedy for diabetes and other insulin resistance-related diseases however more studies are needed for this.¹⁶ The results of the antihistaminic study suggests that *Sitopladi Churna* could be effective in the treatment of immediate allergic conditions because of its ability to stabilize mast cell their by leading to decrease in the mediators release and inflammation mediated by them and thus influence the course of disease.¹⁷ Another study findings also reveal that antihistaminic and anti-inflammatory activity of *Sitopladi Churna* extract may be due to inhibition of release of inflammatory mediators and mast cell stabilizing potential.^{18,19}

Antioxidant potential of *sitopladi Churna* may be directly linked to the phenolic compounds present in the ingredients of *Sitopladi Churna*.²⁰ The antimicrobial activity could be attributed

to the presences of phytoconstituents viz., steroids, tannins, saponins, triterpenoids, alkaloids and flavonoids. The present antibacterial and antifungal property of the formulation might be due to presence of piperine and the cumulative effect of the above mentioned constituents in the formulation.¹¹ Antitussive activity of *Sitopladi Churna* justifies the traditional claims of *Sitopladi Churna* in the treatment of cough. Specific antagonists using in the same experimental model for the confirmatory studies and study of action of the extracts on the central nervous system proves this mechanism conclusively.²¹

CONCLUSION

Sitopladi Churna – A polyherbal Ayurvedic drug mentioned in *Ayurvedic* classics like *Charak Samhita*,¹ *Ashtanga Samghara*,²⁴ *Ashtanga Hridya*,² *Chakradutta*,²⁵ *Sharangdhar Samhita*,²⁶ *Bhava Prakash*,²⁷ *Yogratnakar*,²⁸ *Bhaishjya Ratnavali*,²⁹ *Gada Nigraha*,³⁰ *Bharat Bhaishjya Ratnakar*,³¹ *Yoga Tarangini*,³² *Brihat Yoga Tarangini*,³³ *Rasa Tantra Sar Evam Siddha Prayoga Samgraha*,³ *Vrinda Madhav*,³⁴ *Brihat Nighantu Ratnakar*³⁵ and also in *Ayurvedic Formulary of India*¹⁰. It is described in *Ashtanga Samghara* with the name *Twakeladichurna* and in *Bhaishjya*



Ratnavali with the name *Sitopladi* because of *Sitopladi Churna* is administered orally by licking process after mixing in honey and ghee in varying amount.

It is not described in *Sushruta Samhita*. It contains *Sitopala* or *Sharkara*, *Tugakshiri*, *Pippali*, *Ela* and *Dalchini* in a ratio sixteen, eight, four, two and one parts respectively. It is used in different diseases and administered orally with honey and ghee in varying amount by licking process.

Sitopladi Churna can be standardized on physico-chemical parameters like total ash, Water-soluble ash, acid insoluble ash and loss on drying at 105°C, alcohol, water soluble extractive, Tap density, Bulk density, Angle of repose, Haussner ratio, and Carr's index.

According to published research articles on *Sitopladi Churna* – it is observed that extracts of *Sitopladi Churna* have many phytochemicals like Alkaloids, Carbohydrates, Flavonoids, Triterpenoids, Saponins, Steroids and Tannins and due to these phytochemicals *Sitopladi Churna* shows many pharmacological activities like Immunomodulatory activity, Alpha-amylase inhibitory activity, Antihistaminic activity, Anti-inflammatory activity,

antioxidant activity, Antibacterial activity, Antifungal activity and Anti-tussive activity.

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Table-1 Classical texts with Sitopladi Churna references

Serial no	Text	Name	Reference
1	Charak Samhita	Sitopladi Churna	Chikitsasthan 8/103-04 p240
2	Sushruta Samhita	Not mentioned	
	Ashtanga Samghara	Twakeladichurna	Chikitsasthan7/52 p341
3	Ashtanga Hridya	Not specific name but it is mentioned as of sitopladi Churna	Chikitsasthan 5/33-34 p613
5	Chakradutta	Sitopladi Churna	Rajkshymachikitsa/16-18 p93
6	Sharangdhar Samhita	Sitopladi Churna	Madhyamkhanda 6/136-138 p190
7	Bhava Prakash	Sitopladi Churna	Madhyamkhanda 11/48-49 p190
8	Yogratnakar	Sitopladi Churna	Rajkshymachikitsa pp368
9	Bhaishjya Ratnavali	Sitopladi Churna	Rajkshymachikitsa 14/27-28 pp413
10	Ayurvedic Formulary of India	Sitopladi Churna	Part I, 7/34, p348
11	Gada Nigraha	Sitopladi Churna	Prathamkhanda Churnaadhikar 190-92 pp178
12	Bharat Bhaishjya Ratnakar	Sitopladi Churna	Vol. V pp204
13	Yoga Tarangini	Sitopladi Churna	20/191 p116
14	Brihat Yoga Tarangini	Sitopladi Churna	67/48 p481
15	Rasa Tantra Sar Evam Siddha Prayoga Samgraha	Sitopladi Churna	Churna Prakaran pp628
16	Vrinda Madhav	Sitopladi Churna	Rajkshymachikitsa/11-13 p143
17	Brihat Nighantu Ratnakar	Sitopladi Churna	Rajkshymachikitsa p147-148



Table-2 Pharmacological properties of Sitopladi Churna drugs

Parameter	Pipalli	Ela	Dalchini	Sita	Vanshalochana
Rasa	Katu, Tikta, Madhura	Katu, Madhura	Katu, Tikta, Madhura	Madhura	Kashaya, Madhura
Guna	Snigdha, Laghu	Laghu	Rukshaa, Laghu, Tikshna	Snigdha	Rukshaa, Laghu, Tikshna
Virya	Anushna	Sheet	Ushna	Sheet	Sheet
Vipak	Madhura	Madhura	Katu	Madhura	Madhura
Dosha Karma	Vatahara, Kaphahara, Tridoshahara,		Kaphavatahara,	Pittahara, Vatahara,	Vatapittashamaka,
Karma (pharmacological action)	Deepana, Ruchya, Rasayana, Hridya, Vrisya, Rechana	Rochana, Deepana, Anulomana, Hridya, Mutrala	Vishaghna, Kanthashuddhikara, Ruchya	Chakshusya, Dhaturvardhaka, Hridya, Vrisya	Trishnanigrahana, Grahi, Hridya, Raktastambhan, Kaphanissarak, Svashara, Mootral, Jvaraghna, Balya, Brihana



Table-3 Quality standards of Sitopladi Churna drugs

Serial no	Parameters	Pipalli	Ela	Dalchini	Sita
1	Foreign matter	Not more than 2 per cent	Not more than Nil per cent	Not more than 2 per cent	-
2	Total Ash	Not more than 7 per cent	Not more than 6 per cent	Not more than 3 per cent	-
3	Acid-insoluble ash	Not more than 0.5 per cent	Not more than 4 per cent	Not more than 2 per cent	Not more than 0.7 per cent by wt.
4	Alcohol-soluble extractive	Not less than 5 per cent	Not less than 2 per cent	Not less than 2 per cent	-
5	Water-soluble extractive	Not less than 7 per cent	Not less than 10 per cent	Not less than 3 per cent	-
6	Volatile oil	-	Not less than 4 per cent, v/w	Not less than 1 per cent, v/w	-
7	Constituents	Essential Oil and Alkaloids	Essential oil	Essential oil, tannin and mucilage	-
8	Moisture content	-	-	-	Not more than 1.5 per cent by wt.
9	Sucrose	-	-	-	Not more than 93 per cent by wt.
10	Sulphur oxide	-	-	-	Absent
11	Calcium oxide	-	-	-	Not more than 100 (mg/100gm)



Test	Aqueous Extract	Methanolic Extract
Alkaloids	-	+
Carbohydrates	+	+
Flavonoids	+	+
Triterpenoids	-	+
Resins	-	-
Saponins	+	+
Steroids	-	+
Tannins	+	+

S. No	Parameters	Results
1.	pH (10 % w/v aqueous solution)	6.2
2.	Ash value (% w/w)	23.13
3.	Acid-insoluble ash (% w/w)	16.17
4.	Alcohol soluble extractive (% w/w)	12.23
5.	Water-soluble extractive (% w/w)	39.12
6.	Loss on drying at 105°C (% w/w)	7.19

Parameter	I*	II*	III*
Total ash	5.981 ± 0.103	4.639 ± 0.251	5.14 ± 0.136
Water-soluble ash	2.803 ± 0.156	2.641 ± 0.069	2.768 ± 0.117
Acid-insoluble ash	0.576 ± 0.029	0.458 ± 0.031	0.543 ± 0.021
Water-soluble extractive	35.629 ± 1.432	37.122 ± 1.467	31.17 ± 1.040
Alcohol-soluble extractive	13.026 ± 0.417	9.726 ± 0.441	11.054 ± 0.501
Loss on drying	4.826 ± 0.359	5.491 ± 0.414	4.191 ± 0.182
pH value (10% aqueous solution)	5.62 ± 0.441	5.29 ± 0.232	5.31 ± 0.130
Tap density	0.503 ± 0.025	0.546 ± 0.028	0.544 ± 0.014
Bulk density	0.481 ± 0.02	0.529 ± 0.042	0.524 ± 0.017
Angle of repose	38.387 ± 1.482	36.774 ± 1.044	36.846 ± 0.710
Hausner ratio	1.819 ± 0.01	1.166 ± 0.021	1.179 ± 0.023
Carr's index	12.719 ± 0.475	13.402 ± 0.372	12.873 ± 0.604
*Mean (n = 3) ± SD			



A LITERARY STUDY ON VATALA YONIVYAPAD

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ABSTRACT-

In Ayurvedic classics all Yonivyapad are grossly co-relate to the gynecological disorder in a female. The classics have described twenty types of Yonivyapad. One of the Vatala Yonivyapad. Based on Acharya Charka and Chakrapani's explanation that pricking pain in lower abdomen, backache, dry, scanty menses with blackish appearance and irregular menstrual cycle or intemenstrual spotting/ bleeding per vaginum are the specific classical symptoms of Vatala Yonivyapad. The present article explores the cause - mechanism of Pain with other symptoms and Samanya Chikitsa of Vatala Yonivyapad. It is a common complaint seen in all Gynecological OPD's.

Keywords -Yoni, Yonivyapad, Vatala Yonivyapad, Gynecological disorder, Chikitsa.

INTRODUCTION

All Yonivyapad are starts with the term Yoni that is grossly resemble of female genital system, which includes vagina,

cervix, uterus, fallopian tubes and ovaries. Vatala Yonivyapad is one of twenty types of Yonivyapad listed in Ayurveda classics. Acharya Charka says Vatala Yonivyapad is caused when a women of Vata prakriti consum Vata prakopaka Ahar-vihar which aggravates Vata dosha. This aggravated vata vata dosha mainly cause vitiation of Apan vayu. This vitiated Apan vayu in the reproductive system of a women produce symptoms like pricking pain in lower abdomen, backache, roughness, stiffness, numbness, feeling like ants are creeping in afflicted parts of genitals and nature of menstrual bleeding appers with sound, blood is frothy, thin, dry.

Chakrapani has explained that this type bleeding per vaginum may occur even during inter period.

Susruta has explained local symptoms only that like are roughness, stiffness, acute pain and pricking pain.

Acharya Vagbhatt has described Vatala yonivyapad like same as that Acharya charak disease has same etiology & clinical symptoms but some symptoms are

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different like feeling of stretching , vaginal flatus and perenial laxity and scanty , blackish or pinkish menstruation also. Some time produces sever pain in groin region , flanks and gulum etc. disorders of vata.

AcharyaBhavamishra mentioned excessive pain in its symptoms. Considering description of all the classics together we are considering only few clinical symptoms like pricking pain in lower abdomen, backche, dry and scanty menses, blackish appearance of menstrual blood, and intemenstrual spotting/bleeding per vaginum. In which Pain in lower abdomen is a major symptom in Vatala Yonivyapad condition, can significantly interfere with a person's quality of life and general functioning. It is a very common Gynecological problem which is now recognised as an important women's health issue with high prevalence.

Objective of the study :- To study the literary view of Vatala Yonivyapad and there samanya Chikitsa from Ayurvedic classics.

Material and methods - Vatala Yonivyapad related materials were collected from various journals , Ayurvedic classics, text books of Gynecology , authoritative articles esteemed review literature, manuscripts etc.

NIDANA (Etiology) -

Mithyacharentah srtinaam pradushtena artaven cha |

Jaayante beeja doshachcha daivachcha shrunootah pruthaka || (Cha. Chi. 30/7-8)

Considering description of all the classics collectively, following etiology factors emerge out:

1. **Mithyachara** : The heading includes mithyachara (Abnormal diet) and Mithyavihara or Achara (abnormal mode of life) both. Various environmental factors operating either during embryonic life of the girl (congenital abnormalities) or at a later life also come under this heading.

2. **Pradustaartava** : The word Artava refer to female sex hormone, ovum and menstrual blood .

3. **Bija dosha** : Various chromosomal or genetic abnormalities come under this group. Charaka says that due to abnormalities of Bija (Artava or ovum) responsible for development and Abnormalities of uterus.

4. **Daiva or God** : Unknown or idiopathic factor come under this group.

Symptoms

Toda - pricking pain in lower abdomen

Vedna - sever pain in pelvic region

Stambha - stiffness in vagina & uterus



Pipeelikka sraptimiva - feeling as the ants creeping over afflicted parts

Karkashta - Roughness in vagina & uterus

Sshabda - sounds from vagina, vaginal flatus

Tanu - diluted menses

Saruka - menses associated with pain

Stain - frothy bleeding

Ruksha Artava - blood is dry in nature

Alpa Artava- scanty menses

Arunkrashna - blackish or pinkish blood appearance and Intermenstrual or Intermenstrual spotting bleeding per vaginum

Supti - numbness in vagina

Aayam - stretching in vagina & uterus

Concept of Artava :-

Acharya has mentioned the characteristics of Sudh Artava in classics. Artava is considered to be Shudha , if it occurs at interval of One month for 5 days duration and is not associated with any type of pain or burning sensation, devoid of unctuous, neither excessive nor scanty . Variation of Artava from the above physiological aspects is abnormal and has been explained by Acharya in detail under the heading of Yonivyapad in Samhitas.

Artava is the Updhatu of Rasa. Proper distribution of Rasa is the function of Vyan vayu. Thus the formation of Artava from Rasa dhatu is controlled by Vyan vayu. It's vitiation result in disease affecting the whole body. Artava formation takes place in Artavaha srotas (channels carrying menstrual blood) after formation, it should be evacuated from body at proper time. This evacuation is the function of Apan vayu. But in Vatala Yonivyapad a partial Sangha and Vimarga gamaya of Artava in Artavaha srotas. Vata is the main dosha in the pathogenesis of All Yonivyapad, specially in Vatala Yonivyapad. During stage of embryonic development, the cellular division and differentiation is controlled by the Vata dosha and thus the garbhakriti is determined. Proper placement and movement of structure or organs are the function of Vata dosha. These are related with the genetic material and if any anomaly develop at this stage , that lady remains susceptible for any type of Yonivyapad. After births or in other word, this beeja dosha / genetic factor is the viprakrishta nidhan of Yonivyapad.

Samprapti (pathogenesis) :-

The probable mode of pathogenesis may be viewed as Vata dosha can be aggravated in following ways-

Vatal Ahar-Vihar sevana



Due to consumption of Vata prakopaka Ahara and Vihara, the aggravated Vata will produce Kshobha (irritation) in Garbhashaya (uterus) and Apan vayu Sangh in Garbhashaya. Kshobha in Garbhashaya leading to Toda (pricking pain) and Vedna (pain) in lower abdomen with or without backache. Apan Vayu Sangh in Garbhashaya leading Dry, scanty menses or disturbs menstrual cycle.

Dhatu Kshaya (emancipation of dhatu) cause pain in two ways :

1. Dhatu Kshaya turns women to be Heena satva (less tolerance power) where pain threshold is lowered, and pain is felt for even the slightest disorder.
2. Dhatu Kshaya due to Alpa ahara (less quantity of food intake) leads to gradual depletion of dhatu successively which leads to decrease in Updhatu Nirmana (the minor structural components that stabilize the body- Artava) This will further vitiate Vata Dosha by its ruksha and khara Gunas producing Kshobha, Toda and vedna in Garbhashaya.

Samanya Chikitsa (General treatment)-

According to Acharya Charaka-

*Snehana Sweda Bastyadi Vaataja
Swanilapaham |*

*Vatavyadhiharam karma
vatartanam sada hitam ||*

*Vatartanam cha Yoninanam
Sekaabhayanga Pichukriya ||*

(Cha. Chi. 30/41,47,61)

The treatment prescribed for suppression of Vata in general is beneficial. Oleation, sudation, basti (enema and vaginal or uterine instillation) with the drugs capable of suppressing vata should be done. The oils prepared with the drugs possessing Ushana and Snigdha properties should be used as local irrigation, massage and tampons.

Snehana : Oilation of Vata nashaka oil.

Sudation : Kumbhi or Nadi type of sudation.

Basti : Enema of recipes containing oil and sour juice is useful.

Pichu (Tampon) : Guduchayadi taila, Saindhavadi taila, Rasnadi taila, Baladi taila.

Kalka dharna (Application of paste)
: The paste of himsrha should be applied locally.

Ghritpana (oral use of gheta) :
Kasmarya dighrita, Balaghrita, Satawarya dighrita.

Other : Rasnadi-dugdhapaka, Guduchayadi-parishek.



CONCLUSION:-

In Ayurvedic classics Definition, sign & symptoms of Vatala Yonivyapad is described under the heading of Yonivyapad. The disease Vatala Yonivyapad is not described in classics as an individual disease entity. Even then Vata dosha is main cause of Yonivyapad and Pain is the main Symptoms of various Yonivyapad specially Vatala Yonivyapad. On analysis, one can make out that it is a result of Vata prakopa, Apanavayu- Sangh (obstruction to channels of Apan vayu), Artava dushti (vitiation of menstrual blood) and dhatukshaya especially affecting Rasa dhatu. As Vata is the main root cause of Vatala Yonivyapad and All Yonivyapad, so it should be alleviated Frist, so Management of Vatala Yonivyapad is by especially, Basti, oral medicines and local application in the form of oil, decoction, paste, Vaginal tampons, etc.

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शेष पेज न. 37



SADVRITTA AND YOGA : A PREVENTIVE ASPECT FOR THE MANAGEMENT OF INSOMNIA

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ABSTRACT-

Sleep is a natural occurrence that gives sufficient rest to the body and mind. Insomnia or sleeplessness is a disorder characterized by the inability to fall asleep or to stay asleep for a desired duration, is also known as Anidra or Nidranash in ayurveda. There are numerous explanations for this, including job, age, sick states, constitution, and Doshas like Vata and Pitta. A thorough explanation of its management strategies, both with and without medical intervention, is also provided. A general understanding of the principles surrounding the causes and prevention of insomnia from an Ayurvedic perspective has been attempted in this article.

Keywords: Ayurveda, Sadvritta, Insomnia, Yoga

INTRODUCTION

Sleep:

One of the biological rhythms, or natural cycles of activity, that the body

must go through, is sleep, which Webb (1920) referred to as “the gentle tyrant.” Many biological rhythms occur daily, such as the rise and fall of blood pressure, body temperature, or the secretion of certain bodily chemicals, Some biological rhythms are monthly, such as the cycle of women’s menstruation, while others are much shorter (Moore et al.,1982). The sleep-wake cycle is the most prominent of these (Baehr et al.,2000)¹ several problems occur during sleep like insomnia, sleep apnea, narcolepsy, nightmare, sleepwalking, and REM behavior disorder.

Insomnia:

Insomnia comes from the Latin words ‘in,’ meaning ‘not,’ and ‘Somnus,’ which means ‘sleep.’ Simply put, this disorder makes it difficult to get a good night’s rest continually. However, there are three main types of insomnia: an inability to fall asleep, an inability to stay asleep, or a combination of both.² There are numerous psychological (worrying, trying too hard to go to sleep, or anxiousness) and

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physiological reasons for insomnia (too much caffeine, indigestion, or aches and pain).³

Sadvritta

Sadvritta originates from two words “sad” which means good and “vritta” which means conduct or behavior or habits included in our daily regimen. Sadvritta means physical and mental decorum which should be followed by everyone on daily basis. Good personal conduct provides good health and control over individual senses and desires. According to Ayurveda to maintain a healthy and disease-free life everyone should follow these rules.

In Charaka Samhita, Acharya has prescribed a list of good conduct which is very essential to follow if we want to control the senses and obtain perfect health. Sadvritta gives detailed knowledge about “what to do, what should not do and also how to live. Sadvritta not only includes mental perceptions but also includes rules related to general hygiene, sexual intercourse, food consumption, etc.

Yoga

Yoga is an ancient wealth of wisdom, which is a gift passed down to us from our ancestors over five centuries ago. The word yoga is derived from the Sanskrit root word ‘yuj’, which means to unite. It symbolizes

the union of the individual soul (jivatma) with the universal soul (paramatma).

In other words, it enables a state of consciousness where the practitioner is in harmony with his or her surroundings, the Patanjali Yoga Sutras is the authoritative text that defines the principles of yoga in its entirety.

Objective:

The objective of this paper is to analyze the role of Sadvritta and Yoga as a preventive measure for insomnia.

Material and Method:

This collection, exploration, and interrelation of subject matter from various sources like the text of Ayurveda, psychology, sociology, and interrelated books, etc.

- Charaka Samhita has been taken as source material to review Sadvritta.
- Relevant modern literature has been consulted for comparative study and drawing inferences and justification
- Other internet media has been also searched for a similar matter and incorporated according to the need of the topic.

Literature review

A survey conducted in 2003 by WHO in India reveals that about 35 percent of



respondents have reported mild to the extreme difficulty associated with sleep⁴

According to a newly released study, India is the 2nd most sleep-deprived country on the planet, closely ranking behind Japan.⁵

So a significant number of people struggle with insomnia, a common sleep disorder that can have severely deleterious effects on sufferers' mental and physical well-being. Individuals with insomnia regularly struggle to fall asleep, stay asleep, or return to sleep upon waking prematurely. This can, in turn, trigger irritability, reduced cognitive abilities, anxiety, depression, and numerous physical health. There are several major causes of insomnia:

Affective causes: Affective is a term used by psychologists to refer to "emotional." You can have trouble falling asleep if you're under the influence of powerful emotions like stress, anxiety, or depression.

Cognitive causes Similar to affective factors, cognition (your way of thinking) can interfere with sleep. People frequently go through both affective and cognitive symptoms simultaneously. Consider the night before a significant job interview. You were likely anxious (affective) and had

racing thoughts about what would transpire the next day (cognitive).

Medical Reasons Insomnia can be brought on by certain medical problems, such as persistent pain. In some cases, drugs like Ritalin might make it hard to fall asleep.

Aging: As people age, they frequently have less peaceful sleep, and older people are more likely to have insomnia. This may be attributed to a decline in physical activity, an increase in pharmaceutical use, and a rise in health problems, all of which are typical among the elderly.

Sleep patterns: Sleep hygiene is the term for all of our pre-and post-sleep routines. It may have insomnia if you consume coffee or use the computer late at night. Poor sleep hygiene also includes sleeping at odd hours, utilizing your bed for purposes other than sleeping, and consuming too much food just before bed.⁶

Insomnia: Ayurvedic perspective

The term Ayurveda means "science of life" it is not only a healing science but a guide to living on healthy lifestyle for every human being. The main aim of Ayurveda is to maintain health rather than treat the disease. In Ayurveda, Aahar (diet), Nidra (sleep), and Brahmacharya (celibacy) are mentioned as three



Upastambha (sub-supporting pillars) executing an important role in maintaining health⁷ In Ayurveda, the term Nidranash is used for loss of sleep (insomnia). An aggravated state conditions of the bodily Vata and Pitta, an aggravated state of mind, loss of vital fluid, and hurt or an injury may bring on insomnia.⁸

Some Sadvritta practices following sleep

- A person should eat light (easily digestive and wholesome food, should go to bed, with an absorbed mind, being clean and after praying to God; should lie down on his bed which is in a clean place without many persons and with only two or three trustworthy servants; bed should be with appropriate broad pillows comfortable and not uneven; bed and seat (chair, etc.) should be of the height of one's knee, soft and auspicious; one should sleep with head towards east or south, and without directing the legs towards teachers elders; one should always be engaged in (thought of) dharma(virtuous and good actions) during the first and last parts of the night. (As. S.3/120, 3/121, 3/122)⁹

- One should not sleep in a prone position (Ch. Su. 8/21)¹⁰

- One should not sleep during dusk and dawn (Ch. S. 8/25)¹¹

- One should not overburden his/her intellect or senses.
- One should avoid procrastinating.
- One should not do things in a fit of anger or rejoicing.
- One should not be under continuous grief.
- One should not be conceited over achievements or desperate for loss.
- One should always remember his constitution of mind (nature).
- One should have faith in the correlation of the cause and effect that is good and bad deeds and their corresponding results and should always act on it.
- One should not be despondent and assume that now nothing can be done.
- One should not lose spirit (give up the courage) nor should one remember his insults. (Ch. Su. 8/27)¹²
- Should discontinue exercise before feeling of fatigue (Ch. Su 8/18)¹³

Yoga: prevention from Insomnia

Over 55% of yoga practitioners **Centers for Disease Control and Prevention (CDC)** report improved sleep and over 85% report reduced stress

. Many studies demonstrate that yoga can improve sleep for a variety of different



populations. These studies typically focus on one's quality of sleep rather than the quantity, as increased amounts of sleep do not necessarily correlate with quality sleep and overall well-being. While the definition of quality sleep varies among sleepers, it usually includes feeling energized for the day and a lack of disturbances.¹⁴

There are numerous ways that yoga might enhance the quality of sleep, including:

- **Mindfulness.** This is a technique for present-moment awareness without bias. Many different styles of yoga often include mindfulness exercises. Adults who practice mindfulness had higher melatonin levels¹⁵ and fewer sleep disruptions at night¹⁶.

- **Control and awareness of breathing.** All of these are components of yoga. A sleep-inducing relaxing technique is deep breathing.

- **Consistent workout.** An essential component of good sleep hygiene is regular movement. A few times a week of light exercise can enhance overall sleep quality.

- **Loss of weight.** Although for some yoga practitioners, it may not be their main objective, decreasing weight might improve sleep. Many sleep issues can be lessened or eliminated with weight loss,

DISCUSSION:

In the modern era, sleeplessness is becoming more prevalent as a major lifestyle issue because of our hectic, stressful, and busy lives. In the world's population as a whole, sleep problems affect about 45% of people.¹⁷

Sadvritta is a very safe and effective, preventive measure for sleeplessness because Sadvritta can prevent most of the causative factors of insomnia. Ch. Su. 3/ 27 which is discussed above is related to the affective and cognitive cause of insomnia, this good conduct improves the mental health of the person (R H Singh) and good mental is very necessary for good physical health as well as balanced sleep. (Singh, 1981)¹⁸

The sleep pattern problem of insomnia is very easily preventable by the above-said As. Su. 3/120, 3/121, and 3/121 because these conducts suggest all essentials for good sleep, they answer what we should eat before sleep, what should mental condition before sleep, and what should be the infrastructure for good sleep.

In Sadvritta it is also said that exercising it is helpful in sleep problems. A substantial amount of research has shown that getting regular exercise can improve sleep¹⁹ and it is also said that it should be stopped



before the feeling of fatigue ness because over-exercising can cause muscular pain etc, that can be harmful to sleep.

Sadvritta helps in the development of confidence and alertness that promote an organized lifestyle. In a study on critical evaluation of the role of Shirodhara and Sadvritta in the management of insomnia, it was found that group A is treated with Shirodhara and Sadvritta is better than group B is treated with only Shirodhara. And group B reported much better mental and physical fitness. So the research finding also supports that Sadvritta can be a divine boon for anidra.²⁰

In addition to Sadvritta yoga helps to regulate our nervous system. Many insomniacs experience hyperarousal, which is characterized by a heightened fight-or-flight reaction. This can involve worrying over a work deadline or repeatedly going over a disagreement with a loved one in our brain. Although we may feel sleepy, our nervous systems may nevertheless be fully awake. People who practice yoga can regain homeostasis more quickly than those who do not. A person can fall asleep and stay asleep by activating their parasympathetic nervous system. By stimulating the sympathetic nervous system and calming the parasympathetic nervous system, yoga helps to redress

balance. Yoga enables you to create a routine and learn effective sleep practices. That's because yoga encourages us to listen to our body, thereby helping a person land on something that works for it.

CONCLUSION

sound sleep is very important for our physical as well as mental health. It restores our ability to perform daily tasks. Insomnia is gradually threatening the health of an individual, personal and social behavior including occupational life. Sadvritta and yoga practice can prevent sleeplessness. But the initial level of insomnia can be reduced by the practice of Sadvritta but if it is chronic then along with Sadvritta and yoga practice, drug therapy is required for the treatment of insomnia.

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AN ANALYTICAL STUDY ON PRAKRITI SPECIFIC YOGIC PRACTICES FOR HEALTH PROMOTION

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ABSTRACT :

Yoga is one among the most effective way to achieve physical, mental and spiritual excellence. It helps in health promotion, and disease prevention. Ayurveda also emphasizes on a healthy lifestyle for physical and mental health promotion on basis of 'Prakriti' (The body constitution based on predominance of 'Doshas').

Objective: *To formulate a comprehensive Prakriti specific personalized Yoga schedule for Vata Pradhana, Pitta Pradhana and Kapha Pradhana Prakriti individuals.*

Methodology: *On the basis of classical books of Yoga like Hathayoga Pradipika, Gheranda Samhita separate schedules for Vatapradhana, Pittapradhana and Kaphapradhana Prakriti were prepared. Each schedule comprises of all components of integrated Yogic practices comprising of Asanas, Deep relaxation, Pranayamas and meditation. The mode of action of different Yogic practices are elaborated on the basis of classical Yogic texts and already conducted researches. The*

practices help in purification of Nadis, maintaining the balance of Doshas, and enhancement of strength and reducing stress in different Prakriti individuals.

Conclusion: *The Prakriti Specific Yogic practices like Asana, Pranayama and Meditation, along with periodical Shatkarma helps in health promotion and disease prevention.*

Key word: *Asanas, Pranayamas, Shatkarma, Bala, Disease prevention*

INTRODUCTION-

Yoga is the most practical method for achieving personal and professional excellence with a positive side effect of higher mental transformation. Health is very important for multi-dimensional human development and excellence. Yoga is an ideal, simple and cost-effective route for health promotion, disease prevention and management. Ayurveda also emphasizes on a healthy lifestyle for physical and mental health promotion.

Ayurveda emphasizes on individualized management based on the body constitution or 'Prakriti' to potentiate 'Bala' or strength. 'Prakriti' is the genetic

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factor decided at the time of formation of the foetus. The quality of sperm, ovum and internal environment like uterus, nourishment and external factors like trauma influence the *Prakrti* of an individual¹. *Prakrti* is decided by looking into the external physical appearance like facial features, hair, skin etc. physiological parameters like digestion of food, nature of bowel etc. and psychological parameters like memory, anger, understanding ability, nature of friendship etc. The *Prakrti* is categorized based on 'Tridoshas', or three bodily humours. Generally, features of constitution are a combination of two or three *Doshas*². Because, the formation of a single *Doshaja Prakrti* is practically impossible. The body constitution of an individual influences the health and wellness of an individual. It is observed that *Vata Pradhana Prakrti* individuals are prone for *Vataja* diseases, while *Pitta and Kapha Pradhana Prakrti* individuals for *Pittaja* and *Kaphaja* diseases respectively. Hence, to overcome this susceptibility for disease and enhance *Bala* of an individual the diet and lifestyle need to be designed in an appropriate way on the principles of *Ayurveda*.

Yoga is a lifestyle comprising ethical, physical, sensorial, pranic and meditative practices for the wellbeing of an individual. Integrated Yogic practices encompassing preparatory practices,

Asanas, Pranayamas, Shatkarmas and meditative practices are advocated for promotive, preventive and curative purposes. The description of various practices has been mentioned in classics along with their effects on the body, mind and *Doshas*. Many contemporary *Yogic* literatures have also given detailed accounts of *Asanas* and *Pranayamas* along with their indications and contra-indications. There is a need to design a *Prakrti* specific *Yoga* protocol for excellence of *Sharira* and *Manasa Bala* to promote health and wellbeing along with professional excellence.

Objective:

To formulate a comprehensive *Prakrti* specific personalized *Yoga* schedule for *Vata Pradhana, Pitta Pradhana* and *Kapha Pradhana Prakrti* individuals on the basis of already available classical literature and contemporary literature including research papers.

Methodology

On the basis of classical books of *Yoga* like *Hathayoga Pradipika, Gheranda Samhita* separate schedules for *Vatapradhana, Pittapradhana* and *Kaphapradhana Prakrti* were prepared. Each schedule comprises of all components of integrated *Yogic* practices comprising of *Asanas, Deep relaxation, Pranayamas* and meditation.



Yogic Practices	Vata Pradhana	Pitta Pradhana	Kapha Pradhana
Preparatory Practices	<p><i>Padmasana/Sukhasana</i> (Om chant) <i>Pawan muktasana</i> Part 1 in <i>Dandasana</i> (flexion and extension of toes, ankle flexion, extension and rotation, knee joint flexion and extension, knee joint rotation, hip joint rotation, flexion and extension of fingers, wrist flexion, extension and circumduction, elbow flexion and extension, shoulder rotation, neck flexion, extension, lateral flexion and rotation) <i>Marjari Asana</i> (Spine movement) <i>Surya Namaskara</i></p>	<p><i>Padmasana/Sukhasana</i> (Om chant) <i>Pawan muktasana</i> Part 1 in <i>Dandasana</i> (flexion and extension of toes, ankle flexion, extension and rotation, knee joint flexion and extension, knee joint rotation, hip joint rotation, flexion and extension of fingers, wrist flexion, extension and circumduction, elbow flexion and extension, shoulder rotation, neck flexion, extension, lateral flexion and rotation) <i>Marjari Asana</i> (Spine movement) <i>Surya Namaskara</i></p>	<p><i>Padmasana/Sukhasana</i> (Om chant) <i>Pawan muktasana</i> Part 1 and Part 2 in supine position (Digestive /Abdominal group)¹ {<i>Uttanapadasana, Ardha-haharasana, Leg-rotation, cycling, Udrakarshanasana, Markatasana</i> } <i>Marjari Asana</i> (Spine movement) <i>Surya Namaskara</i></p>
Asanas Standing postures	<i>Tadasana</i> <i>Vrikshasana</i> <i>Trikonasana</i>	<i>Tadasana</i> <i>Vrikshasana</i> <i>Trikonasana</i>	<i>Tadasana</i> <i>Vrikshasana</i> <i>Trikonasana</i>
Sitting Postures	<i>Gomukhasana</i> <i>Bhadrasana</i> <i>Shashankasana</i> <i>Ushtrasana</i> <i>Paschimottanasana</i> <i>Ardha-matsyendrasana</i>	<i>Gomukhasana</i> <i>Bhadrasana</i> <i>Shashankasana</i> <i>Ushtrasana</i> <i>Paschimottanasana</i> <i>Ardha-matsyendrasana</i>	<i>Gomukhasana</i> <i>Bhadrasana</i> <i>Shashankasana</i> <i>Ushtrasana</i> <i>Paschimottanasana</i> <i>Ardha-matsyendrasana</i>
Prone postures	<i>Bhujangasana</i> <i>Shalabhasana</i> <i>Dhanurasana</i>	<i>Bhujangasana</i> <i>Shalabhasana</i> <i>Dhanurasana</i>	<i>Bhujangasana</i> <i>Shalabhasana</i> <i>Dhanurasana</i>
Supine postures	<i>Halasana</i> <i>Matsyasana</i> <i>Naukasana</i> <i>Shavasana</i>	<i>Halasana</i> <i>Matsyasana</i> <i>Naukasana</i> <i>Shavasana</i>	<i>Halasana</i> <i>Matsyasana</i> <i>Naukasana</i> <i>Shavasana</i>



Pranayama	<i>Nadishodhana Bhramari Bhastrika Suryabhedhi/Ujjayi</i>	<i>Nadishodhana Bhramari Bhastrika Sheetali/Sitkari</i>	<i>Nadishodhana Bhramari Bhastrika Suryabhedhi/Ujjayi</i>
Shatkarma	<i>Neti- Once in a week Kapalabhati (Vatakarma)- Daily Basti (enema)-Once in a week</i>	<i>Neti- Once in a week Kunjali- Once in a week Kapalabhati (Vatakarma)- Daily VarisaraDhauti (Laghu SankhPrakshalana)- Once in 6 months, During Sharat Ritu and Vasanta Ritu Basti (enema) -Once a month</i>	<i>Neti-Twice in a week Kunjali- Once in a week Kapalabhati (Vatakarma)- Daily Varisaradhauti (Laghu Sankha Prakshalana) (Once in 6 months) During Sharat Ritu and Vasanta Ritu Basti (enema)- Once in a week</i>
Dhyana	<i>Meditation (After Pranayama)</i>	<i>Meditation(After Pranayama)</i>	<i>Meditation(After Pranayama)</i>

Factors supporting Yogic practices

Yama and Niyama

Satya (Truth), *Ahimsa* (Nonviolence), *Asteya* (Nonstealing), *Bhramacharya* (Celibacy) and *Aparigraha* (No desire for others wealth) are ethical rules⁴ and should be followed by everyone irrespective of *Prakrti*. These make a person strong mentally by enhancing *Sattva guna*. *Shocha* (Cleanliness), *Santosha* (contentment), *Tapa* (Penance), *Swadhyaya* (self-study) and *Iswara-pranidhyana* (Dedication of God) are rules concerned with physical and mental hygiene. *Yama* and *Niyama* boost self-confidence and simultaneously control the mind completely. They also prevent mind dilemmas, thus help in prevention of psychiatric diseases.

Ahara (diet)

A practitioner of *Yoga* should consume *Mitahara*⁵. One should consume nourishing and sweet food, leaving 1/4th of the stomach empty. Here, sweet food means fresh, pleasant tasting food. Because overeating is a major obstacle in *Yoga*. When body is overloaded with food, it becomes sluggish and the mind becomes dull, body builds up toxins with over load time⁶.

DISCUSSION

In *Vata Prakrti* individuals crackling sound in joints on movement (*Satatah Sandhi Shabda Gaminashcha*)⁷ is common feature and they are prone for *Vataja* disorders⁸ like arthritis. Hence beneficial preparatory procedures in anti-



rheumatoid group have been included⁹. *Pitta Pradhana Prakriti* individuals have high metabolic rate and are prone for *Pittaja* disorders, In *Kapha Pradhana Prakriti* individuals have low metabolism and are prone to *Kapha* disorders¹⁰ due to *Mandagni and Koshtha*. Hence, beneficial preparatory procedures *Pawanuktasana* Part 2 in supine position (Digestive/Abdominal group) are included. The *Asanas* included in this set compress abdominal muscles, hence aid in weight reduction and alleviate gaseous distension by regulating the digestive system¹¹. The *Asanas* are designed to activate all the organs of the body, consisting of bending in all directions. The *Pranayamas* are scheduled to suit particular *Prakriti*. The *Nadishodhana Pranayama* purifies the *Nadis* and balances the *Ida* and *Pingala*, bringing about balance in *Tridosha*. Om chanting in *Padmasana* alleviates all diseases, as it brings about balance of *Vata, Pitta* and *Kapha*¹². *Surya Namaskara* regulates breathing and physical movements and it helps to maintain blood circulation in the body and removes toxins from the body through sweat. *Vrikshasana* removes the agility of the mind and brings about balance of mind through balance of the body. The condition of *Gaumukhasana* is beneficial for diseases related to the reproductive

senses¹³. *Bhadrasana* cures all diseases¹⁴. *Shashankasana* with placing fists in front of lower abdomen massages and improves the efficiency of the intestines and digestive organs, relieving ailments such as constipation and excessive wind¹⁵. *Ushtrasana* is beneficial for the digestive and reproductive systems¹⁶. *Paschimotthanasana & Ardhamatsyendrasana* cure all diseases and remove excess fat from the abdominal area¹⁷. *Shalabhasana, Bhujangasana* and *Dhanurasana* make the spine flexible, tone up back muscles and the nervous system strong¹⁸. *Halasana* massages all the internal organs, activates the digestion and strengthens the abdominal muscles, relieves spasms in the back muscles. It stimulates thyroid gland which regulates body's metabolic rate¹⁹. *Matsyasana* destroys all diseases²⁰. *Naukasana* is useful for eliminating nervous tension and bringing about deep relaxation and it immediately restores freshness²¹. *Shavasana* brings about relaxation, reduces Blood pressure, pulse rate, breathe rate and muscle tension.²²

Nadishodhana Pranayama balances the sympathetic and parasympathetic nervous system and purifies the *Nadis* and promotes health²³. *Bhastrika Pranayama* destroys *Vataja, Pittaja* and *Kaphaja* diseases²⁴.



Suryabhedhi Pranayama cures *Vata* related diseases²⁵. *Bhramari Pranayama* relieves anxiety, depression and stress and *Kapha* disorders. *Sheetali Pranayama*, prevents *Pittaja* disorders²⁶. The practitioner of *Sitakari Pranayama* never experiences hunger, thirst, sleep or lethargy²⁷. *Ujjayi Pranayama* prevents disorders due to aggravation of *Vata*, *Pitta* and *Kapha*²⁸.

Neti Kriya destroys *Kapha Dosha*, cleans the sinuses and respiratory pathway and keeps the mind calm²⁹. *Kunjali Kriya* helps in relieving *Kaphaja* and *Pittaja Dosha*³⁰. *Kapalabhati* destroys *Kapha Dosha* and It stimulates and massages the digestive organs and makes them powerful³¹. *Varisradhanti* also known by the name *Shankha Prakshalana*, cleans the digestive tract and prevents the disease by detoxification and helps in regulating metabolism³². *Basti Kriya* alleviates *Vataja*, *Pittaja* and *Kaphaja* disorders³³.

Dhyana(Meditation) is the process of self-identification and through this one attains self-knowledge³⁴. It brings clarity in the experiences of the subtle mind which helps to reduce stress.

The *Prakrti* specific *Yoga* practices are probable schedules for healthy individuals. In case of any health issues, practices should be decided by the *Yoga* therapist

and should be learnt under expert guidance. Further, *Asanas* can be modified, as per necessity based on the flexibility of an individual. *Shatkarmas* have been advocated *KaphaMedovridhi*³⁵. However, in the present scenario the toxins get accumulated due to the environmental pollution. The periodical purification of the body through different *Shatkarma* procedures would help in elimination of the toxins accumulated.

CONCLUSION

The *Yogic* practices like *Asana*, *Pranayama* and Meditation, along with periodical *Shatkarma* helps in health promotion and disease prevention. The practices help in purification of *Nadis*, maintaining the balance of *Doshas*, and enhancement of strength and reducing stress in different *Prakrti* individuals.

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Dr. Ganaga Sahay Pandey All India UG Essay Competition-2022
Second Prize (Silver Medal) Winner Essay

रोगों के उपचार में निदान परिवर्जन एवं पथ्यापथ्य का महत्व

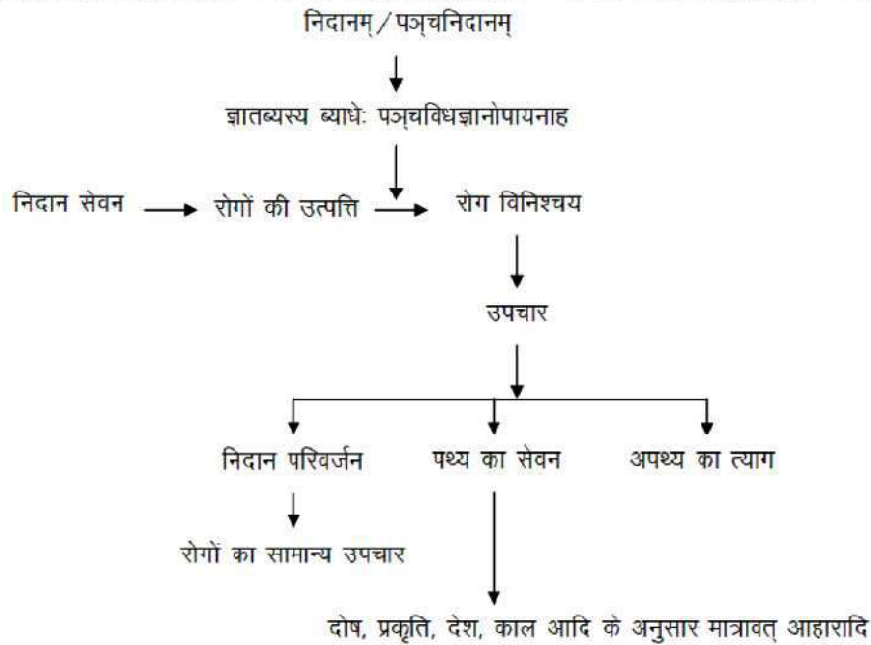
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प्रस्तावना :-

रोगों के उपचार में निदान परिवर्जन एवं पथ्यापथ्य के महत्व को जानने के लिए रोग, उपचार, निदान, निदान परिवर्जन एवं पथ्यापथ्य इन सभी के मूल अवधारणा को जानना अत्यन्त आवश्यक है।

जिस प्रकार निदान जाने बिना हम निदान परिवर्जन नहीं कर सकते उसी प्रकार रोग का ज्ञान करे बिना उपचार संभव नहीं है।



रोग की अवधारणा :-

तददुःखसंयोगा व्याधय उच्यन्तो ॥ (सु.सू. 9/३9)

जिनके संयोग से मनुष्य को दुःख होता है उन्हें रोग कहते हैं।

दुःख – शारीरिक और मानसिक एक दूसरे से सम्बन्धित।

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उपचार की अवधारणा :-

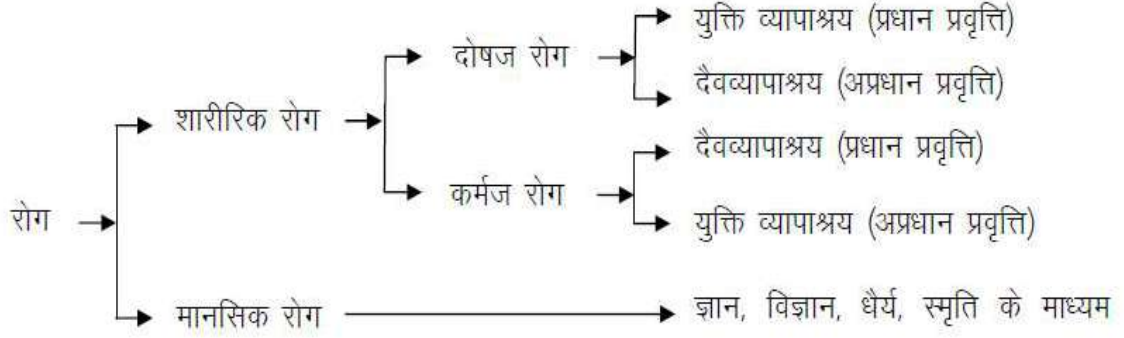
चतुर्णां भिषगादीनां शस्तानां धातुवैकृते।

प्रवृत्तिर्धातुसाम्यार्थां चिकित्सेत्थमिधीयते।। (च.सू. 9/5)

विकृत शारीरिक धातुओं के स्वरूप में समता लाने के लिए उपयुक्त सभी प्रवृत्ति को चिकित्सा कहते हैं।

1. निदान परिवर्जन
2. अपथ्य का त्याग
3. पथ्य का सेवन

रोगानुसार उपयुक्त प्रवृत्ति अलग हो सकती है-



निदान की अवधारणा :-

निदानं रोगोत्पादको हेतुः।

रोग को उत्पन्न करने वाला हेतु निदान कहा जाता है।

मृत्तिका भक्षण - पाण्डु रोग का निदान।

मिथ्या आहार-विहार - ज्वर का निदान।

निदान परिवर्जन :-

रोग के निदान की पूर्ण विवेचना कर त्याग करना चाहिए निदान परिवर्जन रोगों की सामान्य उपचार करना है।

पथापथ्य की अवधारणा :-

पथ्यं पथोऽनपेतं यद्य च्योक्तं मनसः प्रियम्।

यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत्।। (च.सू. 25/45)

जो आहारादि द्रव्य उचित मात्रा में सेवन करने पर शरीर एवं मन के लिए लाभदायक हो-पथ्य कहते हैं। जो आहारादि द्रव्य सेवन करने पर शरीर एवं मन के लिए हानिकारक हो उसे अपथ्य कहते हैं।

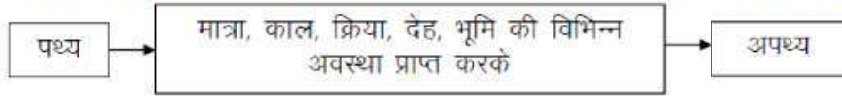


पथ्यापथ्य में सम्बन्ध :-

मात्रा काल क्रिया भूमि देह दोष गुणान्तरम्।

प्राप्य तत्तद्धि दृश्यते तेते भावास्तथा तथा।। (च.सू. 25/46)

पथ्यापथ्य द्रव्य, मात्रा, काल, क्रिया देह, भूमि, दोष की अपेक्षा करता है अर्थात् विभिन्न अवस्थाओं को प्राप्त करके पथ्य-अपथ्य हो जाते हैं और इन्हीं कारणों से अपथ्य द्रव्य पथ्य हो जाते हैं।



मात्रा, काल, देह, भूमि अनुसार पथ्यापथ्य के उदाहरण :-

1. मात्रानुसार पथ्यापथ्य :-

1. मधु का सेवन →
 - मात्रावत् - पथ्य (लाभदायक)
 - अधिक मात्रा - अपथ्य (प्रातकारक)
2. विष का सेवन →
 - मात्रावत् - पथ्य (रसायन)
 - अमात्रा - अपथ्य (मारक)

2. कालानुसार पथ्यापथ्य :-

1. गुड़ का सेवन →
 - नया - अपथ्य (कफ कारक)
 - पुराना - पथ्य (हृदय)
2. दधि का सेवन →
 - वर्षा, शिशिर, बसन्त - पथ्य
 - ग्रीष्म, बसन्त, शरद ऋतु - अपथ्य

3. देहानुसार पथ्यापथ्य :-

1. स्नेह द्रव्य का सेवन →
 - वातज - पथ्य
 - श्लेष्मज - अपथ्य
2. मधु का सेवन →
 - वातज - अपथ्य
 - कफज - पथ्य
3. मरिच का सेवन →
 - पित्तज - अपथ्य
 - कफज - पथ्य

4. भूमि/देह के अनुसार पथ्यापथ्य :-

1. वर्षा ऋतु के जल का सेवन →
 - आनूप भूमि - अपथ्य (कफ कारक)
 - जांगल भूमि - पथ्य



रोगों के उपचार में निदान परिवर्जन एवं पथ्यापथ्य का महत्व :-

निदान परिवर्जन का महत्व :-

संक्षेपतः क्रिया योगो निदान परिवर्जनम्। (सु. 31/25)

हेतोरसेवा विहिता यथैव जातस्य रोगस्य भवेच्चिकित्सा। (चरक चिकित्सा)

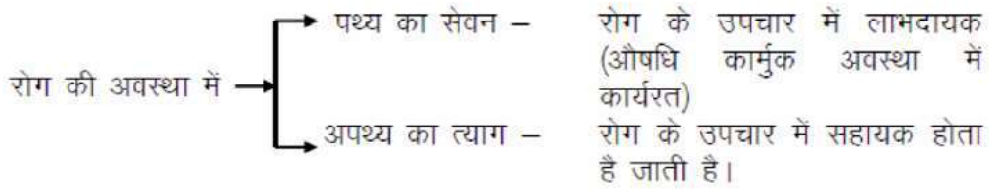
संक्षेप में निदान परिवर्जन (हेतु का त्याग) को क्रिया योग अर्थात् रोगों का उपचार बताया गया है।

पथ्यापथ्य का महत्व :-

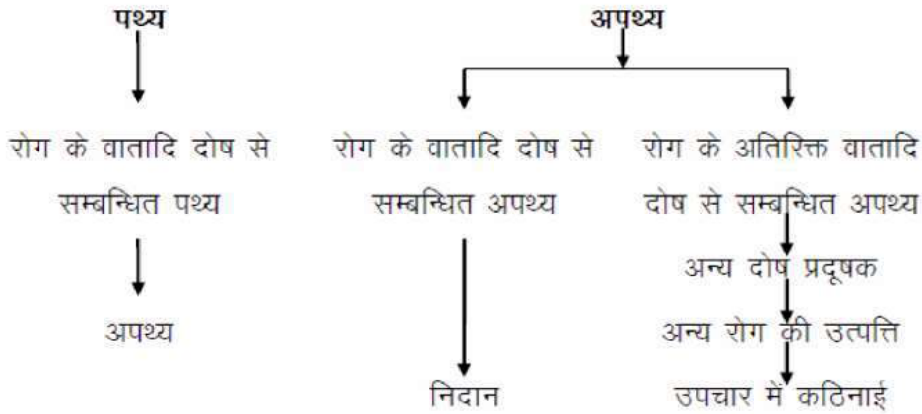
पथ्ये सति गदार्तस्य किमौषधनिषेवणैः।

पथ्येऽसति गदार्तस्य किमौषधनिषेवणैः।। (लोलिम्बराज)

पथ्य का सेवन करते रहने पर व्यक्ति वातादि रोग से रोगी नहीं होता अर्थात् चिकित्सा की आवश्यकता नहीं होती। और पथ्य का सेवन नहीं करने या अपथ्य का सेवन करने पर औषधि सेवन से कोई लाभ नहीं होता।

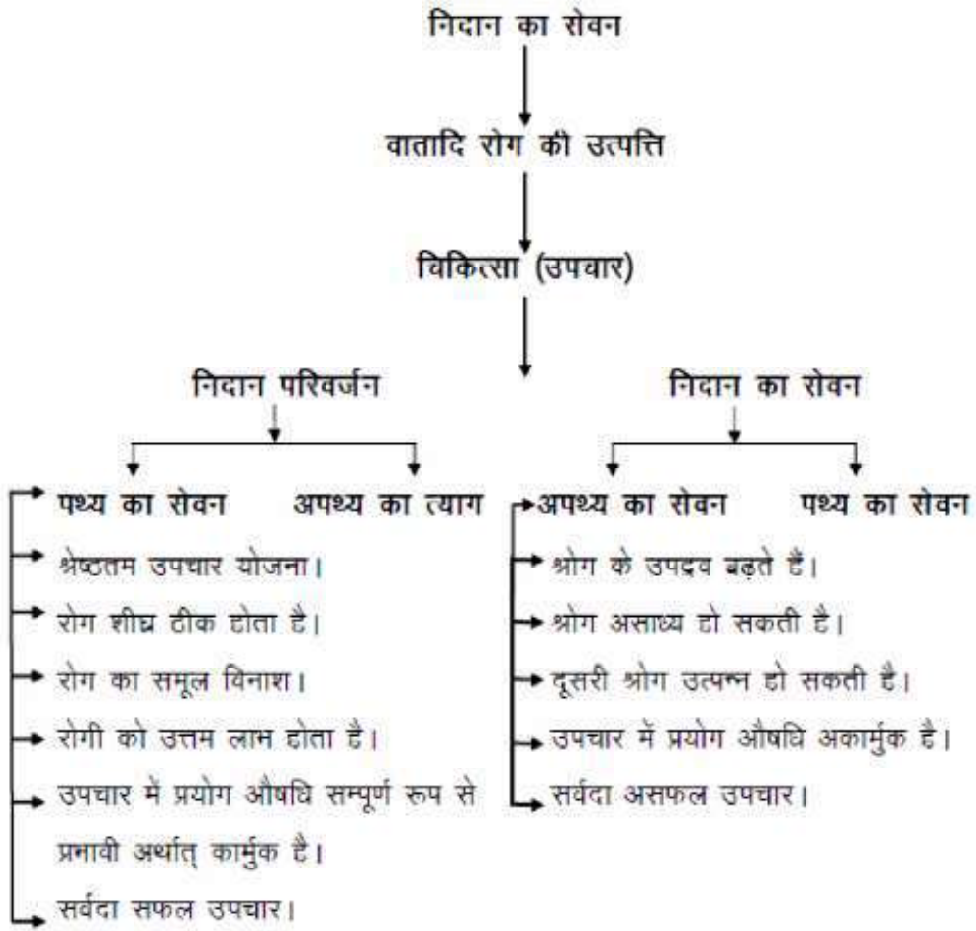


रोग की चिकित्सा में पथापथ्य का संभावनात्मक विश्लेषण :-





मधुर रस युक्त द्रव्य रोग की अवस्था में →
→ उदकमेह पथ्य
→ ज्वरमे पथ्य
→ मधुमेह अपथ्य



सफल उपचार के लिए चिकित्सा चतुस्पाद के सभी पाद एक ही दिशा में एकजुट होकर कार्यरत होने चाहिए, जो निदान परिवर्जन, पथ्य का सेवन और अपथ्य के त्याग के बिना संभव नहीं होता है।



दोष, प्रकृति, देश, काल के आधार पर निदान परिवर्जन तथा पथ्यापथ्य का विवेचन –

रोग (प्रकृति)	प्रकृति (रोगी)	देश	काल
वातज निदान परिवर्जन:- आहारज :- कटु रस द्रव्य तिक्त रस कषाय रस रक्ष द्रव्य कठिन द्रव्य शीत द्रव्य विहाराज :- व्यायाम करना अपतर्पण भग्न/अंगभंग धातुक्षय शान्ती जागरण वेगधारण, (अधारणीय) मल्युद्ध (अपने से बलवान से) मानसिक :- अतिशोक अतिप्रसन्न	वातल	आनूप (K) जांगल (V)	वर्षा (V) – वातकारक अपथ्य शरद (P) – वात-पित्त कारक अपथ्य वसन्त (K) – वात-कफ कारक अपथ्य वर्षा (V) – वातकारक अपथ्य शरद (P) – वात-पित्त कारक अपथ्य वसन्त (K) – वात-कफ कारक अपथ्य
	पित्तल	आनूपर (K) जांगल (V)	वर्षा (V) – वातकारक अपथ्य शरद (P) – वात-पित्त कारक अपथ्य वसन्त (K) – वात-कफ कारक अपथ्य वर्षा (V) – वातकारक अपथ्य शरद (P) – वात-पित्त कारक अपथ्य वसन्त (K) – वात-कफ कारक अपथ्य
	श्लेष्मल	आनूप (K) जांगल (V)	वर्षा (V) – वातकारक अपथ्य शरद (P) – वात-पित्त कारक अपथ्य वसन्त (K) – वात-कफ कारक अपथ्य वर्षा (V) – वातकारक अपथ्य शरद (P) – वात-पित्त कारक अपथ्य वसन्त (K) – वात-कफ कारक अपथ्य



इस प्रकार वर्णित हो (वातज, पित्तज, कफज), देह प्रकृति, देश, काल आदि का युक्ति पूर्वक विचार कर निदान परिवर्जन तथा पथ्य का सेवन अपथ्य त्याग करना रोगी के लिए सर्वदा उत्तम होता है और रोगी जल्द ही स्वस्थ हो जाता है।

पित्तज तथा कफज रोग में इसी प्रकार निदान परिवर्जन तथा पथ्यापथ्य का निर्धारण लाभकारी होता है।

वातज रोग में निदान परिवर्जन तथा पथ्य अपथ्य का महत्व :-

वातज रोग में निदान परिवर्जन का महत्व :-

आहारज निदान परिवर्जन :- तिक्त, कषाय, कटु रस युक्त द्रव्य का परिवर्जन (त्याग) उपद्रव को समअवस्था में बनाये रखते हैं। रक्ष, कठिन, शीत द्रव्य।

मानसिक निदान परिवर्जन :-

अतिशोक करना।

अप्रसन्न रहना।

कालानुसार निदान परिवर्जन :-

वर्षाकाल वातकारक आहार विहार।

भोजन पचने के बाद वातकारक आहार विहार।

अपराह में वातकारक आहार विहार।

वातज रोग में पथ्य :-

सामान्यतः मधुर, अम्ल, लवण, स्निग्ध, मृदु द्रव्य हितकारी होते हैं। परन्तु अपने-अपने देश, प्रकृति तथा काल के अनुसार मात्रावत् आहार ही पथ्य होता है। अन्यथा अपथ्य होता है।

पथ्य आहार :-

उड़द (परम वातहरम), कुल्थी (शुक्रक्षय की चिकित्सा में अपथ्य), प्रसहादि मांस, मुर्गे का मांस, तिल तैल, पकाविल्ब, सरसो तेल, शिम्बी धान्य घी के साथ, अदरक, सुरा, मदिरा, सुरासव, गाय का दुग्ध, भैंस का दुग्ध (विष चिकित्सा में अपथ्य), दृत्, शुष्क पिप्पली, मरिच आदि द्रव्य। इन सब द्रव्यों को वातज रोग में पथ्य के रूप में प्रयोग करने से उपचार में लाभ होता है।

शुष्क पिप्पली, मरिच आदि द्रव्य। इन सब द्रव्यों को वातज रोग में पथ्य के रूप में प्रयोग करने से उपचार में लाभ होता है।

वातज रोग में अपथ्य का महत्व :-

वातज रोग सभी निदान (वातज) पूर्णतः अपथ्य होते हैं। शुकधान्य (अल्प वातकारक) अरहर की दाल, सत्तू, सेम की दाल, मटर की दाल शिम्बी धान्य (घी के बिना), मटर का शाक, नाशपाती पका जामुन।

उपर्युक्त का त्याग ही रोगों के उपचार को सफल बनाता है अन्यथा रोग कालान्तर में और भी भयानक रूप के साथ असाध्य हो जाती है।

पित्तज रोग में निदान परिवर्जन एवं पथ्यापथ्य का महत्व :-

पित्तज रोग में निदान परिवर्जन का महत्व :-

आहारज निदान परिवर्जन :- कटु, अम्ल, लवण, रस युक्त, द्रव्य, उष्ण, विदाही, तीक्ष्ण, भोजन।

विहारज निदान परिवर्जन :- क्रोध, उपवास, आतप, स्त्री संपर्क।

कालानुसार निदान परिवर्जन :-

1. भोजन की जीर्णावस्था में पित्तज आहार विहार
2. शरद व ग्रीष्म ऋतु में पित्तज आहार विहार
3. मध्यायु, मध्याह्न व अर्धरात्रि में पित्तज आहार विहार पित्तज श्रोग में युक्तिपूर्वक उपर्युक्त का त्याग पित्तज रोग के उपचार में सहायक होती है।

पित्तज रोग में पथ्य :-

पित्त का शमन करने वाले द्रव्य सामान्यतः कषाय, मधुर, तिक्त रस युक्त शीत द्रव्यों का सेवन देश, काल, प्रकृति के अनुसार अग्नि बल को ध्यान में रखकर मात्रावत् सेवन करना सर्वदा पथ्य होता है। जो पित्त को कूपित न करने वाले द्रव्य।



पित्तज रोग में पथ्य आहार :-

मूँग की दाल, आमलकी, दृप्त, शुष्क पिप्पली सेवन से पित्तज श्रोग के उपद्रव कम/शान्त हो जाते हैं।

पित्तज रोग में अपथ्य :-

पित्तज श्रोग के सभी निदान अपथ्य होते हैं। कटु, अम्ल, लवण रस युक्त द्रव्य, उष्ण, तीक्ष्ण आहार द्रव्य इसके अतिरिक्त प्रकृति, देश, काल के अनुसार पित्त को दूषित करे सब अपथ्य।

अपथ्य तिल, सेम बीज, प्रसहादि मांस, भेड़ का दूध, दही, सरसो का तेल आदि पित्तज श्रोग अपथ्य होते हैं इनके त्याग से चिकित्सा।

कफज रोग में निदान परिवर्जन एवं पथ्यापथ्य का महत्व :-

कफज रोग में निदान परिवर्जन का महत्व :-

आहार निदान परिवर्जन :- मधुर, अम्ल, लवण रस युक्त, द्रव्य शीत, स्निग्ध, गुरु गुण युक्त द्रव्य।

विहारज निदान परिवर्जन :- अधिक निद्रा।

कालानुसार निदान परिवर्तन :-

1. दिन व रात्रि के आदि काल में- कफ कारक आहार विहार
2. भोजन करते समय- कफ कारक आहार-विहार
3. वसन्त ऋतु में- कफ कारक आहार-विहार
4. कफज श्रोग में- उपर्युक्त निदान त्याग करना अति आवश्यक है और रोगों के उपचार में लाभकारी होता है।

कफज रोग में पथ्य :-

कफज श्रोग में, दोष, प्रकृति, देश, काल के अतिरिक्त अग्नि बल को विशेष महत्व देते हुए गुरु तथा लघु आहार की युक्तिपूर्वक मात्रा का प्रयोग पथ्य होता है। लघु, अमधुर, न अतिरूक्ष न अतिस्निग्ध

द्रव्य का प्रयोग मात्रावत् करना चाहिए।

कुल्थी और राजमास (शुक्रक्षय जन्य क्लैव्यता के उपचार में अपथ्य), अदरक, मधु (अल्पमात्रा), सरसों तेल, मरिच आदि कफज श्रोग में लाभदायक, पथ्य होते हैं। सामान्यतः कफ का शमन करने वाले रस युक्त द्रव्य वात को कूपित करने वाले होते हैं और वात दूसरे दोष की तुलना में जल्द ही कूपित हो जाता है जिस कारण कफज श्रोग में पथ्य का चुनाव (सेवन) वात दोष के प्रकोपक कारकों को ध्यान में रखकर करना चाहिए।

कफज श्रोग में अपथ्य :-

कफज श्रोग के निदान कफज श्रोग में सर्वदा अपथ्य होते हैं। कफज श्रोग में अग्नि बल कम होता है गुरु पथ्य भी अमात्रा में अपथ्य तथा कम मात्रा में पथ्य होते हैं तिल, प्रसहादिमांस, पोई का शाक, भैंस का दूध, (गुरु, स्निग्ध), भेड़ का दूध, सिरका, आर्द्र पिप्पली।

सर्वदा सभी वातादि रोगों की चिकित्सा में पथ्यापथ्य :-

वातादि सभी रोगों में पथ्य :-

मधु को सेवन -

त्रिदोषशामक (आचार्य सुश्रुत के अनुसार) परन्तु उष्ण चिकित्सा में अपथ्य

गाय का दुग्ध - अदोषकर

एन्द्र जल - त्रिदोहर

बाल मूली - त्रिदोषहर

लालधान - त्रिदोषहर

सन्निपातज ज्वर चिकित्सा

आमाजीर्ण चिकित्सा

इस प्रकार रोगों के उपचार में निदान परिवर्जन एवं पथ्य-अपथ्य का विशेष महत्व है।



परिषद् समाचार

वाराणसी में अंतरराष्ट्रीय आयुर्वेद एक्सपो 2023 सम्पन्न

24 से 28 फरवरी 2023 तक चार दिवसीय अंतरराष्ट्रीय आयुर्वेद एक्सपो वाराणसी के पंडित दीनदयाल उपाध्याय हस्तकला संकुल परिसर में संपन्न हुआ। इस अंतरराष्ट्रीय आयुर्वेद एक्सपो में विश्व आयुर्वेद परिषद् शैक्षणिक सहयोगी था और कुशलतापूर्वक उसका संचालन किया। एक्सपो का उद्घाटन आदरणीय माननीय आयुष मंत्री डा 0 दया शंकर मिश्र 'दयालु' जी एवं केन्द्रीय रक्षा राज्यमंत्री श्री अजय भट्ट जी के द्वारा हुआ। आरोग्य एक्सपो में देश विदेश से आए हुए 520 शोध पत्रों में से चयनित 260 शोध प्रपत्र पढ़े गये वैज्ञानिक सत्र 8 सत्रों में विभाजित था और प्रत्येक सत्र में प्रथम एवं द्वितीय स्थान प्राप्त शोध पत्रों को पुरस्कृत किया गया। इसके अतिरिक्त स्नातक/स्नातकोत्तर छात्र/छात्राओं हेतु प्रतियोगिता में पोस्टर प्रेजेन्टेशन में कुल 60 पोस्टर प्रदर्शित किए गए, जिनमें सर्वोत्तम अंक प्राप्त प्रथम, द्वितीय एवं तृतीय स्थान प्राप्त पोस्टरों को पुरस्कृत भी किया गया। कार्यक्रम के आयोजन अध्यक्ष, डॉ0 नितिन अग्रवाल, शैक्षणिक सचिव, डॉ0 के0 के0 द्विवेदी, डॉ0 सुरेन्द्र चौधरी, डॉ0 नितिन शर्मा, प्रो0 एस0 डी0 पाण्डेय, प्रो0 डी0 के0 मौर्या, क्षेत्रीय आयुर्वेदिक एवं यूनानी अधिकारी, डॉ. भवना द्विवेदी का विशेष सहयोग रहा। आरोग्य एक्सपो में जन जागरूकता के लिए विभिन्न कम्पनियों के 300 से अधिक स्टाल लगाये गये, जिनमें एक स्टाल विश्व आयुर्वेद परिषद् का भी था। विश्व आयुर्वेद परिषद् के बैनर तले एक स्टाल जी- 20 पर चार दिवसीय कार्यक्रम को सफलता पूर्वक किया गया, जिसके अन्तर्गत 24/02/23 को प्रो राजीव शुक्ला के मार्गदर्शन में आयुष क्वाथ के उपयोगिता व उसका वितरण किया गया। 25/02/23 को डा रुचि तिवारी के मार्गदर्शन में लेहन कर्म के बारे में बताया गया, 26/02/23 को डा देवानंद पांडेय के मार्गदर्शन में प्रकृति परीक्षण, निदान व नाडी परीक्षण का कार्य किया गया, 27/02/23 को डा वीरेंद्र कुमार वर्मा जी के मार्गदर्शन में ऋतुचर्या, आहार विहार के बारे में बताया गया। अंतरराष्ट्रीय एक्सपो का समापन माननीय उप मुख्यमंत्री श्री बृजेश पाठक जी द्वारा किया गया। कार्यक्रम में विश्व आयुर्वेद परिषद् के राष्ट्रीय संगठन मंत्री प्रो. योगेश चन्द्र मिश्र जी को लाईफ टाईम एचीवमेंट एवार्ड प्रदान किया गया। विश्व आयुर्वेद परिषद् वाराणसी इकाई द्वारा एक चिकित्सा शिविर भी लगाया गया। चिकित्सा शिविर में आदरणीय प्रो राकेश मोहन, डॉ. उमाकांत श्रीवास्तव, डॉ. देवानन्द, डॉ. वीरेन्द्र कुमार, डॉ. राजीव शुक्ल, डॉ. मनोहर राम, डॉ. रुचि तिवारी ने विशेष सहयोग दिया।

डॉ गंगा सहाय स्मृति व्याख्यान तथा अखिल भारतीय आयुर्वेद निबंध प्रतियोगिता का पुरस्कार वितरण

दिनांक 29 फरवरी 2023 को डॉ गंगा सहाय स्मृति व्याख्यान तथा अखिल भारतीय आयुर्वेद निबंध प्रतियोगिता का पुरस्कार वितरण किया गया। इस कार्यक्रम में मुख्य अतिथि डॉ श्रवण बघेल ओ एस डी (मुख्यमंत्री उत्तर प्रदेश), डॉ गोविंद सहाय शुक्ल राष्ट्रीय अध्यक्ष विश्व आयुर्वेद परिषद् तथा डॉ भावना द्विवेदी क्षेत्रीय आयुर्वेदिक एवं यूनानी अधिकारी रहे। कार्यक्रम में प्रो0 योगेश चन्द्र मिश्र, डॉ0 सुरेन्द्र चौधरी एवं डॉ0 नितिन अग्रवाल ने अपने विचार व्यक्त किये। निबंध प्रतियोगिता में प्रथम स्थान राजकीय आयुर्वेद महाविद्यालय, मुजफ्फरनगर की छात्रा सारिका पदम को मिला, जिनको स्वर्ण पदक तथा पंद्रह हजार की नकद धनराशि प्रदान की गई। द्वितीय पुरस्कार काशी हिन्दू विश्वविद्यालय, वाराणसी के छात्र सतीश यादव को रजत पदक एवं ग्यारह हजार रुपये की धनराशि प्रदान की गई तथा तृतीय पुरस्कार अरिहनि आयुर्वेद कालेज, गांधी नगर गुजरात की छात्रा अमीषा पटेल को मिला जिसमें उनको कांस्य पदक तथा साढ़े सात हजार रुपये की धनराशि प्रदान की गई। निबन्ध प्रतियोगिता के आयोजन में डॉ0 गुरु प्रसाद सी. निल्ले सह आयोजन सचिव एवं अक्षय पाण्डेय का विशेष योगदान रहा। कार्यक्रम का संचालन डॉ मनीष मिश्रा (आयोजन सचिव) द्वारा किया गया।



विश्व आयुर्वेद परिषद द्वारा चरक डांडा में राष्ट्रीय संगोष्ठी का आयोजन

दिनांक 14 फरवरी 2023 को चरक डांडा में विश्व आयुर्वेद परिषद की पहल पर क्षेत्रीय एवं सुगमता केंद्र उत्तर भारत-1, राष्ट्रीय पादप बोर्ड आयुष मंत्रालय भारत सरकार के आयुर्वेद संस्थान जोगिंदर नगर हिमाचल तथा उत्तराखण्ड आयुर्वेद विश्वविद्यालय देहरादून के द्वारा संयुक्त रूप से आयोजित उत्तराखण्ड के औषधीय पौधों के हित धारकों की संगोष्ठी सम्पन्न हुई। जिसमें प्रातः 7:30 बजे परिषद के कार्यकर्ताओं ने चरक मंदिर में ऋषि यज्ञ का आयोजन भी किया। कार्यक्रम उत्तराखण्ड आयुर्वेद विश्वविद्यालय देहरादून के चरक डांडा स्थित चरक अंतर्राष्ट्रीय शोध संस्थान पर आयोजित किया गया। कार्यक्रम में उत्तराखण्ड आयुर्वेद विश्वविद्यालय देहरादून के उप कुलपति प्रो. सुनील जोशी, डॉ. अरुण चंदन निदेशक क्षेत्रीय एवं सुगमता केंद्र उत्तर भारत-1, के सलाहकार प्रो. नाग, विश्व आयुर्वेद परिषद से डॉ. सुरेंद्र चौधरी, डॉ. यतेन्द्र सिंह मलिक, वैद्य विनीश गुप्ता, वैद्या अनुमेह जोशी, डॉ. विपिन अरोड़ा सम्मिलित हुए। कार्यक्रम में क्षेत्र के औषधि उत्पादक, वैज्ञानिक तथा अनुसंधान अधिकारी, विश्वविद्यालय के शिक्षक, छात्र एवं कर्मचारी तथा आस-पास के गाँव के निवासी उपस्थित रहे। कुल 200 प्रतिभागियों ने कार्यक्रम में भाग लिया। पौड़ी जनपद में कोटद्वार से लगभग 28 किलोमीटर दूर समुद्र तल से 5700 फिट की ऊँचाई पर महर्षि चरक की तपोस्थली को विकसित करने का बीड़ा विश्व आयुर्वेद परिषद ने उठाया था और 5 जून 2018 को महर्षि चरक की मूर्ति की प्राणप्रतिष्ठा कर एक मंदिर का निर्माण किया गया जो अब एक महत्वपूर्ण रमणीक स्थल के रूप में विकसित होता जा रहा है।

विश्व आयुर्वेद परिषद, उज्जैन द्वारा स्वर्ण प्राशन कार्यशाला का आयोजन

दिनांक 21 फरवरी 2023 को विश्व आयुर्वेद परिषद के द्वारा सरस्वती शिशु मंदिर मारुति गंज उज्जैन में स्वर्ण प्राशन की एक कार्यशाला संपन्न हुई। जिसमें विद्यालय की अभिभावक माताओं और बहनों को स्वर्ण प्राशन के लाभ के बारे में व्याख्यान दिया गया। डॉ. गीता जाटव प्रभारी स्वर्ण प्राशन इकाई शासकीय धन्वंतरी आयुर्वेद महाविद्यालय एवं चिकित्सालय, उज्जैन के द्वारा उक्त व्याख्यान दिया गया। विश्व आयुर्वेद परिषद के केंद्रीय सचिव डॉ. रामतीर्थ शर्मा कार्यक्रम में अध्यक्ष थे। उन्होंने स्वर्ण प्राशन के गुणों के बारे में प्रकाश डाला। विद्यालय की प्रधानाचार्य सुश्री प्रतिभा जी ने सभी का स्वागत किया। सुवर्णप्राशन इकाई की प्रभारी श्रीमती रीना मकवाना जी ने सभी अतिथियों का आभार व्यक्त किया।

उज्जैन आयुर्वेद कॉलेज में शिष्योपनयन समारोह सम्पन्न

दिनांक 27 फरवरी 2023 को शासकीय आयुर्वेदिक महाविद्यालय, उज्जैन में बी.ए.एम.एस. प्रथम वर्ष में प्रवेशित छात्रों के शिष्योपनयन समारोह का आयोजन हुआ। संभागायुक्त श्री संदीप यादव एवं विक्रम विश्वविद्यालय के माननीय कुलपति प्रोफेसर अखिलेश पांडे जी कार्यक्रम के मुख्य अतिथि रहे। विश्व आयुर्वेद परिषद के जिला अध्यक्ष डॉक्टर सतराम कुमावत एवं केंद्रीय सचिव डॉ. रामतीर्थ शर्मा जी कार्यक्रम उपस्थित में रहे। महाविद्यालय के प्रधानाचार्य प्रोफेसर जेपी चौरसिया जी ने कार्यक्रम की अध्यक्षता की।

विश्व आयुर्वेद परिषद् बिहार इकाई द्वारा राष्ट्रीय संभाषा एवं स्नातक निबन्ध प्रतियोगिता का पुरस्कार वितरण समारोह का आयोजन

दिनांक 1-2 अप्रैल 2023 को विश्व आयुर्वेद परिषद् की बिहार इकाई के द्वारा पाटलिपुत्र राष्ट्रीय संभाषा (सेमिनार) एवं पंडित गंगाधर शर्मा त्रिपाठी स्मृति अखिल भारतीय स्नातक स्तर निबंध प्रतियोगिता 2022 के पुरस्कार वितरण समारोह का उद्घाटन बिहार के महामहिम राज्यपाल सह कुलाधिपति श्री राजेंद्र विश्वनाथ आर्लेकर, मुख्य अतिथि के रूप में प्रो. वैद्य बनवारी लाल गौड़ (राष्ट्रपति सम्मानित) जयपुर, पूर्व कुलपति डॉ. एस राधाकृष्णन राजस्थान आयुर्वेद विश्वविद्यालय के द्वारा हुआ। मुख्य वक्ता के रूप में राष्ट्रीय उपाध्यक्ष, विश्व आयुर्वेद परिषद



सह विभागाध्यक्ष संहिता सिद्धान्त विभाग वैद्य प्रो० महेश व्यास, अखिल भारतीय आयुर्वेद संस्थान, नई दिल्ली एवं प्रो डॉ जे० एल० एन० शास्त्री उपस्थित हुए। निबंध प्रतियोगिता में सफल प्रतिभागियों को प्रथम पुरस्कार, स्वर्णपदक तथा रू. 10000 की नगद राशि द्वितीय स्थान प्राप्त को रजत पदक रू. 7500 की नगद राशि, तृतीय स्थान प्राप्त को कांस्य पदक रू. 5000 की नगद राशि तथा दशम स्थान तक प्राप्त करने वाले प्रतिभागियों को प्रमाण पत्र महामहिम के करकमलों द्वारा प्रदान किया गया। इस अवसर पर परिषद के द्वारा आदरणीय वैद्य बनवारी लाल गौड़ को आयुर्वेद सिद्धान्त शिरोमणि सम्मान से सम्मानित किया गया। संभाषा परिषद में विभिन्न वक्ताओं ने अपने विचार रखे। इस कार्यक्रम में लगभग 650 प्रतिभागियों की संख्या के साथ साथ बिहार प्रान्त की कार्यकारिणी तथा सभी सदस्यों की उपस्थिति रही।

विश्व स्वास्थ्य दिवस पर प्रश्नोत्तरी प्रतियोगिता का आयोजन

दिनांक 07 अप्रैल 2023 को विश्व स्वास्थ्य दिवस पर प्रश्नोत्तरी प्रतियोगिता का आयोजन श्रीकृष्णा आयुष विश्वविद्यालय के श्रीकृष्णा राजकीय आयुर्वेदिक महाविद्यालय और विश्व आयुर्वेद परिषद के संयुक्त तत्वावधान में विश्व स्वास्थ्य दिवस पर स्वास्थ्य सब के लिए विषय पर प्रश्नोत्तरी प्रतियोगिता का आयोजन किया गया। कार्यक्रम की शुरुआत प्राचार्य डॉ. देवेन्द्र खुराना द्वारा भगवान धन्वंतरि के चरणों में पुष्प अर्पित कर की गई। मंच का संचालन स्नातकोत्तर क्रिया शरीर विभाग के पी.जी. छात्रों द्वारा किया गया। इस अवसर पर श्रीकृष्णा राजकीय आयुर्वेदिक महाविद्यालय के प्राचार्य डॉ. देवेन्द्र खुराना ने कहा कि पुरे विश्व में सात अप्रैल को स्वास्थ्य दिवस के रूप में मनाया जाता है। जिसका मकसद नागरिकों को स्वास्थ्य के प्रति जागरूक करना है। इस बार विश्व स्वास्थ्य संगठन द्वारा इस दिन को सभी के लिए स्वास्थ्य की थीम के रूप में मनाया जा रहा है। उन्होंने कहा कि प्रतियोगिताएं शारीरिक और मानसिक दोनों स्वास्थ्य के लिए बहुत जरूरी है। जिससे विद्यार्थियों की प्रतिभा निखरती है और वह जीवन के हर मुश्किल क्षणों का सामना करने के लिए तैयार रहता है। इसलिए समय-समय पर इस प्रकार की प्रतियोगिताओं का आयोजन होते रहना चाहिए। विश्व आयुर्वेद परिषद के राष्ट्रीय शिक्षक प्रकोष्ठ के सह प्रमुख प्रो. वेद्य डॉ. पी.सी. मंगल ने सभी को विश्व स्वास्थ्य दिवस पर शुभकामनाएं देते हुए कहा कि वर्तमान समय में गलत खानपान की आदतों के चलते देश की अधिकतर जनसंख्या कई प्रकार की गंभीर बीमारियों से जुझ रही है। अच्छा स्वास्थ्य बेहद जरूरी है। अगर व्यक्ति शारीरिक रूप से स्वस्थ होगा, तो वह मानसिक रूप से भी मजबूत बनेगा। जिससे स्वस्थ समाज का अवश्यक रूप से निर्माण होगा। कार्यक्रम के अंत में प्रश्नोत्तरी प्रतियोगिता में प्रथम, द्वितीय और तृतीय स्थान पर रहने वाली टीमों को प्रशस्ति पत्र के साथ ही मेडल भी दिया गया। इस अवसर पर डॉ.सचिन शर्मा, डॉ. मनीषा खत्री, डॉ. शुभा कौशल, पीजी स्कॉलर डॉ. यामिनी, डॉ. अनु, डॉ. अंजली, डॉ. मोनू, डॉ. मोहित और डॉ. नीलम मौजूद रही।

विश्व आयुर्वेद परिषद ने मां गंगा को नमन कर हिन्दू नव वर्ष का किया स्वागत

भारतीय नव वर्ष विक्रम संवत् 2080, नवरात्रि गंगा के तट पर विश्व आयुर्वेद परिषद के स्थापना दिवस के अवसर पर दिनांक 22 मार्च 2023 को आयोजित किया गया। विश्व आयुर्वेद परिषद वाराणसी महानगर इकाई के तत्वावधान में उपस्थित वैद्य समूह ने एकाग्र मन से मां गंगा को प्रणाम कर उनका आशीर्वाद ग्रहण करते हुए उगते हुए भगवान सूर्य को जलार्ध्य (जलधारा) करते हुए नव वर्ष का स्वागत किया। मुख्य अतिथि डा सुनील साह (नेत्र विशेषज्ञ) थे। मुख्य रूप से राष्ट्रीय सह सचिव प्रो. के. के. द्विवेदी, प्रांतीय अध्यक्ष डा. विजय राय, महानगर अध्यक्ष प्रो राकेश मोहन, डा. भावना द्विवेदी, डॉ. उमाकान्त श्रीवास्तव, डा. ओंकार दत्त त्रिपाठी, डा. मनीष मिश्रा, डा युगल किशोर पाण्डेय, डा. बाल मुकुंद प्रसाद, डा विरेन्द्र वर्मा, डा देवानंद पांडेय इत्यादि उपस्थित थे। घाट पर तुलसी पौधे का उसकी औषधीय महत्ता का वर्णन पत्रक के साथ वितरित किया गया। इस कार्य में विशेष रूप से डॉ विरेन्द्र वर्मा, डॉ देवानंद पांडेय व डॉ बाल मुकुंद प्रसाद का विशेष योगदान रहा।



विश्व आयुर्वेद परिषद इंदौर शाखा ने मनाया नववर्ष

विश्व आयुर्वेद परिषद शाखा इंदौर की तरफ से गुरुवार को शासकीय अष्टांग आयुर्वेद कॉलेज में गुड़ी पड़वा के अवसर पर नव वर्ष कार्यक्रम आयोजित किया गया। कार्यक्रम के मुख्य अतिथि वैद्य लोकेश जोशी कार्य अध्यक्ष, डा राकेश शर्मा, डॉ आशुतोष आदि उपस्थित रहे। कार्यक्रम के अंत में अतिथियों का नारियल एवं स्मृति चिन्ह देकर कार्यक्रम का समापन किया गया। डॉक्टर अखिलेश भार्गव ने बताया कि विश्व आयुर्वेद परिषद आयुर्वेद के क्षेत्र में कार्य करने वाली संस्था है, जिसका विस्तार देश में ही नहीं अपितु विदेशों में भी है। जो लगातार छात्रों के विकास के लिए सेमिनार, कैंप, व्यक्तित्व विकास शिविर आयोजित करता है। कार्यक्रम में महाविद्यालय के डॉक्टर दिनेश मालवीय, डॉ प्रदीप चौहान, डॉ विमल अरोड़ा, डॉक्टर अखिलेश भार्गव, डॉक्टर दिनेश गौड़, डॉ नितिन, डॉ अमित सिन्हा, तेजस पोरवाल तथा डॉ एस के नायक उपस्थित रहे। कार्यक्रम की शुरुआत भगवान धन्वंतरी की वंदना एवं माँ भारती माल्यापुर्ण से की गई। कार्यक्रम का संचालन डॉक्टर अनुरुची के द्वारा किया गया, कार्यक्रम के अंत में आभार प्रदर्शन डॉ धर्मेन्द्र शर्मा के द्वारा किया गया। कार्यक्रम के विशेष अतिथि डॉ राहुल गुप्ता, शासकीय एनालिस्ट एवं कार्यालय प्रमुख डी.टी.एल. लैब शासकीय आयुर्वेद कॉलेज ग्वालियर उपस्थित रहे। मंच पर विश्व आयुर्वेद परिषद शाखा के अध्यक्ष आर आर सोलंकी उपस्थित थे। कार्यक्रम में शहर के गणमान्य चिकित्सक सुरेश बोलने, सचिव डॉ नागेंद्र शिविर एवं अन्य छात्र बड़ी संख्या में उपस्थित रहें। अतिथियों ने नववर्ष विषय पर अपने अपने विचार व्यक्त किए।

Vishwa Ayurveda Parishad Diary was released in Telangana

Vishwa Ayurveda Parishad dairy was released by Sri Harish Rao health family welfare and finance minister of Telangana state on 21 st February 2023. Dr. A Chandrashekar Rao, Dr. Srinivasreddy, Dr. Ravi Nayak, Dr. Y Srinivasulu, Dr. Kishan, Dr. Suresh Jakotia, Dr. Raghu, Dr. Vijayasimha, Dr. Yasoda, Dr. Vishnu Kanth, Dr. T Premananda Rao and other attended the occasion Vishwa Ayurved parishad Telangana given two representations to health minister regarding. 1. Request for fulfillment of NCISM deficiencies of two Ayurvedic colleges; 2- Request for continuation of contract lecturers services and enhancement for their monthly payment at least Basic pay.

On 30 March 2023, The Kausalam Programme for the Vishwa Ayurveda Parishad ,Warangal Vibhag was held in Hanamkonda's Sama Jagan Mohan Reddy Memorial Hall. Inaugural session started with the live demo of Agnikarma by Prof. Dr. D. Gyaneshwar Chief guest sri. Dr. Vijay Ganesh Reddy, Guest of Honor Dr. T. Premananda Rao Garu, Dr. Sammi Reddy Garu, Dr. B. Kishan, Dr. A. Sridhar and Dr. Sudha Garu were present. It was Followed by felicitations to social workers in several disciplines Dr. Sudheer Arya for the promotion of Gosewa and Panchagavya, Puli Sampath Kumar for millets farming, Anitha Chinnamala for organic farming. Then felicitations to our senior vydyas was done Dr. B. Sambamurthy Dr. M. Kashaiah. Followed by International Women's Day celebrations organized by Vibhag Mahila Prakoshta they felicitated Dr. Aruna Rangaiah garu sevikasamithi national committee and other women doctors in the vibhag. Over 160 students, doctors and physicians attended this event.