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विश्व आयुर्वेद परिषद् द्वारा आयोजित देश के विभिन्न प्रान्तों के कार्यक्रमों की झलकियाँ



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

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Guest Editorial

भारतवर्ष की गौरवभूता योग विद्या एक प्रागैतिहासिक विद्या है। प्रारम्भ में योग का उद्देश्य मानव का दैवीय एवं आध्यात्मिक रूपान्तरण था। योग की आध्यात्मिक रूपान्तरणपरक सम्भावनाओं को आयुर्वेद ने भी स्वीकार किया। योग आयुर्वेद शास्त्र की अंगीभूत विद्या के रूप में विकसित होने लगा। आयुर्वेद शास्त्रियों की संगति में योग विद्या के क्षेत्र में भी शारीरपरक, स्वास्थ्य एवं रोगोपचारक आयामों का सन्धान एवं विकास होने लगा। कालान्तर में लोकापेक्षाओं के अनुरूप योग विद्या के व्यावहारिक आयामों का विकास होने लगा और समय के प्रवाह में योग एक निराली विद्या में परिणत होने लगा। आयुर्वेद में स्वास्थ्य के जितने आयाम बतलाये गये हैं, योग विद्या में भी उन सभी का सम्यक निरूपण हुआ।



विश्व स्वास्थ्य संगठन ने स्वास्थ्य के जितने भी प्रत्यक्ष या परोक्ष आयाम प्रतिपादित किया, योग विद्या ने उन सभी पर खरा उतरने का प्रयास किया। इस सन्दर्भ में योग ने विश्व के आयुर्वेदज्ञानिकों को शोध के लिए आकर्षित किया और विभिन्न अर्वाचीन युगीन विज्ञानों के कसौटियों पर अपनी प्रभावकता को स्थापित किया। तब यह तथ्य प्रबलतया उभर कर आया कि योग के अभ्यासों में परिमित मात्रा में रोगोपचारक सम्भावनायें भी संग्रहित होती हैं। स्वास्थ्यारोग्य प्रणाली के तीनों आयामों—स्वास्थ्य उन्नायक, रोगनिरोधक एवं योगोपचारक पक्षों में योगविद्या की उच्च सार्थकता उभर कर आ गयी। हृदयरोग, श्वास रोग एवं आमवात से सम्बन्धित व्याधियों के क्षेत्र में योगाभ्यासों की प्रभावशीलता प्रतिष्ठित होती गयी और एक रोगोपचारक विद्या की दिशा में योगविद्या अग्रगमन करने लगी, किन्तु तस्वीर एक और पहलू के रूप में ज्वलन्त रूप में उभरने लगी। चिकित्सा विज्ञान के क्षेत्र में व्याधियों के सफलतर उपचार की दिशा में जितने प्रयास हुए, स्वास्थ्यगत समस्यायें उतना ही विकराल रूप धारण करती गयी। चिकित्सा विद्या पाश्चात्य पूंजीवादी, व्यावसायिक एवं यन्त्रपरक मनोवृत्ति की जकडबन्दी की शिकार हो गयी। सुरसा की भाँति अस्पतालों के आकार प्रकार, यान्त्रिक सुविधाओं, कुशल मानवीय श्रम की अपेक्षाये विस्तारित होने लगी। राज्यों के बजट से चिकित्सा क्षेत्र के लिये अधिकाधिक फण्ड की मांग बढ़ती जा रही है। समानुपात में रोगियों की भीड़ भी बढ़ रही है। वही कहावत है कि 'मर्ज बढ़ता गया ज्यों-ज्यों दवा की, ऐसे में परिदृश्य में यह बात उभर कर आने लगी है कि हमें रोगों के उपचार के उपाय ढुढ़ने के स्थान पर रोगों की बाढ़ को रोकने की दिशा में प्रयासरत होना चाहिये। विस्तारित होती व्याधि समस्याओं के अनुपात में 'तासु दून कपि रूप दिखावा' वाली शैली के स्थान पर 'अतिलघुरूप पवनसुत लीन्हा' की तर्ज पर रोगनिरोधक प्रणालियों पर विचार करना चाहिये और इस क्षेत्र में भारतवर्ष की प्राचीन पारम्परिक विद्याओं में आयुर्वेद एवं योग ही सहायक हो सकती है और उन्ही के प्रचार प्रसार पर पूरा ध्यान केन्द्रित होना चाहिये। ऐसा इसलिए कि आधुनिक चिकित्सा विद्या तो पाश्चात्य बहुराष्ट्रीय, व्यावसायिक एवं पूंजीवादी मानसिकता की शिकार है। आयुर्वेद एवं योग भारत के प्राचीन ऋषि, मुनि एवं मनीषियों के लोककल्याणकारक दृष्टि में प्रवर्तित हुई है। स्वास्थ्य के विविध पहलुओं का प्रबन्धन आयुर्वेद के द्वारा ही हो सकता है और योगाभ्यासों के द्वारा भी। किन्तु रोगनिरोधक सम्भावनाओं को प्रशस्त करने में योगविद्या एक मितव्ययी एवं कारगर विद्या सिद्ध हो सकती है। अतः योग विद्या रोगोपचारक सम्भावनाओं से समर्थ होने के बावजूद भी एक रोगनिरोधक एवं सर्वाङ्गीण स्वास्थ्य उन्नायक विद्या के रूप में अपनी क्रान्तिकारी, निराली एवं सुसार्थक भूमिका का निर्वहन कर सकती है। यही भारतवर्ष की स्वास्थ्यगत समस्याओं का उपयुक्त प्रबन्धन होगा। योग विद्या की इन्हीं सम्भावनाओं को दृष्टिगत कर हमारे देश के दूरदर्शी यशस्वी प्रधान मंत्री मा. श्री नरेन्द्र मोदी जी अन्तर्राष्ट्रीय फलक पर अन्तर्राष्ट्रीय योग दिवस आयोजन को प्रतिष्ठित किये। योग के क्षेत्र की एक प्रमुख समस्या एक ही अभ्यास को पृथक पृथक विविध योगाचार्यों द्वारा अलग-अलग प्रकार से बताया जाना भी है। इस सन्दर्भ में एकरूपता की प्रतिस्थापना अत्यापेक्षित थी, जिसे अन्तर्राष्ट्रीय योगदिवस के अवसर पर व्यवहृत 'सामान्य योगाचार्य' के प्रवर्तन द्वारा साधा गया। अन्तर्राष्ट्रीय योग दिवस के आयोजन का अनोखा उल्लेखनीय पक्ष यह भी है कि पूरे विश्वजन एक ही निर्धारित समय पर एक साथ एक सुनिर्धारित योगाभ्यास क्रम को दोहराते हुए कुछ क्षणों के लिये वैश्विक सामञ्जस्य एवं एकता का परिचय देते हैं, जिसकी कल्पना मात्र भी कितनी मनोहारि होती है। मैं समस्त विश्वजनों को दसवें अन्तर्राष्ट्रीय योग दिवस की बधाई देता हूँ। जय भारत | वन्दे मातरम् | जय आयुर्वेद

— डॉ. कृष्ण मुरारी त्रिपाठी

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“DEMYSTIFY THE CONCEPT OF MANASA VIKARA W.S.R. TO UNMADA”

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ABSTRACT :

The word “Unmada” has a broad meaning. Acharya Charaka has explained various psychological disorders under one single heading, i.e. Unmada (psychosis). According to Ayurveda, the human body is composed of Sharira, Indriya, Sattva, and Aatma. Sattva is considered a Manasa (psyche), and dysfunction of the same will result in various psychological and psychosomatic disorders. Their improper function is caused by various causes like Viruddhara, various wrong deeds, recurrent trauma, etc.; these can all be divided into the basic causes like Pragnaparadha, Kala, Karma, and Asatmya Indriya Samyoga. Unfortunately, now a days, these causative factors are widely followed. In India, the prevalence of various psychic disorders is 9.5 to 370 per 1000 people, with an average of 58.2 per 1000 people. These statistics are challenging for the medical field, but they are also manageable. Modern systems of medicine have management that only gives symptomatic relief; it also develops drug dependency and suicidal

tendencies. So that it is the prime aim of Ayurveda practitioners to prevent, diagnose and treat the various psychological disorders. Here, an attempt is made to develop an understanding regarding the role of involved factors (Lakshana), functions and faculties of the mind, along with the interpretation of the diagnosis on the basis of the status of the Mana (mind). The Lakshana (cardinal features), Nidana (causative factors) in general, and diagnostic tools and tests are reviewed in order to make the understanding clear.

Key words : Unmada, Mana, Psychosis, Sattva, Psychological.

INTRODUCTION-

The “Agnivesha Tantra” is widely followed treatise by Kayachikitsa (Internal Medicine) practitioners. As we know, in Nidana Sthana, eight chapters were described with their Nidana (causative factors) and Samprapti (pathogenesis), while in Chikitsa Sthana, 30 chapters are given for the management protocol of the various disorders. The reason behind the difference in the mentioned diseases and chapters is that the pathogenesis and

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causative factors mentioned for the chapter (8 diseases) mentioned in the Nidana Sthana are not only limited to their title but are widely accepted as eight pathogenesis. Like, the pathogenesis of “Jwara” is the general pathology of all “Amaja Vikara”; the “Raktapitta” pathogenesis is the general pathology of any bleeding disorders and disorders occurred by “Pitta-Rakta” vitiation; similarly, the general pathogenesis of “Kushtha” is applied to all “Twak Vikara”; certain stages of the “Prameha” pathogenesis explains the pathogenesis of the disorders occurs due to the Santarpana (overnutrition) and Apatarpana (malnutrition). Similarly, the general pathology of “Unmada” is applied to all psychological disorders, not just psychosis.

AIMS AND OBJECTIVES

This article provides a thorough analysis of the Lakshana (cardinal features), Samprapti (pathogenesis) and Chikitsa (management) of “Unmada” and its contributing factors in connection to other mental disorders that are referenced in both modern science and Ayurveda.

MATERIAL AND METHODS

A thorough review of the Ayurvedic classical texts and Puranas, along with the available literature of contemporary science, is done. Articles are reviewed from PubMed and scopus, using the

keywords “Unmada”, “psychosis” and “psychological disorder” from Ayurveda and modern science. The material is collected, reviewed and then organized according to the conceptual understanding.

The Unmada can be defined as, impaired or ill status of the faculties of the mind and intellect. Following Lakshana (Cardinal features) gives broad view on definition.

The cardinal features / Definition of Unmada (mental disorder)¹

Unmada is defined as impairment of the Mana (mind), Buddhi (intellect), Sangna (consciousness), Gyana (knowledge), Smriti (memory), Bhakti (desires), Sheela (attitude / code of conduct), Chesta (activities) and Aachara (behaviour).

- 1. Mana Vibhrama** - The function of the Mana is “Chintana” (to think).² Dysfunction of the same can be understood as un-necessary, un-fruitful, and harmful thinking or thoughts. If anyone is not thinking about what is beneficial to him or her for personal, social, and professional life and thinks about what indirectly harms his or her development or anything mentioned above, it is considered “Mana-Vibhrama”. Persons suffering from “Unmada” (psychological disorders) may experience disruptions in their thoughts and perceptions as well. This consequence may result in changes in personality and altered vision towards anything (an abnormal thought process).



2. **Buddhi Vibhrama** – Any truth that is recognized as incorrect or vice versa or something beneficial that is perceived as harmful, could all be labelled as “Buddhi vibhrama.”³
 3. **Sangna-Gyana Vibhram** - Loss of consciousness and orientation is denoted by the word “Sangna-Vibhrama.” The most prevalent forms by which “Sangna Bhrama” manifests are as hallucinations and illusions. If anyone is not gaining true knowledge despite the functionality of their Indriyas (sense organs). Furthermore, “Mana” is responsible for normal or abnormal perception or knowledge, which is dependent on the actions of “Indriyas.” False knowledge of anything is indirectly responsible for the “Gyana-Vibhrama.”
 4. **Smruti Vibhrama** - The “Smruti-Vibhrama” shows that memory function is compromised. Smruti will be harmed when “Rajas” and “Tamas” subdue “Sattva.” Normla Smruti suggests that all knowledge is retained in memory. Neuro-developmental disorders may be reflected in the recollective memory.
 5. **Bhakti Vibhrama** - What “Bhakti-Vibhrama” really consists of are abrupt shifts in “Liking and Disliking” (objective matter). Things the patient used to detest are now things they enjoy.
 6. **Sheela Vibhrama** - Changes in social and personal relationships are attributed to Sheela Vibhrama. Anxiety, irritability, and frequent mood fluctuations could happen. Negative mental variables, such as anxiety, depression, and fear, manifest themselves in people’s behaviour.
 7. **Chesta Vibhrama**- Doing the things which are not appropriate according to functioning of the Indriyas, mind and time can be considered as “Chesta Vibhrama”. Suspicious and doubtful activities and behaviour can be titles as same.
 8. **Aachara Vibhrama** – The word “Aachara” is stands for the good personal (physical and mental), behavioural and social code of the conduct. Humans are social animals, and in order to maintain their health and social relationships, they must interact with others wisely. Misconduct of any kind, which is frequently observed in psycho patients, can abruptly stop an individual’s personality from developing as well as causing them to become socially isolated.
- All of the psychiatric diseases contain some or all of the aforementioned “Lakshana”. These might be regarded as



essential characteristics to identify the impairment or malfunction of Dhi (intelligence), Dhruti (controlling ability), and Smruti (memory), which are the key components for the patient's assessment.

The causative factors, which are responsible for the any psychological disorders are stated below⁴,

1. Pragnaparadha (intellectual defects)
2. Kala (time factor)
3. Karma (Daiva - destiny)
4. Asatmya Indriyarth Samyoga (improper use or dysfunction of senses)

Pragnaparadha (Dhi-Dhruti-Smruti vibhramsha), which is root cause of the all Manasa Vikara, is responsible for the aggravation of Saririka as well Manasika Dosha. Clinical feature of the Pragnaparadha are mentioned in the Sharirsthana⁵. Karmaja / Aatmaja Vyadhi are always associated with it.

Kala or Parinama means not adopting the changes related to age, season, diurnal changes, etc. so that the normal physiology of Sharirika as well as Manasika dosha gets disturbed.

In modern science, idiopathic is considered a causative factor of many diseases, while in Ayurveda, it can be

considered Daiva, which refers to the wrong or sinful deeds or acts done in previous as well as present birth. Bad deeds related to spirits, Gurus (~ teachers), and Brahmanas are considered causes of the Unmada. In Kashyapa Samhita, certain specific causes related to the wrong deeds and the Vyadhi (saririka and manasika) that arise from them are described. Kashyapa Samhita has somewhat similar references to the Purana (Garuda Purana) in the context of Purvajanma-Kruta Vyadhi. Garuda-Purana has mentioned the specific 'Danda-Karma' (offrings) for the particular diseases.⁶

Asatmya Indriya Samyoga is commonly found these days. Excessive use of electronic gadgets and dependency on technology are the main causes of the dysfunctionality of the mind. Social media, online shopping platforms, dating sites, adult contents, etc. are the prime causes behind Mana Bhakti, Sheela, and Chesta Vibhrama.

These are mentioned as the "Dukh-hetu" (causative factors of miseries, i.e., diseases). These all cause disturbances in the normal functions of the minds, i.e., Indriya-abhigraha (control of the senses), Svasya Nigraha (self-restraint), Uha (speculation), and Vichara (thought process).⁷



Table 1. Relation between the Dysfunction of particular function of Mana (mind) and Lakshana of Unmada

Sr no.	Dysfunction of following particular function of Mana	Lakshana of Manasa Vikara (Unmada)
1	Indriya Abhigraha	Sangna Vibhrama, Gyana Vibhrama
2	Svasya Nigraha	Sheela Vibhrama, Chesta Vibhrama, Aachara Vibhrama
3	Uha	Buddhi Vibhrama, Bhakti Vibhrama
4	Vichara	Mana Vibhrama, Smruti Vibhrama

Relation described in the table is helpful to diagnose specific malfunctioning of the mind by assessment of Lakshana. Various psychological disorders can be diagnose through it. It can be highly beneficial for specific management of the diseases.

Presenting factors / Lakshana for various Manasa Vikara (~ psychological disorders) are mentioned here. Abnormal Manasa Bhava like Bhaya, Krodha, Shoka, Chinta, Vishada, etc. may also consider as separate Manasa Vikara.

Table 2. Manasa Vikara and contributing factor / Lakshana

Sr	Manasa Vikara	Presenting Lakshana of Manasa Vikara
1	Bhaya (fear)	Sangna Gyana Vibhrama, Chesta Vibhrama
2	Krodha (Anger)	Chesta Vibhrama, Aachara Vibhrama
3	Shoka (grief)	Sangna Gyana Vibhrama, Aachara Vibhrama
4	Chinta (worry)	Bhakti Vibhrama, Aachara Vibhrama
5	Vishada (depression / stress)	Mana Vibhrama, Buddhi Vibhrama
6	Attention deficit hyperactivity disorder (ADHD) (symptoms : lack of concentration, excessive physical movement, act without thought process, irrelevant / interrupted conversation) ⁱ	Mana Vibhrama, Chesta Vibhrama
7	Schizophrenia (symptoms : hallucination, delusion disorganized speech and behaviour, impaired cognitive ability) ⁱⁱ	Sangna Gyana Vibhrama, Chesta Vibhrama, Buddhi Vibhrama
8	Eating disorders (Risk factors : perfectionism, sensation seeking and neuroticism) ⁱⁱⁱ	Mana Vibhrama, Bhakti Vibhrama
9	Disruptive behaviour and dissocial disorder (symptoms : anxiety, depression, severe suicidal ideation and attempts, social isolation) ^{iv}	Smruti Vibhrama, Aachara Vibhrama, Sheela Vibhrama, Chesta Vibhrama
10	Neurodevelopmental disorders (disabilities in speech, motor skills, behaviour, memory, learning and other neurological functions) ^v	Sangna Gyana Vibhrama, Smruti Vibhrama



The above-mentioned factors are predominantly involved in that particular Manasa Vikara. Along with that, others may also be involved, depending on the causative factors and the symptoms of the respective diseases. According to the WHO, the diseases mentioned in the above table are commonly found in mental disorders these days.

Interpretation of the available clinical tests and tools to diagnose Unmada (psychological disorders)

Here, available modern tools and clinical tests and assessments, which are routinely practiced, are discussed.

Table 3. Required various modern clinical test (standardized tools) to diagnose the Unmada (psychological disorders) respective to their cardinal features.

Cardinal feature of Unmada	Clinical test (according to contemporary science)
Mana Vibhrama	Status of the mind can be examined through questionnaire
Buddhi Vibhrama	Stanford - Binet Intelligence Scales, Wechsler Intelligence Scales, Bayley Scales of Infant and Toddler Development and the Kauffman Assessment Battery for Children, etc.
Sangna Gyana Vibhrama	Glassgow Coma Scale (GCS)
Smruti Vibhrama	Memory Assessment Scale (MAS), Weschler Memory scale, PGI Memory scale etc
Bhakti Vibhrama	General examination regarding behaviour and desires
Sheela Vibhrama	General assessment of temperament, habits and general behaviour, etc.
Chesta Vibhrama	clinical assessment on the enthusiasm, cooperation, retardation, agitation, restlessness, etc.
Aachara Vibhrama	General assessment of social deals, behaviour and other activities.

The Unmada Symptoms Checklist (USC) scale has been developed according to Ayurveda perspective for the diagnosis of Manasa Vikara (psychological disorders) on the basis of the general symptoms of the Unmada.



CONCLUSION

The diagnosis of all the psychological disorders can be done by the general cardinal features of the Unamda. These features can be tools for the assessment of the chronicity, duration, and level of involved factors in diseases.

The general management of every psychological disorder can be drawn from the level or severity of the involved “Ashta-Vibhrama.” It indicates the dysfunctionality of the particular function of the mind. One of the branches of Ayurveda is “Graha-Chikitsa,” which is specially designed for psychological and psychosomatic disorders. The treatment protocol is truly dependent on the diagnosis of the involvement (level and chronicity) of the “Ashta-Vibhrama”.

Along with that, Nidana (~causative factors), which are described before, are also helpful to break the pathogenesis and to draw the management. Involved Nidana is also associated with the “Ashta-Vibhrama.” Their cessation (Nidana Parivarjana) will always be the first step of the treatment.

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AN AYURVEDIC PERSPECTIVE: SIGNIFICANCE OF USHNODAKA PANA

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ABSTRACT :

Water is essential for life. All living things in the world are considered to rely on water for survival. Water is not only essential for survival, but it also has the potential to treat various physiological and psychological issues. Ayurveda believes that balancing the dosha is key to maintain good health. There are various natural methods of treating disease by drinking water. According to Ayurveda's Samhita, drinking Ushnodaka provides benefits.

Ushna Jala is a term from Ayurveda, referring to warm or hot water. In Ayurvedic practice, warm water is believed to have various therapeutic properties and is often used as a remedy for digestive issues, detoxification, and overall health maintenance. It's considered beneficial for balancing the doshas, particularly vata and kapha, and is commonly recommended as a simple yet effective home remedy for a range of ailments. Ayurvedic scholars classified water based on its qualities, source, type, and season. Hot water and

cold water are widely used for numerous applications. Drinking hot water can help maintain agni, improve digestion, and balance the three doshas, making it a highly healthy beverage.

Keywords: *Ayurveda, Doshas, Detoxification, Vata, Kapha, Agni, hot water.*

INTRODUCTION-

A significant component of the human body, water makes up as much as 60% of the overall Body. Only the brain and lungs contain 73% and 83% of water, respectively, and some water is also found in the bones. It's important to provide food (Aahara) and water (Pana) in equilibrium. The literature on Ayurveda contains several guidelines for consuming food and Aahara in a way that maintains vigor and lifespan.¹ Water is one of the five basic elements of Panchmahabhutas.² The trace elements are primarily found in water. It has been observed that elderly, pregnant, and child populations have higher water requirements.

Ushna Jala, or warm water, is an important part of Ayurvedic tradition and

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is seen to be a simple yet effective therapeutic agent. Warm water has been used for ages, and Ayurvedic texts prescribe it for a variety of health benefits. Water is regarded an essential ingredient for life in Ayurveda, and its temperature has a significant impact on its therapeutic effects. Ushna Jala is thought to balance the doshas, improve digestion, aid in cleansing, and promote general well-being. Its benefits are not only anchored in traditional wisdom, but also acknowledged by current research, making it a versatile and accessible treatment for a wide range of health issues.

According to Acharya Vagabhata, water is essential for the survival of all living things and covers a significant percentage of the planet.

Water is essential for survival for both healthy and unwell patients.³ Water, or 'Apas' in Sanskrit, is the fourth of the universe's five elements (panchamahabhuta). Water has qualities such as coolness (shita), purity (shuchi), sweetness (mrishtha), lightness (laghu), tastelessness (anirdeshya rasa), nectar (amrita), life (jivana), nourishment (tarpana), and wholesomeness in all conditions.⁴ Antariksha, or cloud water, is considered the purest type of water and its characteristics vary depending on its location.⁵

Acharya Charaka identified three sorts of water: Aindra, Kara, and Hima.⁶

Acharya Sushruta identified four forms of water: Dhara (free-flowing water), Kara (snowfall), Taushara (dew), and Hema (glacial water)⁷. Water serves as the foundation for both the six tastes (shadrasa) and the sensation of taste (rasanendriya).

Synonyms of Jala: Aapa, Salila, Neer, Vari, Vaar, Payas, Kilal

According to Lok purusha Samya, Bodily parts having composition of Jala

Rasa, Rakta, Vasaa, Kapha, Pitta, Mutra, Sweda, Shareera Rasa, Shukra

Digestion of water:

Normal unboiled water is digested in 1 Prahara i.e., quarter of the day i.e., 3 hrs, cooled boiled water takes its half time i.e., 1/8th of a day. 1½ hrs in being digested and tepid boiled water takes even half of that i.e., 45 min in being digested.⁸

Jalapana and Kukshi Vibhaga: Stomach is divided into 4 parts and filled the stomach with 2 parts of the solid foods, one part with the liquid and the remaining part should be kept vacant for the movement of Vata.⁹

Jalapana's effect with regard to meals

Drinking water in between meals helps to keep tissues in their natural state and facilitates efficient digestion. Drinking water just after eating contributes to obesity and the buildup of belly fat. Water



consumption before to meals causes dyspepsia, which in turn causes bodily emaciation.¹⁰

Ushnodaka:

Ushnodaka: This is defined as water that has been boiled till it is reduced to half its original volume. This water must be clean, clear, and devoid of foam.¹¹

<i>Lakshana</i>	<i>Ch.Sa</i> ¹²	<i>Su.Sa</i> ¹³	<i>As.Hr.</i> ¹⁴	<i>Bh.Pr</i> ¹⁵	<i>YR</i> ¹⁶
<i>Vatahara</i>	+	+	+	+	+
<i>Kaphahara</i>	+	+	+	—	+
<i>Medhohara</i>	—	+	—	+	+
<i>Agnivardhaka</i>	+	—	—	—	—
<i>Aamahar</i>	—	+	+	+	—
<i>Deepana</i>	—	+	+	—	+
<i>Kanthya</i>	—	—	+	—	—
<i>Pachana</i>	—	—	—	+	—
<i>Basti shodhana</i>	—	+	+	—	+

AIMS AND OBJECTIVES:

The aim of this study is to acknowledge the benefits of Ushna jala in human body.

Benefits of Ushnodaka for our body

Water supports several physiological functions and serves as a solvent for metabolic activities. It plays a crucial role in maintaining body homeostasis, regulating body temperature, supporting brain function, acting as a shock absorber for the brain, spinal cord, and fetus,

forming saliva, aiding digestion and nutrient absorption, lubricating joints, eliminating metabolic waste and preventing diseases. It benefits the body both inwardly and outwardly, depending on location, quantity, time of day or season, and other factors.

Ushna Jala, or warm water, offers several potential benefits:

1. Improvement in Digestion: Drinking warm water before or during meals can help in digestion by stimulating the



digestive system and encouraging food breakdown due to ushna and laghu guna it acts as an emulsifier. For digestive problems like indigestion, constipation, or bloating, drinking warm water throughout the day can help. Sipping small quantities of warm water constantly, especially ahead and after meal, may give relief.

2. **Detoxification:** Warm water encourages sweating, urine, and bowel motions, which aids in the body's natural detoxification processes due to ushna and sukshma, guna it has srotoshodhak property. During detoxification or sanctification protocols, drinking ample warm water is essential to support the body's elimination processes. Drink at least 8- 10 glasses (about 2- 3 liters) of warm water daily, spread out unevenly throughout the day.
3. **Constipation Relief :** Warm water helps soften stool and promote regular bowel movements, alleviating constipation and improving overall bowel health due to drava guna it soften the stool.
4. **Pain Relief:** Warm water can relax muscles and relieve the pain and discomfort caused by menstrual cramps, muscle tension, and headaches. Due to ushna guna it suppresses sheeta guna of vata that is the reason for pain.

5. **Hydration:** Drinking warm water helps the body stay hydrated, which supports cellular function and overall health. Due to drava guna of water it balance the electrolytes in the body.

Anyhow of specific health enterprises, staying doused is essential for overall health. Drink at least 8- 10 glasses of warm water daily except summer season, conforming input grounded on exertion position, climate, and individual hydration requirements.

6. **Weight Loss:** Drinking warm water throughout the day, especially before refection, may help boost metabolism and promote weight loss. Drink 1- 2 glasses of warm water before refection to help control appetite and support digestion.
7. **Stress Reduction:** Drinking warm water can help to calm the nervous system, reducing stress and increasing relaxation. Due to ushna guna it control sheeta guna of vata dosha and due to yogvahi property and sheeta guna of vata it neutralize by ushna jala.
8. **Improved Circulation:** Warm water promotes blood circulation, which enhance cardiovascular health and general circulation throughout the body. Due to Coldness causes constriction of body channels and may increase greasiness and stickiness.

Whereas ushnta of hot water will break open the blocked channels, widens up the



channel lumen and helps to wash off the greasiness.

Coldness + oiliness = blocked channels, increased stickiness

Hotness + oiliness = the pipes get rid of the sticky oil, causing channels to open up.

9. In cases of fever or infection, staying hydrated is necessary. Drink plenitude of warm water to maintain hydration and support the body's vulnerable response. Drink at least 8- 10 glasses of warm water daily or further if fever is causing increased fluid loss through sweating.

10. Drinking plenitude of warm water can help flush out bacteria and poisons from the urinary tract. Drink at least 8- 10 glasses daily, to support urinary health and palliate symptoms of UTIs.

According to Ayurveda imbalanced Doshas cause blockages in body channels, including the respiratory and cardiovascular systems, leading to disease manifestation. Hot water can help prevent and treat these blockages by promoting the downward movement of Vata, stimulating Agni, facilitating easy digestion, and drying up Kapha. This approach helps in preventing and treating various diseases.

Contraindications of Ushnodaka

1. Burns or Scalds: Avoid consuming hot or warm beverages, even warm water, as they might irritate or harm the

damaged tissues. For hydration, stick with cool or room temperature water.

2. Heat Exhaustion or Heatstroke: Warm or hot beverages, including warm water, should be avoided during episodes of heat exhaustion or heatstroke since they might contribute to further overheating. Drink cool or cold fluids to reduce body warmth and hydrate.

3. Hyperthermia: People with a high fever or hyperthermia should avoid warm water since it can worsen body temperature elevation. Choose cool or cold fluids to lower fever and enhance hydration.

4. Certain Gastrointestinal Conditions: Warm water may worsen symptoms of acute gastritis, peptic ulcers, or inflammatory bowel illness (such as Crohn's disease). Consult a healthcare expert for specialized dietary advice.

5. Excessive Thirst: While being hydrated is important, consuming large volumes of warm water may not be appropriate for people who have extreme thirst due to illnesses such as diabetes insipidus. In such circumstances, hydration must be closely monitored under medical supervision.

Ushnodaka based on different seasons

1. Sharad (Sept-Oct) - Due to pitta prakopa, manda-Agni (digestive fire) in this season, 1/8th Part to be left out



after boiling water laghuta guna will be increased.

2. Hemant (Nov-Dec) - Due to pitta shaman and kapha sanchay, strength of Agni (digestive fire) increased in this season so 1/4th Part to be left out after boiling water.
3. Shishira (Jan-feb) - Due to vata sanchaya and vata elevates the Agni (digestive fire) in this season that's why 1/2nd Part to be left out after boiling water because it can be easily digested.
4. Vasanta (March-April) - Due to kapha prakopa, Agni (digestive fire) is naturally increased so able to digest heavy food like ghrita, non-veg, dry fruits in this season so 1/2nd Part to be left out after boiling water which also can easily be digested.
5. Grishma (May-June) - Due to vata sanchaya, sharirik bala and agni bala is lowest that's why 1/2nd Part to be left out after boiling and should be consumed after it gets cooled.
6. Pravritta (July-Aug) - Due to vata prakopa, sharirik bala and agni bala is lowest in visaraga kala that's why 1/8th Part to be left out after boiling and should be consumed after it gets cooled¹⁷.

Ushnodaka based on Dosha

1. Vatahara - 1/4th Part of the water is left out after boiling.

2. Vata-Pittahara - 1/2 parts is left out after boiling.
3. Tridosahara - 3/4th Part to be left out after boiling¹⁸.

Use of Ushnodaka based on prakriti

- 1) In kapha prakriti person: Kapha prakriti person can sip the water, this reduces the toxic build up.
- 2) In Pitta prakriti person: Pitta prakriti person should cool the boiled water to body temperature and drink with or after food.
- 3) In Vata prakriti person: Vata prakriti person should consume warm water they should avoid hot and cold water, their cool and dry skin needs warm temperature water for srotoshodhan and amahar action.

DISCUSSION

Jala is a vital source of minerals and fluids for the body, and excessive water consumption can lead to Agnimandya, elevated Ama, and many Rogas. It is considered the best Anupana remedy due to its Satmya quality and ability to prolong life. The body reacts to water in accordance with Dosha, Ahara, Kala, Guna, and Avastha. Ushna Jala has attributes like Vatanulomaka, Deepana, and Amahara, which help restore normal functioning of the Apana Vata, relieve blockage, and ensure proper food digestion. Drinking too little or too much water can be detrimental



to one's health, so it is important to consume the recommended amount during mealtimes. The Samhita recommends one part water for every four parts of the stomach during mealtimes. Consuming water intermittently with meals promotes weight loss and health maintenance, while drinking water just after meals contributes to obesity.

CONCLUSION

Water is essential for life, and Ayurveda emphasizes its use based on its characteristics, time of year, season, and patient health. Hot water is considered the healthiest beverage for humans. Water intake is determined by various factors like Trishna, Desha, Kala, Ritu, Vaya, Avastha, and Prakruti. However, many people follow incorrect laws and regulations without realizing the consequences. This article discusses indications and contraindications of water intake, highlighting the importance of proper water intake for overall health.

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ROLE OF AYURVEDA MEDICINE IN THE MANAGEMENT OF PAKSHAGHATA VIS A VIS HEMIPLEGIA

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ABSTRACT :

The incidence of Neurological disorders is on the rise in modern India. Altered lifestyle, faulty dietary habits, environmental pollution and chronic psychological stress have led to increased occurrences of Neurological disorders worldwide. Hemiplegia, Sciatica syndrome, Brachial neuralgia, Paraplegia, Epilepsy, Parkinsonism, Dementia, Alzheimer's disease, Peripheral neuropathy and Diabetic neuropathy are few common neurological disorders commonly seen in Indian population. Hemiplegia is one such disorder which is presenting with sensory and motor derangement with or without altered consciousness. Stroke occurs due Cerebral Hemiplegia or Cerebral thrombosis . Trauma and Intracranial space occupying lesions and infective and inflammatory conditions are rare when compared to stroke. Altered cognition, conation, motor and sensory function alterations, change in higher

functions, such as memory, orientation of time and space, intelligence, derangement of cranial and spinal nerve functioning are seen in these patients. Ayurveda medicine is usually given after recovery from acute phase such as unconsciousness severe sensory and motor loss. Ayurveda medicine advocates Agnilepa, Abhyanga, Shashtika Shali pinda Sweda, Dhyanyamla Dharaseka, Kashaya and Sneha basti prayoga, exercises, Vyadhi Pratyanka Aushadha Prayoga, Medhya Rasayana control of other associated diseases like Diabetes, Hypertension or Ischaemic Heart disease, Pathapathya Prayoga change in Lifestyle and rehabilitation in the management of Hemiplegia cases, Ayurveda has a better role in the management of Hemiplegia. Hemiplegia may be caused due to ipsilateral or contralateral pathology. However, many patients recover from this disease completely.

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Keywords : *Hemiplegia, Medhya Rasayana, Basti*

INTRODUCTION-

Hemiplegia is a neurological disorder where one side of the body is affected. Both motor and sensory functions are affected in this disease. Cerebral haemorrhage presents with sudden onset whereas cerebral thrombosis presents with insidious onset of signs and symptoms.

Single herbs used in Hemiplegia ^{1,2,3}.

- 1) Guggulu – Commiphora mukul
- 2) Lashuna – Alium Sativum
- 3) Bala – Sida cordifolia
- 4) Rasna – Pluchea lanceolata
- 5) Brahmi – Becopa monirei
- 6) Mandooka parni – Centela asiatica
- 7) Haritaki – Terminalia Chebula
- 8) Guduchi – Tinospora cardifolia
- 9) Prasarini – Pedaeria foetida
- 10) Ashwagandha – Withania Somnifera
- 11) Tilataila – Sesamum oil ⁴.
- 12) Shatavari – Asparagus racemosis
- 13) Palandu – Alium cepa
- 14) Nirgundi – Vitex negundo
- 15) Swarna Bhasma – Calx of Gold
- 16) Rajata Bhasma - Calx of Silver
- 17) Kapikachchu – Mucuna pruriens ⁵.
- 18) Arjuna- Terminalia arjuna ⁶.

Formulation used in Hemiplegia ^{7, 8}.

- 1) Ashwagandharishta
- 2) Balarishta
- 3) Saraswatharishta
- 4) Brihat vata Chintamani
- 5) Ekanga Veera Rasa
- 6) Yogendra Rasa
- 7) Ashwagandha choorna
- 8) Ashwagandhava leha
- 9) Maharasnadi Kwatha
- 10) Dhanvanthara taila
- 11) Maha Narayana taila
- 12) Mahamasha taila
- 13) Brahmighrita
- 14) Dhanyamla
- 15) Lashuna capsules
- 16) Shatavari choorna
- 17) Siddha Makaradhwaja
- 18) Sarpagandha vati
- 19) Jatamamsi Choorna
- 20) Pooga choorna
- 21) Anutaila nasya

Actions of drugs^{9,10,11}.

- 1) Medhya
- 2) Nadibalya
- 3) Rasayana
- 4) Balya
- 5) Brimhana



- 6) Vatahara
- 7) Vedana Sthapana
- 8) Diapana
- 9) Panchana
- 10) Malavatanulomana
- 11) Virechana
- 12) Hridya
- 13) Thrombolytic
- 14) Blood thinner
- 15) Anti platlet aggregating
- 16) Hypoglycemic
- 17) Nutritive
- 18) Poshaka
- 19) Buddhivardhaka
- 20) Smritivardhaka
- 21) Vayasthapana
- 22) Ayusthapana
- 23) Mootrala
- 24) Karshana
- 25) Hypolipidaemic

1.Medhya ¹².

- 1.Brahmi vati
- 2.Medhya vati
- 3.Shankhapushpi syrup
- 4.Saraswatharishta

2.Nadibalya ¹³.

- 1.Visha mushti vati
- 2.Visha tinduka vati

- 3.Kapi kachchu choorna
- 4.Ekanga veera rasa

3.Rasayana ¹⁴.

- 1.Yogendra rasa
- 2.Tapyadi loha
- 3.Ashwagandhava leha
- 4.Bala moola choorna
- 5.Balarishta

4.Balya

- 1.Kooshmandavaleha
- 2.Ashwagandhavaleha
- 3.Gokshira

5.Brihmana

- 1.Aja mamsa rasayana
- 2.Shatavarichoorna
- 3.Ashwagandhadi choorna

6.Vatahara ^{15,16}.

- 1.Tailabhyanga
- 2.Shashtoka Shali Pindasweda
- 3.Dhanyamla Dhara seka
- 4.Ksheera bala taila

7.Vedana sthapana

- 1.Trayodashanga guggulu
- 2.Mahayogaraja guggulu
- 3.Prasaraniyadi Kashaya

8.Dipana

- 1.Trikatu tablet
- 2.Pippali Kshirapaka
- 3.Panchakolasava



9.Pachena

- 1.Rashunadi vati
- 2.Hingwashtaka choorna
- 3.Chitrakadi vati

10.Malavatanulomana

- 1.Trivrit leha
- 2.Panchasakara choorna
- 3.Triphala Kashaya

11.Virechana

- 1.Triphala tablets
- 2.Shatsakara choorna
- 3.Sonamuvhi choorna

12.Hridya

- 1.Hrit patri choorna
- 2.Karavira Bija choorna
- 3.Arjunarishta
- 4.Prabhakara vati

13.Thrombolytic

- 1.Maricha choorna
- 2.Vishamushti vati
- 3.Lashuna capsule

14.Blood thinner

- 1.Lashuna Kshira paka
- 2.Maricha choorna

15.Anti platelet aggregating

- 1.Lashuna capsule
- 2.Medohara guggulu

16.Hypoglycemic

- 1.Kathakkadiradi Kashaya

- 2.Jambwasava

- 3.Mathika choorna

17.Nutritive

- 1.Aja mamsa rasayana
- 2.Mahisha drava
- 3.Kukkutanda

18.Poshaka

- 1.Ashwagandhava leha
- 2.Gokshira
- 3.Ajamamsa rasa

19.Buddhivardhaka

- 1.Shankhapushpi syrup
- 2.Jyothishmati taila
- 3.Brahmi vati

20.Smriti Vardhaka

- 1.Smriti sagara rasa
- 2.Brahmi ghrita
- 3.Goghrita

21.Vayasthapana

- 1.Amalaki rasayana
- 2.Guduchi Kwatha
- 3.Palandu

22.Ayurvardhaka

- 1.Guduchi Kashaya
- 2.Amalaki Swarasa
- 3.Amalaki Rasayana

23.Mootrala

- 1.Gokshura choorna
- 2.Kshara parpati
- 3.Punarnavasava



24.Karshana

- 1.Rooksha Udvartana
- 2.Vyayama
- 3.Medohara guggulu

25.Hypolipidemic

- 1.Amrita guggulu
- 2.Kanchanara guggulu
- 3.Navaka guggulu

DISCUSSION

Hemiplegia is a neurological disorder which is commonly caused due to either cerebral thrombosis or cerebral haemorrhage. There will be weakness and decreased motor and sensory functions in one side of the body. Some cases are associated with altered consciousness. In such cases, management includes care of Back, bowels and bladder also. In some cases of bedridden conditions, chances of bed sores are likely to happen. With other types of treatment, physical medicine, exercise, daily walking and rehabilitation are mandatory. Sometimes manasopachara and counselling are also helpful. Avoidance of causative factors (Nidana Parivarjana), alteration of lifestyle dietary treatment, Panchakarma therapies like Tailabhyanga, Shirodhara, Agnilepana, Shashtika Shali Pinda Sweda, Dhanyamla Dhara Seka, Matrabasti, Kashaya basti, Shiro Virechana, Vyadhi Pratyhanika Aushadhi Prayoga, Pathapathya, Pranayama and Yoga are beneficial in Hemiplegia patients.

CONCLUSION

1. Hemiplegia is usually occurring due to altered and faulty lifestyle, faulty food habits, environmental pollution and chronic psychological stress.
2. Ayurveda and integrative medicine have a better role in the management of Hemiplegia patients.
3. Associated disorders like Diabetes mellitus, Hypertension, Ischaemic Heart Disease are to be controlled simultaneously while treating the Hemiplegia patients.
4. Complete or partial recovery is seen in patients of Hemiplegia. Integrative approach is more beneficial in these cases.

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शेष पेज नं. 53 पर



REVIEW ON VARIOUS MEDICINAL PLANTS USED AND REPROTED FOR TREATMENT OF VICHARCHIKA W.S.R TO ECZEMA

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ABSTRACT :

Skin is the sense organ that covers the whole outside of the body, forming a protective barrier against pathogens and injuries from the environment. Vicharchika (Eczema) is a chronic skin disease, the prognosis of which varies from individual to individual and with the time it causes depression, anxiety and negatively impacts the quality of life. It is not life-threatening disease but affects psychological health, lead to social isolation. Globally and nationally, it is a challenging problem, approximately 10 to 20% of the world population is affected by eczema. Due to relapsing nature of the disease and hazardous side effects of the modern drugs, it is difficult to manage. Ayurveda classics described a number of formulations to combat Kushtha (skin diseases) which offers effective remedy for eczema. There are several reseach articles, that also reported about use of medicinal plants in such disease conditions. This review article emphasizes on the some basic

aspects of Vicharchika (Eczema) explained in ancient Ayurvedic texts and research papers with useful medicinal plants used and reported for the management of Vicharchika.

Key words- Vcharchika, Eczema, Skin disease, Medicinal plants.

INTRODUCTION-

In Ayurveda all skin diseases are mentioned under the chapters named Kustha, Vatarakta, Visarpa, Kshudra rogas etc. In Kustha chapter, skin diseases are broadly classified into two groups i.e. Maha Kustha and Kshudra kustha. Under the Kshudra Kustha, Acharya charaka describes about Vicharchika. Acharyas told there are involvement of Tridoshas in all Kustha rogas, but there may be predominance of one or two doshas. Hence, as per Acharya Charaka, in case of Vicharchika there are dominant of Kapha dosha and according to Acharya Sushruta, Pitta Dosha is predominant. Due to resemblance of clinical features many Ayurveda scholars are compared Vicharchika with eczema.¹

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In Charak Samhita clinical presentation of Vicharchika (Eczema) are as the skin lesion along with Kandu (itching), Pidiaka (eruptions), Shyava (discoloration) Bahusrava (oozing). Acharya Sushrut describes clinical presentation as marked linings (Rajyo), excessive itching (Atikandu), severe pain (Atiruja) and dryness (Rukshata) in the body. Acharya Vagbhata mentioned same Lakshana (Symptoms) like Acharya Charak but included Lasika (watery contents of the body) instead of Bahusrava (oozing)²

Table (1): Lakshanas of Vicharchika

Sr. No.	Rupa (Cardinal symptoms)	Charak Samhita	Sushrut Samhita	Ashtang Hridaya
1.	Kandu (Itching)	+	+	+
2.	Shyavata (skin discoloration)	+	-	+
3.	Pidika (vesicles)	+	-	+
4.	Bahusrava (excessive oozing)	+	-	+
5.	Rajyo (cracked lining)	-	+	-
6.	Ruja (pain)	-	+	-
7.	Rukshata (dryness)	-	+	-

(+ denotes presence, - denotes absence)

The world today is witnessing an epidemic of eczema. Globally and nationally, it is a challenging problem, approximately 10 to 20% of the world population is affected by eczema.³

The characteristic signs of atopic dermatitis (AD) include dry, scaly, itchy skin with eczematous inflammation and typical distribution of lesions. Although genetic factors play an important role, disturbed epidermal barrier function, aberrant immune response, and increased production of immunoglobulin E (IgE) are actively involved in the process of disease development.

Traditionally, AD therapy includes the liberal use of topical emollients,

avoidance of skin irritating factors, topical glucocorticoids, systemically administered antihistamines, and antimicrobials⁴

The plaques formed as a result of this disease cause anxiety, depression and lack of self confidence, and can lead to social isolation if these are obviously visible.

Modern medical science has no specific medication or treatment for cure of eczema but symptomatic treatments like steroids are used. It has serious side effect and recurrences is common. No doubt, the use of steroids suppresses eczema, but it costs deeply in the severe long-term toxicity, including osteoporosis, skin fragility, susceptibility



to infection and pituitary-adrenal axis suppression. Ayurveda treats from the root of eczema by clearing doshas and balancing doshas and dhatus. Therefore, world is looking toward other system of medicine, especially Ayurveda for this problem.

AIMS AND OBJECTIVES

- To discuss use of medicinal plants in the treatment of Vicharchika.
- To mention the medicinal therapy in different forms, which are available in Ayurvedic texts, folklore claims, published clinical studies for the treatment of Vicharchika.
- To categorize safe, effective, nontoxic, cost effective Ayurvedic drugs for the treatment of Vicharchika using scientific and systematic methods of review.

Various medicinal plants are used and reported :

1. Shirisha :

Latin name: Albizzia lebbeck Benth.; Family: Fabaceae; Plant part used: Stem bark

Dose and mode of administration

- (1) Shirisha bark powder is given orally to adults in a dose of 3 to 6 g and to children in a dose of 1 to 2 g twice daily after meals with lukewarm water.
- (2) The decoction is prepared by adding 16 times water to 10 g coarse powder

of bark of Shirisha and then boiling on slow fire till about one fourth of water remains. The dose of the freshly prepared decoction is 40 ml twice a day after meals. For better relief add 5 g of turmeric powder in the decoction of Shirisha just before taking it. Fresh decoction is to be prepared for every dose.

- (3) The lesions may be washed with the decoction prepared from the bark of Shirisha⁵

2. Aragvadha :

Latin name: Cassia fistula L.; Family: Fabaceae , Sub Family: Caesalpinioideae

Plant part used: Fresh leaves

Dose and mode of administration

Fresh leaves of Aragvadha (Cassia fistula Linn.) is to be taken and mix with Takra (butter milk). The Lepa (paste) is to be applied in 2-mm thickness on the lesion. It is kept until it become completely dried. The patients should be advised to take light and easily digestible diet and to avoid incompatible food⁶

3. Blistering Ammannia/Agni buti :

Latin name: Ammannia baccifera L.

Family: Lythraceae

Plant part used: Fresh leaves

Dose and mode of administration

The paste prepared from ten grams of whole plant with water is mixed with lemon (Citrus aurantifolia) juice and it is



to be applied externally twice a day for a period of one week to treat eczema. This practice is used by Kanikkars tribals of Agasthiarmalai Biosphere Reserve, Western Ghats.⁷

4. Yastimadhu/Liquorice :

Latin name: Glycyrrhiza glabra L.;
Family: Fabaceae, Sub Family: Faboideae

Plant part used : Fresh leaves

Dose and mode of administration

Two percent licorice topical gel is effective in reducing the scores for erythema, oedema and itching after two weeks treatment. The results showed that liquorice extract could be considered as an effective agent for treatment of atopic dermatitis.⁸

5. Snuhi :

Latin name: Euphorbia nerifolia L.;
Family: Euphorbiaceae; Plant part used: Stem

Dose and mode of administration

The stem of Euphorbia nerifolia L. along with Sarsapa (Brassica juncea L.) paste exposed to open coal flame, and the end product or the residue is to be locally applied over the lesion of Vicharchika. Or The stem of Euphorbia nerifolia L. along with Grihadhuma (Charcoal) and Saindhava (Himalayan Rock Salt) exposed to open fire and the end product or the residue mixed with Til taila is to be locally applied over the lesion of Vicharchika.⁹

6. Durva :

Latin name: Cynodon dactylon (L.)
Pers.; Family: Poaceae; Plant part used: Leaves

Dose and mode of administration

Four times Durva swarasa cooked with one part Tila taila. Its ointment destroys Vicharchika¹⁰

7. Arka :

Latin name: Calotropis procera (Aiton)
W.T.Aiton; Family: Apocynaceae

Plant part used: Leaves

Dose and mode of administration

Arka patra swarasa mixed with Haridra Kalka and then cooked in Sarshapa taila. Its local application is effective for Vicharchika¹¹

8. Khatmi/ Marsh Mallow :

Latin name: Althea officinalis Linn.

Family: Malvaceae

Plant part used: Flower

Dose and mode of administration

Topical liposomal formulation of Althaea Officinalis flower extract is as efficient as hydrocortisone acetate ointment (1%) or triamcinolone in the long-term in the controlling of symptoms of patients with atopic eczema¹²

9. Sarshapa :

Latin name: Brassica juncea (L).
Crezn; Family: Brassicaceae; Plant part used: Seed oil Dose and mode of



administration Sarsapa taila cooked with Siktha, Sindoor, Guggulu, Tutya, Rasanjan . Its anointment cures Vicharchika in very short time period¹³

10. Olive oil/Jaytun tel :

Latin name: *Olea europaea* Linn.;
Family: Oleaceae; Plant part used: Seed oil

Dose and mode of administration

As per a clinical study dried and crushed leaves of henna (*Lawsonia innermis* Linn.) (25 gm) and black cumin (*Nigella sativa* Linn.) (25 gm) were mixed with 200 ml of olive oil. Then, the mixture was heated till the drugs burnt/charred. The mixture was then filtered and the filtrate was stored as oil in plastic containers. The oil thus prepared was applied four times a day at the interval of 6 hrs on the eczematous lesions for 42 days. Result shows lesions healed very fast¹⁴

11. Manakadahata/Rudrajata :

Latin name: *Lygodium flexuosum* (L.) Sw.; Family: Schizaeaceae

Plant part used: Leaf and root

Dose and mode of administration

As per a clinical study in the cases of wet eczema, local application the paste of leaves has shown better effect, while in dry eczema the oil boiled with its root has shown better effect and both are highly significant in comparison with placebo treatment¹⁵

12. Nimba :

Latin name: *Azadirachta indica* A.Juss.;
Family: Meliaceae; Plant part used: Leaf

Dose and mode of administration

In a clinical study 30 cases were divided randomly into two groups i.e., group A and group B. In group , 15 cases were treated with powder of Abhaya aya and Nimba and in group B, 15 cases were treated with Amalaki and Nimba for 30 consecutive days. Dose of each drug was 100 mg./kg. body weight twice a day with Luke warm water. It is revealed from the statistical analysis that both the drugs were significantly effective to reduce the cardinal signs and symptoms of Vicharchika¹⁶

13. Sea buckthorn/Leh berry :

Latin name: *Hyppophae rhamnoides*;
Family: Elaeagnaceae; Plant part used: fruit

Dose and mode of administration

In a clinical study total 49 atopic dermatitis patients were administered 5 g (10 capsules) of seed oil, pulp oil, or paraffin oil daily for 4 months. During follow-up dermatitis improved significantly in the pulp oil. The seeds and soft parts (berry flesh and peel) were separated from the dried press residue of sea buckthorn juice processing. Seed oil was extracted from seeds and pulp oil from the soft parts by aseptic supercritical carbon dioxide process¹⁷

14. Avalguja/Bakuchi :

Latin name: *Psoralea corylifolia* L.
Family: Fabaceae



Plant part used: seed

Dose and mode of administration

In a clinical study Vicharchika patients were treated with Avalguja beeja churna with grita in the dose of 6 gms twice daily before meal has shown significant result regarding subject parameters of Vicharchika¹⁸

15. Chakramarda :

Latin name: Cassia tora (L.) Roxb.;
Family: Fabaceae; Plant part used: seed

Dose and mode of administration

The study has been taken to assess the comparative efficacy of Chakramarda & Gaumutra bhavita Chakramarda on Vicharchika, through Pharmacotherapeutic studies. In the Clinical study Gomutra bhavita Chakramarda group has shown better results than other¹⁹

16. Narikela :

Latin name: Cocos nucifera (L.) Roxb.;
Family: Cocoseae;

Plant part used: vergin coconut oil

Dose and mode of administration

Atopic dermatitis (AD) skin is dry and readily colonized by Staphylococcus aureus (SA).

Coconut is traditionally used to moisturize and treat skin infections. A double-blind controlled trial was conducted to compare virgin coconut oil (VCO) and virgin olive oil (VOO) in moisturizing dryness and removing SA

from colonized AD skin. Twenty-six subjects each received VCO or VOO. Of those on VCO, 20 were positive for SA colonies at baseline versus 12 on VOO. Post intervention, only 1(5%) VCO subject remained positive versus 6 (50%) of those on VOO²⁰

17. Stree Kutaja :

Latin name: Wrightia tinctoria (Roxb.)
R.Br.; Family: Apocynaceae

Plant part used: leaves

Dose and mode of administration

An obserbational clinical study showed significant results in reduction of symptoms of Vicharchika by external application of Kutaja Suryapaka Taila twice daily for 30 days. Kujaja Suryapaka taila was prepared by Kutaja leaves swarasa and Narikela taila under exposer to sunlight for several days²¹

18. Rakta Karavira:

Latin name: Nerium oleander (L.);
Family: Apocynaceae; Plant part used: root bark

Dose and mode of administration

An open-label clinical trial was performed to assess the effect of Rakta Karavira Taila in Vicharchika. The trial drug was prepared by mixing root bark of red variety of Nerium oleander L. and Sarshapa Taila (mustard oil) following the recommended method of oil preparation



in Ayurvedic Formulary of India (AFI). Total 30 patients, diagnosed as Vicharchika, were treated by applying required amount of Rakta Karavira Taila externally twice a day for 28 consecutive days. The result of study has proven Rakta Karavira Taila is very much effective in reducing the symptoms of Vicharchika²²

19. Tuvaraka:

Latin name: Hydnocarpus pentandrus (Buch.-Ham.) Oken; Family: Achariaceae

Plant part used: seed oil

Dose and mode of administration

In an interventional, single blind randomized clinical study patients were administered with maximum up to 12 gms of Hareetaki churna (*Terminalia Chebula*) once daily for three days to attain mrudu shodhana (mild body purification through purgation) effect. From 4th day onwards oral administration of 5 drops of the 'tuvaraka beeja taila' (oil extracted from *Hydnocarpus pentandra*) once daily along with 100 ml of milk on OPD basis. External application of tuvaraka beeja taila (oil extracted from *Hydnocarpus pentandra*) was done over affected part along with 'butter' in the ratio of 1:2 on OPD basis. This medicine has shown encouraging therapeutic efficacy in reducing the cardinal signs and symptoms of Vicharchika²³

20. Karanja:

Latin name: *Pongamia pinnata* (L.) Pierre; Family: Fabaceae; Plant part used: seed

Dose and mode of administration

In a clinical efficacy trial, Karanjadi lepa consisting of Karanja (*Pongamia pinnata*) seeds, Chakramarda (*Cassia tora*) leaves, Kustha (*Saussurea lapa*) root and Gomutra (Cow's urine) were externally administered over the lesion Vicharchika. This study has shown significant result in reduction symptoms Vicharchika²⁴

DISCUSSION:

Skin is the largest organ of the body made of water, protein, fat and minerals. Skin works as a mirror which reflects internal and external pathology, thereby helping and diagnosis of disease.

Skin diseases has been comprehended under the heading of Kustha in Ayurveda and there is a vivid description of Vicharchika; Kshudra kustha having dominance of Kapha Dosha. It presents with Pidaka (vesicular eruption) and Bahusrava (exudation). Most of the Viruddha ahara-vihar (incompatible diet & drinks) have been mentioned as cause of Vicharchika Kustha. The medicinal plants in this reviewed article can be used in various formulations – a) Vahiparimarjana in the form of Lepa, Parisheka, Avagahana, Utsadana etc, b) Saman ausadhis Churna,



Vati, Asava-arista, Ayaskriti, Rasausadhi. All these formulations effectively normalizes the vitiated Dosha-Dhatu in pathogenesis of Kustha Roga. Hence, Ayurvedic medicinal plants can be used in the proper and effective management of this skin disease in today's time.

COCLUSION:

Skin diseases are being considered as a major health problem in our country which lead to discomfort and significant morbidity in human beings. Skin serve as an important component in terms of protective and cosmetic purpose. Therefore, it is essential to treat the skin disease in time for better prognosis. Ayurvedic medicinal plants are very effective to cure skin diseases because they directly improve Rakta dhatu dushti. Hence, due to the medicinal properties of the drugs, there is almost no chance of recurrence. Hence, it can be concluded that Ayurveda can definitely prove to be a boon in the proper and effective management of these kind of skin diseases in today's time.

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A PHYSIOLOGICAL CONCEPT OF AHARA AND ITS MATRA : REVIEW

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ABSTRACT :

Āyurvedā is the oldest science. Its motto is to maintain the health of healthy individual and to cure the disease of diseased Person. All Ācārya given the concept of TrayopastaAbha like; Āhāra, Nidrā and Brahmācārya. Among them Āhāra is described in firstly. So Āhāra have importance more than other pillars. Āhāra is the main source of strength, complexion and vitality. Āhāra is the most important factor in life “Health as well as disease is depending upon Āhāra”.

Key Words: Āhāra, Mātrā, TrayopastaAbha, Agni etc.

INTRODUCTION-

Most ancient medical system in the world is called *Āyurvedā*. The main objective of *Āyurvedā* is “*Swasthya Rakšana A Āturya Vikāra Praśamana Ca*” Which means to maintain the health of healthy individual and to cure the disease of diseased Person.¹ *Āhāra, Nidrā* and *Brahmācārya* are *TrayopastaAbha* mentioned in *Āyurvedā*, which plays a very important role in Healthy life.² Among all these three; *Āhāra* has been given prime importance for healthy life of individual. Hence the *Āhāra* is

considered as *Mahābhāicajya* (the superior medicine).³ *Āhāra* is the main source of strength, complexion and vitality.⁴ *Āhāra* is the most important factor in life “Health as well as disease is depending upon *Āhāra*”. *Āyurveda*, the science of life has not only emphasized on *Āhāra* but also entire quality of it. According to *Ācārya Caraka*, maintenance of health and causitivity of all types of diseases are dependant of *Āhāra, Mātrā* and *Kāla*.⁵ So, in this article the importance and relation between *Āhāra* and *Mātrā* are highlight.

AIMS AND OBJECTIVES

- 1) To study the concept of *Āhāra* and exploring the importance of *Āhāra*.
- 2) To find out relation between *Āhāra* and *Mātrā*.

MATERIALS AND METHODS

This is a review article based on the collection of materials from available sources in *Āyurvedā* like *B[hatrayī (Caraka SaAhitā, Suśrūta SaAhitā, Actānga H[daya); Laghutrayī (Bhāvaprakāśa, ŚāraEgdhara and Mādhava Nidāna), Śrīmad Bhāgavad Gītā, Manūsm[ti, online articles and online journals etc.*

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DISCUSSION

1) Concept of *Āhāra*:

Derivation and Definition:

According to *Śabdakalpadrūm* the words *Āhāra* is derived from the *ĀE Upasarga*, *H[Dhātu* and *Dhañ Pratyaya* and its derivation is “*Dravyagalā*

ha% KaraGaA” which means *Āhāra* is a substance which is swallowed through throat after eating.⁶ According to Modern Dictionary; Collins dictionary defined the word food as “Any substance containing nutrients, such as carbohydrates, proteins and fats, that can be ingested by a living organism and metabolized into energy and body tissue is known as food”.⁷

Synonyms: *Jagdhi, Bhojana, Lepa, Nighaca, Nyāda, Jemana, Vighāsa Pratyavāsana, BhakcaGa, Abhyavāhāra, Khādana, Nigara*⁵

Classification of *Āhāra*:

Table 1: Classification of *Āhāra*; according to *Varga*

Sr.	Name of texts	Type of <i>Āhāra</i>
1.	According to <i>Ācārya Caraka</i> ⁸	<i>Śūkadhānya, Śamīdhānya, Māmsa, Harita, Phala, Śāka, Madya, Āmbu, Gorasa, Ikṣu Vikāra, Kṛtānna, Āhārayogi</i>
2.	<i>Ācārya Suśrūta</i> ⁹	<i>Drava Varga: Jala, Kṣīra, Dadhi, Takra, Ghṛta, Taila, Madhu, Ikṣu, Madya, Mūtra</i>
		<i>Annapāna Varga: Dhānya, Māmsa, Phala, Śāka, Lavaṇa, Kṛtānna, Bhakṣya, Anupāna</i>
3.	<i>Ācārya Laghu Vāgbhaṭṭa</i>	<i>Pāna: Toya, Kṣīra, Ikṣu, Taila, Madya, Mūtra</i> ¹⁰
		<i>Anna: Śūkadhānya, Śamīdhānya, Māmsa, Pakvānna, Śāka, Phala</i> ¹¹
4.	<i>Ācārya Vṛddha Vāgbhaṭṭa</i>	<i>Drava: Toya, Kṣīra, Ikṣu, Taila, Madya, Mūtra</i> ¹²
		<i>Adrava: Śūkadhānya, Śamīdhānya, Māmsa, Pakvānna, Śāka, Phala, Auśadhavarga</i> ¹³
5.	<i>Śāraṅgadharma Samhitā</i> ¹⁴	<i>Cūṣya (Sucked), Peya (Drinkable), Lehya (Licked), Bhojya (Solid food), Bhakṣya (Eatable food), Carvya (Requires mastication)</i>
6.	<i>Śrīmad Bhāgavad Gītā</i> ¹⁵	<i>Sātvika, Rājasika, Tāmasika</i>



Table 2: Classification of *Āhāra*; According to various texts

Name of Texts	Effect	No. of Type	Name of <i>Āhāra</i>
<i>Caraka Samhita</i> ¹⁵ ca.su.25/36	Edible	1	<i>Āhāra</i>
	Origin	2	<i>Sthāvara, Jāṅgam</i>
	Prabhava	2	<i>Hita, Ahita</i>
	Virya	2	<i>Śīta, Uṣṇa</i>
	Nature of intake	4	<i>Aśīta, Khādīta, Pīta, Liḍha</i>
	Dominancy of <i>Mahābhūta</i>	5	<i>Ākāśīya, Vāyavīya, Āgneya, Jalīya, Pṛthvī</i>
	<i>Rasa</i>	6	<i>Madhūra, Amla, Lavaṇa, Tikta, Kaṭū, Kaṣāya</i>
	<i>Vīrya</i>	8	<i>Guru, Laghu, Śīta, Uṣṇa, Snigdha, Rukṣa, Maṇḍa, Tīkṣṇa</i>
<i>Suśrūta Samhita</i> ¹⁶	Acc. to effect	3	<i>Ekānta Hitakara (Salila, Ghṛta, Dugdha, Odana), Ekānta Ahitakara (Agni, Kṣāra, Viṣa), Hita Ahitakara</i>
Modern ¹⁷	Acc. to conventional classification	4	Cereals, Millets and Pulses; Vegetables and Fruits; Milk and their products, Egg, Meat and Fish; Oils and Fats, Nuts, Oilseeds
	Acc. to function	3	Energy rich foods (carbohydrate, fats, nuts, sugar); Body building foods (proteins, pulses, milk, meat fish); Protective foods (vitamins, minerals, green leafy vegetables, fruits)

Significance of *Āhāra*:

The *Āhāra* is said to be cause of stability for all living beings. There is nothing else except diet for sustaining the life of living beings. *Āhāra* is said to be *Mahābhaisajya* by *Kāśyapācārya*, hence no any other medicament just like diet is not available. One is not able to sustain life without diet even of endowed with medicine that is why the diet is said to be the great medicament by physician.¹⁸



Tucmi (Satisfaction), *Pucmi* (Nutrition), *Dhairya* (Patience), *Buddhi* (critical understanding), *Utsāha* (enthusiasm), *Vīrya* (Virility), *Bala* (Strength), *Swarya* (Good voice), *Ojasa*, *Āyu* (Life) etc. all such qualities in the human beings develop only from diet that is why the person desirous of long life should eat the diet which is congenial, appropriate in quantity and time having six *Rasa*.¹⁹

Food is the cause of strength, colour and vitality of all living beings. Food is dependent on six tastes that these tastes are residing in substances; that increase, decrease and normalcy of the *Doṣa* are dependent on the tastes, qualities, potencies and taste after digestion of the substance. The food of even *Brahmā* etc. (other gods) is the cause for maintenance, creation and destruction of the world; that from food only accrue, growth, strength, health, colour of the body and keenness of the sense organs; and that improper use of food leads to ill health.⁸

2) Concept of *Mātrā*:

Definition: For proper maintenance of positive health, one should first of all eat in proper quantity.²⁰ Eating here includes all types of eatables which are taken by mouth. As per *Hamha Yoga Pradīpikā* and *Kharanāda Mātrā* of *Āhāra* to be as *Āhāra* which is *Snigdha*, *Madhūra* and which taken in a *Mātrā* which fill only three fourth of the *Kuṣṭh* and is beneficial to the health is called as

Mitāhāra.²¹ The proper quantity of food is that amount, which without disturbing the equilibrium of *Dhātu* and *Doṣa* of the body gets digesting as well as metabolised in proper time.

Types of *Mātrā*: - ²²

Rāśi is the quantum of total (*Sarvagraha*) and individual (*Parigraha*) substances which determines the results of their administration in proper and improper Dosage. The quantity food taken in its entirety is *Sarvagraha* and the quantity of each of its ingredients is *Parigraha*. Ācārya Cakrapāṇi also mentioned the quantity of individual ingredients of *Parigraha Rāśi*. Ācārya said that *Anna* should be taken in *Ku*

ava Mātrā, Soup in *Pala* & Meat should be taken in the dose of two *Pala*. According to Ācārya *Vāgbhamma*; *Mātrā* is divided as *Pīṇata%* and *Parimāṇata%*, which is same as that of *Sarvagraha* and *Prigraha Mātrā* of Ācārya *Caraka*.

Quantity of *Āhāra* depends on:

- (1) Depends on the digestion capacity.
- (2) Depends on the food substance that is to be eaten.

(1) Depends on the digestion capacity

Ācārya *Caraka* has mentioned that *Āhāra Mātrā* depends on *Agni* of an individual,²³ because *Agni* plays an important role in the digestion of food substances.



Sr. No	Doṣa	Agni	Digestion	Dominant Roga	Āhāra
1.	Sama	Samāgni	Samyak pacyati	Generally Healthy	Use of all Rasa
2.	Vāta	Viṣamāgnī	Kadācit pacyati Kadācit napacyati	Vātaja roga	Use of Snigdha, mla and Lavaṇ Rasa
3.	Pitta	Tikṣṇāgnī	Sarva Apacārasaḥ	Pittaja Roga	Use of Śīta, Madhura, Snigdha Āhāra
4.	Kapha	Maṇḍāgni	Alpa Apacāra Asaha	Kaphaja Roga	Use of Katu, Tikta Kaṣāya Rasa & Rukṣa Guṇa

(2) Mātrā depends on the food substance that is to be eaten.²⁴

Ācārya Vāgbhamma has emphasize that Āhāra Mātrā not only depends upon the Agni but it is also depending upon the Āhāra Dravya. Quantity of intake is also responsible for the heaviness or lightness of food article. Even a heavy food article if taken in small quantity is light in effect and so a light one taken in large quantity results in heaviness. Thus, heavy thing should be taken small quantity and light things will one's satisfaction. Action of food articles is conditioned by the quantity of intake and the proper quantity in which food articles are to be taken is dependent on the power of digestion including metabolism of the individual.

Peya (Drinkable), Lehya (Lickables) Khādya (Chewable) and Bhakṣya (eatables) are to be understood as more heavy (different for digestive) in their succeeding order.²⁵ Foods which are

difficult for digestion should be consumed to half of one's capacity of digestion while foods which are easy for digestion, should be consumed to one's satisfaction; foods which have more of fluid or fluid itself, there is no difficulty regarding their quantity that is to be consumed. Those foods which are dry, when consumed with more of fluids get digestive properly. Foods which are dry, when consumed it do not undergo digestion properly, since it remains as a hard mass without getting moistened.²⁶

Mātrāvat Āhāra LakṣaGa:²⁷

- Bala Varṇa Upacaya Kara
- Pārśvayau Avipāmana
- Anati GauravaA Udarasya
- Kukṣi Aprapīdanam
- Hṛdayasya Anāvarodha
- PreṇanaA Indriyāññā
- Kṣut Pipāsā Uparama



- *Karmasu Sukhānuvṛtti*
- *SukheGa PariṇāmānaA*

Amātrā:

Amātrāvat Āhāra is of two types:

1) Hinamātrā²⁸

Hinamātrā cause decreasing *Bala*, *Upacaya* and *Ojasa*. It causes formation of *Vātaja Roga*.

2) Atimātrā²⁹

Atimātrā causes vitiation of all three *Doṣa* which disturbs health and causes diseases and may lead the person to death. *Manusmṛti* describes the effect of *Atimātrāvat Āhāra* as *Anārogya*, *Anāyusya*.³⁰ Since it disturbs health of the person, he is unable to do religious acts. Hence, he said to loses *Puṇya* and *Swargya*.

CONCLUSION:

“*Parīkṣya Hitamśnīyād Deho HyāhārāsaAbhava%*”³¹ Man should always consume proper quantity of food, because proper quantity is the activator of *Agni*; food whether *Laghu* or *Guru* both require a specified quantity for digestion and Thus Person gain Longevity. Just as *Ācārāya Caraka* has described the *TrayopasthaAbha* of *Swāsthya*; similarly, *Mātrā*, *Deśa* and *Kāla* can be considered as the *TrayopasthaAbha* of *Āhāra*, because on these pillars that beneficial or harmful effect depends. So, among them

here concept of *Mātrā* gives proper knowledge for intake of quantity of Healthy food.

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“VEGASANDHARANA MANAROGYAKARANAAM” PRINCIPLE –A BIRD EYEVUEW

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ABSTRACT:

Ayurveda the primitive and preventative science elucidated adharneeya (nonsuppressible) Vega (natural urges) to prevent and restrain diseases. Vega plays a major role in the proper functioning of the body. They are regulated mainly by Vata with the support of other subtype of dosha and the controlled and guided activities of mind. Vega Dharana is considered as the contributory cause of many chronic diseases and acute physiological conditions. Ayurveda is not merely system of medicine in conventional sense of curing diseases, though also teaches us way of life and how to preserve and protect health. In Sadvritta, Acharya have mentioned briefly some urges which is not to be suppressed. Later on they mentioned a separate chapter for non-suppressible urges and suppressible urges.

Key words: Adharneeya Vega, Dharneeya Vega, Sadatura, Sadavritta.

INTRODUCTION:

Ayurveda- “The science of life” is a holistic system of medicine which evolved from divine sages of ancient India some 3000-5000 years ago having objective of

*swasthasyaswasthya
rakshanamaturasyavikar
prashamnamcha.¹*

in order to attain ultimate aim of life- “dharmarthakamamokshanamaarogyam...”² Good health and Disease free condition is the supreme foundation for the achievement of life and best source of virtue, wealth, gratification and salvation. Unlike other medical science Ayurveda has emphasized more on the preventive aspect of health rather than curative aspect. In this context for maintainance of health, Acharya charaka has described *Swastha chatuska* in *sutrasthan* which includes almost every important concepts related with prevention of health when unfollowed later become cause of many diseases. Concept of *ahaar vihaar* (Dietics and regime with Do’s and Dont’s), *Dincharya*

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(daily regime), *Ritucharya* (seasonal regime), *Adharneeyavega* (insuppressible urges, *Prakruti* (body constitution) etc.

*'Vegasandharnam Anarogya karanam'*³ is one of the critical concept that leads to ill health in our body. This quotation is of ample scope in today's scenario and is marked with increased prevalence of chronic disease with causative factors mostly related to diet and lifestyle.

The disease process in Ayurveda is very specific to disease wise along with some common disease processing factors like *Mandagni* (weak digestive fire), *Malinahar* (contaminated foods) and *udirna vegavidharan* (suppression of present urges) in many disease. However Acharya vagbhata clearly states that disease will be manifested "*rogasarveapijayante vegoudiranadharane*". All diseases will be manifested due to forceful expulsion and voluntary suppression of natural urges.⁴ Acharya Charaka in *Sharir Sthana* has indicated that voluntary transgression can cause disease⁵ and can impair a conception⁶. It even leads to premature death⁷. Henceforth no other work should be done with suppressed natural urges.⁸

Human body is the most evolved and sophisticated system which has its own

purificatory mechanism to eliminate toxins and waste substance produced inside the body, thus maintaining homeostasis. *Vegavidharan* is retention of wastes in body, retardation of its velocity or obstruction of natural urges. The voluntary suppression of *vegas* (natural urges) is considered as one of the main causes of disease in Ayurveda. There are thirteen insuppressible urges & ten suppressible urges described in almost every ayurvedic literature. Due to important part of body physiology and excretion system major *vegah* among them are *Mutra* (urine urge), *Purisha* (defecation urge), and *Apan vayu* (flatus urge) as they are directly associated with *Aaharmala*, and are greater in quantity and frequency. These *vegas* not only plays a key role in waste elimination process but directly help in metabolism of body. All the three *vegas* are eliminated in physical form of solid, liquid and gas. Also these are the most common insuppressible urges due to busy life, heavy work load, stress, nature of work these commonest three natural urges are commonly suppressed in a definite set of population of *sadatura* "*sadaturah srotriya rajsevkastathaiva veshya sah panyajivibah*."⁹ As *veshya* is not legitimate regarding this study, so all the *sadatura* with this exception are scientifically analysed for *vega sandharnam anarogya karanam* along with disease prevalence.



Suppressing these natural urges not only affects the biological clock but also physiological function of the body. The nature of work, ignorance towards urges and stress involved in these set of population disrupts the biological clock and affects digestion, metabolism, immune system, hormonal and balance of the body. These voluntary suppression of vegas in long term is considered as one of the prime causes of some of the disease in ayurveda which is observed and analysed scientifically in this study. Study group individual will also be guided for occurrence of these diseases in near future.

REVIEW OF LITERATURE:-

Historical review:

In this context *Vyottapatti, Nirukti*, Origin & definitions of various Conceptual word of this study from *Vachaspathyam, Shabdakalpadrūm* and various authentic Historical books will be done. In this section previous work done on this topic will be acknowledged & how different is this one. This section will also deal with various reference of *vegasandharana* in Ayurvedic Classics along with Modern aspect of different disease having this suppression as it cause and also symptoms & ailments arising out of this.

Role of Nervous System, Reflexes, and Neurotransmitters:

Peripheral nervous system is divided into somatic, autonomic, and enteric

nervous system. The autonomic controls and regulates the internal organs without any conscious recognition or effort by the organism and is subdivided into sympathetic and parasympathetic nervous system. Organ systems are balanced between the input from the sympathetic and parasympathetic divisions. The enteric nervous system has few myenteric plexuses, in which the nervous tissue in the wall of the digestive tract organs can directly influence digestive function. Response to the stimulus in a way to maintain homeostasis is called reflex or homeostatic reflex. Some reflexes are totally involuntary, and some reflexes are conscious at some level and inhibitory. Neural reflex (e.g., body temperature control), hormonal reflexes (e.g., blood sugar control), and neural-hormonal reflexes (e.g., control of water balance) are the three types of homeostatic reflexes. There are two types of reflex arcs of autonomous nervous system, one is autonomic reflex arc that affects the inner organs, and the other is somatic reflex arc that affects muscles. General visceral afferent sensations are mostly unconscious; in certain instances, they may send pain sensations to the central nervous system as referred pain. If the peritoneal cavity becomes inflamed or if the bowel is suddenly distended, this afferent pain stimulus is interpreted as somatic in origin.



This pain is usually nonlocalized. Sex, fear, rage, aggression, and hunger are emotional stimuli to visceral responses.

Classification of reflexes according to the involvement of the part of the nervous system:

- Brain stem – vomiting, sneezing, and swallowing
- Spinal reflex – urination and defecation
- Brain, hypothalamus, thalamus, brain stem – breathing, eating, and water balance (homeostasis)
- Emotion linked – urination and defecation.
- Neurotransmitters are chemical messengers that carry, boost, and balance (inhibitory or excitatory) signals between neurons or nerve cells and other cells in the body. They can affect a wide variety of both physical and psychological functions including heart rate, sleep, appetite, mood, and fear.
- Autonomous nervous system, reflexes, and neurotransmitters play an important role in every *Vega*.

AIMS AND OBJECTIVES:

- 1-To Assess the prevalence rate of suppression of common *Adharneya vega* of *mutra*, *pureesha* and *apan vayu*.

- 2-Assessment of manifestation of diseases due to the suppression of these urges in specific set of population of *sadatura* (Students, service class & shopkeeper)

- 3-Create awareness among specific set of population regarding principle of non suppression of these urges and to promote the concept of easily, accessible and gender. Specific, toilet in the workplace in the society.

NEED OF THE STUDY:

“*Vegavidharnam*” of *mutra*, *purisha* and *apan vayu* is very common practice among the specific set of population of *sadatura* i.e *shrotriya* (students), *Rajasevak* (service class people), and *panyajeevibhi* (shopkeepers). This study is done to evaluate the most common disease factors of *vegasandharnam* concept of very common *Vega*. This concept is worth examining among this set of population and disease and symptoms mostly arising out of it.. This study will also review the *vegavidharan* as causative factors of various ailments describe in Classics and modern literature also. To review also whether the symptoms arising out of this are found in various disease or even symptom are present as sole disease.

Due to engagement in their duties, individuals like *shrotriya*, *rajsevak* and



panyajeevbhi tends to suppress their common natural urges and suffers from various types of symptoms and disease. This study will help them to understand that their suffering and future perspective of disease and health in long term. Lifestyle disorders also depends on this factor of suppression of urges so this study will also help to create awareness among people regarding insuppressible urges in the namesake of civilization or negligence towards non availability of public toilets in the society & workplace.

MATERIAL AND METHODS:

A Survey study on 450 people in near by workplace in Muzaffarnagar is conducted among the specific population of *srotruya* (students), *Rajsevak* (service class) and *panyajeevibhi* (shopkeepers) each of 150 group and their subjective symptoms are analysed.

SELECTION OF INDIVIDUAL:-

Total 450 individuals in Group distribution-3 group each of 150 participants

A-*Srotriya* (students)

B-*Rajsevak* (service class)

C-*panyajeevibhi* (shopkeepers)

STUDY DESIGN: -

Cross sectional observational survey study.

INCLUSION CRITERIA:-

*18-70 yrs

* both Sexes

*Only students, service class people and shopkeepers are kept in the study not suffering from any acute disease condition.

EXCLUSION CRITERIA:-

*Patient with schizophrenia, depression, psychosis, epilepsy, hormonal disorders.

*Sex workers, bar girls.

DATA COLLECTION TOOL:-

Specialized Designed questionnaire either through google form or direct interview.

ASSESSMENT CRITERIA:-

Descriptive Statistics & subjective parameters and its Scientific analysis through specialized designed questionnaire.

DISCUSSION

Although it seems to be briefly described concept but vastly seen in different disease. To Channelize different cause and effect and vice versa of various ailments and symptoms present in classics and modern context wsr to these common *adharneeya vega* and its vital role in



lifestyle disorders of *sadatura* & to draw corrective measure regarding this.

Human body is a remarkable biological machine, maintained by interdependent body systems and organized functions of *dosha*. It has ingenious inbuilt mechanisms to maintain the health and *Vega* is one of them. Ayurveda describes *adharneeya shariara* (physical) *Vega* as and *dharaneeya manasik* (psychic) *Vega* which directly influence the physical, physiological, and psychological health of an individual.

in the present study, an attempt has been made to explore the concept of *adharaneeya Vega* mentioned in *Charaka samhita* with contemporary relevance in clinical Ayurveda practice and thereby aid in health promotion and also as a preventive tool. In this dissertation a theoretical and survey study is done on “Prevalence of tendency of suppression of Adharaneeya vega and its impact on health.” After study and analysis of classical texts it is concluded that Adharaneeya vegas are not to be suppressed because there are many pathologies developed as a result of suppression of these vegas. The detailed information explained in Bruhtryee, laghutryee and otclassical text on Adharaneeya vegas has an important contribution in today's day to day life.

Especially its importance is in the pathogenesis of the disease. Ayurveda focuses on two main objectives- prevention of diseases and protection of health of healthy and cure and heal the diseased. Health in Ayurveda is the balance and homeostasis of the dosha, dhatu, agni and another bhava. This can only be obtained with a well-disciplined lifestyle and food habits. Following dinacharya, ritucharya, and other measures of life as mentioned in Ayurveda helps to maintain this balance. Dharana of dharaneeya vega and visarjana of the adharaneeya vega is an important part of sadvrittaa. Vegadharana is a sharirika mithyayoga and a product of pragyaparadha. As in all cases, avoidance or abstinence from following the sadvritta will lead into disease. Vegadharana is the main cause of anarogya as mentioned in agryasamgraha and avoidance of this is Arogya.

Due to changing lifestyle and the shift in the priorities, vegadharana is common in the society. Persons tend to suppress these urges when they are busy, in meeting, in front of their seniors or in the name of so-called modern etiquette. This is due to the three causes, lajja, bhaya and lobha as mentioned in the context of sadatura. The modern society has gradually fallen in this category of sadaatura. Many persons in modern society live an unhealthy lifestyle.



They are always indulging in some work ,they skip there food , sleep to compete with the rest of world. We found ourselves actually suppressing some or most of the natural urges of the body i.e. urge to passing flatus while in a classroom or in a public place. long with vitiated doshas, dhatu and mala also get vitiated and further leads to diseases in body. So, Vega dharana and udheerana are important cause in the disease manifestation and this information is often missed during the history taking. Even though it is one of the fundamental concepts of Ayurveda, it is very less understood. Understanding the physiology of Vegapravartana, study of vegarodhjanya and Udeeranajanya symptoms and analyzing them in the study of pathology of various diseases are really helpful to plan the complete treatment. There are basically three stages or types of chikitsa in Ayurveda, nidana parivarjana, shodhana and shamana. The first and foremost step to be applied in the treatment of any disease is the identification and removal of the etiology. Therefore, nidanaparivarjana is the first step. A careful history is necessary for the identification of the nidana and awareness and education related to the outcome of the consumption of nidana is essential. Nidanaparivarjana in case of vegadharana can be done only through the removal of pragyaparadha and it can be attained only

through awareness. Awareness related to the harmful effect of Adharaneeya vegadharana has to be given.

CONCLUSION:

Careful analysis of the chikitsa siddhanta mentioned for vegadharana, shows that these treatment modalities have only one objective to remove the obstruction of the srotas and restore the anuloma gati of vayu. In case of vegadharana, apart from shodhana, various sthanika karma has been mentioned to get relief of symptoms. In all the diseases mentioned above, there is vitiation of, predominantly; the vata dosha along with other dosha and this aggravated dosha is responsible for the srotorodha which in turn cause various diseases.

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Dr. Ganga Sahai Pandey Memorial All India Essay Competition-2023
Second Prize Silver Medel

ROLE OF YOGA AND AYURVED IN PREVENTING LIFESTYLE DISORDERS

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INTRODUCTION:

Lifestyle disorders, also known as non-communicable diseases (NCDs), have become a global epidemic, contributing significantly to the burden of disease worldwide. These disorders include conditions such as obesity, diabetes, cardiovascular diseases, hypertension, and stress-related disorders, among others. While modern medicine offers effective treatments for these ailments, an increasing body of evidence suggests that traditional practices like Yoga and Ayurveda can play a crucial role in the prevention of lifestyle disorders.

सुखानि योगे च आयुर्वेदे च,
संतुष्टिमानं द्वयं नियमानि ।
यार्वन्ति आरोग्यं जिस्य सर्वे,
तौ शन्तिवर्धन्ति समर्धयानम् ॥

Happiness lies in both Yoga and Ayurveda; Contentment arises from these two disciplines.

They enhance the health of all people. I dedicate my reverence to these two practices.

This essay explores the role of Yoga and Ayurveda in preventing lifestyle disorders, supported by evidence-based examples.

Yoga for Preventing Lifestyle Disorders

Yoga is a centuries-old practice that encompasses physical postures, breathing exercises, meditation, and mindfulness. Research has demonstrated its effectiveness in preventing and managing various lifestyle disorders.

Stress Reduction:

Chronic stress is a common precursor to many lifestyle disorders. Yoga has been shown to reduce stress by regulating the body's stress response system. For example, a study by Khanna et al., 2013 found that regular practice of Yoga significantly reduced cortisol levels, a key stress hormone. A meta-analysis also showed that Yoga interventions were associated with significant improvements in symptoms of anxiety and depression (Hofmann et al., 2014).

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Weight Management:

Obesity is a significant risk factor for many lifestyle diseases. Yoga promotes weight management by increasing physical activity, improving metabolism, and reducing emotional eating. A randomized controlled trial by Tolahunase et al., demonstrated that Yoga practice led to a significant reduction in body weight and waist circumference in overweight individuals. Another randomized controlled trial reported significant weight loss and improved emotional well-being among obese individuals who underwent a combination of Yoga and cognitive-behavioral therapy (Ponte et al., 2017).

Cardiovascular Health:

Yoga has been associated with improvements in cardiovascular health. Cohen et al, showed that regular Yoga practice can lower blood pressure and reduce the risk of hypertension, a common lifestyle-related cardiovascular disorder. Reports show that regular Yoga practice, including pranayama (breathing exercises) and relaxation techniques, significantly reduced both systolic and diastolic blood pressure in hypertensive patients (Cramer et al., 2013).

Role of Ashtanga Yoga

Ashtanga Yoga, one of the most disciplined and structured forms of yoga, has gained worldwide recognition for its

remarkable role in promoting physical, mental, and spiritual well-being. In an age where lifestyle disorders are reaching epidemic proportions, the practice of Ashtanga Yoga holds significant potential in preventing these conditions. Lifestyle disorders, including obesity, hypertension, diabetes, and stress-related ailments, are often the result of sedentary habits, poor dietary choices, and chronic stress. This essay delves into the role of Ashtanga Yoga in preventing lifestyle disorders by addressing the physical, mental, and emotional aspects of health.

Ayurveda for Preventing Lifestyle Disorders

Ayurveda is a holistic system of medicine that originated in India over 5,000 years ago. It emphasizes the importance of balance in the body and mind to prevent and treat diseases.

Obesity:

Ayurveda's approach to addressing the root causes of obesity has shown effectiveness. A study reported significant reductions in BMI and waist circumference among obese participants following Ayurvedic interventions (Dwivedi et al., 2018).

Stress Management:

Ayurveda emphasizes the importance of mental well-being in maintaining physical health. Stress-reduction techniques such



as meditation and mindfulness, which are integral to Ayurveda, have been proven to lower stress levels and reduce the risk of stress-related disorders like anxiety and depression (Hofmann et al., 2010).

Diabetes:

Clinical trials have demonstrated the potential of Ayurvedic treatments in managing blood sugar levels. A randomized controlled trial found that Ayurvedic treatment significantly reduced HbA1c levels in individuals with diabetes (Agrawal et al., 2017).

Cardiovascular diseases:

In a study by Soni et al., (2014), Arjuna supplementation led to significant reductions in total cholesterol levels.

In response to this growing health crisis, clinical trials focusing on the efficacy of Yoga and Ayurveda in preventing lifestyle disorders are now being conducted across various stages of life, from childhood to old age. These trials underscore the importance of these ancient practices in maintaining health and well-being throughout the entire lifespan.

Real-word examples:

Study	Result
Kuhl et al., 2018	Yoga interventions in school settings can lead to reductions in body mass index (BMI) and improvements in overall physical fitness among children
Gowda et al., 2017	positive impact of Yoga on stress reduction among school children
Srinivasalu et al., 2019	Regular Yoga practice improved insulin sensitivity and reduced the risk of developing diabetes
Pise et al., 2021	Yoga interventions reduced symptoms of depression and anxiety in adolescents
Taneja et al., 2015	significant weight loss and improved metabolic parameters among adults following Yoga and Ayurvedic interventions
Sahay et al., 2016	Yoga interventions significantly improved glycemic control and quality of life in older adults with diabetes



Before preventing lifestyle disorders, let's adapt to life first

Ayurveda, often called the “Science of Life,” revolves around the balance of three fundamental energies or doshas: Vata, Pitta, and Kapha. These doshas are unique combinations of the five elements (earth, water, fire, air, and ether) and govern various aspects of our physical and mental well-being. To maximize the benefits of Ayurveda in today's fast-paced world, it's essential to adapt its principles to fit modern lifestyles.

Daily Routine (Dinacharya)

Balanced Daily Schedule: Waking up early, engaging in physical exercise, and meditating for mental peace.

Mindful Eating: Incorporating mindful eating habits by savoring each bite and paying attention to the quality, quantity, and timing of meals can help improve digestion and overall health.

Dietary Choices (Ahara)

Seasonal Eating: Ayurveda advocates for eating foods that are in season. Consuming fresh, local produce ensures that the body receives the nutrients it requires and maintains balance.

Constitution-Based Diet: Understanding one's Ayurvedic constitution (Prakriti) and any current imbalances (Vikriti) is crucial for tailoring the diet to individual needs. A well-balanced diet should include all six tastes: sweet, sour, salty, bitter, pungent, and astringent.

Herbs and Spices: Ayurveda places a strong emphasis on the use of herbs and spices for their medicinal properties. Incorporating spices like turmeric, ginger, and holy basil into daily cooking can enhance overall health.

Stress Management (Nidana Parivarjana)

Mind-Body Practices: Yoga, meditation, and Pranayama (breathing exercises) play a pivotal role in managing stress and promoting mental well-being. Incorporating these practices into a daily routine can provide significant benefits.

Digital Detox: Reducing screen time and implementing regular digital detoxes can help mitigate the impact of constant connectivity and screen-related stressors.

Physical Activity (Vyayama)

Holistic Exercise: Ayurveda advocates for holistic exercises like Yoga that align with one's constitution and balance the doshas. Integrating Yoga asana practice can improve strength, flexibility, and overall well-being.

Detoxification (Panchakarma)

Seasonal Cleansing: Periodic detoxification practices align with the changing seasons, helping the body eliminate accumulated toxins and rejuvenate itself.

Abhyanga: Self-massage with herbal oils (Abhyanga) is an effective way to promote detoxification and balance the doshas.



Sleep Hygiene (Nidra)

Adequate Rest: Prioritizing sleep and adhering to a consistent sleep schedule is crucial for maintaining balance and overall health. Ayurveda recommends sleeping during the nighttime and waking up before sunrise.

Economic advantages

While the primary focus of these ancient traditions is on physical and mental health, the economic advantages are significant and often underestimated.

Reduced Healthcare Costs:

The practice of Yoga and Ayurveda can lead to better overall health, reducing the need for expensive medical treatments and medications. This can significantly decrease healthcare costs for individuals and healthcare systems. Moreover, Ayurvedic treatments and remedies are often more affordable than Western medical treatments, making them a cost-effective option for many.

Promotion of Wellness Tourism:

Many individuals travel to experience Yoga and Ayurveda retreats, leading to the growth of wellness tourism in countries like India and Sri Lanka. This sector provides jobs and boosts local economies, thereby contributing to economic development.

Job Creation:

The growing popularity of Yoga and Ayurveda has led to an increase in the demand for instructors, therapists, and practitioners. This creates job

opportunities and stimulates economic growth within the wellness industry.

Reduced Dependency on Pharmaceuticals:

Practicing Ayurveda can reduce reliance on pharmaceutical drugs for certain health conditions. This decreases the economic burden on healthcare systems and individuals, as Ayurvedic treatments are often more affordable and have fewer side effects when rightly administered under professional supervision.

*Yoga and Ayurveda lead to perfection,
Bestowing the highest quality of life.*

*In them, one attains true health, To
these sciences, my salutations be.*

CONCLUSION

“Yoga isn’t just asana, ayurveda isn’t just massage”. Yoga and Ayurveda offer holistic approaches to preventing lifestyle disorders by addressing the physical, mental, and emotional aspects of health. Evidence-based research continues to support their effectiveness in reducing the risk of conditions like obesity, diabetes, cardiovascular diseases, and stress-related disorders. Integrating these traditional practices with modern medicine can provide a comprehensive approach to preventing lifestyle disorders and promoting overall well-being. As more individuals and healthcare professionals recognize the value of Yoga and Ayurveda, their role in preventive healthcare is likely to grow, contributing to a healthier and happier society.



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पेज नं. 22 का शेष



परिषद् समाचार

16वीं डॉ. गंगा सहाय पाण्डेय स्मृति राष्ट्रीय स्नातक निबंध प्रतियोगिता 2023 का पुरस्कार वितरण समारोह का आयोजन

विश्व आयुर्वेद परिषद द्वारा आयोजित 16वीं डॉक्टर गंगा सहाय पाण्डेय स्मृति राष्ट्रीय स्नातक निबंध प्रतियोगिता 2023 का पुरस्कार वितरण समारोह एवं डॉक्टर गंगा सहाय पाण्डेय स्मृति व्याख्यान, काशी हिंदू विश्वविद्यालय में संपन्न हुआ। कार्यक्रम के मुख्य अतिथि प्रो. एस. एन. शंखवार, निदेशक, चिकित्सा विज्ञान संस्थान, काशी हिंदू विश्वविद्यालय तथा मुख्य वक्ता ख्याति लब्ध चिकित्सक पद्मश्री प्रो. डॉक्टर कमलाकर त्रिपाठी रहे। कार्यक्रम की अध्यक्षता प्रो. के. एन. मूर्ति, विभागाध्यक्ष, काय चिकित्सा विभाग तथा विशिष्ट अतिथि के रूप में संकाय अध्यक्ष प्रो. पी.के. गोस्वामी एवं राष्ट्रीय आयोग भारतीय चिकित्सा पद्धति, नई दिल्ली भारत सरकार के सदस्य प्रो. कमलेश कुमार द्विवेदी रहे। इस वर्ष इस निबंध प्रतियोगिता का विषय "जीवन शैली जन्य विकारों में योग और आयुर्वेद की भूमिका" था। इस विषय पर देशभर से कुल 296 प्रतिभागियों ने प्रतिभाग किया था। जिसमें प्रथम स्थान प्राप्त राजकीय आयुर्वेद महाविद्यालय भोपाल की छात्रा दिव्या धाकड़ जिन्हें स्वर्ण पदक के साथ रुपये 15000/- की धनराशि का चेक तथा प्रमाण पत्र प्रदान किया गया। द्वितीय स्थान प्राप्त आयुर्वेद महाविद्यालय बेंगलुरु की छात्रा शिव लीला पीएम को रजत पदक के साथ रुपये 11000/- की धनराशि का चेक प्रदान किया गया तथा तृतीय पुरस्कार के विजेता जयेन्द्र सरस्वती आयुर्वेद महाविद्यालय, चेन्नई के छात्र नवीन कुमार रहे, जिन्हें कांस्य पदक के साथ रुपये 7500/- हजार रुपए की धनराशि का चेक एवं प्रमाण पत्र प्रदान किया गया। प्रतियोगिता के आयोजन सचिव डॉ. मनीष मिश्र तथा सह आयोजन सचिव डॉ. लक्ष्मी रहीं। काशी की विद्वत परंपरा के मूर्धन्य विद्वान एवं चिकित्सक डॉ. गंगासहाय पांडेय के परिजन उनकी स्मृति में गत 16 वर्षों से यह कार्यक्रम विश्व आयुर्वेद परिषद के सहयोग से अनवरत कर रहे हैं। उनके परिवार की तरफ से डॉक्टर अरुण शंकर जी, प्रमोद जी एवं वरुणा हरबो के निदेशक अक्षय पाण्डेय जी के संयोजन में यह कार्यक्रम सफलतापूर्वक संपन्न हुआ। महाविद्यालयों, विश्वविद्यालयों एवं नगर के चिकित्सकों की संख्या उत्साहवर्धक रही, जिसमें प्रमुख रूप से प्रो० राजेन्द्र प्रसाद, डॉ० रानी सिंह, डॉ० सुभाष श्रीवास्तव, डॉ. अजय पाण्डेय, डॉ. पी.एस. व्याडगी, प्रो० भावना द्विवेदी, प्रो० नम्रता जोशी, डॉ. हरि प्रसाद मिश्र, डॉ. युगल किशोर, डॉ. वीरेन्द्र वर्मा, डॉ. शिवानी, डॉ. आर. पी. सिंह आदि रहें।

देहरादून में आयुर्वेद कौशलम्-2024 का आयोजन

विश्व आयुर्वेद परिषद्, उत्तराखण्ड के तत्वावधान में एक सप्ताह का व्यक्तित्व विकास शिविर का आयोजन सम्पन्न हुआ। 31 मई से 07 जून तक चलने वाले अष्ट दिवसीय इस कार्यक्रम में देश के विभिन्न प्रान्तों के तज्ञ चिकित्सकों ने अपने ज्ञान कौशल से विद्यार्थियों को लाभान्वित कराया। देश के 28 राज्यों से 128 प्रतिभागियों ने भाग लिया, जिसमें स्नातक एवं स्नातकोत्तर विद्यार्थी, चिकित्सक, शिक्षक थे। प्रथम दिवस वैद्य ज्योति वर्मा ने औषधि निर्माण का प्रत्यक्ष प्रदर्शन किया। प्रतिदिन की दिनचर्या में यज्ञ, योग माहेश्वर सूत्र से संहिता परायण, अन्वय तक की यात्रा सम्पन्न हुई। द्वितीय दिवस श्री देवेन्द्र वर्मा ने औषध, वैद्य ज्योति शर्मा ने भस्म परीक्षण पर प्रकाश डाला। तृतीय दिवस वैद्य विनीष गुप्ता ने प्रकृति परीक्षण, डॉ. संजय जैन ने Ayurvedic & Allopathy analysis वैद्य श्वेता वर्मा ने बाल रोग चिकित्सा, वैद्य विपिन अरोड़ा ने प्रमाण, वैद्य राजेश ठक्कर ने सुप्रजा एवं बन्ध्यत्व विषय पर विचार रखें। चतुर्थ दिवस वैद्य भारत भूषण ने नेत्र क्रियाकाल पर प्रायोगिक एवं सैद्धान्तिक पक्ष रखा। निःशुल्क नेत्र चिकित्सा शिविर के साथ वैद्य राजेश ठक्कर ने आत्ययिक चिकित्सा पर Case presentation किया। पंचम दिवस वैद्य सुशांत मिश्र ने नाड़ी परीक्षण, वैद्य जयप्रकाश ने योग के फिजियोलॉजी तथा डॉ. मनोज ने Ayurveda



begins where modern medicine ends पर प्रकाश डाला। षष्ठम् दिवस 5 जून को चरक शोभा यात्रा का आयोजन चरक डांडा, चरेख कोटद्वार में प्रत्येक वर्ष की भांति सम्पन्न हुआ। आचार्य चरक की कर्मस्थली पर हवन, पूजन एवं भण्डारा के साथ चरक संहिता का वाचन हुआ। लगभग 550 लोगों ने इसमें भाग लिया। सप्तम दिवस पर श्लोक परायण में दक्षता विषय पर, देश के विख्यात वैद्य पाचाभाई दामणिया ने अद्रव्यभूत चिकित्सा, वैद्य प्रताप सिंह चौहान ने Enterpreneurship in Ayurveda, वैद्य अनुमेहा जोशी ने कर्णवेधन, वैद्य अनुजा जैन ने Evidence based emergency treatment in Ayurveda, वैद्य विनीष गुप्ता ने हेतु विनिश्चय पर व्याख्यान दिना। अष्टम दिवस वैद्य शिवम ने Establishment of Ayurvedic Clinic विषय पर प्रकाश डाला। अखण्ड भारत दिव्य ज्योति समारोह के साथ चरक शपथ ग्रहण समारोह एवं अन्त में प्रमाण-पत्र वितरण के साथ कार्यक्रम का समापन हुआ।

विश्व आयुर्वेद परिषद लखनऊ द्वारा एक दिवसीय स्वास्थ्य जागरूकता शिविर का आयोजन

विश्व आयुर्वेद परिषद, लखनऊ के सौजन्य से संजीवनी आयुर्वेदिक सेन्टर द्वारा गोमती नगर स्थित राम मनोहर लोहिया पार्क में दिनांक 27/4/2024 को एक दिवसीय स्वास्थ्य जागरूकता शिविर का आयोजन सुबह 6 बजे से 8 बजे तक किया गया। शिविर में डा चेता सिंह, डा असित गुप्ता, डा बी पी सिंह और योग आचार्य अंजली महतो ने परामर्श दिया। शिविर में लगभग 50 रोगियों का परीक्षण किया गया। सभी को उनके देह प्रकृति अनुसार, रोग, रोगी अग्नि, बल अनुसार पंच भौतिक आहार औषधि तथा रोगानुसार योग का परामर्श दिया गया। यह शिविर प्रत्येक रविवार को विश्व आयुर्वेद परिषद द्वारा संचालित होता है।

विश्व आयुर्वेद परिषद मेरठ द्वारा नियमित आयुर्वेद कौशलम श्रृंखला का आयोजन

विश्व आयुर्वेद परिषद, मेरठ द्वारा 26 अप्रैल 2024 से सितंबर माह तक नियमित आयुर्वेद कौशलम श्रृंखला का आयोजन किया जा रहा है। माह में एक बार आयोजित होने वाली इस कार्यशाला में कुल 30 पंजीकृत विद्यार्थी प्रतिभाग करते हैं। इस कार्यशाला में विद्यार्थियों को रोग रोगी परीक्षा, नाडी परीक्षा आदि विषयों का प्रत्यक्ष ज्ञान कराया जा रहा है। जून माह की कार्यशाला का विषय अग्नि कर्म एवं नाडी परीक्षा रहा। कार्यशाला में डा चित्रांशु सक्सेना, वैद्य चन्द्र चूड़ मिश्रा, डॉ. निधि शर्मा का विशेष सहयोग रहा।

उज्जैन में देशभर के 300 विद्यार्थी कर रहे शिविर में सहभागिता, यज्ञ से शुरू करते दिनचर्या

उज्जैन मंगलनाथ मार्ग स्थित शासकीय धन्वंतरि आयुर्वेद चिकित्सा महाविद्यालय में चल रहे व्यक्तित्व विकास शिविर में प्रथम दिवस राष्ट्रपति पुरस्कार प्राप्त नासिक के पंचकर्म वैद्य रामदास अवाड़ पहुंचे। शिविर में उन्होंने बताया कि वर्तमान समय में आयुर्वेद चिकित्सा ही विश्व की मांग है। विभिन्न प्रकार के व्याधियों में आयुर्वेद चिकित्सा के माध्यम से अभूतपूर्व परिणाम देखने को मिल रहे हैं। अजय देवगन के पिता वीरू देवगन की ऑस्टियोपोरोसिस की चिकित्सा करने वाले वैद्य अवाड़ ने बताया कि ए.वी.एन. जैसी असाध्य व्याधि में भी आयुर्वेद अभूतपूर्व कार्य करता है। पंचकर्म एवं बस्ति चिकित्सा द्वारा मरीज स्वस्थ होकर चलते हैं और अपना सारा काम दैनिक कार्यक्रम संपादित कर सकते हैं। उन्होंने पीसीओडी और महिलाओं के बन्ध्यत्व संबंधित चिकित्सा पर भी विस्तार से प्रकाश डाला और बताया कि आयुर्वेद चिकित्सा ही एकमात्र सम्यक चिकित्सा है। त्वचा रोग की चिकित्सा भी आयुर्वेद के माध्यम से सर्वश्रेष्ठ तरीके से संपादित हो सकती है। विभिन्न प्रकार के त्वचा के रोगों में पंचकर्म से त्वरित लाभ प्राप्त होता है। प्रत्येक इमरजेंसी में भी आयुर्वेद की चिकित्सा श्रेष्ठ चिकित्सा है और शीघ्र लाभ देती है। इससे पहले के सत्र में खरगोन की वैद्य लवीना ठाकुर ने बन्ध्यत्व (इनफर्टिलिटी) के ऊपर पंचकर्म का विषय प्रस्तुत किया और



बताया कि कोई 100 से ज्यादा पीसीओडी के केसेस में और बंध्यता के केसेस में उन्होंने लाभ प्राप्त करवाया है। आयुर्वेद कौशल एवं व्यक्तित्व विकासशिविर के संयोजक डॉ. रवींद्रसिंह भाटी ने बताया कि प्रदेश व देश के विभिन्न प्रांतों से आए हुए लगभग 300 विद्यार्थी इस शिविर में सहभागिता कर रहे हैं। इनकी दिनचर्या सुबह 4 बजे उठकर 5 बजे से यज्ञ संपादित करने से शुरू होती है। यज्ञ के उपरांत सभी विद्यार्थी योग और प्राणायाम की शिक्षा लेते हैं। संगीत में आयुर्वेद कथा अमृत लिए प्रसिद्ध विश्व रिकॉर्ड धारी अंतरराष्ट्रीय ख्यात प्रो. रामतीर्थ शर्मा द्वारा संगीत में आयुर्वेद कथा अमृत का प्रवचन किया जाता है। दोपहर बाद के सत्र में अंतरराष्ट्रीय योग ख्यात प्रशिक्षक प्रो. निरंजन सर्राफ ने योग और आहार का महत्व प्रतिपादित किया। यह कार्यक्रम अभी 6 दिवस और चलेगा।

Vishwa Ayurved Parishad -Maharashtra state meeting

Dr Santosh Chavan-Secretary VAP Maharashtra briefed about VAP Maharashtra activities in 2023 and also emphasised contributions by Maharashtra VAP team in Sambhasha especially five Sambhasha. Dr Anil Shukla-Prabhari Maharashtra & Rashtriya Pramukh Shikshak Prakoshth welcomed all central dignitaries & state core Committee members requested all to increase VAP membership to work more efficiently. Dr Ramteerth Sharma- National Secretary & Prabhari Paschim Kshetra briefed about Lakshya-2024 & Kaushalam at Ujjain & requested all to promote same amongst students & faculties. "Prof Yogesh Chandra Mishra, Prof Govind Shukla Prof K K Dwivedi, Prof. U. S. Nigam and Prof Mahesh Vyas opined their views. Prof Govinda Shukla expressed his views about appointment of New office bearers and especially President of VAP appointment Dr Virendra Tiwari, Dr Amrita Mishra, Dr Jaikiran Kini, Dr Sanjay Khedekar. Dr Pallavi Patankar emphasised on arranging National seminar in December at Mumbai. Dr Amit Paliwal, Dr Bhagyashree Khot, Dr Mukesh Shukla and Dr Nilesh Doshi also attended this meeting. Dr sanjay Chhajed raised points regarding Nadi parikshan included in syllabus "Prof Govinda Shukla, National President- VAP gave his remarks regarding Ayurveda promotion and acknowledged contribution of Maharashtra VAP in maximum subject Sambhashas. Prof Mahesh Vyas-General Secretary-VAP also offered support for Seminar and also said that other Sambhasha people should be included in office bearers. At the end Prof Yogesh Chandra Mishra-National Organising Secretary gave Ashirwahan and program ended with Shanti path.

Vishwa Ayurveda Parishad, Kerala Unit-Lecture Cum Expert Discussion

Kerala unit of Vishwa Ayurveda Parishad organized a lecture cum expert discussion on 1st June 2024 through online mode. The speakers were Dr. B. S. Prasad, President, Board of Ayurveda, NCISM, Dr. Raghuran Bhatta U, President, MARBISM, New Delhi and Prof. Govind Shukla, National President, VAP. Vishwa Ayurved Parishad Kerala in association with Aryatara Ayurnikelan has made significant strides in promoting health through Ayurveda. These efforts have reached to various segments of society including teachers students, professionals, corporate systems, tribal communities, medical professionals and patients. The Topic of discussion was "Healthy mind to create a healthy nation" contributing to the vision of "Vikshit Bharat 2047" was appreciated by Hm. Governor of Kerala, Dr Arjun Chand CP has initiated the program with one month of activities such as health awareness, poster presentation, camps etc. Other distinguished Speakers were Dr K.K. Dwivedi, Member NCISM, Vd Vined kumar T.G., Scientist, JNTBGRI.

