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विश्व आयुर्वेद परिषद् द्वारा आयोजित चक्र वनांचल स्वास्थ्य सेवा यात्रा-2023 की झलकियां



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विश्व आयुर्वेद परिषद् द्वारा आयोजित कार्यक्रमों की झलकियां



विश्व आयुर्वेद परिषद् के लिए प्रोफेसर सत्येन्द्र प्रसाद मिश्र, संरक्षक, विश्व आयुर्वेद परिषद् द्वारा नूतन ऑफसेट मुद्रण केन्द्र, संस्कृति भवन, राजेन्द्र नगर, लखनऊ से मुद्रित कराकर, 1/231 विराम खण्ड, गोमती नगर, लखनऊ-226010 से प्रकाशित।
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जुलाई-अगस्त 2023

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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।

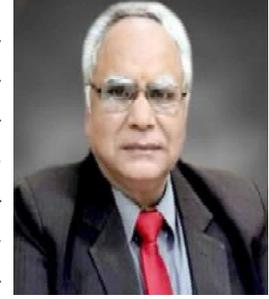
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सम्पादकीय

आयुर्वेद मात्र एक चिकित्सा पद्धति है, ऐसा कह कर इसकी छवि को सीमित कर देना न्यायोचित नहीं होगा। यह एक जीवन दर्शन है, जिसके सिद्धांत शाश्वत हैं अर्थात् त्रिकाल सत्य हैं। साथ ही यह मात्र भारतवासियों ही नहीं, वरन् सम्पूर्ण लोक कल्याणकारी हैं अर्थात् पूरे विश्व के प्राणियों के सुस्वास्थ्य के उद्देश्य से इसका पृथ्वी पर अवतरण हुआ है। भारतीय संस्कृति ही “लोका समस्ता सुखिनो भवन्तु” के ध्येय को धारण करती है। हम और हमारी संस्कृति इतनी उदात्त है कि कभी भी कोई एकांगी अवधारणा हमारी मानसिकता में स्थान नहीं बना पायी। हमेशा हमने पूरी वसुधा का और इसके निवासियों का ध्यान रखा। साथ ही चर और अचर पूरी प्रकृति के सम्यक् गठन, पुनर्गठन, पुनर्वास और सतत विकास का सर्वदा ध्यान रखा। इसी प्रकार किसी ब्याधि की चिकित्सा हेतु हम केवल रोग पर ध्यान देने के साथ ही रोगी के सम्पूर्ण शरीर पर ध्यान देते हैं और रोग के निर्मूलन के साथ ही रोगी के सम्पूर्ण शरीर में धातु साम्यता लाना और सम्पूर्ण स्वास्थ्य प्रदान करना हमारा लक्ष्य रहता है।



सामाजिक या सामुदायिक स्वास्थ्य पर भी आयुर्वेद में महत् प्रकाश डाला गया है और उचित महत्ता दी गयी है। दिनचर्या, ऋतुचर्या, रात्रिचर्या आदि का निर्देश सामाजिक सुस्वास्थ्य के उद्देश्य की प्राप्ति के लिए ही है। आचार रसायन के रूप में सद्वृत्त का निर्देश सामाजिक व्यवस्था और समाज के मानसिक स्वास्थ्य को और उन्नत बनाने के उद्देश्य से ही है। आयुर्वेद में औषधि को करण कहा गया है। क्रिया चिकित्सा है और कर्ता भिषक है। चाहे रसौषधियाँ हो अथवा अन्य औषधियाँ वनस्पतियों के बिना उनका निर्माण नहीं किया जा सकता। अतः अथर्ववेद में वानस्पतिक औषधियों के पूजा का विधान है। यह एक दुःखद पहलू है कि निजी मनुष्य अपने व्यक्तिगत स्वार्थों की पूर्ति हेतु इन वनौषधियों को समूल नष्ट करते जा रहा है। और तो और मनुष्य द्वारा किया गया वायु प्रदूषण इन वनौषधियों के मूल गुण कर्मों का ह्रास भी कर रहा है, जो चिन्ता का एक महत्वपूर्ण विषय है।

विश्व आयुर्वेद परिषद् का गठन आयुर्वेद की छवि निरंतर उन्नत करने के पवित्र संकल्प के साथ हुआ है। पत्रिका का निरंतर और समय से प्रकाशन स्वयमेव एक दुःसाध्य कार्य है। ऊपर से इसके स्तर को निरंतर बढ़ाना और भी श्रम साध्य है। मुझे प्रसन्नता है कि विश्व आयुर्वेद परिषद् पत्रिका की लोकप्रियता, प्रसिद्धि और स्तरीयता में उत्तरोत्तर वृद्धि हो रही है। इसमें प्रकाशित लेख, शोधकार्य आदि आयुर्वेद के उद्भट विद्वानों के होते हैं। इससे स्पष्ट होता है कि आयुर्वेद के उत्कृष्ट विद्वानों की दृष्टि में इस पत्रिका का स्थान उच्चतर होता जा रहा है। मैं संपादक मंडल एवं समस्त सम्बन्धित विद्वज्जनों को साधुवाद देता हूँ और यह आशा करता हूँ कि प्रकाशित लेख भविष्य में होने वाले और वर्तमान में चल रहे शोधकार्यों के लिए अत्युपयोगी एवं प्रेरक होगा।

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A LITERARY STUDY ON VATALA YONIVYAPAD

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Abstract :

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

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

INTRODUCTION-

All Yonivyapad are starts with the term Yoni that is grossly resemble of female

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

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

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

Acharya Vagbhatt has described Vatala yonivyapad like that Acharya charak

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disease has same etiology & clinical symptoms but some symptoms are different like feeling of stretching, vaginal flatus and perenial laxity and scanty, blackish or pinkish menstruation also. Some time produces sever pain in groin region, flanks and gulm etc. disorders of vata.

Acharya Bhavamishra mentioned excessive pain in its symptoms.

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

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

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

NIDANA (Etiology) -

Mithyacharentah srtinaam pradushtena artaven cha |

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

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

1. **Mithyachara** : The heading includes mithyachara (Abnormal diet) and Mithyavihara or Achara (abnormal mode of life) both. Various environmental factors operating either during embryonic life of the girl (congenital abnormalities) or at a later life also come under this heading.
2. **Pradustaartava** : The word Artava refer to female sex hormone, ovum and menstrual blood .
3. **Bija dosha** : Various chromosomal or genetic abnormalities come under this group. Charaka says that due to abnormalities of Bija (Artava or ovum) responsible for development and Abnormalities of uterus.
4. **Daiva or God** : Unknown or idiopathic factor come under this group.

Symptoms

Toda - pricking pain in lower abdomen

Vedna - sever pain in pelvic region

Stambha - stiffness in vagina & uterus

Pipeelikka sraptimiva - feeling as the ants creeping over afflicted parts.



Karkashta - Roughness in vagina & uterus.

Sshabda - sounds from vagina, vaginal flatus.

Tanu - diluted menses.

Saruka - menses associated with pain

Stain - frothy bleeding.

Ruksha Artava - blood is dry in nature

Alpa Artava- scanty menses.

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

Supti - numbness in vagina.

Aayam - stretching in vagina & uterus

Concept of Artava :-

Acharya has mentioned the characteristics of Sudh Artava in classics. Artava is considered to be Shudha , if it occurs at interval of One month for 5 days duration and is not associated with any type of pain or burning sensation, devoid of unctuous, neither excessive nor scanty. Variation of Artava from the above physiological aspects is abnormal and has been explained by Acharya in detail under the heading of Yonivyapad in Samhitas. Artava is the Updhatu of Rasa. Proper distribution of Rasa is the function of Vyan vayu. Thus the formation of Artava from Rasa dhatu is controlled by Vyan vayu. It's vitiation result in disease affecting the

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

Samprapti (pathogenesis) :-

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

Vatal Ahar-Vihar sevana

Due to consumption of Vata prakopaka Ahara and Vihara, the aggravated Vata will produce Kshobha (irritation) in Garbhashaya (uterus) and Apan vayu Sangha in Garbhashaya. Kshobha in Garbhashaya leading to Toda (pricking pain) and Vedna (pain) in lower abdomen with or without



backache. Apan Vayu Sangh in Garbhashaya leading Dry, scanty menses or disturbs menstrual cycle.

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

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

Samanya Chikitsa (General treatment)

According to Acharya Charaka-

Snehana Sweda Bastyadi Vaataja Swanilapaham |

Vatavyadhiharam karma vatartanam sada hitam ||

Vatartanam cha Yoninanam Sekaabhayanga Pichukriya || (Cha. Chi. 30/41,47,61)

The treatment prescribed for suppression of Vata in general is beneficial. Oleation, sudation, basti (enema and vaginal or uterine instillation) with the drugs capable of suppressing vata

should be done. The oils prepared with the drugs possessing Ushana and Snigdha properties should be used as local irrigation, massage and tampons.

- ♦ **Snehana** : Oilation of Vata nashaka oil.
- ♦ **Sudation** : Kumbhi or Nadi type of sudation.
- ♦ **Basti** : Enema of recipes containing oil and sour juice is useful.
- ♦ **Pichu** (Tampon) : Guduchayadi taila , Saindhavadi taila , Rasnadi taila, Baladi taila.
- ♦ **Kalka dharna** (Application of paste): The paste of himsrha should be applied locally.
- ♦ **Ghritpana** (oral use of gheta) : Kasmaryadighrita, Balaghrita, Satawaryadighrita.
- ♦ **Other** : Rasnadi-dugdhapaka, Guduchayadiparishek.

CONCLUSION:-

In Ayurvedic classics Definition, sign & symptoms of Vatala Yonivyapad is described under the heading of Yonivyapad. The disease Vatala Yonivyapad is not described in classics as an individual disease entity. Even then Vata dosha is main cause of Yonivyapad and Pain is the main Symptoms of various Yonivyapad specially Vatala Yonivyapad. On analysis, one can make out that it is a result of Vata prakopa, Apanavayu- Sangh (obstruction to channels



of Apan vayu), Artava dushti (vitiation of menstrual blood) and dhatukshaya especially affecting Rasa dhatu. As Vata is the main root cause of Vatala Yonivyapad and All Yonivyapad, so it should be alleviated Frist, so Management of Vatala Yonivyapad is by especially, Basti, oral medicines and local application in the form of oil, decoction, paste, Vaginal tampons, etc.

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IMPORTANCE OF YOGA AND SWASTHVRITTA IN CHILDREN'S WELL-BEING

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Abstract :

In the fast-paced modern world, children face numerous challenges that impact their physical, mental, and emotional well-being. As society becomes increasingly reliant on technology and sedentary lifestyles, it is crucial to introduce children to holistic practices that promote their overall health and development. This article highlights the significance of incorporating yoga and Swasthviritta, an Ayurvedic lifestyle, into children's lives to foster a balanced and thriving state of being. The physical health benefits of yoga are multifaceted, as it enhances flexibility, strength, and balance. Regular practice of yoga in children supports healthy musculoskeletal development, improves posture, and boosts the immune system. Furthermore, yoga's mindful breathing techniques and meditation practices instill emotional stability and resilience, enabling children to manage stress and anxiety effectively. Yoga has a positive impact on children's cognitive abilities,

enhancing concentration, memory retention, and problem-solving skills. By encouraging self-awareness and introspection, yoga empowers children to develop emotional intelligence and empathy, nurturing positive social interactions and self-esteem. The integration of Swasthviritta principles, such as balanced nutrition and harmonious routines, complements yoga's holistic approach, further promoting children's overall well-being

Keywords : Yoga, Swasthviritta, child, health

INTRODUCTION-

In today's fast-paced and technology-driven world, children often face various physical and mental health challenges. It is becoming increasingly vital to introduce them to holistic practices that promote their overall well-being. Among these practices, *Yoga* and *Swasthviritta*, an Ayurvedic lifestyle, have gained significant recognition for their numerous benefits. This article explores the importance of yoga and Swasthviritta in children,

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highlighting their positive impact on physical health, mental well-being, and overall development.^[1]

Physical Health Benefits: Regular practice of yoga provides children with immense physical benefits. Yoga asanas (poses) enhance flexibility, strength, and balance. These postures promote the healthy development of muscles and bones, improving overall body posture and reducing the risk of musculoskeletal issues. Additionally, yoga increases blood circulation and oxygenation, supporting the functioning of various organs and boosting the immune system. By engaging in yoga from an early age, children develop healthy habits and an appreciation for an active lifestyle that can benefit them throughout their lives.^[2]

Mental Well-being: *Yoga* and *Swasthviritta* significantly contribute to children's mental well-being, fostering emotional stability and resilience. The practice of yoga incorporates mindful breathing techniques, meditation, and relaxation exercises that help children manage stress and anxiety. Yoga encourages self-awareness and introspection, allowing children to connect with their thoughts, emotions, and bodies. By promoting a calm and focused state of mind, yoga equips children with

coping mechanisms to deal with everyday challenges and develop a positive attitude towards life.^[3]

Enhanced Concentration and Academic Performance: *Yoga and Swasthviritta* can have a profound impact on children's cognitive abilities, leading to improved concentration and academic performance. Yoga helps children developmental clarity, memory retention, and enhanced cognitive function. Regular practice of yoga has been shown to increase attention span and improve the ability to concentrate for longer durations. As a result, children who engage in yoga often exhibit better academic performance, creativity, and problem-solving skills.

Emotional Intelligence and Self-esteem: *Yoga and Swasthviritta* facilitate the development of emotional intelligence in children. Through mindfulness practices and self-reflection, children learn to identify and regulate their emotions effectively. This awareness leads to improved emotional resilience, empathy, and understanding of others. Furthermore, yoga fosters a sense of self-acceptance and self-esteem in children, enabling them to build a positive self-image and navigate social interactions with confidence^[4].



Holistic Development: One of the greatest advantages of introducing yoga and Swasthviritta to children is their holistic development. These practices nurture physical, mental, and emotional well-being simultaneously, leading to balanced growth. By engaging in yoga, children cultivate discipline, patience, and perseverance. They learn to respect their bodies, listen to their inner voice, and embrace a healthy lifestyle. The integration of Swasthviritta principles such as a balanced diet, regular sleep patterns, and a harmonious routine further supports their overall development, ensuring a well-rounded and thriving child.^[5]

Limitation of screen time ^[6]

Yoga can be a wonderful tool to limit screen time in children by engaging them in physical activity and promoting mindfulness. Here are a few yoga asanas (poses) that can help children reduce their screen time and cultivate a healthier relationship with technology:

Mountain Pose (Tadasana): This simple standing pose helps children ground themselves and become aware of their body and breath. It can be practiced anytime, anywhere, and serves as a reminder to take breaks from screens and reconnect with the present moment.

Tree Pose (Vrikshasana): Tree Pose is a balancing pose that requires focus and concentration. By practicing this pose, children can develop their ability to concentrate and find stability in their bodies and minds.

Downward Facing Dog (Adho Mukha Svanasana): Downward Facing Dog is a rejuvenating pose that stretches the entire body. It helps release tension in the neck, shoulders, and back, which can be common areas of discomfort due to prolonged screen time.

Butterfly Pose (Baddha Konasana): Butterfly Pose is a seated posture that opens the hips and stretches the inner thighs. It can be a great pose to practice while taking breaks from sitting and staring at screens.

Seated Forward Bend (Paschimottanasana): Seated Forward Bend is a calming pose that stretches the back of the body and promotes relaxation. Children can practice this pose to counteract the effects of sitting for extended periods and to release any tension or stiffness in the back and hamstrings.

Child's Pose (Balasana): Child's Pose is a restorative pose that helps children relax and release stress. It can be a comforting pose to practice after spending time on screens, allowing



children to find a moment of calm and center themselves.

Encouraging children to practice these yoga asanas regularly can help them develop a healthier balance between screen time and physical activity. Additionally, incorporating mindfulness techniques and breathing exercises during yoga sessions can enhance their ability to be present and reduce the urge to constantly engage with screens. Remember, it's important to make yoga sessions enjoyable and age-appropriate for children, ensuring they view it as a positive and fun activity rather than a chore.

Role of Yoga in various childhood disorders⁷¹

Yoga plays a significant role in promoting physical, mental, and emotional well-being in children and can be beneficial in managing and preventing various childhood diseases. Its holistic approach addresses the interconnectedness of the body, mind, and spirit, making it a valuable tool in enhancing overall health. Here are some ways in which yoga can positively impact childhood diseases:

Asthma: Yoga can help children with asthma by focusing on breath control and breathing exercises. Pranayama (breathwork) techniques, like deep breathing and alternate nostril breathing,

can improve lung function and increase respiratory efficiency, leading to better asthma management.

Obesity and Diabetes: Childhood obesity and diabetes are on the rise, partly due to sedentary lifestyles. Yoga asanas (poses) involve physical movement that can aid in weight management and regulate blood sugar levels. Additionally, yoga encourages a mindful approach to eating, fostering healthier eating habits.

Anxiety and Stress: Children are not immune to stress and anxiety. Yoga's emphasis on relaxation and mindfulness helps reduce stress and promote emotional well-being. Regular practice can equip children with coping mechanisms to manage stressful situations effectively.

Attention Deficit Hyperactivity Disorder (ADHD): Yoga's focus on concentration and mindfulness can benefit children with ADHD. Specific yoga poses and breathing exercises help improve attention span and self-regulation.

Sleep Disorders: Yoga's calming effect on the nervous system can aid in alleviating sleep difficulties in children. Relaxing postures and breathing exercises before bedtime can promote better sleep quality.



Digestive Issues: Certain yoga poses can aid in digestion by stimulating abdominal organs and promoting better gut health. Poses like Wind-Relieving Pose (Pavanamuktasana) and Child's Pose (Balasana) can be beneficial for children with digestive problems.

Autism Spectrum Disorder (ASD): Yoga's structured and predictable routines can be helpful for children with ASD. The practice of yoga can enhance body awareness, self-regulation, and social interactions.

Back Pain and Posture Problems: Prolonged sitting and improper posture can lead to back pain and musculoskeletal issues in children. Yoga asanas that focus on strengthening the core and back muscles can help alleviate such problems.

Immune System Support: Yoga's stress-reducing effects and its impact on the endocrine system can contribute to strengthening the immune system, making children less susceptible to various infections and illnesses

Swasthviritta for children^[8-10]

For children, Swasthviritta offers a valuable framework to promote optimal growth, physical health, mental well-being, and overall vitality.

Balanced Diet: Encourage children to consume a balanced and nutritious diet that includes a variety of fresh fruits, vegetables, whole grains, proteins, and healthy fats. Minimize processed and sugary foods to support their physical development and boost their immune systems.

Hygiene Practices: Teach children the importance of regular personal hygiene, such as washing hands before meals and after using the restroom. Proper hygiene habits help prevent the spread of infections and keep them healthy.

Daily Routine: Establishing a consistent daily routine is essential for children's well-being. Ensure they have sufficient time for play, study, rest, and sleep. Regularity in their daily activities helps create a sense of stability and balance.

Physical Activity: Encourage children to engage in regular physical activity and play outdoors. Physical exercise supports their overall health, strengthens muscles and bones, and contributes to their emotional well-being.

Adequate Sleep: Ensure that children get sufficient sleep according to their age. A proper sleep routine supports growth and development and aids in the body's natural healing and repair processes.



Mindfulness and Meditation:

Introduce simple mindfulness and meditation practices suitable for children. These practices can help them develop emotional resilience, manage stress, and improve focus and concentration.

Screen Time Management: Limit screen time for children, including television, computers, tablets, and smartphones. Excessive screen time can negatively impact their physical health and cognitive development.

Nature Connection: Encourage children to spend time in nature regularly. Nature has a calming and grounding effect on children's minds, promoting a sense of well-being.

Emotional Well-being: Foster open communication and emotional expression. Encourage children to talk about their feelings and emotions, helping them build emotional intelligence and cope with life's challenges.

Limiting Exposure to Toxins: Be mindful of the environment children are exposed to. Minimize exposure to environmental toxins and chemicals that may adversely affect their health.

Cultural and Moral Values: Instill cultural and moral values in children to promote a sense of ethics, empathy, and compassion.

CONCLUSION

Yoga and Swasthvritta offer a multitude of benefits to children, positively influencing their physical health, mental well-being, and overall development. By incorporating these practices into their lives, children can experience improved physical strength, emotional stability, enhanced cognitive abilities, and increased self-esteem. Encouraging children to embrace yoga and Swasthvritta fosters habits that will lead to a healthier and more balanced adulthood. As parents, educators, and caregivers, let us empower our children to embark on this transformative journey towards well-being and self-discovery.

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MADHUCHCHHISHTRADI GHRITA IN AGNIDAGDH VRANA : A REVIEW

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ABSTRACT-

Burns are a serious public health problem. A burn is defined as an injury to the skin or other organic tissue primarily caused by heat or due to radiation, radioactivity, electricity, friction or contact with chemicals. Heat burns occur when some or all of the different layers of cells in the skin are destroyed by a hot liquid (scald), a hot solid (contact burn) or a flame (flame burn). According to WHO estimates about 265000 deaths occur each year from fires alone globally, with more deaths from scalds, electrical burns, and other forms of burns for which data are not available. In India around 7 million people suffer from burn injuries each year with 1.4 lakh deaths and 2.4 lakh people suffer with disability. Sushrut Samhita, the treasure of surgical knowledge is a rich source of information regarding burn injury, their assessment and management. In Sushrut Samhita Dagdhavrana is classified depending upon the degree of burn like

Plusta, Durdagdha, Samyaktagdha and Atidagdha and may be correlated with 1st, 2nd, 3rd and 4th degree of burn in modern science respectively. There is always a space for an ideal drug for local application in burn wound which having wound healing activity without any unwanted complications is always desirable for burn care. Madhuchchhishtradi Ghrita is an herbal preparation prescribed in Ayurvedic classic Yogaratnakar. It contains plant and animal origin drugs. It is indicated for Vranaropana in Agnidagdh Vrana.

Key words :- Agnidagdh Vrana, Burn, Madhuchchhishtradi Ghrita

INTRODUCTION

Since Long period, mankind has been in search for plant, animal and other materials that could be used to take care of the diseases, pain and deformities that affect some of the unfortunate members of the society. Ayurveda, the Ancient and ever vibrant science of life has bestowed us with innumerable number of formulations which have great potential in

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managing various types of ailments. Ayurvedic Rasashastra is enriched with potent herbo-mineral formulations which are well known for their broad spectrum activities. Burns are a serious public health problem. A burn is defined as an injury to the skin or other organic tissue primarily caused by heat or due to radiation, radioactivity, electricity, friction or contact with chemicals. Heat burns occur when some or all of the different layers of cells in the skin are destroyed by a hot liquid (scald), a hot solid (contact burn) or a flame (flame burn).

According to WHO estimates about 265000 deaths occur each year from fires alone globally, with more deaths from scalds, electrical burns, and other forms of burns for which data are not available. In India around 7 million people suffer from burn injuries each year with 1.4 lakh deaths and 2.4 lakh people suffer with disability. Along with adult females, children are also vulnerable to burns. Out of 5 burn victims 4 are women and children. Burns are the fifth most common cause of non-fatal childhood injuries and 11th leading cause of death of children aged 1-9 years. Among all people globally, infants have the highest death rates from burns.¹

Sushrut Samhita, the treasure of surgical knowledge of ancient Indian civilization, is a rich source of

information regarding burn injury, assessment and management. In Sushrut Samhita Dagdhavrana is classified depending upon the degree of burn like Plusta, Durdagdha, Samykdagdha and Atidagdha and may be correlated with 1st, 2nd, 3rd and 4th degree of burn in modern science respectively.²

Burn injury involves complex pathology. Burn patients are more predisposed for infection due to suppressed immunity. Burn wound is a fertile land for the growth of various microorganisms. Due to more or less destruction of microcirculation in the burnt area, systemic antibiotics are not very much effective in treating local wound infections. Also the rise of antibiotic resistant organisms, is posing a great problem in use of systemic antibiotics. With increase in survival, complications of burn wound healing like discoloration, contractures resulting in reduced loss of range of motion have to faced. So wound healing without these unwanted complications is always desirable for burn care. Hence there is always a space for an ideal drug for local application in burn wound.³

Madhuchchhishtadi Ghrita is such an herbal preparation prescribed in Ayurvedic classic Yogaratnakar. It contains plant and animal origin drugs. It is indicated for Vranaropana in Agnidagdh Vrana.



Drug Review &:

मधूच्छिष्टं समधूकं लोघ्नं सर्जरसं तथा । मूर्वाचंदनमंजिष्ठारू पिष्ट्वा सर्पिर्विपाचयेत् ॥
सर्वेशामपि दग्धानां व्रणरोपणमुत्तमम् !!

—यो. र. अग्निदग्धचिकित्सा 1 / 189

Madhuchchhishtadi Ghrita contain following ingredients.

Table 1 : Ingredients with Proportion

Sr.No.	Name of Ingredients	Quantity
1	Madhuchchhisht (Bee Wax)	1 part
2	Yashtimadhu (Glycyrrhizaglabra Linn)	1 part
3	Lodhra (SymplocosracemosaRoxb.)	1 part
4	Sarjarasa (ShorearobustaGuertn)	1 part
5	Murvaamul (MarsdeniaTenacissima W&A)	1 part
6	Raktachandan (PterocarpusSantalinusLinn.F.)	1 part
7	Manjishta (Rubiaccordifolia Linn)	1 part
8	Goghrita (Clarified Cows Butter)	4 part
9	Jala (Water)	16 part

Details of ingredients of Madhuchchhishtadi Ghrita is as follows :

1. Madhuchchhisht

Beewax is the purified wax obtained from honeycomb of hive bee, *Apis mellifera* Linn and other species of *Apis*, belonging to family *Apidae*.

Chemical Composition : Myricin ,which is Melissylpalmitate, free cerotic acid, ceryl alcohol , higher hydrocarbons, melissic acid ⁴

Varga : Madhuvarga

Guna : Mrudu, Snigdha

Karma : Vranaropan, Bhutagrahanashak, Bhagnasandhanak, Vaat, Kushta, Visarp, Raktavikar



2. Yashthimadhu

Family : Leguminosae

Subfamily: Papilionatae

Kula : Shimbi

Upakula : Aparajita

Gana :

1) Charak– Kanthya, Jivaneeya, varnya, Sandhaaneeya, Kandughna,

2) Sushrut- Kakolyadi, Sarivadi, Anjanadi

Chemical Composition :

Glycyrrhizin, Glycyrrhizic acid, Asparagine, Sugar resin, Starch

Latin Name – Glycyrrhiza glabra Linn

Glycyrrhiza glabra shows ulcer healing activity. Topical liquorice preparations have been used to sooth and heal skin eruptions, such as psoriasis and herpetic lesions. It also having antimicrobial and anti-inflammatory activity.⁶

3. Lodhra

Family : Symplocaceae

Kula : Lodhrakula

Gana:

1) Charak –Shonitsthapan, Purishsang-raniya, Kashayskandh, Sandhaaneeya

2) Sushrut – Lodhradi, nyagrodhadi

Chemical Composition : Alkaloids (loturine&colloturine) Red colouring matter

Latin Name – Symplocos racemosa Roxb.

4. Sarjaras

Family : Dipterocarpeae

Kula : Shalkula

Gana:

1) Charak–Vedanasthapan, Kashayskandh, Aasavyonivruksha

2) Sushrut – Rodhradi, Salsaaradi

Chemical Composition : Bergenin, Shoreaphenol, Chalcone

Latin Name – Shorea robusta Gaertn.

The ethnolic extract of Shorea robusta (10 and 30% w/w) applied locally in excised and incised wounds produced a dose dependent acceleration in wound contraction and increased hydroxypyroline content and tensile strength of wound in rats. The result demonstrate wound healing activity of ethonolic extract of S. robusta resin. Shorea robusta is also having anti-inflammatory and anti microbial activity.⁷

5. Murvaamul

Family : Asclepiadaceae

Kula : Arkakula

Gana:

1) Charak –Truptighna, Tiktaskandh, Stanyashodhana



2) Sushrut – Patoladi, Pittasanshamana

Chemical Composition : Resin

Latin Name – Marsdeniataenacissima
Wight & Am.

6. Raktachandan

Family : Fabaceae

Kula : Shimbikula

Gana:

1) Sushrut –Patoladi, Sarivadi,
Priyanvadi

Chemical Composition :
Glycosides, Colouring matter, Santalic
acid, Pterocarpin, Homopterocarpin

Latin Name – Pterocarpus santalinus
Linn.

Pterocarpus santalinus has wound
healing property which was demonstrated
by Biswas et al. in normal and diabetic
wound rat models, and concluded that the
ointment made from the plant is effective
in treating acute wounds. Pterocarpus
santalinus has also anti-inflammatory
activity and antibacterial activity. [8]

7. Manjishtha

Family : Rubiaceae

Kula : Manjishthakula

Gana:

1) Sushrut –Pittasanshaman,
Priyanvadi

2) Charak – Varnya, Vishaghna,
Jjvarahar

Chemical Composition :

Glycosides, Purpurinr, Manjistin
Garancin, Alizarin, Xanthine

Latin Name – Rubiacordifolia Linn.

The root extract of Rubia cordifolia
was reported as an effective wound healing
principal in experimental model as wound
healer. Ethanolic extract and the hydrogel
formulation of roots were found to be
effective in the functional recovery and
healing of wounds and also lead to histo-
pathological alterations. Rubia cordifolia
is also having anti-inflammatory and anti
microbial activity. ⁹

8. Goghrita

Varga:

1) Bhavprakash - GhritaVarga

2) Rajnighantu - KshiradiVarga

English -

Clarified Cows Butter



Table No. 2 :

Showing Properties of Ingredients of Madhuchchistradi Ghruta

Drug Name	Properties	Bhav Prakash	Raj Nighantu	API
Yashtimadhu	Rasa	Madhur	Madhur	Madhur
	Virya	Sheet	Sheet	Sheet
	Vipaak	Madhur		Madhur
	Guna	Guru, Snigdha		Guru, Snigdha
	Karma	Keshya, Chakshushya, Balavarnakrut	Netrya, Vrana, Pitta, Rochak, Trushna	Raktaprasadana, Vrana, Vrushya, Chakshushya, Balya, Swarabheda
Lodhra	Rasa	Kashaya	Kashaya	Kashaya
	Virya	Sheeta	Sheeta	Sheeta
	Vipaak	Katu		Katu
	Guna	Laghu		Laghu
	Karma	Graahi, Vranaropaka, Raktapitta, Jwara, Kaphapittaanut, Chakshushya	Netrya, Vishaghna	Graahi, Shotha, Raktapitta, Pradara, Atisaar Kaphapittaanut, Chakshushya, Netraroga
Sarjarasa	Rasa	Kashaya	Katu, Tikta	Kashaya
	Virya		Sheeta	Ushna
	Vipaak		Katu	Katu
	Guna		Snigdha, Ushna	Ruksha
	Karma	Vrana, Vidradhi, Karnaroga, Kapha, Krumighna	Kushtha, Raktapitta, Kandu, Atisaara	Vranashodhan, Vedanaasthsspana, Stambhan, Kaphahar, Medohar
Murvamul	Rasa	Kashaya	Tikta, Kashaya	
	Virya		Ushna	
	Vipaak		Katu	
	Guna		Guru, Ruksha	
	Karma	Vrana, Vidradhi, Karnaroga, Kapha, Krumighna	Hyroga, Kaphavaatataghna, Vaamaka, Prameha, Vishamajwara	Tridoshaghna, Vishaghna, Krumighna, Arsha, Prameha, Medoroga, Jwar, Kandu
Raktachandan	Rasa	Madhur, Tikta	Tikta	Tikta, Madhur
	Virya	Sheeta	Sheeta	Sheeta
	Vipaak			Katu
	Guna	Guru, Snigdha	Tikshna	Guru, Ruksha
	Karma	Raktapittaghna, Vrana, Vishaghna, Chardi, Trushna, Netrahitakara, Vrushya	Raktadosha, Kaphapittaghna, Netraroga, Bhootaghna, Kaasa, Jwar, Jatunghna, Trushna	Vrana, Pittaraktadoshahara, Netraroga, Vishaghna, Vrushya, Trushna, Jwara



Manjishta	Rasa	Tikta, Kashaya, Madhura	Madhura, Kashaya	Kashaaya, Tikta, Madhura
	Virya	Ushna	Ushna	Ushna
	Vipaak	Katu		Katu
	Guna	Guru, Ruksha	Guru	Guru
	Karma	Swaravarnakruta, Visha, Kaphahara, Shotha, Kushtha, Raktashodhaka, Vranavisarpamehanuta	Vrana, Prameha, Jwar, Kapha, Vishahara, Netrarogahara, Jantughna, Trushnaa	Varnya, Kaphapittahara, Kushthaghna, Swarya, Aartavajanana, Raktaatisaara
Goghriata	Rasa			Madhur
	Virya			Sheeta
	Vipaak			Madhur
	Guna			Guru, Snigdha, Mrudu
	Karma			Agnidipana, Anabhishtyandi, Balya, Vrushya, Chakshuya, Hrydya, Kaantiprada, Medhya, Tvachya, Rasaayana, Vaatapittaprashaman

DISCUSSION :-

Burn injury involves complex pathology. Burn patients are more predisposed for infection due to suppressed immunity. Burn wound is a fertile land for the growth of various microorganisms. Due to more or less destruction of microcirculation in the burnt area, systemic antibiotics are not very much effective in treating local wound infections. Also the rise of antibiotic resistant organisms, is posing a great problem in use of systemic antibiotics. With increase in survival, complications of burn wound healing like discoloration, contractures resulting in reduced loss of range of motion have to

face. So wound healing without these unwanted complications is always desirable for burn care. Hence there is always a space for an ideal drug for local application in burn wound. Drugs used for local application should have properties like antimicrobial in action, having debridement capacity, capable of providing healing environment, having good tissue penetration etc. Madhuchchhishtadi Ghrita is such an herbal preparation prescribed in Ayurvedic classic Yogaratnakar. It contains plant and animal origin drugs. It is indicated for Vranaropana in Agnidagdha Vrana. The ingredients of Madhuchchhishtadi Ghrita have properties like vranaropana,



raktaprasadana, varnya, shothahar, vranashodhana, raktashodhaka etc. So Madhuchchhishtadi Ghrita may be use in agnidagdha vrana .

CONCLUSION :-

Madhuchchhishtadi Ghrita is used in Agnidagdh Vrana . Its ingredients like Pterocarpus Santalinus Linn has a wound healing property, antiinflammatory activity and antibacterial activity. Rubia Cordifolia Linn. and Shorea Robusta Gaertn. is also having wound healing activity, antiinflammatory and antibacterial activity. Glycyrrhiza Glabra Linn. shows ulcer healing activity. All ingredients of this formulation have properties like Vranaropan, Shothahar, Vranashodhan, Raktaprasadana, Varnya in nature. Madhuchchhishtadi Ghrita have potential to heal burn wound.

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A CASE REPORT ON TREATMENT OF HYPERURICEMIA THROUGH AYURVEDA

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Abstract :

Hyperuricemia is a clinical state or condition in which there is elevation of serum uric acid level. Gout is a symptomatological manifestation of the deposition of MSU crystals in the synovial joints and connective tissue, resulting in formation of tophi, primarily on great toe with pain, redness, tenderness and stiffness in multiple joints. All Ayurvedic text, including laghutrayee and brihatrayee described vatarakta as a prime disease with subtypes uttana and gambhira vatarakta. In this modern era ,the western system of medicine only have the symptomatic treatment of gout and there is no correction of the metabolic process. Where as in Ayurveda we can treat this condition by bipolar direction, symptomatic as well as metabolic correction on the principle of treatment of vata rakta also established a cost effective treatment protocol for this purpose. A case of hyperuricemia was selected from the OPD of kayachikitsa

department at IPGAE&R at SVSP KOLKATA,with trial drugs kaishore guggulu, pinda taila, chitrakadi vati,kokilaksha kasayam. In this context, for this reason this case is selected to see the effectiveness without any adverse effects in the patient of vatarakta.

Key words: Gout, Hyperuricemia, Kaisore guggulu, vata rakta, pinda taila, asthi dhatu, sandhi, majjadhatu

INTRODUCTION-

'Gout' is a metabolic disorder of rheumatology manifested symptoms like redness, tenderness ,swelling ,pain ,resulting due to deposition of MSU crystals in synovial joint and connective tissue.Hyperuricemia is the elevation of total serum uric acid level greater than two (2)standard deviations above the mean for the populations .only a minority of hyperuricemia people develop gout, emphasizing the importance of tissue factor in crystal formation .About one third of the body uric acid pool is derived from dietary source and form endogenous

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purine metabolism¹. The concentration of uric acid in body fluids depends upon the balance between its synthesis and elimination by the kidneys. Purine nucleotides synthesis and degradation are regulated by a network of enzyme pathways xanthine oxidase catalyzes the end conversion of hypoxanthine to xanthine and then xanthine to uric acid². Vata rakta is mainly formed due to excessive aggravation of vata dosha obstructed by rakta dhatu³. Both of them were effected by own causative factor like excessive intake of katu rasa, tikta rasa, Kashaya rasa yukta ahara for vata briddhi, and lavana, amla, katu, ushna, kshara, and intake in ajeerna avastha etc are responsible for rakta dusti, there by resulting in manifestation of shoola, svayathu, raga, sthambha of different joints⁴. According to acharya charak, the gambhira vatarakta shows symptoms like svayathu, stabdha, kathina anta bhrisartimana, daha, toda, sphurana, paka etc, when the vitiated dosha lead by vata with rakta dhatu reaches in the sandhi, asthidhatu and majjadhatu.⁵ In this study the metabolic dysfunction in pathogenesis of gout has been corrected with ayurvedic treatment along with the expulsion of excess formed uric acid from the system.

Material and methods: In this study a diagnosed case of hyperuricemia from

kayachikitsa OPD of IPGAE&R AT SVSP KOLKATA, was selected and treated with the supply drugs of the OPD.

Aim and objective: Aim and objective of the study is-(1) To correct the metabolic dysfunction in the pathogenesis of gout .(2)To overcome the social panic about hyperuricemia by providing a cost-effective management of gout .

Case report :A male patient about 50 yrs old named Biswajit Mridha of Baguihati ,Kolkata comes to our OPD with complaining of pain in right ankle joint from last seven days. He also feels discomfort and pain in the other joints of both lower limbs while performs daily works and movements, associated complains like irregular bowel movement and occasional indigestion he was fully examined by our team clinically.

On general examination, it was noted that patient was non icterus, non cyanosed and absence of pallor , he was mild mentally depressed. On examination of musculo skeletal system, swelling of joints noted and there was presence of redness, joint movements was restricted and there was local rise of body temperature.

Observed data:

Blood pressure: Within normal limit

Pulse: Within normal limit



Respiration: Within normal limit

Past history : No such information got from the patient regarding past history

Family history : Nothing significant

Surgical history: Nothing significant

Drug history: He was taking drugs for the pain from western system of medicine, any other specific not noted.

Personal history: He has no history of taking any substance.

Diagnosis: After getting the clinical observation and the pathological findings of serum uric acid level , the diagnosis was confirmed as per the ACR/ EULAR criteria of gouty arthritis chart⁶.

Urate level	4<6mg/dl	0
	6<8mg/dl	2
	8<10mg/dl	3
	≥10mg /dl	4

Symptoms	Before treatment	After 7 days of treatment	After 15 days of treatment	After 30 days treatment
Pain	+++	++	+	-
Stiffness	+++	+++	+	-
Redness	++	++	-	-
Swelling	+++	+++	++	-
Movements restrictions	+++	+++	++	+
Irregular bowel movement	++	++	-	-
Heaviness of body	++	+	-	-



Treatment planA: As per the total collected data and the symptoms getting from the patient, the treatment plan was scheduled with maha sankha vati, kaishore guggul, kokilaksha kashayam, pinda tailam.

Drug name	Duration of use
Maha sankha vati 2 tab bdpc with Luke warm water	For 7 days
Kaisore guggul 2 tab (500 mg) bdpc with Luke warm water	For 7 days
Kokilaksha kashayam 20 ml with equal quantity of Luke warm water bdac	For 7 days
Pinda taila	Local application in site of pain

Observations: After 7 days of treatment the patient had reported on OPD and we observed improvement of the condition, there was lightening in joints , redness was aslo reduced, pain was mildly reduced. The patient was mentally recovered from the anxious situation. After that the same module of treatment was continued for next 23 days.

Results : After one month of treatment, symptomatic relief was noted. The overall improvement of the patient was marked by the chart of symptoms and the pathological report .

Serum uric acid level :

Test name	Before treatment(19/07/22)	After treatment(20/08/22)
Serum uric acid level	7.1	4.8

Discussion:

Enthusiastic outcomes were noted with the followings trial drugs i,e, Mahasankha vati, kaishore guggulu, kokilaksha kashayam, pinda tailam both the medicines helped to break the pathogenesis of Vata rakta. In the disease vata rakta, the laghu guna of vata and the snigdha and drava guna of rakta was aggravated. Kaishore guggulu, containing Triphala, guduchi and guggulu.They had property of kapha pitta samaka, guggulu itself



had quality of kapha vata samana and srota sodhana. Maha sankha vati was agni Dipaka. Triphala specified the guru guna by reducing the laghuta of vata and guduchi by usna virya and madhura vipaka pacified pitta and rakta. Hence a good response from the treatment occurred, pinda taila externally reduced the vasodilatation of the local vessels and reduce the pain. Again, the mahasankha vati enhanced the agni and reduce the ama, then the srota sodhana done by guggulu. Hence an energetic response is found from this clinical trial and this could be a research trial for future reference. Vata rakta could be managed by ayurvedic medicines effectively within a time period. The symptoms due to deposition of MSU crystals in joints and connective tissue resulting from deranged purine metabolism could be corrected by dipana, panchan, srota sodhana and samana drugs. As in western system of medicine, there is no effective treatment for the metabolic correction, there is only the symptomatic treatment for this condition and the drugs also have various side effects. Hence, we could overcome the condition by this particular scheduled treatment and also can gave a mental satisfaction to the patient from the anxious situation due to hyperuricimea. The current findings are not generalized, and more long term follow up studies with a big sample size are needed to get a better outcome.

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मंत्र चिकित्सा—आयुर्वेदिक दृष्टिकोण

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प्रस्तावना—

मननात् त्रायते इति मन्त्रः ।

अर्थात् जिसके जपने से व्यक्ति का कल्याण हो उसे मन्त्र कहते हैं। मंत्रविद्या भारतीय ऋषि—मनीषियों द्वारा लम्बी शोध एवं प्रयोग परीक्षण द्वारा विकसित विशेष प्रक्रिया है, जिसका प्रयोग शास्त्रविधि के अनुसार अनुशासनबद्ध तरीके से किया जाये तो सूक्ष्म शक्तियाँ (Vibrational Effect) उत्पन्न होती है, जिनका उपयोग विभिन्न प्रकार से किया जा सकता है। वस्तुतः मंत्र एक ओजस्कर ध्वनि है। जिसका प्रयोग आयुर्वेद में रोगों के नाशनार्थ प्रयुक्त किया जाता है।

विषयः

प्राचीन भारतीय ग्रन्थों के अवलोकन से पता चलता है कि भारतीय तत्त्वदर्शियों को मंत्रविद्या की इतनी प्रचुर जानकारी थी कि इसके प्रयोग से विषनिवारण, रोगनिवारण, अदृश्य शक्तियों का आकर्षण, मनोगति द्वारा मारण, मोहन, उच्चाटन आदि प्रयोग सफलता पूर्वक सम्पन्न होते थे। यह सब उस शब्दविज्ञान का ही चमत्कार था, जिसकी थोड़ी सी जानकारी भौतिक विज्ञान जान पाया है। भारतीय दर्शन के मत से शब्द की शक्ति सबसे अधिक है, क्योंकि वह आकाश तत्त्व से सम्बन्धित है, जो सर्वाधिक सूक्ष्म होता है और सूक्ष्म तत्त्व की शक्ति स्थूल तत्त्व की शक्ति की अपेक्षा कहीं अधिक होती है।

मंत्रविद्या भारतीय ऋषि—मनीषियों द्वारा लम्बी शोध एवं प्रयोग परीक्षण द्वारा विकसित विशेष प्रक्रिया है, जिसका प्रयोग शास्त्रविधि के अनुसार अनुशासनबद्ध तरीके से किया जाये तो सूक्ष्म शक्तियाँ उत्पन्न होती है, जिनका उपयोग विभिन्न प्रकार से किया जा सकता है।

जिस प्रकार से जल में फेंके गये एक छोटे से पत्थर से उत्पन्न लहरें भी दूर तक जाती है, उसी प्रकार हमारे मुख से निकला हुआ प्रत्येक शब्द आकाश के सूक्ष्म परमाणुओं में कम्पन उत्पन्न करता है। उस कम्पन से अदृश्य प्रेरणायें जागृत होती है। हमारे मस्तिष्क में विचार न जाने कहाँ से आते हैं। हम समझ नहीं पाते पर मंत्रविद्या जानते हैं कि मस्तिष्क में विचारों की उपज कोई आकस्मिक घटना नहीं वरन् शक्ति की परतों में आदिकाल से एकत्रित कम्पन है जो मस्तिष्क के ज्ञानकोष में टकराकर विचार के रूप में प्रकट होते हैं। तथापि मानव—मस्तिष्क में एक तरह के विचारों की लगातार धारा को पकड़ने या प्रवाहित करने की क्षमता है। एक ही धारा में मनोगति के द्वारा एक ही विचार धारा निरन्तर प्रवाहित करके सारे ब्रह्माण्ड के विचारों को समझ के जगत में क्रान्ति उत्पन्न की जा सकती है। उसके लिये आवश्यक नहीं कि उन विचारों को वाणी या सम्भाषण के द्वारा व्यक्त ही किया जाये। शब्दाद्वैतवाद के अनुसार शब्द ही ब्रह्म है। उसकी ही सत्ता है।

¹प्रोफेसर, पंचकर्म, राजकीय आयुर्वेदिक महाविद्यालय, पटना, ²प्रोफेसर, काय चिकित्सा, जीवक आयुर्वेद कॉलेज, वाराणसी



सम्पूर्ण जगत लोक में सामान्यतः मनुष्यों को जल, भाप, अग्नि, विद्युत, वायु, गैस आदि की शक्ति का तो अनुभव हुआ करता है, परन्तु शब्द में भी कोई ऐसी शक्ति होती है, जो स्थूल पदार्थों पर प्रत्यक्ष प्रभाव डाल सकती है। इस पर उनको शीघ्र विश्वास नहीं होता। वैज्ञानिक यह तो मान सकते हैं कि मधुर शब्दों से श्रोता का चित्त प्रसन्न होता है, कठोर शब्दों से विषण्णता उत्पन्न होती है, पर ये सब भावनात्मक प्रभाव हैं। जिनका अनुभव प्रत्येक व्यक्ति समान रूप से नहीं कर सकता।

वर्तमान समय में अब वैज्ञानिक परीक्षणों द्वारा इस बात को सिद्ध कर रहे हैं कि शब्दों का प्रभाव केवल भावनात्मक ही नहीं होता, अपितु उनके द्वारा जो अदृश्य तरंगें वातावरण में उत्पन्न होती हैं, उनसे प्राणियों सहित अनेक पदार्थों को निश्चित रूप से प्रभावित किया जा सकता है।

विचार विमर्श :

मन्त्रविज्ञान का समूचा आधार ध्वनिशक्ति के विभिन्न उपयोगों, उपचारों, निर्धारणों पर ही ठहरा हुआ है। मन्त्रों की संरचना में भाषा विज्ञान और व्याकरण के अनुबन्धों का उतना ध्यान नहीं रखा गया है, जितना कि अक्षरों के पारस्परिक गुणन क्रम के आधार पर उत्पन्न होने वाले ध्वनि प्रकार के स्तरों एवं प्रभावों का।

प्राचीन काल में मन्त्रों की शब्दशक्ति का प्रयोग विभिन्न प्रकार की ऊर्जा उत्पन्न करने तथा प्रकृति प्रयोजनों के लिये उपयुक्त माध्यम माना गया था। यह उत्पादन में सरल, सस्ती होने के कारण प्रभाव क्षेत्र में भी अद्भुत अद्वितीय है। अन्य प्रकार की ऊर्जाएँ उत्पन्न करने के लिये महंगे उपकरण, साथ

ही बहुमूल्य ईंधन भी प्रचुर परिमाण में चाहिये। ईंधन समाप्त हो सकता है, जबकि शब्द मानव शरीर की प्रयोगशाला में ही अभीष्ट स्तर एवं क्षमता के अनुसार उत्पन्न किये जा सकते हैं। मनुष्य शरीर ऐसा अद्भुत यन्त्र अथवा उपकरण है, जिसमें प्रकृति जगत और चेतना जगत को प्रभावित करने वाले सम्पर्क साधन और आदान-प्रदान के लिये आवश्यक क्षमता अभीष्ट परिमाण में विद्यमान है। यही कारण है कि योग और तप द्वारा शरीर यन्त्र और मनः तन्त्र का इस प्रकार परिशोधन परिष्कार किया जाता है कि उससे उपयुक्त ध्वनि प्रवाह उत्पन्न किये जा सके और मन्त्रविद्या से प्रतिपादित लाभ उठाये जा सके।

सूक्ष्म पर्यवेक्षण से शब्द एक शक्ति के रूप में सामने आता है। विद्युत, ताप, प्रकाश आदि की ही तरह शब्द की भी अति प्रचण्ड तरंगें होती हैं और वे अपने सम्पर्क में अति महत्त्वपूर्ण प्रभाव छोड़ती हैं। मन्त्रविद्या की आधारशिला शब्दशक्ति ही है। उसके साथ साधक का चरित्र और मनोबल भी जुड़ा रहता है, पर मूल आधार शब्द से ही बनता है। मन्त्रों में शब्द गुधान इस प्रकार किया गया होता है कि उनसे जपकर्ता के शरीर में विशिष्ट प्रकार की शक्तिशाली तरंगें उत्पन्न होती रहती हैं। जिनके प्रभाव से निरन्तर प्रभावित रहकर वह अपने सूक्ष्म व्यक्तित्व को अतीव शक्तिशाली बना लेता है एवं उसके आधार पर अपना और दूसरों का भला कर सकता है।

संसारभर में प्रचलित अनेकानेक योगाभ्यासों को तीन भागों में ही विभक्त किया जा सकता है—मन्त्रयोग, प्राणयोग और ध्यानयोग। स्थूल शरीर को प्रभावित करने के लिये मन्त्रयोग का, सूक्ष्म



शरीर के लिये प्राणयोग का और कारण शरीर में अभ्युदय लाने के लिये ध्यान योग का उपयोग किया जाता है।

पदार्थ परिकर की ध्वनि तरंगों से प्रभावित परिवर्तित परिष्कृत करते हैं। इसलिए मन्त्र योग का उपयोग करना होता है। मन्त्र में तीन तत्त्वों का गठन 2. साधक का व्यक्तित्व 3 तथ्य को अन्तःकरण की गहराई तक पहुंच देने वाला अविचल विश्वास, इन तीनों का जब भी, जहाँ भी और जितना समावेश हो, वहाँ उसकी उपयोगी प्रतिक्रिया मिश्रित रूप से परिलक्षित होती है, किन्तु यदि इनमें से एक भी कम पड़ा या त्रुटिपूर्ण रहा तो उसका प्रभावी होना संदिग्ध हो जायेगा।

मन्त्रों का गठन दूरदर्शी, अनुभवी योगाभ्यासियों द्वारा किया जाता है। ये शब्द को समझने में अर्थ को प्रधानता नहीं देते, वरन् यह देखते हैं कि किस क्रम से अक्षरों का गुथन हुआ और उनके उच्चारण में कितने प्रकार का ध्वनि प्रवाह हुआ। इस मन्त्र निर्धारण में प्रायः उनके सृजेताओं को अन्तःस्फुरण मार्गदर्शन मिलता है।

देवनागरी लिपि के कुछ प्रभावशाली अक्षरों के ऊपर अनुस्वार लगाकर उन्हें विशेष प्रयोजनों में काम आने वाला विशेष मन्त्र बना दिया गया है (के. खं. गं, ध यं, दं, जं, झं, पं, फं बं, भं) आदि की रचना इसी दृष्टि से हुई है। श्रीं क्लीं, हों, है आदि की गणना एकाक्षरी मन्त्रों में ही होती है। अर्थ सहित मन्त्रों की व्याख्या 1 विवेचना हो सकती है। उनसे शिक्षा ले सकते हैं, पर एकाक्षरी मन्त्र बीज रूप है, उनमें शक्ति की प्रधानता है। अभिव्यक्ति नहीं खोजी जा सकती है। इन सबके अपने-अपने प्रभाव हैं। उनका उच्चारण कण्ठ, होंठ, जीभ, दांत,

तालु आदि के माध्यम से होता है, वह ध्वनिप्रवाह समन्वित रूप से बनता है जो स्थूल शरीर के अन्तराल में रहने वाली विशाल ग्रन्थियों से टकराता है और उस प्रतिक्रिया को सम्पूर्ण व्यक्तित्व में वितरित करता है। शरीर के अन्तराल में अनेक गुच्छक, उपत्यकायें, चक्रभ्रमर, अन्तःस्रावी ग्रन्थियों का समुदाय है। इनमें से कुछ के क्रियाकलापों के समुदाय की जानकारी हो गई है, पर कुछ अभी तक शरीरशास्त्रियों द्वारा समझे नहीं जा सके हैं। माइक्रोलीटर की मात्रा में स्रवित होने वाले हारमोन द्रव्यों की विलक्षणता प्रत्यक्ष है। उनका प्रभाव काया तक ही सीमित नहीं रहता, वरन् स्वभाव और व्यक्तित्व को भी प्रभावित करता है। इस प्रकार अनेकानेक ग्रन्थियों को संतुलन में लाने और विकसित करने के लिये मन्त्र-प्रयोगों का आश्चर्य जनक परिणाम उत्पन्न होते देखा गया है।

शब्द का आप वाङ्मय में महत्त्वपूर्ण स्थान है। ऋ शब्द के उच्चारण से सूक्ष्म किन्तु शक्तिशाली तरंगों की उत्पत्ति होती है, जिसे मौलिक ध्वनि माना गया है। अ, उ एव म् से मिलकर बना ए शब्द इस निखिल ब्रह्माण्ड का बोध कराता है। यह अविनाशी परंब्रह्म सत्त्व, रज, तम रूपी तीनों गुणों, तीनों कालों एवं ब्रह्मा विष्णु, महेश त्रिदेवों का परिचायक भी है। प्रत्येक मन्त्रोच्चार ऊँकार के बिना अपूर्ण है। इसके बिना शब्द-शक्ति की चर्चा ही अपूर्ण है।

मन्त्रशक्ति के विशिष्ट माहात्म्य के साथ विज्ञान सम्मत विवेचन हमारे ग्रन्थों में हुआ है। आयुर्वेद के पितामह माने जाने वाले अश्विनी कुमारों विरचित भैषजतंत्र में इस संबंध में महत्त्वपूर्ण संकेत दिये गये हैं। भैषजतंत्र में चार प्रकार के भैषज वर्णित हैं।



... पवनौकष, जलौकष, वनौकष और शाब्दिक। इनमें अंतिम शाब्दिक भैषज से द्विदेवों का आशय है.... मन्त्रोच्चारण एवं लयबद्ध गायन। जहाँ आयुर्वेद के प्रमुख ग्रन्थ चरकसंहिता, सुश्रुतसंहिता आदि में सन्निपात ज्वर, श्वास, मधुमेह, हृदयरोग आदि रोगों में मन्त्रों से उपचार का उल्लेख हुआ है, वहाँ सामवेद में ऋचाओं के गायन द्वारा रोगमुक्ति का माहात्म्य बताया गया है।

मन्त्रोच्चारण से उत्पन्न ध्वनिप्रवाह व्यक्ति की समग्र चेतना को प्रभावित करता है और उसके कम्पन अंतरिक्ष में बिखरकर समष्टि चेतनसत्ता को प्रभावित कर परिस्थितियों में अनुकूलता लाते हैं। कण्ठ, जिह्वा, तालु आदि मुख्य अवयवों का सोद्देश्य विरचित, सुगठित शब्द के उच्चारण में भिन्न-भिन्न प्रकार की हलचलें करनी पड़ती हैं, जिनका प्रभाव स्थूल शरीर के अंग-प्रत्यंगों पर तो पड़ता ही है, सूक्ष्म शरीर में स्थित उपत्मिकाओं, नाडीगुच्छकों और विद्युत्प्रवाहों पर भी इनका प्रभाव पड़ता है। कोई भी शक्ति पहले अपने उत्पादनस्थली को प्रभावित करती है। मन्त्रशक्ति को शब्दवेधी बाण की तरह माना जा सकता है। किस अवयव को किस सीमा तक प्रभावित किया जाये, यही ध्यान रखते हुए मन्त्रों का गठन करके उच्चारण द्वारा सुनियोजित किया जाता है।

वैज्ञानिकों ने पाया है कि समवेत स्वर में उच्चारित पृथ्वी के आदनमा को घेरे विशाल भूचुम्बकीय प्रवाह शुमेन्स रेजोनेन्स से टकराते, लौटकर पृथ्वी के वायुमण्डल को प्रभावित करते हैं। यह एक विचित्र साम्य है कि शु रेजोनेन्स के अन्तर्गत जो गति तरंगों की रहती है, वही गतिमन्त्रोच्चारण करने वाले साधकों की एकाग्रता,

तन्मयता की स्थिति में मस्तिष्क से रिकार्ड की जाने वाली अल्फा तरंगों की (7-13 सायंकाल प्रति सेकण्ड) होती है। व्यक्ति समष्टि-चेतना में कितना सघन तादात्म्य है इसकी साक्षी यह वैज्ञानिक उपलब्धि देती है। यही नहीं, अध्यात्म विज्ञान के प्रवक्ता मन्त्र द्वारा शाप, वरदान, रोगमुक्ति मारण, मोहन, उच्चाटन, अभिचार, कृत्याघात आदि प्रयोगों का दावा करते हैं तथा करके भी दिखाते हैं। एवं शब्दसाधना से सप्त मानवीय शक्तियाँ जागृत होती है। मनुष्य में नई शक्ति और अद्भुत सामर्थ्य का उदय होता है। निष्प्राण जैसे व्यक्ति में नई चेतना और नई आशा का विकास होता है। कालिदास प्रारम्भ में मूढ थे, पर मार्मिक शब्दों ने भी उनमें नये ज्ञान का उद्रेक किया था। भारतीय मनीषियों ने इसी मनोवैज्ञानिक को आधार मानकर मन्त्रविज्ञान की प्रक्रियाओं को जन्म दिया है। भारतीयों के मुख से निकलने वाले मन्त्र वास्तव में कुछ ऐसे चुने हुए सशक्त, सप्राण और प्रखर शब्द हैं, जो अपना विशेष अर्थ रखते हैं।

डायरेक्टर ऑफ स्पैक्ट्रम रिसर्च इन्स्टीट्यूट कैलीफोर्निया के मि. स्टेवेन हैपन के अनुसार हम सभी ध्वनि के महासागर के मध्य निवास करते हैं। कुछ निश्चित ध्वनियों के कंपन भी अत्यधिक लाभदायी है। जुरिच के डॉ. हैन्स जैनों में अपने ग्रंथ सिमेटिक्स में कहा है कि तरंगें पदार्थों के निर्माण का कार्य तथा रूपान्तरण भी करती हैं। उन्होंने अपने एक प्रयोग में स्टील की चकतियों को द्रव पदार्थ में बिखेरा। प्लास्टिक धातुओं के चूर्ण तथा पावडर को भी उसी में मिला दिया। फिर उन्होंने उस मिले हुए मिश्रण को एक नियन्त्रित साधन से ध्वनि कम्पन प्रदान किया। उन्होंने देखा कि लोहे की चकतियों के ऊपर के प्रतिरूप बदल जाते हैं।



उन्होंने यह खोज की है कि एक मन्त्र है जो रेखागणितीय प्रस्तुत है। साधारणतया प्रतिदिन के बोलचाल के शब्द अव्यवस्थित होने के कारण श्री प्रभाव नहीं डाल पाते। परन्तु अधिक महत्वपूर्ण मन्त्रों को आलाप सहित करता कुछ गाकर सुनाना अपने आप में एक चिकित्सा है। पश्चिमी शारीर वैज्ञानिकों के 41 अर्वाचीन कार्य यह विश्वास दिलाते हैं कि. कम्पन अन्तःस्त्रावी ग्रन्थियों (एण्डोक्राइन ग्लैंड्स) पर महत्वपूर्ण प्रभाव डालते हैं। वियना के डॉ. लेसर लेसारियों के साउण्ड थिरेपी के प्रयोग से उसके सेनिटोरियम के बहुत से रोगी अपने स्वास्थ्य को पुनः प्राप्त करके अपने घरों को लौट गये। यौगिक प्राणायाम में श्वासोच्छ्वास के समय का प्रयोग निस्तब्धता और मन को शान्ति प्रदान करता है, यही मानकर उन्होंने ऊँकार का जप कराया।

ध्वनि कंपनों से दीवारें तक टूट सकती है। बाइबल में जेरिको की तुरहियों की ध्वनि से एक सम्पूर्ण नगर के नष्ट हो जाने का वर्णन है। ध्वनि अत्यधिक शक्तिशाली होती है। स्वस्थ बनाने या विनाश हेतु किसी भी रूप में इसका प्रयोग किया जा सकता है। पं. रविशंकर के शास्त्रीय सितार वादन का लता गुल्मों पर प्रभाव ध्वनि की समर्थता व्यक्त करता है, जिसमें पौधे संगीत के प्रभाव से वाद्ययन्त्र की ओर उन्मुख होते तथा पुष्पित होते देखे गये। शब्द ब्रह्म है। मन्त्र उसकी पराशक्ति (पं. श्रीराम शर्मा आचार्य वाङ्मय शब्दब्रह्म नादब्रह्म) मन्त्रशक्ति भारतवर्ष की एक पराशक्ति है और आज भी उसका प्रयोग अनेक रोगों के उपचार और सिद्धियों व सार्मथ्यों की प्राप्ति में किया जाता है। सर्प के काटने जैसे भयंकर विष को गांव के

तान्त्रिक ठीक कर लेते हैं। बिच्छु, गोह और कुत्तों के काटने, पाण्डुरोग, मूर्च्छा, अपस्मार आदि का इलाज आज भी मन्त्रशक्ति से होता है।

योगवशिष्ट में मंत्र की चिकित्सा-शक्ति पर प्रकाश डालते हुए लिखा है- यथा

विरेकं कुर्वन्ति हरीतक्यः स्वभावतः ।

भावनावशतः कार्य तथा परलवादयः ।।

(यो.व. 6/1/8/1/39)

अर्थात् जैसे हरीतकी खाने से पाचन संस्थान में तीव्र गति होती है और दस्त लग जाते हैं, उसी प्रकार दृढ भावना से य र ल व आदि मन्त्रों के अक्षर शरीर पर असर करते हैं।

वेदों में प्रयुक्त मन्त्र का कोई न कोई देवता होता है। किसी भी मन्त्र का जब उच्चारण किया जाता है, तब वह एक विशेष गति से आकाश के परमाणुओं के बीच बढ़ता हुआ उस देवता (शक्तिकेन्द्र) तक पहुँचता है, जिसका उस मन्त्र से सम्बन्ध होता है। मन्त्रजाप के समय आवश्यक ऊर्जा मन की शक्ति के द्वारा प्राप्त होती है। इस शक्ति के द्वारा जप के समय की ध्वनि तरंगों को विद्युत तरंगों के रूप में प्रेषित किया जाता है। वह तेजी से बढ़ती हुई कुछ ही क्षणों में देवशक्ति से टकराती है, उससे अदृश्य सूक्ष्म परमाणु मन्दगति से परावर्तित होने लगते हैं। उनकी दिशा ठीक उल्टी हो जाती है। सूक्ष्म और स्थूल दोनों तरह के परमाणु दौड़ पड़ते हैं और साधक को शारीरिक लाभ और मानसिक प्रेरणायें देने लगते हैं।

निष्कर्ष-

प्राचीन भारतीय तत्त्वदर्शन में मन्त्रशक्ति पर जितनी शोध हुई है उतनी और किसी पर भी नहीं



हुई। मन्त्रों के आविष्कारक होने के कारण ही ऋषि मन्त्रदृष्टा कहलाते थे। वेदों में भी एक प्रकार के मन्त्रोच्चारण एवं लयबद्ध गायन से रोगमुक्ति का माहात्म्य बताया गया है। आयुर्वेद के प्रमुख ग्रन्थों में भी मन्त्रों से उपचार का उल्लेख हुआ है।

मंत्रपाठ करने से मस्तिष्क की तरंगों पर अनुकूल प्रभाव पड़ता है। जिससे व्यक्ति की धी, धारणाशक्ति एवं स्मृति में वृद्धि होती है।

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विनम्र श्रद्धांजलि



91 वर्षीय पूज्य धरणी कान्त ठाकुर जी (विश्व आयुर्वेद परिषद के राष्ट्रीय सचिव शिवादित्य ठाकुर के पिताजी) का स्वर्गवास जगन्नाथ यात्रा दिवस पर आषाढ कृष्ण द्वितीया, 20 जून 2023 को हो गया। इस समाचार से पूरा विश्व आयुर्वेद परिषद परिवार मर्माहत है एवं अपनी अश्रुपूरित श्रद्धांजलि अर्पित करता है।

बाबा विश्वनाथ उन्हें अपने चरणों में स्थान प्रदान करे एवं शोकाकुल परिवार को इस संकट को सहन करने की शक्ति।



RENAL ARTERY VARIATION: A CASE REPORT

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Abstract :

Evaluation of Renal anatomy is important for various renal pathologies like the implantation of vascular stents, assessment of Reno-vascular hypertension, renal transplantation, reconstructive surgery for abdominal aorta etc. Renal artery variations are divided into two groups as extra renal artery (ERA) and early division (ED). ERA cases are categorized according to their course as either polar (piercing the upper or lower pole of the kidney directly) or accessory (entering the kidney at the hilum)^{1,2}

This report is related to the accessory renal artery that was observed during dissection.

Key word: - extra-renal artery, dissection, anatomical variation

INTRODUCTION-

The renal artery is a short paired artery that arises from the lateral aspect of the aorta. Its location is in the retro peritoneum, where it courses laterally towards the hilum of the kidney. The renal artery

arises perpendicularly from the abdominal aorta just below the branching of the superior mesenteric artery, roughly at the level of the level intervertebral disc between the L1 and L2 vertebrae.

The right renal artery, which is slightly longer and higher up than the left one, courses posterior to the inferior vena cava, renal vein, head of the pancreas and second part of the duodenum. The left renal artery courses more horizontally and posterior to the renal vein, the body of the pancreas and the splenic vein.

In 70% of the cases the perfusion of the kidney is supplied through entry of the artery in the hilum³

Changes in the vascular pattern of renal artery is reported more than other arteries and most changes in this artery is due to the presence of accessory renal artery that can be seen in 30% of cases and deserves more attention clinically.⁴

In the evolutionary process, perfusion to the kidneys is proportional to their ascending to the lumbar region. During the ascending, arteries are not elongated but

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degenerated and are replaced by new blood in higher levels of the aorta. Remain unstable inferior renal artery leads to the accessory renal artery.⁵

Case report:-

During the dissection of kidney at the posterior wall of the abdomen, left accessory renal artery was observed. In this variation, in addition to the main renal artery, an accessory artery originating from the aorta with the same manner, the main arteries had entered in the lower pole of the kidney.

It is observed that the accessory renal artery on the left side was originated from the aorta in the lower level of the main artery and entered in the lower pole of the kidney. This artery like the main artery does not impose any pressure on the ureter. With due attention to aforesaid points, the presence of accessory renal artery should be considered important from the clinical and scientific standpoint.

Discussion:

Attention to the presence of renal artery in clinical view point is very important. Meanwhile, Gesase & et al. in their study reported that problems such as tissue necrosis, thrombosis, rejection of kidney and vascular complications in kidney with accessory renal artery is more common than the kidney with a main artery⁶

Other studies also have indicated an association between accessory renal artery and increased risk of bleeding during surgery, postoperative complications, and renal vascular hypertension^{7,8}

While Gupta & et al. reported that there is no relationship between the presence of accessory renal artery and the risk of high blood pressure⁹

The relationship between increased clinical symptoms after surgery and accessory renal artery may be due to inability and failure to restore primary perfect circulation.

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Fig: showing the variation in left renal artery during cadaveric dissection by Dr.Premanand B.at YMTAMC- Kharghar Navi Mumbai



A THEORETICAL ANALYSIS OF GO-GHRITA WITH SPECIAL REFERENCE TO ITS MEDHYA KARMA

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ABSTRACT :

Intelligence can be defined as a general mental ability for reasoning, problem solving & learning. It helps us to plan, solve problems, quickly learn, think on our feet, make decisions & ultimately survives in the fast-modern world. To compete in this present competitive world, one should be physically & mentally fit. In Ayurveda, Mental health can be maintained by taking drugs which enhance the higher mental functions, are known as Medhya Dravyas. These Dravyas are processed with Ghrita is the best medicine to improve the intelligence, memory & other cognitive functions. Go ghrita (cow clarified butter) is recognized as a valuable natural food source with numerous health advantages that are absolutely beneficial for the brain development of individual. It is one of the best Ajasrika Rasayanas. It is also said to have the Medhya property as it has the same effect like Rasayana, which nourishes all the Dhatus and fulfill the

body with required nutrients, when administered on a regular basis. It is the best source to improve Dhi, Dhriti and Smriti. The purpose of the study is to highlight the importance and medicinal properties of Go ghrita (cow clarified butter) with special reference to Medhya Karma.

Keywords : *Ayurveda, Ajasrika Rasayana, Go ghrita, Mental ability, Medha Dravya*

INTRODUCTION :

In modern science, all the dairy products available in India and ghee is the greatest source of milk fat. The components of ghee tend vary depending on how it is made. It consists 97-98% of triglyceride lipid, it is a complete lipid of glycerides according to its chemical composition. Di- and mono-glycerides are also trace of small amounts. In terms of composition, cow milk ghee differs from buffalo milk ghee. The short chain fatty acids caproic to myristic levels are significantly higher in cow milk. The three

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main classes of chemicals that contribute to the flavour of ghee are free fatty acids, carbonyls, and lactones. The process of preparation, temperature of clarity, and storage time all have an effect on the flavour profile.

Ghrita, a form of clarified butter, has its roots in ancient India. It has been used for centuries, including Vedic Kala. It is often used in Middle Eastern food, Southeast Asian cuisine, cuisine from the Indian subcontinent, traditional medicine, and religious rites.¹ The word “ghee” is derived from the Sanskrit verb “ghrta” from word “ghr” which means bright or to make bright.^{2,3} It possesses unctuous (snigdha) properties according to Acharya Charak.⁴ Eight different types of ghrita made from eight different animals’ milk [i.e. Go-ghrita (cow clarified butter), Mahisha (buffalo milk clarified butter), Aja (goat milk clarified butter), Avika (sheep milk clarified butter), Hasti (elephant milk clarified butter), Ushtra (camel milk clarified butter), Vadava (horse milk clarified butter) & Stri Ghrita (female milk clarified butter) and they have been described in the Ayurvedic classics. Among these, ghrita (clarified butter) made from cow milk is supposed to be the superior. Ksheera and Dadhi’s “Ghrita” is regarded as Snehotama and has a variety of beneficial effects on the body

and mind. They are having Medhya Karma property, which has been described as having gripping and retention capability.⁵ Ghrita (clarified butter) is regarded as an Ajasrika Rasayana that can be taken daily to nourish the Saptadhatu and Ojas,⁶ which are necessary for the optimal functioning of the body and intellect when it processed with other specified drugs or herbs increases the effects highly. Ghrita (clarified butter) is also well-known for its Medhya Karma, in which the fat transmits the blood-brain barrier resulting in greater Dravya absorption, which enhances higher mental functions. Drugs that enhance or strengthen Medha are referred as Medhya⁷ and to improve Dhi, Dhriti and Smriti Medhya dravyas are the best sources.⁸ Drugs that improve higher cognitive capabilities can be administered by Medhya Dravyas to maintain mental health. The best method to increase intelligence, memory, and other cognitive abilities is Medhya Dravyas treated with Ghrita (clarified butter). Drugs administered in the form of Ghrita are quickly absorbed and transmitted in the body’s target destinations. A brief glance at the characteristics of Go-ghrita (Cow clarified butter) reveals that it is considered to be beneficial for treating Unmada, Apasmara, Murccha, and Mada



and as well as Buddhivardhaka, and also enhances intelligence, Smritivardhaka, which improves memory, and Deepaniya, which promotes hunger.⁹

In Ashtang Hridaya Sutrasthana, it is mentioned that four major types of lipids: Ghrita (clarified butter), Talia (oil), Vasa (animal fat), and Majja (animal bone marrow) as bovine lipidic carrier, all of which are extensively used in Ayurveda. In

Charaka Samhita¹⁰, Ghritas are first described as Rasayanas (nourishing agents) that can be used regularly for increasing lifespan. The properties of ghrita were established in the period of Upanishad and Sushruta. Later, Acharya Bhavprakash has mentioned Ghrita as Yogavahi Rasayana and also explained that it is capable of acquiring and imparting the entire quality of “drug”.¹¹

Table1.1. Types of Ghrita (According to Ayurveda)

S.No.	Based on Source of Milk	S.No.	Based on Preparation
1.	<i>Go-ghrita</i> (Cow milk clarified butter)	1.	<i>Kheer/Dugdha Nisrita Ghrita</i> (obtained by heating churned cream of milk)
2.	<i>Mahisha</i> (Buffalo milk clarified butter)	2.	<i>Navaneeta Nisrita Ghrita</i> (obtained by heating churned butter)
3.	<i>Aja</i> (Goat milk clarified butter)		
4.	<i>Avika</i> (Sheep milk clarified butter)		
5.	<i>Hasti</i> (Elephant milk clarified butter)		
6.	<i>Ushtra</i> (Camel milk clarified butter)		
7.	<i>Vadava</i> (Horse milk clarified butter)		
8.	<i>Stri Ghrita</i> (Female milk clarified butter)		

Table1.2. Classification of Ghrita (Clarified Butter) According to Storage duration

Ghrita	Charaka ¹³	Sushruta ¹⁴	Bhavaprakasha ¹⁵	Yogaratanakara ¹⁶
<i>Purana</i>	10 years	10 years	01year	10 years
<i>Koumba</i>	10-100 Pra-puranaghrita	11-100 years	-	100 years
<i>Maha</i>	>100years	-	-	-



Nutritional Properties of Ghee:

Ghee is primarily composed of fatty acids, including monounsaturated and polyunsaturated fats, trans fat, omega fatty acids, and cholesterol. It is mainly lipid of glycerides such as mono-glycerides, di-glyceride, and triglycerides. It also contains very little water and the vitamins A, B, D, K, and E. Essential fatty acids and fat-soluble vitamins that the human body are unable to synthesise are present in ghee.¹⁷

Properties of Ghrita (Clarified Butter) according to Ayurveda:¹⁸

It reduces vata, pitta, poison, insanity, phthisis and fever and enhances memory, intelligence, agni, sukra, ojas, kapha, and medas. The best Ghrita is madhura in rasa, sheeta in virya and madhura in vipaka and it has a thousand possible uses, and when utilised correctly and according to prescribed methods, it exhibits different kinds of diseases.

Table1.3. Properties of Ghrita:

<i>Rasa</i>	• <i>Madhura</i>
<i>Guna</i>	• <i>Guru</i>
<i>Virya</i>	• <i>Sheeta</i>
<i>Vipaka</i>	• <i>Madhura</i>
<i>Karma</i>	• <i>Rochaka, Chakshushya, Vrushya, Agnivardhaka, Tridoshahara, Medha Varnya, Kanta and Tejo Vruddhikara, Bahya, Vayasthapaka, Pavitrya Ayushya, Mangalakara and Rasayana</i>



Role of Medhya Rasayana Yoga:

Medhya Rasayana is beneficial for maintaining mental health as well as for memory. Yoga techniques increase memory while extending life and reducing stress. The practices of Medhya Rasayana Yogas which are mentioned in our ancient texts are beneficial to correct children's short-term memory. The daily consumption of Medhya Rasayana is effective for mental health promotion in addition to memory enhancement. Yoga techniques improve longevity, lower stress levels, and sharpen memory.¹⁹

There are four Medhya Rasayana Yogas i.e. Manduka Parni Swarasa, Yashtimadhu Choorna with Ksheera, Guduchi Swarasa, and Shankapushpi Kalka, were described by Acharya Charaka for enhancement of intellect.²⁰ Satata Adhyayana, Vaada, Paratantra Avalokana, Tadvidhya Patina, and Acharya Seva are all considered to be Buddhi and Medha Vardhaka Gana by Acharya Sushruta,²¹ Brahmi ghrita,²² Vacha, Yashtimadhu, Guduchi, Shankapushpi, Haritaki, Matulunga, Gambhari, Rasona, Bhallataka, and Shatavari are examples of often used Medha Vardhaka Dravyas that are described in different Samhitas. To improve the intellect, a Ghrita Kalpana developed with the Dravyas possessing the entity

responsible for the Medhya Karma might be taken. Even though Go-Ghrita (cow milk clarified butter) is considered as a form of Medhya and its Medhya Karma is enhanced when combined with other medicines like Vacha, Suvarna, Yastimadhu, etc. Acharyas provide a wide range of formulations like Hingwadi ghrita,²³ Ashtanga Ghrita,²⁴ Panchagavya Ghrita,²⁵ Kalyanaka Ghrita,²⁶ Martyamrita Ghrita,²⁷ Phala Sarpi,²⁸ Brahmi Ghrita,²⁹ Saraswata Ghrita,³⁰ Ashtamangala Ghrita, Maha-paishachaka Ghrita that contain the properties of Medhya Karma.³²

DISCUSSION:

Ghrita (clarified butter) is a type of clarified butter which has its origin in ancient India. The traditional texts have described Go ghrita (Cow Ghee) as Medhya Rasayana which is helpful for mental attentiveness and memory. The aim of this theoretical study is to assess the effectiveness of Go ghrita as Medhya Karma. In Ayurveda, ghrita is used as a vehicle to enhance the efficacy of drugs. It will also increase virility and appetite. Ayurvedic literature has reported about 50–60 types of medicated ghrita and herbs, pastes, or decoctions of herbs are added to Go ghrita and subsequently given to patients for analyse the condition of diseases. All fat-soluble therapeutic



components of the herbs are retained in ghee. The therapeutic efficacy of Ghrita is also influenced by how long it is kept in storage. For external utility, old Ghrita is preferred than new Ghrita. According to a study, Sarswata Ghrita is also an Ayurvedic drug made of Ghrita that has been given various bhawana. It is also helpful in Panchkarma for the prevention and treatment of childhood neurological and brain developmental issues. In addition, it is also used to treat children with speech delay, speaking disability, low IQ and poor digestion. It is nothing more than a health tonic to boost kid's immunity while also enhancing their cognitive, speaking and remembering skills.³³ Go ghrita can be crossed the blood-brain barrier (BBB) which is effectively cure mental abnormalities.³⁴ When a lean and spastic individual go through snehana (via Go ghrita), he exhibits an extreme changes, becoming mentally stable and stout. So, Ghrita (clarified butter) is most effective for boosting intelligence.³⁵

CONCLUSION:

Medha might be defined as "power of grasping and retention". Dhi, Dhriti, Smriti and Buddhi are the factors which are interrelated and play a major role in the process of acquiring knowledge. The Medhya Rasayana Yogas play an important

role in nourishing the brain cells. According to Kashyapa Samhita, the Medha Vriddi deteriorates when Vata Dosha's equilibrium is out of balance.³⁶ Ghrita (clarified butter) is Vata-Pittahara, allievates Pitta Dosha and balances Vata Dosha, helps in mental control and improves memory retention. Acharya Vagbhatta, explained Medhya Karma as the function of Tikta Rasa.³⁷ Medhya Karma is caused by the Pitta Dosha, which is balanced by taking Ghrita, which is specially processed with Tikta Rasa like Guduchi, Brahmi, and Shankapushpi, which act as Pitta Hara. Go ghrita which is regarded as a Rasayana, nourishes the Dhatu and sharpens the mind. When this ghrita (clarified butter) is combined with Medhya dravyas, it improves cognition and memory; the combination drug's effects are intensified. When such kind of processed Ghrita (Medha dravya) are administered in the body, due to their therapeutic properties, make easier for brain cells to distribute and absorb the processed Ghrita (clarified butter), improve Medhya Karma and also delay the depletion age in the process.

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A CASE STUDY ON TREATMENT OF AMAVATA

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ABSTRACT :

Ayurveda is the ancient science of life which depicts all the rules about living a healthy life. There are certain rules about each aspect of life i.e., about sleeping, awakening, having food, thoughts and actions etc. Ayurveda describes an ideal lifestyle following which we can live a disease-free life but now a days diet habits and lifestyle is compromised by all means and that's the reason Tridosha become vitiated and disease prevalence is becoming high. Amavata is such a disease which is the outcome chronic incidence of Mandagni. Due to similarity in symptoms Amavata is corelated with Rheumatoid Arthritis. Disease Amavata has two main pathogenic factors of it i.e., Ama and Vata Dosha. Treatment of these two factors is antagonist to each other which makes the treatment of Amavata a bit more complicated. Similarly, an effective management of Rheumatoid Arthritis is not available till date as exact cause and definite pathogenesis of disease is not

yet known. In contrast to this Ayurveda is very clear about etiopathogenesis of Amavata and gives a detailed protocol of treatment in the form of Chikitsa Sutra and various formulations. In present case study article, a case of 45 years old female patient suffering from all classical symptoms of Amavata for 3 years, treated with Amritadi Churna and Baluka Swedana who got a prompt relief in symptoms and reduction in laboratory parameters to normal range i.e., RA factor reduced from 65.0 IU/ml to 13.0 IU/ml, CRP reduced from 27 mg/L to 6 mg/L, ESR from 87 mm/hr. to 10mm/hr., Anti CCP from 40 to 18 is discussed.

Keywords: *Amavata, Deepana-Pachana, rheumatoid arthritis, Ruksha Swedana.*

INTRODUCTION-

When the rules depicted by Ayurveda which are necessary to keep ourself healthy are not followed then imbalance and vitiation of Tridoshas occurs. Vitiated Doshas have a definite effect on Agni such

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as vitiated Vata Dosha turns Agni into Vishama state (irregular functioning state of Agni), Pitta Dosha Prakopa causes heavy instigation of Agni turning it into Teekshagni (hyper-functioning state) and Prakupit Kapha Dosha turns it into Mandagni (hypo-functioning state). Although all these three abnormal states of Agni are responsible for disease production but Mandagni is the most common reason for a large number of diseases. Acharya Vagbhata even says that Mandagni is the only reason for almost all the diseases.¹ when Agni is in hypo-functioning state it does not perform its digestion actions properly which results in indigested pathogenic factor which is termed as Ama. When this Ama gets mixed with vitiated Vata Dosha, Prakupit Vata Dosha makes it travel throughout the body and wherever this Ama and Vitiated Vata gets stucked such as in joints, it results in development of Amavata Disease.² Although Chikitsa Sutra of Amavata includes various Shodhana Procedures³ and Shodhana Procedures are considered better than Shama Chikitsa⁴ but it has some limitations also. Acharya Vagbhata has said that when Ama is permeated in whole body, Shodhana Chikitsa should not be performed as it can result in severe complications⁵. He further clarifies that in this situation Langhan, Depaana and

Ama-Pachana Chikitsa should only be performed and Shodhana Chikitsa must only be performed after Ama-pachana keeping in mind the appropriate Kala (season) and Bala (Strength) of patient.⁶ As in Amavata disease Ama is permeated in whole body so we chose Shamana Aushadhi Amritadi Churna for this study described by Acharya Chakradutta in Amavata-rogadhihara.⁷ In Amavata patient suffer from various symptoms such as Sandhi Shula, Sandhi Shotha, Stambha, Alasya and Gaurava etc. but the most disturbing and debilitating symptom is severe pain (Vrischik-Danshavat Vedana)⁸ and stiffness of joints which hampers the routine of affected individuals and they suffer to perform their daily activities sue to restriction of movement. In Ayurveda Swedana Karma is said to be very effective in Vata-Kaphaj diseases as it relieves Stambha (Stiffness) and Gaurava (heaviness) and Shoola (pain). There are different kind of Swedanas indicated in different diseases and Ruksha Sweda with the help of Baluka Pottali is indicated in Amavata by all Acharyas.^{9,10} Hence, this study included both the treatment modalities, i.e., Amritadi Churna as Shaman Chikitsa and Ruksha Swedana to manage Amavata effectively.



Case Report

A 45-year-old female having 60 kg body weight, housewife, of Vata-Kaphaj Prakriti, residing in a rural area, suffering from multiple joints pain visited the outpatient department of RAC Varanasi college for Ayurvedic treatment. The patient was suffering from multiple joints pain of the second and third metacarpophalangeal joints and second and third proximal interphalangeal joints (PIP) and distal interphalangeal joints (DIP) of both hands, bilateral wrist and elbow joint along with swelling in PIP and DIP joints, severe morning stiffness for more than one-hour, restricted movements, malaise, and Mandagni (poor appetite), heaviness for the past 3 years of Chronicity. Bowel habit of patient was not clear and sometimes Pain is so severe that she was forced to take analgesics.

There was a history of occasional mild joints pain past 4 years, most of the times which rarely required any anti-inflammatory or analgesic drugs. Such pain was felt in any joint which was shifting in nature and increased during rainy and winter seasons. There was no history of any addiction/treatment/illness. Family history was also absent. This pain gradually

became more and more severe along-with manifestation of other symptoms such as Stiffness, swelling, and heaviness also.

Methodology

After assessing all symptoms, routine blood investigations (CBC, LFT, KFT) and some specific investigations such as rheumatoid factor (RA factor), erythrocyte sedimentation rate (ESR), C-reactive protein (CRP), and Anti CCP were performed. Symptoms and Lab tests were assessed for diagnosis of Amavata (RA) in accordance with classical symptoms described in Ayurveda and also ACR & EULAR criteria.^{11&12}

Then after informed consent, patient was registered for the study. The following treatment protocol was giving for a duration of 20 days.

Amritadi Churna- 3gm BD

Ruksha Swedana - with the help of Baluka Pottali – 30 minutes daily.

Amritadi Churna was given in the dose of three grams of dose twice a day (BD) after meal with Anupana of Dadhi Mastu (curd water).

To perform Baluka Sweda, approximately 2 kilograms of Baluka is



heated up in a round shaped bottom utensil then two Baluka Pottali are made using cotton cloth and remaining Baluka was kept heated in the utensil to further heat up the Pottali in between the process. Vitals of patient were taken and patient was asked to drink a glass of water before performing Swedana Karma. Then patient was asked to lie down comfortably and affected joints are exposed one after another to do a gentle massage with heated Baluka Pottali. The patient was observed closely for the vitals and for the symptoms indicative of proper effect (Samyak Yoga) of Swedana. After Swedana Karma all affected joints are covered properly and patient is asked to do rest for a while.

After 20 days symptoms are again assessed and Lab tests are performed again (AT) to see the results. Then after 10 days i.e., on 30th day, first follow up (f₁) and then again after 10 days i.e., on 40th day, second follow up was taken.

Observation and Result

In this case study, the assessment was done on the basis of signs and symptoms as well as serological tests for RA factor, CRP, ESR and Anti CCP. Before treatment RA factor was 65 IU/ml, which reduced to 13 IU/ml after Virechana. CRP level was also reduced to 6 mg/L from 13 mg/L, ESR from 87 mm/hr. to 10mm/hr., Anti CCP from 40 to 18. (Table no. 1)

Table no.1 : Showing the result of treatment on Lab Parametres

Investigations	BT	AT	F1	F2
RA factor (IU/ml)	65	13	13	13.5
CRP (mg/ L)	27	6	6.4	6.4
ESR (mm/hr)	87	10	10	10
Anti CCP	40	18	18.3	18.3



All cardinal symptoms; Sandhi Shoola (joint pain), Sandhi Shoth (joint swelling), Stambha (stiffness) and tenderness were reduced in a profound manner. Along-with this, the general symptoms; Angamarda (body-ache), Aruchi (anorexia) and Gaurava (heaviness) also got dramatically relieved. Bowel habit of patient also became clear and regular. The relief of symptoms and reduction in Lab parameters remained sustained till first and second follow ups.

DISCUSSION

As long-term incidence of Mandagni and Vata Dosha Prakopa are the two main pathogenic factors in development of Amavata, the trial drug showed good results as component herbs of this formulation possess properties of Agni deepana and Vata-Shaman. As Acharya Sushruta clearly says that there is no pain without Vata-Dosha Prakopa, Ushna Veerya of Shunthi, Amrita, Varun and Mundi might have pacified vitiated Vata Dosha and thus played a potent role in managing Amavata. Gokshura and Varuna possess Shotha-hara properties. Guduchi and Mundi possess anti-oxidant and immunomodulator properties which might have played role in correcting the immune system. Dadhi Mastu being Amla in Rasa and possess Virechak properties might have relieved

the unclear Bowel habit. Application of Swedana Karma showed dramatic relief in pain, stiffness and ROM, might be because of the reason that heat applied by Swedana caused relaxation of muscles, anti-inflammatory effects, clearance of microchannels (Sroto-Shodhana) by doing Ama-pachana locally. Due to relief in inflammation, inflammatory markers got reduced after treatment.

Thus, in this way Amritadi Churna and Ruksha Swedana showed potent effect in management of Amavata.

CONCLUSION

Amavata results due to erroneous diet habits and life-style which hampers the balance of Tridosha and normal state of Agni. However modern texts says that the exact cause of RA is still unknown but some risk factors and genetic predisposition is considered relevant. In present scenario where effective management of Amavata (RA) is not available yet due to indefinite course, chronic nature and reoccurrence of disease, Ayurveda provides a vast scale of treatment modalities to treat this disease. Among all described treatments of Amavata, we tried Amritadi Churna and Baluka Sweda and found potent results. This shows that treatment protocols of Amavata described in Ayurveda have a very



good potential and they should be explored more to get an effective management protocol for treatment of Amavata (RA).

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परिषद् समाचार

विश्व आयुर्वेद परिषद एवं अखिल भारतीय वनवासी कल्याण आश्रम के संयुक्त तत्वावधान में चतुर्थ महर्षि चरक वनांचल स्वास्थ्य सेवा यात्रा एवं 32वाँ अंतर राज्यीय स्वास्थ्य मेला सम्पन्न

विश्व आयुर्वेद परिषद एवं अखिल भारतीय वनवासी कल्याण आश्रम के संयुक्त तत्वावधान में चतुर्थ महर्षि चरक वनांचल स्वास्थ्य सेवा यात्रा एवं 32 वॉ अंतर राज्यीय स्वास्थ्य मेला प्रत्येक वर्ष की भांति इस वर्ष 2 जुलाई 2023 से 6 जुलाई 2023 तक सेवा कुंज आश्रम, वनवासी कल्याण आश्रम, बभनी, सोनभद्र को केन्द्र बनाकर आयोजित किया गया। उद्घाटन सत्र में मा० अश्विनी चौबे, केंद्रीय वन मंत्री, मा० संजीव गौड़, अनुसूचित जाति एवं जनजाति मंत्री, उ०प्र०, मा० मनीराम जी, अखिल भारतीय वनवासी कल्याण आश्रम, मा०राम सकल जी, सांसद, स्थानीय विधायक श्री खरवार जी, डॉ विद्यासागर पांडेय, डॉ रामानंद तिवारी, श्री राम पाठक, जेसी विमल सिंह एवं अन्य सम्मानित जनों की उपस्थिति में संपन्न हुआ। दीप प्रज्वलन एवं भारत माता के चित्र पर माल्यार्पण कर कार्यक्रम का शुभारंभ हुआ। कई राज्यों से आए हुए रोगियों को विशेषज्ञ चिकित्सकों के द्वारा चिकित्सा सेवा उपलब्ध कराई गई, जिसमें मुख्य रूप से डॉ आलोक सिंह, डॉ चंद्रशेखर पांडेय, डॉ आशुतोष पाठक, डॉ मनीष मिश्रा, डॉ विजय कुमार राय, डॉ बालमुकुंद, डॉ राहुल, डॉ रोहित, डॉ के के द्विवेदी, डॉ दिनेश यादव एवं अन्य चिकित्सक उपस्थित थे। अंतरराज्यीय स्वास्थ्य मेला अनवरत 2 जुलाई से 5 जुलाई तक चलता रहा। जिसमें विशेषज्ञों ने यथा डॉ राकेश मोहन, डॉ दीपा मिश्रा, डॉ सुनीता सुमन, डॉ भावना द्विवेदी, डॉ डॉली श्रीवास्तव, डॉ पी एस व्याडगी, डॉ उमाकांत श्रीवास्तव, डॉ अनुराग पांडेय, डॉ दिलीप उपाध्याय, डॉ जीतू राम, डॉ शांतनु तिवारी, डॉ रोहित शर्मा, डॉ अरुण कुमार द्विवेदी, डॉ पी एस उपाध्याय, डॉ सरिता मिश्रा, डॉ वीरेंद्र वर्मा, डॉ देवानंद, डॉ राजेश, डॉ जे पी दुबे, डॉ नीलेश दुबे, डॉ प्रीति चौहान, डॉक्टर कमालुद्दीन आदि ने अपनी सेवाएं दी। डॉ रामानन्द इस यात्रा के यात्रा प्रमुख, एवं डॉ प्रेम शंकर उपाध्याय यात्रा समन्वयक थे। डॉ. कमलेश कुमार द्विवेदी, सह संगठन मंत्री, विश्व आयुर्वेद परिषद ने इस कार्यक्रम का संयोजन किया। डॉ. मनीष मिश्रा, डॉ विजय राय, डॉ रामानंद तिवारी, डॉ आशुतोष पाठक की चार टीमों ने सुकृत, ओबरा, रावर्टसगंज, एवं बभनी के केंद्रों के प्रभारी के रूप में कार्य करते हुए लगातार 72 कैंपों के द्वारा जो उत्तर प्रदेश के अलावा बिहार, झारखंड, छत्तीसगढ़, मध्य प्रदेश के आदिवासी, जंगल क्षेत्रों में आयोजित थी, अपने चिकित्सकों की टीम के साथ सेवाएं दी। कनिष्ठ चिकित्सकों का नेतृत्व डॉक्टर शिवांगी कनौजिया, डॉ सुशील कुमार कर रहे थे, जिनके निर्देशन में 262 चिकित्सकों ने अपनी सेवाएं प्रदान की। इसमें 7 राज्यों के 26 जिलों से चिकित्सकों ने भाग लिया। कुल 26850 मरीजों की चिकित्सा की गई, जिसमें मुख्य रूप से त्वचा रोग, एनीमिया, अस्थि रोग, गठिया, दन्त रोग, कृमि रोग, आंखों के रोग, दूषित जल जन्य रोग आदि प्रमुख थे। स्वास्थ्य जागरूकता, स्वच्छता अभियान, मातृ शिशु स्वास्थ्य, स्वर्ण प्राशन, औषधि वृक्षारोपण



कार्य के साथ सभी मरीजों को उचित खानपान एवं जीवन शैली के बारे में विस्तार से बताया गया। कुछ मरीजों को बड़े सेंटर पर रिफर भी किया गया। इस महा अभियान में सेवा भारती, एपेक्स आयुर्वेदिक कॉलेज, मिर्जापुर, जीवक आयुर्वेदिक कॉलेज, चन्दौली, गवर्नमेंट आयुर्वेदिक कॉलेज, वाराणसी, फैंकेल्टी आफ आयुर्वेद, काशी हिंदू विश्वविद्यालय, श्री कृष्ण आयुर्वेदिक कॉलेज, वाराणसी, शिवालिक आयुर्वेदिक कॉलेज, आजमगढ़, आयुर्वेदिक कॉलेज, मऊ तथा अन्य महाविद्यालय के अलावा अन्य सेवा संगठनों ने अपनी महती भूमिका अदा की। समापन सत्र सोनभद्र के मुख्यालय राबर्टसगंज के सर्किट हाउस में संपन्न हुई, जिसमें प्रदेश के आयुष मंत्री डॉ दयाशंकर मिश्र, मा राम सकल जी, सांसद, मा मनोज जी, सह क्षेत्र संपर्क प्रमुख, श्री राम पाठक, अध्यक्ष, सेवा समर्पण संस्थान, जेसी विमल सिंह, श्री भूपेश चौबे, विधायक मुख्य रूप से उपस्थित थे। कार्यक्रम का संचालन और पूरे कार्यक्रम की योजना आनंद जी क्षेत्र सह संगठन मंत्री, अखिल भारतीय वनवासी कल्याण आश्रम ने की। इसके अलावा विभिन्न सेवा संगठनों के श्री गोपाल जी, श्री अमर देव जी, श्री अजीत जी, श्री देवनारायण जी, श्री राम प्रकाश जी, डॉ व्यास जी, श्री अरविंद जी, श्री आशुतोष जी, श्री दूधनाथ जी, श्री गुरु शंकर जी, श्री हीरेश जी, श्री नरेंद्र जी, श्री नीलेश जी, श्री राधे श्याम जी, श्री रामसेवक जी, श्री रमेश जी, श्री रविंद्र जी, श्री दिनेश जी, डॉ आजाद जी, डॉक्टर अशोक दिनकर जी तथा अन्य 410 कार्यकर्ताओं ने इस कार्यक्रम को सफल बनाने में विशेष सहयोग किया। विशेष रूप से जिला प्रशासन जिसमें मा० जिलाधिकारी जी, सीडीओ जी, सी एम ओ तथा अन्य सभी जनपद के अधिकारीगण ने अपना संपूर्ण सहयोग इस कार्यक्रम में दिया।

विश्व आयुर्वेद परिषद का स्नेह मिलन समारोह काशी हिंदू विश्वविद्यालय, वाराणसी में सम्पन्न

दिनांक 23 जुलाई 2023 को विश्व आयुर्वेद परिषद का स्नेह मिलन समारोह, वैदिक विज्ञान केंद्र, काशी हिंदू विश्वविद्यालय में आयोजित हुआ। इस आयोजन को चरक वनांचल स्वास्थ्य सेवा यात्रा 2023 के सफल समापन के पश्चात कार्यकर्ताओं को प्रेरित करने के लिए आयोजित किया गया। इस कार्यक्रम में प्रो के एन द्विवेदी, संकाय प्रमुख आयुर्वेद संकाय, प्रो पी के गोस्वामी, प्रो उपेंद्र पांडेय, मा आनंद जी, क्षेत्र सह संगठन मंत्री, सेवा समर्पण संस्थान, वनवासी कल्याण आश्रम मा मनोज जी सह क्षेत्र संपर्क प्रमुख, पूर्वी उत्तर प्रदेश मुख्य रूप से उपस्थित थे। कार्यक्रम का आयोजन प्रो पी एस व्याडगी, डा प्रेम शंकर उपाध्याय, डॉ रामानंद तिवारी, डॉ ए के द्विवेदी के निर्देशन में संपन्न हुआ। कार्यक्रम का संचालन प्रो चंद्रशेखर पांडेय ने किया। इस कार्यक्रम में उपस्थित सभी प्रतिभागियों को प्रमाण पत्र वितरित किया गया। कार्यक्रम के मुख्य अतिथि प्रो० के. एन. द्विवेदी ने अपने उद्बोधन में कहा की चिकित्सा छात्रों को आउट रीच प्रोग्राम के अन्तर्गत हमेशा समाज सेवा के लिए आगे आने से उसका उन्हें भविष्य में लाभ मिलेगा। मा मनोज जी ने छात्रों को अधिक से अधिक संख्या में एकत्रित होकर समाज सेवा में कार्य



करने पर बल दिया। मा आनंद जी ने सेवा समर्पण संस्थान, वनवासी कल्याण आश्रम और 32 वें अंतर राज्यीय स्वास्थ्य मेला की पूरी जानकारी दी। प्रो के के द्विवेदी ने चरक वनांचल स्वास्थ्य सेवा यात्रा का संपूर्ण वृत्त प्रस्तुत किया। इस कार्यक्रम में काशी हिन्दू विश्वविद्यालय, राजकीय आयुर्वेद महाविद्यालय, वाराणसी, एपेक्स आयुर्वेदिक कॉलेज, चुनार, मिर्जापुर, श्री कृष्ण आयुर्वेदिक कॉलेज, वाराणसी, एस ए एस आयुर्वेदिक कॉलेज, वाराणसी, डॉ विजय आयुर्वेदिक कॉलेज, वाराणसी, जीवक आयुर्वेदिक कॉलेज, वाराणसी तथा अन्य महाविद्यालयों के वरिष्ठ एवं कनिष्ठ चिकित्सक उपस्थित थे। कार्यक्रम का समापन सहभोज के पश्चात हुआ। कार्यक्रम में डॉ मनीष मिश्र, प्रो राकेश मोहन, डॉ उमाकांत श्रीवास्तव, डा डॉली, डॉ भावना, डॉ सुभाष श्रीवास्तव, प्रो दीपा मिश्रा, प्रो सुनीता सुमन, डा प्रियदर्शनी, डॉ अनुराग पांडेय, डॉ आशुतोष पाठक, डॉ वीरेंद्र वर्मा, डॉ रोहित शर्मा, डा सुशील दुबे, डॉ. देवानन्द आदि की उपस्थिति उत्साहवर्धक रही। डॉ शिवांगी एवं डॉ सुशील कुमार को उत्कृष्ट संयोजन के लिए प्रशस्ति पत्र देकर सम्मानित किया गया। उसके पश्चात सांस्कृतिक कार्यक्रम का आयोजन हुआ।

विश्व आयुर्वेद परिषद की प्रांतीय कार्यकारिणी की बैठक हरिद्वार में सम्पन्न

हरिद्वार रुक्मणी राम चौरिटेबल ट्रस्ट आश्रम विष्णु गार्डन में विश्व आयुर्वेद परिषद की प्रांतीय कार्यकारिणी की बैठक का आयोजन किया गया। बैठक में आगामी 21 अगस्त को आचार्य चरक जयंती मनाने तथा विभिन्न क्षेत्रों में आयुर्वेद के प्रचार प्रसार को आगे बढ़ाने के लिए चर्चा हुई। बैठक में मदनहुड आयुर्वेदा मेडिकल कॉलेज, रुड़की से पंचकर्म विभाग के असिस्टेंट प्रोफेसर डॉक्टर अभिषेक सक्सेना एवं रस शास्त्र विभाग से एसोसिएट प्रोफेसर डॉक्टर सुनीत कुमार ने भाग लिया एवं अपने विचार प्रस्तुत किए। डॉक्टर अभिषेक ने बताया कि वह संस्थान के महानिदेशक प्रोफेसर डॉक्टर नरेंद्र शर्मा को आचार्य चरक जयंती पर आयुर्वेद के छात्रों में रुचि बढ़ाने के लिए अपने संस्थान में आचार्य चरक की प्रतिमा स्थापित करने एवं आयुर्वेद के प्रति जागरूकता के लिए चरक यात्रा करने का प्रस्ताव पूर्व में ही भेज चुके हैं। साथ ही उन्होंने विश्व आयुर्वेद परिषद के सभी पद अधिकारियों से अपील की है कि देश के प्रत्येक संस्थान में आचार्य चरक एवं आचार्य सुश्रुत की प्रतिमा लगाना सुनिश्चित किया जाए तथा इसे एनसीआईएसएम के किसी भी संस्थान खोलने के मानक के रूप में डाला जाना चाहिए। ऐसा प्रस्ताव परिषद द्वारा एनसीआईएसएम को भेजा जाए। सभी ने इस प्रस्ताव का स्वागत किया। राज्य के विभिन्न संस्थानों से आए चिकित्सकों एवं शिक्षकों ने अपने अपने सुझाव दिए। पतंजलि संस्थान के रस शास्त्र विभाग से डॉक्टर राहुल शर्मा ने आचार्य चरक जयंती पर सेल्फी विद चरक संहिता लेने पर जोर दिया। उन्होंने कहा कि सभी संस्थानों से जुड़े विद्यार्थी एवं अध्यापक गण अपने अपने संस्थानों में चरक संहिता के साथ एक सेल्फी लेकर पोस्ट करें। इससे छात्रों में आयुर्वेद के प्रति आदर सम्मान एवं रुचि बढ़ेगी। कार्यक्रम की अध्यक्षता राष्ट्रीय कार्यकारिणी के पदाधिकारी वैद्य सुरेन्द्र चौधरी द्वारा की गई। कार्यक्रम संचालन गुरुकुल आयुर्वेदिक महाविद्यालय के पंचकर्म विभाग अध्यक्ष प्रोफेसर उत्तम कुमार शर्मा द्वारा



किया गया। इस अवसर पर ऋषिकुल परिसर से कायाचिकित्सा विभाग से प्रोफेसर ओ.पी. सिंह, शालाक्य विभाग से एसोसिएट प्रोफेसर अरुण कुमार, गुरुकुल परिसर से पंचकर्म विभाग से एमडी कर रहे छात्र छात्राएं वैद्य आलोक, वैद्य प्रतिभा एवं अन्य तथा हिमालयी आयुर्वेदिक मेडिकल कॉलेज से वैद्य विनीश गुप्त, वैद्य शुभम, मदरहुड आयुर्वेदा मेडिकल कॉलेज से बीएएमएस इंटर्न छात्र धीरज, रुड़की से विभिन्न आयुर्वेदिक चिकित्सकों का एक समूह वैद्य दिनेद्र के नेतृत्व में शामिल हुआ। ठीक उसी प्रकार वैद्य आशीष के नेतृत्व में हरिद्वार के चिकित्सकों का एक समूह शामिल हुआ तथा बैठक को सफल बनाया।

मानसरोवर विश्वविद्यालय में चरक जयन्ती समारोह प्रारम्भ

चरक जयन्ती के उपलक्ष्य में विश्व आयुर्वेद परिषद म०प्र० एवं मानसरोवर आयुर्वेदिक मेडिकल कॉलेज भोपाल के संयुक्त तत्वाधान में **Role of Medical Astrology in diagnosis and treatment of Genetic Disorders** पर वैद्य तन्मय गोस्वामी, मैत्रेय आयुर्वेद आश्रम, उडुपी (कर्नाटक) ने सारगर्भित व्याख्यान दिया। कार्यक्रम में आदरणीय गोस्वामी जी के द्वारा एक कठिन प्रश्न पूँछा गया, जिसका उत्तर हमारे महाविद्यालय की छात्रा के द्वारा दिया, इससे प्रसन्न होकर उन्होंने उस छात्र के उत्साहवर्धन हेतु 10000/- का नकद प्रोत्साहन पुरस्कार भी दिया। कार्यक्रम का संचालन विश्व आयुर्वेद परिषद म० प्र० के महासचिव एवं महाविद्यालय के प्राचार्य वैद्य अनुराग सिंह राजपूत के द्वारा किया गया।

औषधीय पौधों के सर्वधन के लिए सम्मान

मदन मोहन मालवीय राजकीय आयुर्वेद महाविद्यालय उदयपुर में स्वतन्त्रता दिवस के उपलक्ष्य में जड़ी बूटी संरक्षण संवर्धन, औषधीय पौधों की देखरेख करने वाले कार्मिक श्री हगामी लाल जी विश्व आयुर्वेद परिषद उदयपुर राजस्थान ईकाई की टीम ने हगामी लाल जी का समर्पित सेवाओं के लिए मुख्य कार्यक्रम में सम्मान किया।

Telangana State activity

FTCCI has Organised a meeting in their Chambers on VISION- 2030 QUALITY & AFFORDABLE HEALTH FOR ALL- TELANGANA. Smt. HariChandana Dasari, IAS, Director of AYUSH Telangana has attended program as the Chief Guest and all the State AYUSH higher Officials were present. The Vision 2030 Project proposals were submitted by all AYUSH Systems. This project was prepared by Dr P Srikanth babu, HOD & team, Dept of Kaya Chikitsa of Dr BRKR, GAC, Hyderabad and Vishwa Ayurved Parishad Telangana State together and Submitted jointly. Dr Srivani Asst Professor has



Presented in absence of HOD and Dr S Sarangapani, President VAP, TS Supervised from Ayurvedic system. The Director madam has appreciated the initiation and Organising this Program by FTCCI Mr Shekhar Agarwal, Incharge for this project and work done by all the AYUSH Systems doctors. VAP received an appreciation Certificate in this regard. It is a wonderful project to Promote, Propagate and practice the inherent strengths of AYUSH Systems to gross root level. The Director madam is Very keen and determined to extend better Services to the Society through AYUSH Systems.

Abhyasvarg of Uttarakhand

06-08-2023 Abhyasvarg of Utrkhand Prant was held at Haridwar. Total 39 office bearers attended the meeting. Some karyakarta could not make their presence because of adverse weather conditions and being hill states roads were closed. Prof. Prem Chand Ji Shastri our National Margdarshak we're also present. Dr. Surendra Chaudhary attended the meeting as central representative. The day was divided as Session -1 Inauguration Session-2 Introduction, all participating karyakarta shared their name, place of working, designation and Dayitva of the Parishad Power point presentation about detailed introduction of VAP was presented. Session-3 Vrit presentation, each karyakarta provide details about different programs and future plans as on individual level. Emphasis was given on Charak Jayanti celebrations among students, teachers and practicing physicians. Guidelines were explained as per central body directions. After Lunch Break Session - Organisational activities were discussed. Membership drive, stress was given on inclusion of practicing physicians as much as we can. Karyakarta were asked to start units at all districts as soon as possible. Session-4 Concluding session, Prof. Premchand Shastri share his wisdom words as Baudhik. He explained the qualities of VAP karyakarta and the quality of a strong organisation. He also explained the integral relation between strong organisation for strong Ayurveda. Different programs were finalised for charak Jayanti. Every 2nd Saturday online webinar on different clinical topic will be held from next month. Every 4th Saturday will be for Prant Karyakarini online meeting.