
संस्थापक सदस्य की कलम से

यह जानकारी प्रसन्नता हो रही है कि राजकीय आयुर्वेद महाविद्यालय एवं अस्पताल पटना के पूर्ववर्ती छात्र संघ के द्वारा दिनांक 26 जुलाई 2024 को कालेज का स्थापना दिवस मनाया जा रहा है जिसके लिए संघ के पदाधिकारियों का जितनी भी प्रशंसा किया जाय वह कम है। परन्तु एक पीड़ा है, वह यह कि संघ या संघ के पदाधिकारियों से जो अपेक्षा थी, वह मेरे हिसाब से पूरा नहीं हो पा रहा है।



ज्ञातव्य है कि कालेज की दुर्दशा किसी से छिपी नहीं है, पठन पाठन की स्थिति दयनीय है, शिक्षकों की घोर कमी है, कुछ एक विभाग में एक या दो ही शिक्षक हैं, जो हैं भी वह या तो कनीय हैं, या फिर या तो संविदा पर हैं या प्रति नियुक्ति पर हैं, कुछ एक शिक्षक योग्य, वरीय एवं निर्धारित योग्यता, तथा विभाग में लम्बे समय से पद रिक्त रहने के बाद भी प्रोन्नति से वंचित है, इसके लिए जहाँ एक तरफ स्वास्थ्य विभाग या सरकार दोषी है तो हम सब भी कहीं न कहीं जिम्मेदार हैं, संघ या संघ के पदाधिकारी भी इस जिम्मेदारी से नहीं बच सकते हैं।

संघ का गठन इस उद्देश्य से किया गया था कि इस कालेज के विकास एवं संवर्धन के लिए लोक लज्जा तथा व्यक्तिगत स्वार्थ अथवा नुकसान का ध्यान न रखकर समय समय पर सरकार एवं स्थानीय प्रशासन पर इसके लिए लोकतांत्रिक ढंग से दबाव बनायेंगे, पर ऐसा कुछ भी वर्तमान के पदाधिकारियों से देखने को नहीं मिला। मेरे जानकारी में स्वास्थ्य विभाग, सरकार या संबंधित माननीयों या अधिकारियों से कालेज के विकास या समस्याओं के तरफ ध्यान आकर्षित करने के लिए मिलने जुलने की बात तो छोड़िये ढंग से पत्राचार तक नहीं किया गया। स्थापना को 100 वर्ष पूरे होने में दो वर्ष से भी कम समय बचा हुआ है, पर अभी तक इसके लिए कार्य योजना तक तैयार नहीं हो पाया है, जो चिंता की बात है। वर्तमान के पदाधिकारी नियमावली को नजरअंदाज कर चुनाव के लिए भी सम्भवतः मन से न तो तैयार हैं और ना ही क्रियाशील। स्थानीय प्रशासन के निष्क्रियता के कारण कालेज धीरे धीरे बंद होने के कगार पर है, योग का पठन पाठन बंद कर दिया गया है, नाभ एवं नैक के लिए पैसा जमा करने के बाद भी इस कार्य को ठंडे बस्ते में डाल दिया गया है, स्नातक एवं स्नातकोत्तर के कई एक विभागों के नामांकन के सीटों में कटौती कर ली गई है, समय से क्लासों का संचालन नहीं हो रहा है, बगैर समयक उपस्थिति के छात्रों को विश्व विद्यालय परीक्षाओं में पैसा एवं पैरवी के बल पर सम्मिलित कराया जा रहा है, कुछ एक शिक्षक अभी भी क्लास नहीं ले रहे हैं और अगर कोई छात्र इसके लिए प्रशासन के पास जाते हैं तो उनको फेल कराने की धमकी देकर भिन्न भिन्न प्रकार से प्रताड़ित किया एवं कराया जाता है, तो संघ का कोई दायित्व नहीं बनता है कि इसके लिए कुछ भी पहल या चर्चा कर सुधार के लिए सार्थक प्रयास करें? वर्ष में मात्र दो चार घंटे का प्रोग्राम वह भी वर्ष में केवल एक दिन बैठक कर कोरम पुरा कर इतिश्री करना केवल एक ही उद्देश्य है तो मुझे कुछ नहीं कहना है, मैं भी कोरम पूरा करने का कोशिश करूंगा। धन्यवाद।

अगर मेरे बातों से किसी का मन व्यथित हो रहा हो तो क्षमा चाहूँगा।

जय आयुर्वेद। जय कालेज। जय बिहार।

दिनेश्वर प्रसाद

पूर्व प्राचार्य, राजकीय आयुर्वेद महाविद्यालय एवं अस्पताल, पटना।

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शारीरिक एवं मानसिक ताकत बढ़ाने के लिए जीनसैंग से भी ताकतवर : अश्वगंधा

वैद्य (प्रोफेसर) दिनेश्वर प्रसाद, राजकीय आयुर्वेदिक कॉलेज अस्पताल, पटना, बेगूसराय, दरभंगा (बिहार)
के पूर्व प्राचार्य एवं पटना, शेखपुरा के पाल मार्केट स्थित अमृत आयुर्वेद का निदेशक—सह—मुख्य चिकित्सक

अश्वगंधा/असगंध (विंटर चेरी) विथेनिया सोमिफेरा की 26 प्रजातियां का संहिताओं में वर्णन मिलता है। इसमें से 10 पर ही विस्तृत जानकारी मिलती है। अपने देश में मुख्य रूप से दो प्रजातियां उपलब्ध हैं, जिसमें से सॉमिफेरा तथा कोएग्मूलेंस प्रमुख हैं। इसकी खेती मुख्य रूप से राजस्थान, मध्य प्रदेश, छत्तीसगढ़, गुजरात में विशेष रूप से की जाती है। नागौर एवं नीमच का असगंध बेहतर माना जाता है और आज भी नागौरी असगंध को बेहतर माना जाता है। अब बिहार, झारखंड एवं कुछ एक अन्य राज्यों में भी इसे उपजाया जा रहा है पर इन राज्यों में उपज होने वाले असगंध को अभी भी बहुतायत रूप से स्वीकार नहीं किया जा रहा है, जबकि अलकोलायड के दृष्टिकोण से अच्छा हो रहा है। इसका पौधा बैंगन के तरह का 1 से 20 मीटर लंबा तथा शाखायुक्त होता है इसकी जड़ें मांसल तथा शाखायुक्त होती हैं, पतियों 10—12 सेंटीमीटर की लम्बी, अण्डाकार एकान्तर विन्यास में लगी रहती हैं। पुष्प 1 सेंटीमीटर आकार के हरे पीले रंग के होते हैं जो पतियों के मध्य में गुच्छे के रूप में लगे रहते हैं। फल 5—6 मि.मी. चौड़े, गोलाकार, चिकने, पीले गुलाबी रंग के होते हैं। असगंध के पत्ते पेट के कीड़े मारने, तथा फोड़ों को ठीक करने में किया जाता है। मोटापा को दूर करने में रामबाण के तरह काम करता है। चार पांच पत्ते का ही प्रयोग करना चाहिए। जड़ों का प्रयोग मुख्य रूप से पाउडर, चूर्ण, काढ़ा, क्षीर, घृत, सिरप, कैप्सूल इत्यादि के रूप में किया जाता है। इससे शारीरिक, मानसिक एवं यौन शक्ति में वृद्धि के लिए सदियों से प्रयोग होते आ रहा है। यह चिंता और तनाव को दूर करता है। पुरुषों के प्रजनन क्षमता को बढ़ाने के साथ साथ टेस्टोस्टेरोन को बढ़ाने में भी सहयोग करता है।

प्रयाय :- अश्वगंधा, हयाहया, बदला, वरदा, वाराहकर्णी, कुष्ठगंधिनी।

आयुर्वेद के अनुसार वर्गीकरण :- गुडूच्यादि (भा०प्र०)

बल्य, बृंहणीय (चरक)

रासायनिक संगठन :- ग्राम्य जाति में शर्करा के साथ साथ एक उड़नशील तैल तथा विथैनिआल तत्त्व, वसा, राल रंजकसत्त्व एवं वन्य जाति में साम्निफेरोन नामक क्षार युक्त होता है।

आयुर्वेद के अनुसार गुण कर्म :- रस — तिक्त, कषाय, मधुर।

गुण :- लघु।

विपाक :- उष्ण। वातकफहर, नाड़ीबल्य, दीपन, बृंहण, रसायन, वाजीकर होता है।

प्रयोज्य अंग एवं कल्पना में :- मूल (जड़)

मात्रा चूर्ण :- 3 से 5 ग्राम। अश्वगंधारिष्ट, अश्वगंधा चूर्ण, अश्वगंधा घृत, अश्वगंधा क्षीर पाक, अश्वगंधा टैबलेट, अश्वगंधा कैप्सूल, बला अश्वगंधा तैल, अश्वगंधा सीरप
विशेष :- ताजे क्षुप या पत्ते को मसलने पर सूंघने से घोड़े के मूत्र सदृश गंध आती है, इस लिए अश्वगंध कहा जाता है, कुछ आचार्यों का कथन यह है कि इसके प्रयोग करने से अश्व यानि घोड़े की तरह ताकत मिलती है इस लिए भी इसको अश्वगंधा कहा जाता है। इसको वाह्य प्रयोग के रूप में भी उपयोग किया जाता है। इसके पत्ते को चबा कर खाने से मोटापा कम होता है। राजस्थान के नागौर में उत्पन्न होने वाले अश्वगंधा को नागौरी अश्वगंधा के नाम से सम्बोधित किया जाता है, और ज्यादातर लोग इसी को उत्तम मानते हैं, वैसे मध्यप्रदेश के निमच प्रक्षेत्र में उत्पन्न होने वाले अश्वगंध को भी अच्छा माना जाता है।

आमयिक प्रयोग :- वाह्य प्रयोग में ग्रन्थि शोथ, प्लेग, गलगण्ड मे वन्य प्रजाति के मूल या पत्र का लेप एवं आभ्यंतर प्रयोग के रूप में हृददौर्बल्य, शोथ, रक्त विकार, क्षय, रस एवं मांस क्षय, शोफ, भ्रम, अनिद्रा, वात व्याधि, शुक्र

तथा नाड़ी दौर्बल्य, उच्च रक्तचाप, में लाभदायक है।

संग्रह :- पुष्पित होने के पूर्व या पुष्पित होते ही जड़ से उखाड़ कर संग्रह करना चाहिए। पुष्प एवं फल आने के बाद संग्रह करने से जड़ों में सौत्रिक तंतु अधिक हो जाते हैं।

पाउडर या चूर्ण 3 से 5 ग्राम प्रातः संध्या खाली पेट में दुध के साथ, अश्वगंधारिष्ट या इससे बने सिरप 10 से 20 एम एल यानी दो से चार चम्मच भोजन के बाद जल के साथ, घृत एक से दो चम्मच दुध के साथ रात में सोते समय देना बेहतर होता है। बच्चों को उम्र के हिसाब से चौथाई से आधी खुराक में इससे बनी दवाइयां देना चाहिए, कैप्सूल के रूप में लम्बे समय तक देने से जेलेटीन का उपद्रव होने की सम्भावना रहती है। असगंध को दुध में पकाकर क्षीर पाक देना विशेष लाभकारी होता है। क्षीर पाक बनाने के लिए 15 से 25 ग्राम यव कुट यानी कुटा या मोटे पीसे हुए असगंध को 100 एम० एल० दुध एवं उतना ही पानी मिलाकर धीमी धीमी आंच पर पकाना चाहिए और पकाते पकाते दुध एवं पानी आने मात्रा में रह जाए तो ठंडा कर उसमें शहद या शक्कर डालकर प्रातः संध्या में भोजन के पहले या रात्रि में सोते समय लेना चाहिए। मानसिक रूप से विकलांग या पीड़ित बच्चों को इसका क्षीर वस्ति के माध्यम से दिया जाए तो अमृत की तरह काम करता है। वस्ति सलाइन सेट के माध्यम से कैथेटर से दिया जा सकता है।

अश्वगंधा की खेती :- हाल के कुछ वर्षों से इसकी मांग को देखते हुए व्यापक रूप से राजस्थान, मध्य प्रदेश, छत्तीसगढ़ आदि राज्यों में खेती की जा रही है, जिसके लिए

देश के कुछ कृषि विश्वविद्यालय, राष्ट्रीय औषध पादप बोर्ड, केन्द्रीय औषध पादप संस्थान, लखनऊ, विहार औषध पादप कृषक संघ, मध्य प्रदेश वन विकास निगम इत्यादि के अथक प्रयास से खेती के मानकीकरण का प्रयास किया गया है, अश्वगंधा फसल की खेती इसके बीज के माध्यम से किया जाता है। बिमारी मुक्त, उच्च गुणवत्ता वाले बीज प्रमाणीकृत संस्था से क्रय करके पहले नर्सरी में दक्ष मजदूर से किसी विशेषज्ञ के देख रेख में कराया जाना चाहिए, मिट्टी की जांच का भी ध्यान रखना चाहिए, मिट्टी बलुआही हो तो अच्छा होता है, अन्यथा मिट्टी में निर्धारित मात्रा में बाली एवं निम की खली, बर्मी कम्पोस्ट खाद मिलाया जाना चाहिए, फफूंद नाशक पाउडर भी डाला जाय तो अच्छा होता है। एक एकड़ में पौधा रोपण के लिए करीब चार-पांच किलो बीज होना चाहिए। नर्सरी से पौधा रोपण के लिए पौधा बनने में लगभग 6-7 सप्ताह समय लग जाता है। पौधा रोपण करते समय एक पौधा से दूसरे पौधे की दूरी लगभग 30 सेंटीमीटर होनी चाहिए। एक एकड़ में करीब 45 से 50 हजार पौधा रोपण किया जा सकता है। पौधा का जड़ परिपक्व होने में तकरीबन 150 से 200 दिन लग जाता है प्रत्येक 15-20 दिन में, खर पतवार की निकासी एवं हल्की सिंचाई नियमित रूप से करते कराते रहना चाहिए। जब जड़ अच्छी तरह तैयार हो जाय तो उसको निकाल कर कटिंग करा कर ढंग से सुखा कर पैकेजिंग करा देना चाहिए। अच्छे लागत प्राप्त करने के लिए एनालिटिकल रिपोर्ट के माध्यम से शर्करा एवं विथैनिआल का प्रतिशत ज्ञात करने से रेट अपने ढंग से निर्धारित कराया जा सकता है।

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Name : Dr. Kumari Soma
Batch : 2022-26
Address : Gaya, Bihar
Mob. : 9267968139
E-mail: somisinha6@gmail.com



Name : Dr. Kumkum Kapoor
Batch : 1986-87
Address : Patna City Patna
(DIMO Dhanbad, Jharkhand)
Mob. : 7763924589
E-mail : priyankasm25@gmail.com

Eye Care After 40 Years of Age : A Concise Guidance

Dr. Ruby Kumar, MS(Ay) PhD, IMS, BHU

Assistant Professor, Department of Shalakya Tantra, Govt. Ayurveda College, Patna-3

ABSTRACT

As individuals age, maintaining optimal eye health becomes increasingly critical to preserve vision and prevent ocular diseases. This comprehensive guide explores age-related changes in vision, such as presbyopia, cataracts, glaucoma, age-related macular degeneration, and dry eye syndrome, emphasizing the importance of regular eye examinations. It discusses preventive measures like a healthy diet, protective eyewear, lifestyle modifications, and the role of Ayurveda in promoting eye health after 40. By integrating conventional treatments with Ayurvedic practices, individuals can proactively manage their eye health and enhance their overall well-being.

Keywords : Eye care, aging, Ayurveda, preventive measures, regular eye examinations.

INTRODUCTION

As we age, our bodies undergo numerous changes, and the eyes are no exception. For individuals over 40, it becomes increasingly important to prioritize eye health to maintain good vision and prevent potential ocular diseases. This article provides a comprehensive overview of the common age-related changes in the eyes, the importance of regular eye examinations, preventive measures, treatment options available for maintaining optimal eye health after 40, and the role of Ayurveda in eye care.

AGE-RELATED CHANGES IN VISION

1. Presbyopia

Presbyopia is a natural, age-related condition where the eye's lens becomes less flexible, making it difficult to focus on close objects. Symptoms include difficulty reading small print, needing to hold reading materials at arm's length, eye strain, and headaches. Management options for presbyopia include reading glasses, bifocals, trifocals, or progressive lenses. Additionally, contact lenses or surgical options such as LASIK may also be considered.

2. Cataract

Cataract is a condition characterized by a clouding of the eye's lens, leading to decreased vision. Symptoms include blurred vision, glare and halos around lights, poor night vision, and faded colors. Management involves regular monitoring and surgical removal of the cataract when it significantly impairs vision.

3. Glaucoma

Glaucoma is a group of eye conditions that damage the optic nerve, often due to increased intraocular pressure. Symptoms include a gradual loss of peripheral vision, which is often unnoticed until the advanced stages. Management of glaucoma involves medications such as eye drops, laser treatment, or surgery to lower intraocular pressure and prevent further damage.

4. Age-Related Macular Degeneration (AMD)

Age-related macular degeneration (AMD) is a deterioration of the macula, the central part of the retina, leading to central vision loss. Symptoms include blurred or distorted central vision, difficulty recognizing faces, and dark spots in the center of vision. Management of AMD involves lifestyle modifications, dietary supplements, anti-VEGF injections, and laser therapy.

5. Dry Eye Syndrome

Dry eye syndrome is a condition where the eyes do not produce enough tears or the tears evaporate too quickly. Symptoms include a burning sensation, itching, redness, and a feeling of grittiness. Management options include artificial tears, prescription eye drops, lifestyle changes, and punctal plugs.

IMPORTANCE OF REGULAR EYE EXAMINATIONS

Regular eye examinations are crucial for detecting and managing age-related eye conditions early. It is recommended that individuals over 40 have a comprehensive eye exam every two years, or more frequently if they have risk factors such as a family history of eye disease, diabetes, or hypertension. These exams typically include:

- Visual acuity test
- Refraction test
- Tonometry (to measure intraocular pressure)
- Dilated eye exam (to examine the retina and optic nerve)
- Visual field test (to assess peripheral vision)

PREVENTIVE MEASURES FOR MAINTAINING EYE HEALTH

1. Healthy Diet

- Nutrients: Consuming foods rich in omega-3 fatty acids, lutein, zeaxanthin, zinc, and vitamins C and E can support eye health.
- Foods: Leafy greens, fish, nuts, seeds, citrus fruits, and colorful vegetables.

2. Protective Eyewear

- UV Protection: Wearing sunglasses that block 100% of UVA and UVB rays can help prevent cataracts and macular degeneration.
- Safety Glasses: Use protective eyewear during activities that pose a risk of eye injury.

3. Lifestyle Modifications

- Smoking Cessation: Smoking increases the risk of developing cataracts, AMD, and other eye diseases.
- Regular Exercise: Physical activity improves blood circulation, which is beneficial for eye health.
- Manage Chronic Conditions: Controlling diabetes, hypertension, and cholesterol levels can reduce the risk of eye disease.

4. Proper Lighting and Ergonomics

- Lighting: Ensure adequate lighting while reading or performing tasks.
- Screen Time : Follow the 20-20-20 rule to reduce eye strain—every 20 minutes, look at something 20 feet away for at least 20 seconds.

AYURVEDIC MANAGEMENT FOR EYE HEALTH

Ayurveda, the ancient Indian system of medicine, offers various natural remedies and lifestyle practices that can help maintain and improve eye health after 40. Ayurvedic management focuses on balancing the body's doshas (Vata, Pitta, and Kapha) and promoting overall wellness.

1. Diet and Nutrition

- Triphala : An herbal blend of three fruits (Amalaki, Bibhitaki, and Haritaki) known for its detoxifying properties and beneficial effects on eye health.
- Ghee (Clarified Butter) : Consuming ghee can help lubricate and nourish the eyes.
- Fresh Vegetables and Fruits: Incorporating leafy greens, carrots, and fruits rich in vitamin A and C into the diet.

2. Eye Exercises and Practices

- Palming: Rubbing the hands together to generate heat and then placing them over closed eyes to relax and soothe them.
- Trataka (Gazing): Focusing on a small object or a candle flame to improve concentration

and strengthen eye muscles.

- Netra Tarpana : An Ayurvedic therapy where medicated ghee is poured into a well around the eyes to rejuvenate and nourish the eyes.

3. Herbal Remedies

- Saptamrita Lauh : An Ayurvedic formulation containing Triphala, iron, and other herbs to support vision.
- Anjana : Application of herbal pastes or powders on the inner eyelids to cleanse and strengthen the eyes.

4. Lifestyle and Habits

- Adequate Sleep: Ensuring sufficient rest to prevent eye strain and fatigue.
- Hydration: Drinking plenty of water to keep the body and eyes hydrated.
- Stress Management: Practices like yoga and meditation to reduce stress, which can

adversely affect eye health.

5. Panchakarma Therapy

- Nasya : Administering herbal oils through the nostrils to cleanse and rejuvenate the head and neck region, including the eyes.
- Netra Dhara : A therapy where medicated liquids are poured over the eyes to cleanse and refresh them.

CONCLUSION

Maintaining eye health after the age of 40 requires a proactive approach that includes regular eye examinations, a healthy diet, protective eyewear, managing chronic conditions, and incorporating Ayurvedic practices. Awareness of the common age-related changes and available treatments, both conventional and Ayurvedic, can empower individuals to take the necessary steps to preserve their vision and quality of life. By adopting these practices, it is possible to enjoy good eye health well into the later years.

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Name : Vaidya Shalini Jha
MD Panchkarma scholar
Batch : 2021-24
Address : Village-Dulha, P.O-Dulha, Block-Bisfi, District-Madhubani, Bihar-847122
Mob. : 9650260847
E-mail : shalinijha1995@gmail.com



Name : Dr. Nidhi Kumari
Batch : 2015-2020
Address : Araria, Bihar
Mob. : 7294070143
E-mail : nidhikr0303@gmail.com



Name : Dr. Namita
Batch : 2022-25
Address : Supaul, Bihar
Mob. : 9568928848
E-mail : iiiamnamita@gmail.com



Role of Panchkarma in the Management of Sthaulya W.S.R. to Obesity – A Review Study

1. Dr. Nirbhay Kumar Chauhan, 1st year PG scholar, Department of Panchakarma, G.A.C.H. Patna - 800003 Bihar, India.
 2. Dr. Akhilesh Prasad Singh, HOD, Asso. Prof. Department of Panchakarma, G.A.C.H. Patna - 800003 Bihar, India.
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ABSTRACT

Obesity is emerging as an important health problem globally and as well as in India. It is estimated that 22 million Indians are obese, especially abdominally obese. Obesity is the primary driver of non-communicable diseases like diabetes, cardiovascular diseases, disabilities like osteoarthritis and even cancer. Obesity i.e. Sthaulya Rogaas mentioned in Ayurveda as a Medaroga which results due to dysfunction of Meda dhatvagni (factor responsible for nourishment/ metabolism of Meda dhatu) and is considered as metabolic disorder. Further, its description is available in Ashtaunindita Purusha Adhyaya of Charak Samhita (chapter dedicated to 8 types of undesirable physiques where obese are criticized by society because of inappropriate body size). In this disease condition there is excess deposition of adipose tissues in the body. In conventional medical science it has mainly surgical management which is even associated with other complications. Ayurveda has upper hand in the management of obesity which has been mentioned as Sthaulya in Ayurvedic classics. The treatment principles of Ayurveda for obesity not only deals medicines but also dietary restrictions, exercises, cellular level bio-purification therapies and rasayana (rejuvenation) treatment. This article deals with mainly the Shodhana (purification) treatment which are beneficial in obesity along with other useful formulations.

Keywords : Obesity, Sthaulya, Panchkarma, Shodhana Chikitsa

INTRODUCTION¹

Obesity is a chronic and increasingly common disease globally characterised by excess body fat. It develops gradually and often persists throughout life. As a preventable cause of death, obesity is second only to smoking. Like any other chronic condition, such as diabetes or hypertension, obesity worsens when strategies applied for weight reduction are withdrawn. If it is not treated for the duration of the patient's life, obesity emerges as a potent co-morbid risk factor. Obesity has been described in Charak Samhita: (Sutrasthana: Ch XXI v. 3-4) in the context of body phenotypes with obese phenotype having the following 8 defects i.e. ashtadosha of Sthaulya (obesity) includes: Aayushohrasha (shortening of lifespan), Javaoprodha (hampered movement), Krichhra

Vyavayata (difficulty in sexual intercourse), Daurbalya (debility), Daurgandhya (foul smell), Swedabadha (over sweating), Kshudhaatimatram (excessive much hunger), and Pipasaati yogascha (excessive thirst).¹ The rapid spread of urbanisation and industrialisation and dramatic lifestyle changes that accompany these trends has led to the pandemic of obesity, even in developing countries. Obesity has serious public health implications. Excess weight has been associated with mortality and morbidity.

PREVALENCE²

Obesity is emerging as an important health problem in India. It is estimated that 22 million Indians are obese, especially abdominally obese. Obesity is the primary driver of non-communicable diseases like diabetes, cardiovascular diseases,

disabilities like osteoarthritis and even cancer.

OBESITY ASSESSMENT³

Presently, there are three commonly used objective methods of estimating obesity in clinical practice: (i) body mass index (BMI), (ii) waist-to-hip ratio (WHR), and waist circumference (WC) and (iii) fat distribution.

Classification of Overweight and Obesity by Body Mass Index (BMI) for Asian Indians

	Obesity	Class BMI (kg/m ²)
Underweight		<18.5
Normal		18.5 to 22.9
Overweight		23.0 to 24.9
Obesity	I	25.0 to 29.9
	II	30.0 to 34.9
Extreme obesity (Moribund obesity)	III	>35

BMI cut-offs for Asian Indians. According to WHO and IOTF guidelines*

Body Mass Index Overweight: 23 kg/m ² (as opposed to 25*) Obese: 25 kg/m ² (as opposed to 30*)
Waist circumference Measurement method to be clearly mentioned Action level 1: 78 cm (M), 72 cm (F), to be further reached Action level 2: 90 cm (M), 80 cm (F), accepted
Waist-to-hip ratio 0.88 (men), 0.80 (women) This measure of abdominal obesity could be erroneous but some studies have shown it to closely correlate to coronary heart disease.

Aetiology⁴

Obesity is a multifactorial condition. The factors playing a role in eating and weight control include: genetic, cultural, socio economic, behavioural, and situational. Metabolic, Physiological and now even

Viral (adenovirus). Mostly obesity is primary, that is, no obvious cause exists other than an imbalance in energy intake and energy expenditure. When energy expenditure is less than energy intake, there will be weight gain. Other causes of obesity (though not common) include genetic alterations, endocrine diseases (including Cushing's syndrome, hypothyroidism and hypogonadism), drugs and neurological disorders. The endocrinopathies associated with obesity are Cushing's syndrome, hypothyroidism, insulinoma, craniopharyngioma, Turner's syndrome, male hypogonadism and polycystic ovarian syndrome. The genetic syndromes associated with obesity are Lawrence–Moon–Biedl (LMB), Prader–Willi, Alstrom, Carpenter, Cohen, Beckwith Wiedemann. The common medications which cause weight gain.

सामान्यनिदान⁵

तदतिस्थौल्यमतिप्रेरणादगुरुमधुरशीतस्निग्धोपयोगादव्यायामादव्यवायाद्विवास्वप्नाद्धर्पनित्यत्वाद— चिन्तनाद्वीजस्वभावाच्चोपजायते । ॥४॥

(च.सू. 21 / 4)

Over-obesity is caused by over-saturation, intake of heavy, sweet, cold and fatty diet, indulgence in day-sleeping and exhilaration, lack of mental work and genetic defect.

संप्राप्ति⁶

मेदसाऽऽवृत्तमार्गत्वात्पुष्पन्त्यन्येनधातवः ।
 मेदस्तुचीयतेतस्मादशक्तःसर्वकर्मशु॥२॥
 क्षुद्रश्वासतृषामोहस्वप्नक्रथनसादनैः ।
 युक्तःक्षुत्स्वेददौर्गन्ध्यैरल्पप्राणोऽल्पमैथुनः॥३॥
 मेदस्तुसर्वभूतानामुदरेष्वस्थिषुस्थितम् ।
 अतएवोदरेवृद्धिःप्रायोमेदस्विनोभवेत् ॥४॥
 मेदसाऽऽवृत्तमार्गत्वाद्वायुःकोष्ठेविशेषतः ।
 चरन्सन्धुक्षयत्यग्निमाहारंशोषयत्यपि॥५॥

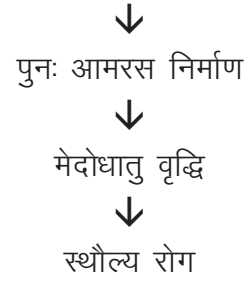
(मा.नि. 34 / 2–5)

Obesity except meda dhatu other body tissues do not get properly nourished in him because of the channels being blocked with fat.

With the accumulation of fat, the person finds himself incapable of doing every type of activity. It is associated with dyspnoea on exertion, thirst, drowsiness, sleepiness, sudden (momentary) obstruction to respiration, bodyache, voracious appetite, excessive sweating and bad odour from the body. His life expectancy as well as sexual potency are decreased.

In all human beings (physiologically) there is a tendency for the fat to accumulate in the abdomen and in the bones (in the form of bone marrow); so (pathologically) in an obese person there is an excessive enlargement of the belly due to fat accumulation. As all the (other) channels are blocked by meda, vāyu is especially active in the abdominal cavity, stimulates the digestive fire and increases absorption of (the end products of digestion of) food.

सम्प्राप्तिचक्र⁷ :— विविध प्रकार के निदान सेवन



सम्प्राप्तिघटक⁸

दोषः त्रिदोष (कफप्रधान)

दूष्यः मेद

अधिष्ठान : सर्वशरीरविशेषकरस्फिग, नितम्ब, उदरएवंस्तर

स्रोतस : मेदोवहस्रोतस

स्रोतोदुष्टिप्रकार : संग, विमार्गगमन

अग्निस्थिति : प्रारम्भमेंअग्निमांद्य, पश्चातमेंतीक्ष्णाग्नि

व्याधिस्वभावः दारुण

साध्यासाध्यताः कष्टसाध्यध्याप्य

Clinical features (लक्षण)⁹

अतिस्थूलस्यतावदायुषोह्रासोजवापरोधःकृच्छ्रव्यवायता
दौर्बल्यंदौर्गन्ध्यंस्वेदाबाधःक्षुदतिमात्रं पिपासातियोगश्चेति
भवन्त्यष्टौदोषाः । (च.सू. 21 / 4)

The over-obese has eight defects - shortening of life-span, hampered movement, difficulty in sexual intercourse, debility, foul smell, over-sweating, too much hunger and excessive thirst.

चिकित्सा

● According to Acharya Charaka¹⁰

गुरुचातर्पणचेष्टंस्थूलानां कर्शनं प्रति । (च.सू.21 / 20)

For reducing the bulk of the obese, heavy and non-saturating.

वातघ्नान्यन्नपानानिश्लेष्ममेदोहराणि च ।

रूक्षोष्णाबुस्तयस्तीक्ष्णारूक्षान्युद्वर्तनानि च ।।21।।

गुडूचीभद्रमुस्तानांप्रयोगस्त्रैफलस्तथा ।

तक्रारिष्टप्रयोगश्चप्रयोगोमाक्षिकस्य च ।।22।।

विडङ्गनागरंक्षारःकाललोहरजोमधु ।
यवामलकचूर्णचप्रयोगःश्रेष्ठउच्यते ।।23।।
बिल्वादिपञ्चमूलस्यप्रयोगःक्षौद्रसंयुतः ।
शिलाजतुष्रयोगश्चसाग्निमन्थरसःपरः ।।24।।
(च.सू. 21/21-24)

Food and drinks alleviating vāta and reducing kapha and fat, rough, hot and sharp enema, rough anointing, use of gudūci, devadāru, musta, triphalā, takrāriṣṭa (a fermented preparation of butter milk) and honey is recommended for removing the over-obesity. Vidanga, sunthi, yavakṣāra and ash powder of black iron mixed with honey and also the powder of barley and amalaka is an excellent formulation for the same. Similarly, Bilvādipañcamūla (five big roots) mixed with honey and the use of silājatualongwith the juice of agnimantha is recommended.

● According to Acharya Susruta¹¹

उत्पन्नेतुशिलाजतुगुग्गुलुगोमूत्रत्रिफला
लोहरजोरसाञ्जनमधुयवमुद्रकोरदूषकश्यामा
कोदालकादीनांविरुक्षणच्छेदनीयानांद्रव्याणांविधिवदुप
योगोव्यायामोलेखनबस्त्युपयोगश्चेति ।।38।।
(S.Su. 15/38)

The person should make use of, according to stipulated procedure, silajatu, guggulu, gomūtra, triphala, loharaja (lohabhasma) rasāñjana, madhu, yava, mudga, koradūṣaka, śyāmaka, uddālaka etc. which create dryness and clear the obstructed channels; indulge in physical exercises and resort to scarificant enemas etc.

● According to VAGBHATA (Astangasamgraha)¹²

- Madana, triphala, mustā, saptahwa, ariṣṭa, vatsaka, pāthā, āragwadha taken in the form of decoction cures diseases due to excessive nourishment.
- Likewise, the decoction of vatsaka, śamyāka, devadāru, the two niśāsmustā. pathā, khadira, triphala, nimba and gokṣura.

- Application of paste of madana and other drugs (mentioned above) to the body or bathing in water prepared by them should also be done.
- Hingu, gomedaka, vyoṣa, kustha, bones of kraunca bird, gokṣura, elā, vrksaka, ṣadgrantha, kharahwa and upalabhedaka- all these taken with buttermilk, whey or juice of kola will cure difficulty of micturition, worms, diabetes and obesity.
- A mantha prepared from krimighna, triphalā, oil, flour of grains, tryūshaṇa and dipyaka mixed with water kept for some time in an iron vessel is ideal for patients who are overnourished. (18-36).

According to BHAVAPRAKASA¹³

पुराणाःशालयोमुङ्गाःकुलत्थोदालकोद्रवाः ।
प्लेखनाबस्तयश्चौवसेव्यामेदस्विनासदा ।।99।।
धूमपानंतथाक्रोधोक्तमोक्षणमेवच ।
जीर्णेचभोजनंकार्ययवगोधूमयोःसदा ।।92।।
उपवासोऽसुखाशय्यासत्त्वौदार्यतमोजयः ।
सन्तर्पणकृतैर्दोषैःस्थौल्याद्युक्त्याविमुच्यते ।।93।।
श्रमचिन्ताव्यवायाध्वक्षौद्रजागरणप्रियः ।
हन्त्यवश्यमतिस्थौल्यंयवश्यामाकभोजनः ।।94।।
सचव्यजीरकव्योषहिङ्गुसौर्वर्चलानलाः ।
मस्तुनासक्तवःपीतामेदोघ्नावह्निदीपनाः ।।95।।

Stored rice, Mudga, Kulattha, Uddālaka, Kodrava and other foods which can deplete fats are to be practised regularly. Lekhana Basti has to be practised regularly by individual having excess fat deposition. Dhoompana (Medicated smoking), anger, Raktamokshana (bloodletting), consuming food after digestion, eating only barley and wheat, fasting, sleeping on an uneven and hard bed, mental stamina, patience and letting out depression are helpful to a patient of obesity. These factors reduce or deplete fat deposits. The problems due to excess eating and obesity are relieved by physical exercises, mental strain, sexual intercourse, walk, use of honey and

awakening at night. Obesity is surely relieved by consuming a diet comprising of Yava (barley) and Śyāmāka (millets) mixed with Cavya, Jīraka, Trikaṣu, Hingu, Sauvarca salt and Chitraka. Curd water and powdered barley flakes suppress fats and promote appetite.

● **Sequelae and complications¹⁴**

मेदसाऽऽवृतमार्गत्वाद्वायुःकोष्ठेविशेषतः ।
चरन्सन्धुक्ष्यत्यग्निमाहारंशोषयत्यपि ॥
तस्मात्सशीघ्रंजरयत्याहारमभिकाङ्क्षति ।
विकारांश्चाप्नुतेघोरांकांश्चित्कालव्यतिक्रमात् ॥
एतावुपद्रवकरौविशेषादग्निमारुतौ ।
एतौतुदहतःस्थूलंवनदावोवनंयथा ॥
(C-S- I- 21-5&7)

As all the (other) channels are blocked by meda, vāyu is specially active in the abdominal cavity, stimulates the digestive fire and increases absorption of (the end products of digestion of) food. Consequently, the food is digested very quickly and the person craves for more food. In due course of time, many serious diseases may develop. Under the circumstances, vāyu and the digestive fire are the main culprits for producing the complications. They burn the obese as the jungle fire burns the forests.

पथ्यापथ्य¹⁵

पथ्यआहार

प्रशातिकाप्रियङ्गुश्चश्यामाकायवकायवाः ।
जूर्णाह्वाःकोद्रवामुद्गाःकुलत्थाश्चकमुद्रकाः ॥ २५ ॥
आढकीनांचबीजानिपटोलामलकैःसह ।
भोजनार्थंप्रयोज्यानिपानंचानुमधूदकम् ॥ २६ ॥
अरिष्टांश्चानुपानार्थंमेदोमांसकफापहान् ।
अतिस्थौल्यविनाशायसंविभज्यप्रयोजयेत् ॥ २७ ॥
(च.सू. 21/25-27)

In diet, praśātikā (an inferior cereal), kaṅgu, śyāmāka, yavaka, yava (barley), jūrmā, kodrava,

green gram, kulattha, makustha, ādhaki alongwith patola and amalaki fruits are to be used. After meals, honey water and ariṣṭa (a fermented prepara- tion) alleviating medas, māsa and kapha should be taken as drink.

पथ्यविहार

प्रजागरं व्यवायंच व्यायामं चिन्तना निच ।
स्थौल्यमिच्छन्परित्यक्तुं क्रमेणाभिप्रवर्धयेत् ॥ २८ ॥

(च.सू. 21/28)

One desirous of giving up obesity should gradually increase vigils, sexual intercourse, physical exercise and mental work.

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Ritu Haritaki in Ayurveda

1. Dr. Raj Kumar, BAMS, MD(AY), Kayachikitsa, Ayurvedic Medical Officer, Govt. of Bihar
 2. Dr. Abhishek Kumar, BAMS
-

Ritu is also known as season in modern science. The Ritu is a period of some days or months which is marked by changes in weather, growing vegetation e.g.- green and leafy vegetables generally grows in Shishir- Hemant Ritu (winter season), and changes in body is marked by the strength of Agni (digestive power) and Bala (strength of body), by the fluctuation in the state of Vata, Pitta and Kapha Dosha, to regulate these above condition people must follow Ritu Charya (seasonal regimen). There is a perfect guideline given by our Acharyas in the context of Ritu (season). In this line Ritu Haritaki is also helpful to maintain homeostatic condition of Vata, Pitta and Kapha Doshas, to maintain the strengthening of body and JatharAgni. As Acharyas says that MandAgni is the root cause of all diseases. In this article there is a description about Ritu Haritaki and its benefits and how it works.

Ritu Haritaki : To attain the vitalizing action of Haritaki, It should be taken with different additives which enhances the effectiveness of Haritaki according to season Ritu Haritaki is as follows:-

Shishir Ritu (late winter) - with pippali

Vasant Ritu (spring) - with honey

Grisham Ritu (summer) - jaggery

Varsha Ritu (Monsoon, Rainy) - rock salt

Sarad Ritu (autumn) - Sugar

Hemant Ritu (late autumn or early winter) - dried ginger

Rasa Panchak of Haritaki :-

Rasa (taste) - Except salt all tastes (Rasa) are present

Guna (properties) - Laghu (light), Ruksha (dry)

Virya (potency) – Ushana (Hot)

Vipaka (post digestion effect) - Madhura (Sweet)

Prabhav (benefits) - is helpful to cures Kustha (skin diseases including leprosy), Gulma (phantom tumor), Udavarta (upward movement of air in abdomen), Pandu (anemia), Arsh (hemorrhoids)

chronic and irregular fever, Premeha (urinary disease including diabetes mellitus), Anaha (abdominal distension), Jaundice, Bronchial Asthma, vomiting, impotence also use in many more diseases.

Everyone wants a healthy life but in the present Era it is hard to maintain a healthy life due to faulty diet habits and lifestyle. There are many methods in Ayurveda to regulate the healthy status of life like Dina Charya (daily regimen), RituCharya (seasonal regimen), sadvritta (good habits), Aachar Rasayan (to maintain social health) etc. Ritu Haritaki is one of them. It is said that “As is the grain, so is the mind”. Haritaki produces the wholesome effect (the ones that helps to stay healthy) “Haritaki Pathayanam”. In Ritu Haritaki , Haritaki is recommended with different adjuvant in different seasons like pippali, jaggery, dried ginger etc., Adjuvant is an ingredient which modifies and enhances the strength and the qualities of the principal ingredient.

Special properties of different form of Haritaki :

If chewed it stimulates appetite, increased digestive fire, if it takes in powdered form it has laxative effect, boiled Haritaki has antidiarrheal effect, fried Haritaki pacifies TriDosha, Haritaki with meals is beneficial for intellectual power and for the better perception from the sense organ and after meals it cures disease due to wrong dietary habits and imbalance in three biological humors (Tridosha), takes with rock salt helpful in alleviating Kapha, with sugar helpful in alleviating Pitta, with ghee helpful in alleviating Vata.

Contraindication to take Haritaki : Who is suffering from indigestion, taking dry and spicy food for a long time, physically weak people who have low strength and immunity due to excessive and regular sexual activities, alcohol consumption and intake of poison, in the condition of excessive hunger, thirst and heat stroke Haritaki should not be used.

Single Drugs Used in Prameha : A Review Article

1. Dr. Sweety Kumari, PG Scholar(2023-2026), Department of Dravyaguna, GACH, Patna
 2. Dr. Raman Ranjan, Asst. Prof., Department of Dravyaguna, GACH, Patna
 3. Dr. (Prof.) Mahendra Prasad Singh, Dept. of Dravyaguna, G.A.C.H Patna
-

ABSTRACT

Ayurveda the ancient science of medical system described Diabetes as Madhumeha or Prameha. Ayurveda mentioned various types of Prameha depending upon imbalance of the Doshas; Vata, Pitta and Kapha. Prameha related to vitiation of Vatadosha (air body humor) considered incurable. Prameha associated with vitiation of the Pitta dosha (fire body humor) difficult to cure while Prameha which involve vitiation of Kaphadosha (phlegm body humor) considered as curable. Prevalence of diabetes, India has an estimated 100 million people [1 in 10 indians] formally diagnosed with diabetes, which makes it the second most affected in the world

Prameha treatment modalities for the management of single Drug, many medicinal plants have been mentioned in Ayurveda texts in the treatment of prameha.

This article presented ayurveda perspective of Prameha and its management.

KEYWORDS

Ayurveda, diabetes, Madhumeha, prameha, Medicinal plants.

INTRODUCTION

- Prameha means diabetes which involves high level of blood sugar, frequent urination and presence of sugar in urine, etc.
- Diabetes mellitus really becomes the burning problem of the world. According to W.H.O in the world 108 million Diabetes mellitus patients were in 1980, which reached to 422 million in 2014.
- 537 million adults were living with diabetes in 2021. This number is expected rise to 643 million by 2030.
- India has the 2nd largest diabetic population of the world. In recent decade Diabetes just doubled in Indian male while in female it rises up to 80%. The data shows that diabetes mellitus is one of the major threats to human health in 21 centuries.
- The rate of type2 diabetes has increased markedly in hyperglycemia.

- Hence this study of Prameha is vital due to their increasing prevalence and significant impact on public health.
- In modern science, there is no proper treatment and drug taking whole life along with many sides effect of drugs. Hence this study can also contribute to a more holistic approach to health care, emphasizing not just the management of symptoms but also improving overall well-being.

Type of Prameha-20

1. KAPHA-10
2. PITTA-6
3. VATA-4

Specific Features of Types of KaphajaPrameha

The specific features of different types of kaphajaprimeha are as follows (in verses):

1. In Udakameha the individual passes large quantities of water-like urine which is transparent, white, cold and without any

smell.

2. In Iksuvalikarasameha, the patient passes urine resembling sugarcane juice which is exceedingly sweet, cold, slightly saline, and turbid.
3. In Sandrameha, the viscosity of urine of the individual increases when kept overnight.
4. In Sandraprasadameha, the urine of the patient become partly viscous and partly clear when kept overnight.
5. In Suklameha, the patient passes urine having opaque, white colour like that of pasted flour.
6. In shukrameha patient passes semen-like urine or urine mixed with semen.
7. In Sheetameha, the patient gets frequent micturition which is exceedingly sweet and cold.
8. In Siktameha, vitiated doshas pass with urine in the form of small gravels.
9. In Shanirameha, the patient passes small quantity of urine with difficulty and very slowly.
10. In Alalameha, the patient passes urine which is phlegm-like and slimy as if full of threads.

Specific Features of Types of Pittaja Prameha

The specific features of different types of prameha caused by pitta are given below:

1. InKsharamameha the patient passes urine having the smell, colour, taste and touch similar to those of alkalies.
2. InKalameha the patient passes large quantities of black or dark urine.
3. In Nilameha the patient passes urine having sour taste and colour like that of the feather of the blue jay.
4. In Raktameha the patient passes urine

having red colour, saline taste and smell like that of raw fish.

5. In Manjisthameha the patient passes urine frequently, and the urine smells like raw flesh and looks like the juice of manjistha (*Rubiocordifolia* Linn.).
6. InHaridrameha the patient passes urine having pungent taste and colour like that of the juice of haridra (*Curcuma longa* Linn.).

Vataja Prameha

As all the Prameha's are considered to be ending up with Vata predominance when not attended or treated properly on time. Involvement of Vata in pathogenesis of Prameha indicates complicated stages. VatajaPrameha's are manifested with predominance of tissue destruction or depletion, deteriorating immunity and multiple organ failure. All VatajaPrameha's ultimately end up manifesting as Madhumeha (the end stages of Diabetes Mellitus). This sets up a bad prognosis to the disease, putting it out of context of getting it cured. The disease has now become impossible to handle.

Causes (etiological factors) of diabetes

- Diet such as sugar, fats, potatoes, rice and junk foods.
- Lack of exercise.
- Mental stress and strain.
- Genetic
- Obesity
- Excessive sleep etc.

Samprapthighatakas of diabetes

S.No.	Ghatakas	Predominance
1	Dosha	Vata, pitta, kapha
2	Dushya	Meda, mamsa, kleda, rakta, vasa, majja, lasika, rasa and ojas
3	Srotas	Mootravaha

4	Srotodusti	Atipravrutti	● Disturbed appetite
5	Agni	Dhatvagni	● Skin manifestation, etc.
6	Kostha	Udhbhavasthana	Herbs
7	Vhanyaktasta	Mootravahasrotas	● Giloya possess hypoglycemic activity,
Common symptoms or clinical manifestation of diabetes			● Gudmar suppress blood glucose level and promote insulin secretion,
● Krisa			● Amalaki possess hypolipidaemic action,
● Rauksha			● Tejapatra exhibits anti-hypercholesterolemia effects,
● BahuPipasa			● Haridra showed hypoglycemic & hypo-cholesterolemic effect,
● Parisaranasila			● Methi also exhibited hypoglycemic effect,
● Sthula			● Katuki offer hepatoprotective activity while Shilajitrasayana reduces insulin resistance in T2DM patients.
● Snigdha			
● Delaying to recovery of any injury			
● Urinal dysfunction			

Single drugs of plant origin indicated in the management of prameha

S. No.	Drugs	Botanical Name	Family	Rasapanchak	Dosages Form	Vehicle	Action	Reported Activity
1	Haritaki	Terminaliachebula	Combretaceae	Rasa-panchras Guna-laghu, ruksha Virya-ushan Vipak-madhur Prabhaw-tridoshar	Churna	Madhu	Deepan Medhyarasayan Chakshushya Anuloman	Hypolipidaemic Antioxidant Antidiabetic
2	Haridra	Curcumalonga	Zingiberaceae	Rasa-tikta,katu Guna-ruksha,laghu Virya-ushna Vipak-katu	Kwath/ churna		Raktashodhan Twakdosahara Shothahara Deepana Grahi Vishaghana	Antioxidant Hypolipidaemic
3	Palashpushpa	Buteamonosperma	Fabaceae	Rasa-katu,tikta, kashya Guna-ruksha,laghu Virya-ushna Vipak-katu,	kwath	Sugar	Deepana Vrishya Sara	Antioxidant Antidiabetic
4	Guduchi	Tinosporacordifolia	menispermaceae	Rasa-tikta,kashya Guna-guru,snigdh Virya-ushna Vipak-madhur	swarasa	Madhu	Tridosahara Deepana Rasayana Grahi Chakshushya Medhya	Antidiabetic Hyperglycemic Antioxidant
5	Katak	Strychnospotatorum	Loganiaceae	Rasa-madhur,kashya,	churna	Madhu	Chakshushya	Antidiabetic

				tikta, Guna-laghu, vishad Virya-shit, Vipak-madhur Prabhaw-chakshushy				Antioxidant
6	Aamalaki	Phyllanthus embika	Euphorbiaceae	Rasa-panchrasa Guna-guru, ruksha, shit Virya-shit Vipak-madhur	Swaras	madhu	Deepana Chakshushya Vrishya Rasayana	Antioxidant Antidiabetic Hypocholesteromic Hypolipidaemic Immunomodulatory
7	Bala	Sidacordifolia	Malvaceae	Rasa-madhur Guna- Laghu, snigdh, pichhila , Virya-shit, Vipak-Madhur	kwath	Lodhrachurna and madhu	Brimhana Balya Grahi	Antioxidant Hypercholesterom Antidiabetic Adaptogenic
8	Shatavari	Asparagus racemosus	Liliaceae	Rasa-madhur, tikt Guna- Guru, snigdh Virya- sheet Vipak- madhur	Swaras	Milk	Balya Rasayana Netrya Shukrala Stanyakara	Antioxidant Immunomodulator
9.	Bhumiamalaki	Phyllanthus amarus	Euphorbiaceae		churna	Marichchurna Rasayana	Kasahara Shwasahara	Antidiabetic Antioxidant Immuno modulator
10	Bilvapatra	Aegle marmelos			Swaras		Balya, Grahi Deepana pachana	Antidiabetic Antioxidant Immunomodulator
11	Parijata	Nyctanthusarboritis	Nyctanthaceae		Kwath	Madhu	Anulomana	Antidiabetic Antioxidant Immunomodulator
12	Agnimantha	Clerodendrum phlomidis	Verbenaceae		Kwath			Anti- hyperlipidemic Anti- oxidant
13	Nimba	Azadirachta indica	Meliaceae		Kwath			Anti-oxidant Immuno-Stimulant

diabetic

CONCLUSION

Plants have always been an important source for finding new remedies for human diseases. The drugs described in this paper, particularly Terminalia chebula, Butea monosperma, Shilajatu had some clinical evidence for their antidiabetic effects. Therefore, it seems that physicians can rely on these single drugs as well as formulation, at least as complementary therapeutics, along with current hypoglycemic drugs to improve management of diabetic patients. The observed result may be helpful in planning further scientific

A n t i -

studies about the efficacy of these drugs on prevention as well as management of Prameha (Diabetes).

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Ayurvedic Management of Circadian Rhythm Sleep Disorders

Dr. Sushil Kumar Jha

MD Scholar, Department of Kayachikitsa; Govt. Ayurvedic College, Kadam Kuan, Patna-3

ABSTRACT

In the present era, due to busy and stressful lifestyle, people are suppressing natural urges of the body like Nidra^[1] which leads to various disorders. Nidra is one of the important components among three Trayaupstambh^[2] mentioned in Ayurveda. Nidra^[3] relaxes the body and mind, rejuvenates the body, increases the strength, provides happiness in life. Sound sleep at night is a natural and nourishing phenomenon. In Ayurvedic classics, several diseases occur due to Nidra Viparyaya (improper sleep), Prajagaran (wholenight awaking), Divaswapna (day sleep).

A circadian rhythm is an entrainable, endogenous, biological activity that has a period of roughly twenty-four hours. Circadian rhythm sleep disorders (CRSD) is characterized by a mismatch between the desired timing of sleep and the ability to fall asleep and remain asleep^[4]. CRSD are a family of sleep disorders which affect the timing of sleep. Many patients with sleep problems complain of daytime sleepiness, fatigue, or other symptoms consistent with insomnia^[5]. According to Acharya Vagbhatta, majority of the diseases are manifested by Vega Udheerana and Dharana^[6]. Both the conditions lead to vitiation of Vata and this vitiated Vayu moves in undesired directions which leads to majority of diseases^[7]. Control of Vata is the key remedy for managing such types of diseases. A systematic approach to determining the cause of the excessive daytime sleepiness or the sleep disruption is needed. If untreated, CRSD can lead to insomnia and excessive daytime sleepiness, with negative medical, psychological, and social consequences. It is important for physicians to recognize potential circadian rhythm sleep.

KEYWORDS

Nidra, vegadharana, CRSD, Trayaupstambh.

According to Ayurveda, Nidra is the result of relaxed physical and mental state, when mana along with indriyas is exhausted and they dissociate themselves from their objects then sleep induces^[8]. Nidra is also called as Bhutadhatri as it nourishes all living beings. Quality sleep is an indicator of good health as it is stress-relieving and normalizes bodily tissues. It is also called 'Vaishnavi Maya' which provides nutrition to maintain good health like Lord Vishnu who nourishes and sustains this world. Nidra is also considered under Adharniya Vega. It has been rightly stated by Charak that happiness & misery, proper & improper growth, good strength &

weakness, potency & sterility, knowledge & ignorance and life & demise of an individual depend on appropriate and inappropriate sleep^[9].

Circadian rhythm is a cyclical 24-hour period of human biological activity. Within the circadian (24-hour) cycle, a person usually sleeps approximately 8 hours. During sleep, voluntary muscle activities nearly disappear and there is a decrease in metabolic rate, respiration, heart rate, body temperature, and blood pressure. The activity of the digestive system increases during the resting period, but that of the urinary system decreases^[10].

The circadian cycle is controlled by a region of the

brain known as the [hypothalamus](#), which is the master centre for [integrating](#) rhythmic information and establishing sleep patterns. A part of the hypothalamus called the suprachiasmatic nucleus (SCN) receives signals about light and dark from the [retina](#) of the [eye](#). Upon activation by light, special photoreceptor [cells](#) in the retina transmit signals to the SCN via [neurons](#) of the retinohypothalamic tract. The signals are further transmitted to the [pineal gland](#), which is responsible for the production of [melatonin](#) hormone.

Melatonin, the hormone produced by the pineal gland at night, serves as a time cue to the biological clock and promotes sleep anticipation in the brain default mode network (DMN); these effects may explain the increase in sleep propensity in circadian rhythm sleep disorders and the enhanced restorative sleep in older patients with insomnia^[11].

Cyclical fluctuations of melatonin are vital for maintaining a normal circadian rhythm. CRSD is often due to a psychosocial stressor especially for adolescents and Individuals who work in the night shift may experience this problem. Researches have proved that there exists a gut-brain-endocrine axis which involves ghrelin-leptin hormones, insulin and orexins. Improper diet pattern, disturbed sleep pattern etc. can cause disturbance in this axis and leads to diseases such as obesity and diabetes mellitus which are the most common lifestyle disorders nowadays. This internal time-keeping mechanism is centralized in the [suprachiasmatic nucleus](#) (SCN) of humans, and allows for the internal physiological mechanisms underlying sleep and alertness to become synchronized to external environmental cues, like the light-dark cycle^[12].

In Ayurveda, there are seven types of sleep^[13] based on the causes of sleep.

- 1) Originated from inertia (Tamobhava)
- 2) Originated from [kapha](#) (Shleshma-mudbhava)

- 3) Due to mental exertion (Mana shrama sambhava)
- 4) Due to physical exertion (Sharira shrama sambhava)
- 5) Due to exogenous factors (Agantuki)
- 6) Associated with diseases (Vyadhyanuvaritini)
- 7) Normal sleep at night (Ratri swabhava prabhava)

Nidra is due to sharira dosha kapha and manasika dosha tama (Nidrashleshma mudbhava). So any reason which cause decrease in kapha and tamoguna in body leads to anidra. Acharya Vagbhatta and Sushruta have mentioned vata-pitta Vriddhi in causing nidranasha.

Chronic sleep deprivation causes vata dosha vikriti and vikritvaat dosha. As Pranava controls functions of mind, buddhi, indriya, and Hridaya^[14].

International Classification of Sleep Disorders (ICSD-3) lists 6 disorders under the category of circadian rhythm sleep disorders among which four is intrinsic i.e. [Delayed sleep phase disorder](#) (DSPD), [Advanced sleep phase disorder](#) (ASPD), [Irregular sleepwake rhythm disorder](#) (ISWRD), [Non-24-hour sleepwake disorder](#) (N24SWD) and two is extrinsic i.e. [Shift work sleep disorder](#) (SWSD) and [Jet lag](#)^[15].

DISCUSSION

The circadian rhythm regulation plays a crucial role in people's healthy lives affected by factors consisting of cosmic events related to the universe and earth, environmental factors and lifestyles. These factors changes lead to disturbance of circadian rhythm and it causes increasing the incidence of mental diseases like depression and physiological problems like cancers, cardiovascular disease and diabetes. The circadian clock has an impact on many aspects of our physiology. This clock helps to regulate sleep patterns, feeding behavior, hormone release, blood pressure and body temperature. There are a variety of factors

consisting of lifestyle, geological events and biological molecules which impact on circadian rhythms. As there is a direct relationship between uncertain sleep waking times and disrupting circadian rhythm, having unregulated schedules can increase incidence risk of chronic diseases. So, the most important factor is lifestyle which effects other factors.

We can maximize our health, mental alertness and immunity by proper alignment of circadian rhythm by following methods like Dinacharya, Ritucharya, proper Aahar and Nidra, Ritusodhanas etc.

Ayurvedic management of CRSD includes

Shodhan Chikitsa

Abhyanga (body massage), padabhyanga, shiroabhyang

Shirodhara with medicated oils like Narayana tail, Himsagar tail

Takradhara

Shaman Chikitsa

Drugs are used both in single as well as in compound forms. Mainly mind relaxing drugs having Medhya Rasayana, Nidrajanan, Vatshamak, Balya properties are used in the treatment of CRSD

SINGLE DRUG	DOSE	EFFECT
Ashvagandha churna	3 gmBD	Vitalizes mind and improves memory. It refreshes nerves and relaxes them.
Jatamansi churna	500 mg to 1 gm BD	Sedative herb, used to tranquilize a patient. It relaxes the nervous system. It has been found to increase levels of neurotransmitters like serotonin.
Vacha churna	500 mg- 1 gm BD	It is an efficient mind calming herb which relieves stress and depression.
Brahmi churna	1-2 gm BD	

/swarasa	/10 ml BD	Anxiolytic, boost brain function, neuroprotective.
Mandukparni churna	1-2 gm BD/	Improves mental alertness.
/Swaras	10 ml BD	
Shankhapushpi churna	1-2 gm BD/	Improves sleep, antistress
/Swarasa	10 ml BD.	

Brahmi, Mandukparni, Shankhapushpi are calming and tranquilizing herbs used widely as brain tonic. Walnut, beans contains phyto-melatonin. Owing to their property of decreasing stress and anxiety, these drugs can also be used in the treatment of CRSD

Compound formulations

NAME OF COMPOUND	DOSE	EFFECT
Brahmi vati	125mg-250mg	Nidrajanana, nourishing, anxiolytic
Manasmitra vatak,	125mg-250mg	Neuroprotective, anxiolytic, antistress, antidepressants
Mahakalyanaghrita	2-3gm	Snehan karm for different neurological disorders
Smritisagar rasa	250mg-500mg	Enhance memory, helps in calming mind
Nidrodya rasa	125mg	Promotes sleep
Mansyadi kwatha	40-80ml	Antidepressants. useful in insomnia.
Vatkulantak rasa	125 mg	Strengthening nerves
Sarasvatarishta	10-20ml	Anxiolytic, antidepressants
Ashvagandharishta	10-20ml	Anxiolytic, antidepressants
Brahmi ghrita	2-3gm	Brain tonics, medhya
Brahmi rasayana	5-10gm	Improves memory, immunity, mental strength

Medicated oils like Himsagar taila, Narayana taila, Kshirabala taila are used for panchkarma

procedures.

Dinacharya advises the best times for our daily activities, such as walking, exercise, bathing, meditation, prayer, meals, study, work, and sleeping which are necessary to maintain a healthy body, mind, and soul. Dinacharya mentioned in Ayurvedic classics aim to maintain our circadian rhythms or internal body clocks, in order to keep normalcy of Dosha, Dhatu, Mala, and Agni. Chronodisruption is the impairment in circadian rhythms and leads to poor cognitive function, mood and sleep disorders, daytime sleepiness, reduced work performance, substance abuse, heart disease, diabetes, obesity, and some cancers.

CONCLUSION

Disorders of the sleep-wake cycle attributed to the disruption of the circadian timing system are characterized by an abnormal temporal distribution of the major sleep period within the 24-hour day. Ayurvedic medicines can be much better options for treatment of cardiac rhythm sleep disorders as it mainly acts by rejuvenating or nourishing brain cells. Various measures provided in Ayurveda whether by avoiding causative factors or with administration of drugs in single or compound form can certainly manage CRSD

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Role of Amla in Anti-Ageing : A Review

1. Dr. Simran, PG Scholar(2023-2026), Department of Dravyaguna, GACH, Patna
 2. Dr. Surrendra Kumar, Asst. Prof., Department of Dravyaguna, GACH, Patna
 3. Dr. Raman Ranjan, Asst. Prof., Department of Dravyaguna, GACH, Patna
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ABSTRACT

Aging is an inevitable process for all living organisms. Based on increased life expectancy, it is estimated that there will be over 1.2 billion older adults (over 60 years old) worldwide in 2025. Maintenance of the physical function in older adults is therefore a major public and clinical priority. Healthy and long life is the desire of everyone since the ancient period of time. Ayurveda is an ancient science of life which deals with to maintain the health of healthy individual and cure the diseases of diseased one. *Emblica officinalis* (Amla) are widely used in the Indian system of medicine. It is a widely known fact that all parts of amla are useful in the treatment of various diseases. Among all, the most important part is fruit. Due to their strong antioxidant and biological properties, *Emblica officinalis* prevents innumerable health disorders related to oxidative stress, cardiovascular diseases, neurodegenerative diseases, analgesic, anti-tussive, cardioprotective, immunomodulatory, chemo preventive, antioxidant, memory enhancing, anticancer, antidiabetic and some other properties. The modern science and technology provide synthetic medicine, laser rejuvenation and many more invasive techniques which are painful, expensive, and has risk of complications whereas natural herb like Amla as Rasayan, is very cost effective easy to use and has no any known side-effects and complications. In this article we review various mechanisms through which Amla contributes to anti-aging.

KEYWORDS

Emblica officinalis, Amla, Rasayan, Antiaging, Therapeutic use

INTRODUCTION

“Swasthasya swastha rakshanama aturasya vikar prasamanam cha” is the main aim of Ayurveda.

Amla commonly known as Indian gooseberry, is a wonder herb and one of the precious gifts of nature to human health. According to believe in ancient Indian mythology, it is the first tree to be created in the universe.

Charak and Vaghat has admired Amalaki as the drug of choice for Vayasthapana karma (to stop ageing). Charak has also mentioned it as Ayushya, Deepaniya (appetizer) and Pachniya (digestive). Amalaki is the great Rasayana that helps to protect from disease and reduced the possibilities of premature ageing.

Ayurvedic description of Amla

Botanical Name :- *Emblica officinalis*

Family :- Euphorbiaceae

English Name :- Indian gooseberry

Synonyms :- Amla, Amalki, Dhatriphala, Amalkan, Sripalam, Vayastha

Rasa :- Pancha rasa (Alavan), Amla (pradhana rasa)

Guna :- Laghu, Ruksha, Sheet

Virya :- Sheet

Vipaka :- Madhur

Dosha karma :- Tridoshahara, pitta shamak

Chemical Constituents :- Fruit is rich source of Vit. C, Alkaloids, phenols, Tannins, Gallic acid, Glucose, Albumin, Cellulose, Minerals especially

Calcium.			fruit, seed	are mixed and applied, also dried grapes and sugar are applied, or fresh fruits and compounds comprising equal amounts of emblica, chitrak, chebulicmyrobalan, and pipli are decocted.	
Partsused :- Fruit					
Adulterant - Small leather pieces or fruits pulp is drying and makes look alike drying amla . sour flavour is added in this					
Classification (Gana)					
According to Acharya charak - kashghna, jwarghna, virechanopaga, kushthaghna, vayasthapan Ganas included Amalaki			Gonorrhea	Bark	Bark of the fruit is grounded and combined with honey and turmeric.
According to Sushruta Samhita - Triphala Gana includes Amalaki.			Hair growth and prevent greying	Fruit	Fresh or dried amla fruit boiled in coconut oil prevents greying of hair, also if dried amla is soaked overnight in water and consumed prevents nourishment to hair.
Therapeutic Indication					
Treatment for	Parts used	Preparation /Dose			
Boils and spots	Fruit pericarp	Decoction with cow ghee			
Constipation	Fruit	Amla fruit is pickled or preserved in sugar. Fruit is also dried and is consumed every day.	Headache	Fruit	Fruit mashed and mixed with buttermilk
Dental problems	Root, leaves, node	The Amla roots are collected and ground and can be taken twice a day after dinner.	Sleep disorder, body coolant	Fruit	Regular consuming raw fruits before sleep.
			Eye disorder	Seed	Seed infusion can apply externally.
Diabetes	Fruit	One tablespoon of amla juice mixed with one cup of bitter gourd juice can be taken for two months every day.	Mouth ulcers	Root Bark, leaf	Root bark and leaf are mashed and combined together and used for oral irritation. Also root bark is used to massaged and treat aphthous stomatitis
Diarrhoea	Fruit, bark, root, leaves	Fruit decoction is combined with acid or bark of the fruit's astringency. Decoction and development of the root solution create a catechu-like astringent extract. The leaves are additionally infused with fenugreek seed.	Nose bleed	Seed	As a lepa for forehead amla seeds are cooked in ghee and crushed in kanjee and is applied to stop nose bleeding.
Diuretic	Fresh fruit	Fruit paste mixed with Saffron rose water and nelumbiumspeciosum (lotus).	Respiratory problem	Fruit	Regular consuming fruit juice cures respiratory problem due to cigarette smoking.
Fever	Leaves, fresh	The leaves and seeds of amla	Piles	Fruit	Fresh Amla juice mixed with 100gms of milk one teaspoon

		of honey and half teaspoon of ghee if consumed after lunch or dinner cures chronic piles.
Skin whitening	Fruit	Fresh or dried amla fruit or leaves mixed with neem can be used on skin.
Gout	Fruit	Amla juice mixed with ghee helps softening of joints.

DISCUSSION

Anti-ageing property of Amla

Amalaki is the great Rasayana that helps to protect from disease and reduced the possibilities of premature ageing. It acts on Rakta Dhatu.

Main constituents of Amalaki are Vit. C, carotene and riboflavin. It is having a role in cellular oxidation reduction. They also play a role in collagen fibrin formation, helps in production of fibrin, and iron absorption.

Rasayanadrugs acts as antioxidants. Oxidative damage to cells is important phenomenon in ageing process.

Rasayanas are rejuvenators, nutritional supplements and possess strong antioxidant activity. They also have antagonistic actions on the oxidative stressors, which give rise to the formation of different free radicals. They are used mainly in ageing.

Amla, being a rich source of vitamin C, is considered important to slow ageing process. It improves skin health. Ageing is a cumulative result of damage to various cells and tissues, mainly by oxygen free radicals. Vitamin C is a scavenger of free radicals which breaks them down.

Boosts Collagen Production

Vitamin C in Amla is crucial for collagen synthesis. Collagen is a protein that maintains skin elasticity and firmness. With age, collagen production declines, leading to wrinkles and sagging skin. Regular consumption of Amla can boost collagen

levels, thereby enhancing skin elasticity and reducing the appearance of wrinkles.

Anti-inflammatory Properties

Chronic inflammation is another contributor to aging and age-related diseases. Amla possesses strong anti-inflammatory properties, which help in reducing inflammation at the cellular level. This can prevent the onset of inflammatory conditions and promote healthier aging.

Enhances Skin Health

Amla is known for its benefits to skin health. It helps in the repair and regeneration of skin cells, leading to a more youthful appearance. The fruit's high-water content also keeps the skin hydrated, which is essential for maintaining a plump and smooth complexion.

Improves Hair Health

Aging often leads to hair problems such as thinning, greying, and loss. Amla is rich in nutrients that nourish hair follicles, promote hair growth, and prevent premature greying. Its antioxidant properties also protect hair from damage caused by environmental factors.

Strengthens Immunity

A strong immune system is vital for healthy aging. Amla boosts the immune system by enhancing the production of white blood cells and improving the body's defence mechanisms. This helps in protecting against infections and diseases, which can accelerate the aging process.

Regulates Blood Sugar Levels

Maintaining stable blood sugar levels is crucial for preventing age-related conditions like diabetes. Amla has been shown to regulate blood sugar levels by improving insulin sensitivity. This not only helps in managing diabetes but also reduces the risk of other age-related diseases.

Detoxification

Amla supports the detoxification processes of the

liver and kidneys, helping the body to eliminate toxins effectively. Detoxification is essential for maintaining overall health and slowing down the aging process.

CONCLUSION

This paper includes health assets of Amalki a medicinal herb widely used in many traditional systems and also highlight the Rasayan properties of Amalki in preventing pre-mature aging. Amla is a remarkable herb with multiple anti-aging benefits. Its rich antioxidant content, ability to boost collagen production, anti-inflammatory properties, and numerous other health benefits make it a powerful natural remedy for aging. Incorporating Amla into our diet can lead to healthier skin, hair, and overall vitality.

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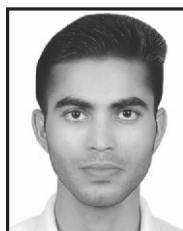
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Name : Dr. Najnin Begum
Batch : 2023-26
Address : Vill-Pipra Wazid, P.O+P.S-Dhaka,
Dist-East Champaran, PIN- 845418
Mob. : 7273835115
E-mail : najninkumari52@gmail.com



Name : Dr. Suman Lata
Batch : 2015-20
Address : Bhabua, Kaimur
Mob. : 7635044262
E-mail : slatasuman159@gmail.com



Name : Dr. Abhiranjan
MD Panchkarma Scholar, Batch : 2021-24
Address : Vill.- Bassgawn, P.O.-
Mangalpur, Bagaha-2, West Champaran,
Bihar-845105
Mob. : 9958141342
E-mail : abhiranjankumar85@gmail.com



Mechanism of Action of Rasayana Therapy

Vaidya Ashok Kumar Sinha,
MD (Ayu.) Kayachikitsa, Research Officer(AY.)
Regional Ayurveda Research Institute Agamkuan ,Patna, Bihar, 800007.

ABSTRACT

Rasayana therapy involves the use of rejuvenating substances, known as rasayana dravyas, to enhance overall health and well-being. These substances work through various mechanisms to promote vitality and longevity in the body. In Ayurveda, the term "Rasayana" refers to the specific ability of certain drugs to provide nourishment and promote overall health through their nutritional properties. The term "Rasayana," derived from "Rasa" (essence) and "Ayan" (path), signifies the pathway to obtaining high-quality essence. In Ayurveda, Rasayana therapy has a dual action : enhancing the immune system (Ojaskarbhava) and supporting various treatment modalities. It appears that Rasayana drugs function across three levels of the body's biosystem to enhance nutritional aspects- (1) at the level of Agni by boosting digestion and metabolism. (2) at the level of Strotas by enhancing microcirculation and tissue perfusion. (3) at the level of Rasadidhatus by directly providing nutrition to the tissues.

Rasayana exhibits a range of effects on both the body and the mind, including immunomodulation, adaptogenic properties, anabolic effects, nootropic benefits, antioxidant properties, and anti-aging effects. Consequently, Rasayana remedies can be seen as a comprehensive nutritional and rejuvenation therapy for both physical and mental well-being.

Keywords : Rasayana, Ayurveda, Immunomodulator, Anabolic, Nootropic, Adaptogenic, Antioxidants.

INTRODUCTION :-

"Rasayana" is one of the eight branches of Ayurveda, holding significant importance in therapeutic practices. Its primary objectives include rejuvenation, regeneration, anti-aging effects, improved cognitive functioning, and immunomodulation.

The term "Rasayana" encompasses both immunomodulation and disease curing, as outlined in the Charak Samhita. "Rasayana" is derived from two words, 'Rasa' and 'Aayan,' signifying the pathway to achieving high-quality Rasa. The state of Rasa in the body directly influences an individual's health. Therefore, Rasayana focuses on attaining an optimal standard of Rasa. Rasayana offers multiple benefits including longevity, enhanced memory and intelligence, improved health, radiant appearance, and enhanced sensory and motor

abilities.

Acharya Charaka has defined Rasayana as a method to achieve the highest quality of Rasadi Dhatus. When the Rasa Dhatu is of superior quality, it fosters the formation of high-quality other Dhatus as well. As a result, Rasayana facilitates the regeneration of all body tissues¹.

Acharya Sushruta defines Rasayana as a method to promote youthfulness, extend longevity, enhance overall health and mental functions, and impart resistance and immunity against diseases.²

The effect of Rasayana, as per Ayurvedic physiology, promotes nutrition through various modes. Firstly, it enriches the nutritional quality of Rasa (nutritional plasma) directly, as seen with substances like Shatavari, Milk, and Ghee. Secondly, it enhances nutrition by improving digestion and metabolism, as demonstrated by

Bhallataka and Pippali. Lastly, Rasayana promotes the competence of strotas, the microcirculatory channels in the body, as exemplified by Guggulu. Through the proper use of Rasayana, an individual can attain a happy, healthy, and long life.³

AIM

The aim is to explain and detail how Rasayana substances work in the body.

OBJECTIVE :

The goal is to explore the additional aspects of Rasayana substances such as their effects as immunomodulators, adaptogens, anabolic agents, nootropics, antioxidants, and anti-aging agents on both the body and the mind.

CLASSIFICATION OF RASAYANA:⁴

1. Based on the mode of action of administering Rasayana:

- (i) Kutipravesika Rasayana :- In this type of Rasayana, individuals are required to stay in a specially designed chamber for a certain period while receiving Rasayana preparations.
- (ii) Vatatapika :- In this form, individuals can continue with their regular activities while undergoing Rasayana therapy.
- (iii) Droni Pravesika :- In method individuals undergo a specific rejuvenation treatment where they are immersed in a specially designed vessel or tub filled with herbal decoctions, oils, or other medicinal substances. This immersion therapy is believed to facilitate the absorption of therapeutic compounds through the skin and promote overall rejuvenation of the body.

2. Based on the purpose of administration :

- (i) Kamyas Rasayana :- This type of Rasayana serves as a promoter of overall health. It boosts energy levels, enhances immunity, and supports general well-being, thus fulfilling the purpose of Rasayana therapy.

Such as

Pranakamya : Aimed at promoting vitality and longevity.

Medhakamya : Geared towards enhancing intelligence.

Srikamya : Focused on improving complexion and overall appearance.

- (ii) Naimitika :- individuals undergo rejuvenation therapy for specific purposes or occasions. This could involve targeted treatments aimed at addressing particular health concerns, preparing the body for significant events, or promoting well-being during specific seasons or stages of life. The therapy is customized to meet the individual's needs and goals for the given situation or circumstance.

- (iii) Ajasrika Rasayana :- This refers to the daily regimen and lifestyle practices recommended in Ayurveda to promote health, vitality, and longevity. This includes dietary guidelines, exercise routines, sleep patterns, and stress management techniques tailored to an individual's constitution and specific needs. Ajasrika Rasayana emphasizes the importance of adopting healthy habits and routines as a way of life to maintain overall well-being and prevent disease.

3. Based on mode of Action :-

- (i) Samsodhan Rasayana :- This refers to the purification or detoxification therapies in Ayurveda aimed at removing accumulated toxins (ama) from the body. These therapies typically involve various cleansing procedures such as Panchakarma, which includes practices like Vamana (therapeutic vomiting), Virechana (purgation), Basti (medicated enema), Nasya (nasal administration of medicated oils), and Rakta Mokshana (bloodletting). Samsodhana Rasayana is believed to purify the body,

balance the doshas, and rejuvenate the tissues, promoting overall health and well-being.

- (ii) Samashaman Rasayana :-This refers to rejuvenation therapies in Ayurveda aimed at pacifying or balancing the doshas (biological energies) in the body without necessarily involving purification or detoxification procedures. These therapies typically include the use of Rasayana herbs, dietary modifications, lifestyle recommendations, and rejuvenating practices to restore equilibrium to the body and mind. Samashamana Rasayana aims to promote health, vitality, and longevity by harmonizing the doshas and supporting overall well-being.

4. Aachara Rasayana :-This refers to the practice of following a regimen or lifestyle that promotes health, vitality, and longevity. It emphasizes the importance of adopting healthy habits and routines in daily life to maintain physical, mental, and emotional well-being. Aachara Rasayana includes guidelines for diet, exercise, sleep, stress management, and other lifestyle factors that are believed to contribute to overall health and longevity according to Ayurvedic principles.

5. Based on Deha prakriti :-

- (i) In Vata prakriti purusha following rasayana should be used :-
- Bala (Country Mallow)
 - Ashwagandha (Indian Ginseng or Winter Cherry)
 - Guduchi (Giloy or Tinospora cordifolia)
 - Shankhapushpi (Morning Glory or Convolvulus pluricaulis)
 - Ghee (clarified butter), Milk, Gold etc.
- (ii) In Pitta prakriti purusha the rasayana dravya used are following :-
- Shatavari (Asparagus racemosus)

- Amalaki (Indian Gooseberry or Emblica officinalis)

- Brahmi (Bacopa monnieri)

- Chyawanprash (a traditional Ayurvedic herbal jam)

- Milk, Ghee (clarified butter), Silver etc.

- (iii) In Kapha prakriti purusha following rasayana should be used :-

- Vacha (Sweet Flag or Acorus calamus)

- Bakuchi (Psoralea corylifolia)

- Brahma Rasayana (a rejuvenating herbal formulation)

- Haritaki (Terminalia chebula)

- Triphala (a combination of three fruits: Amalaki, Bibhitaki, and Haritaki)

- Honey

6. Based on Ritu satmya :-

- (i) Adana kala :- in adana kala Rasayana used should contain shita veerya and Laghu guna as for example Amalaki
- (ii) Visharga kala :- in Visarga kala Rasayana used should contain Ushnavirya and, Guru guna for example (Bhallataka).

Mode of Action of Rasayana Dravya's :

"Rasayana dravyas are used to maintain optimal health." Acharya Sushruta defines a healthy individual as someone who maintains balance in their bodily humors (Doshas), has normal digestive fire (Agni), and possesses well-functioning seven body tissues (dhatus), proper excretion of three waste products of the body (mala) and their soul (Atma), sensory organs (Indriya), and mind (Mana) should be joyful and content. Rasayana stands as an answer to solve the problem of healthful longevity including mental development and resistance against disease.

Exactly! Rasayana treatments in Ayurveda are indeed specialized therapies that target the

fundamental aspects of the body, including the Dhatus (tissues), Agni (digestive fire), and Srotas (channels of the body). Different Rasayana substances may exert their effects at various levels within the body, depending on their properties and actions. Absolutely! The comprehensive effects of Rasayana treatments are indeed facilitated by the diverse pharmacodynamic properties of these drugs. Each Rasayana substance possesses unique chemical constituents, tastes, qualities, and actions that contribute to its therapeutic effects.

Exactly! The Rasayana effect is not simply a single, isolated pharmacological action; rather, it is a complex phenomenon that operates through a comprehensive mechanism involving various fundamental factors in the body. These factors include:

Rasa-Samvahana :- This refers to the nourishment and enhancement of the body's vital fluids or essences. Rasayana substances work to strengthen and balance these essences, promoting overall vitality and health.

Dhatus :- Rasayana therapies aim to rejuvenate and optimize the body's tissues (Dhatus), including plasma, blood, muscle, fat, bone, bone marrow, nerves, and reproductive tissues. By supporting the health and integrity of these tissues, Rasayana promotes longevity and vitality.

Agni :- Rasayana treatments also focus on enhancing the digestive fire (Agni), which is crucial for proper digestion, absorption, and metabolism of nutrients. A balanced Agni ensures that the body receives adequate nourishment and energy.

Srotas :- The channels of the body (Srotas) play a vital role in the transportation of nutrients, waste products, and vital energy (Prana) throughout the body. Rasayana therapies help to cleanse and rejuvenate these channels, ensuring optimal functioning and vitality.

The Rasayana effect, therefore, operates through a holistic and comprehensive mechanism that addresses multiple aspects of health and well-

being. By harmonizing the Rasa-Samhana, Dhatus, Agni, and Srotas, Rasayana therapies promote longevity, rejuvenation, and resistance against disease.

Absolutely! The statement "Labhopayo Hi Shastanam Rasadinam Rasayanam" from Acharya Charaka emphasizes the comprehensive effects and ultimate goal of Rasayana therapy in Ayurveda. "Rasayana is that which achieves the acquisition of all Rasa and other tissues." This highlights the profound impact of Rasayana therapy in promoting the acquisition, nourishment, and optimization of all body tissues (Rasas and Dhatus), ultimately leading to comprehensive health and well-being.

Rasayana treatments produce their effects through various mechanisms, as described in Ayurvedic texts. These effects are often classified in terms of their actions on longevity (Vayasthapana), lifespan (Ayushkara), intellect (Medhakara), and energy (Urjaskara).

Vayasthapana :- This term refers to the preservation of youthfulness and slowing down the aging process. Rasayana therapies aim to maintain vitality and delay the onset of age-related degenerative changes, thereby promoting a youthful appearance and vigor.

Ayushkara :- Rasayana substances are believed to enhance the quality and quantity of life (Ayush), promoting longevity and overall well-being. They support the body's natural ability to resist disease and maintain optimal health throughout life.

Medhakara :- Rasayana treatments are also known for their cognitive-enhancing properties. They support mental functions such as memory, concentration, and intelligence, promoting clarity of mind and sharpness of intellect.

Urjaskara :- Rasayana substances are renowned for their ability to enhance energy levels and vitality. They nourish the body at a deep level, providing sustained energy and stamina, and promoting overall vigor and vitality.

Rasayana dravyas often possess specific qualities such as Madhura (sweet), Guru (heavy), Snigdha (unctuous), and Sheeta (cooling), which play a crucial role in their Rasayana effects.

Madhura (Sweet) :- Sweet-tasting substances are nourishing and promote strength and vitality. They help in building tissues (Dhatus) and provide energy to the body.

Guru (Heavy) :- Heavy qualities in Rasayana substances provide stability and grounding. They support the nourishment and strengthening of tissues, promoting longevity and resilience.

Snigdha (Unctuous):-Unctuous or oily properties in Rasayana substances promote lubrication and nourishment of the tissues. They enhance absorption and assimilation of nutrients, supporting overall health and vitality.

Sheeta (Cooling) :- Cooling properties in Rasayana substances help in pacifying excess heat and inflammation in the body. They promote balance and harmony, supporting the proper functioning of bodily systems. The example of such drugs may be Shatavari, Madhuyashti, Bala, Dugdha, Ghrita etc.

Rasayana dravyas play a vital role in optimizing Agni and metabolism, which are essential for maintaining overall health, vitality, and longevity in Ayurveda. Rasayana dravyas possessing Ushna (hot), Laghu (light), Ruksha (dry), and Katu (pungent), Tikta (bitter), Kashaya (astringent) tastes are often utilized to influence Agni, or the digestive fire, in Ayurveda. As part of this process, Rasayana therapy may also involve Srotoshodhana, which refers to the cleansing and rejuvenation of the body's channels (Srotas). The channels play a crucial role in the transportation of nutrients, waste products, and vital energy throughout the body. Cleansing the channels helps to remove blockages, toxins, and impurities, allowing for the smooth flow of energy and nutrients. Dravyas such as Pippali (Long pepper), Guggulu (Commiphora mukul), Rasona (Garlic),

Bhallataka (Semecarpus anacardium), and Rudanti (Ruta graveolens) primarily act at the level of Agni, or digestive fire, in Ayurveda. These herbs possess specific qualities and actions that stimulate and enhance Agni, leading to improved digestion and metabolism. By supporting Agni, they contribute to the formation and maintenance of excellent Saptdhatu (seven bodily tissues). Rasayana dravyas like Vidang (Embelia ribes), Chitrak (Plumbago zeylanica), and Haritaki (Terminalia chebula) are known for their ability to enhance Agni at the level of Jatharagni, or digestive fire. These herbs possess heating and stimulating properties that help to kindle Agni, promoting efficient digestion and metabolism. By enhancing Jatharagni, they support the proper breakdown and assimilation of nutrients, ensuring optimal nourishment of the body's tissues (Dhatus).

These Rasayana dravyas work synergistically to nourish and strengthen the body, enhance immunity, and promote overall well-being. By incorporating them into one's diet or as part of therapeutic formulations, individuals can support their Oja, Bala, and Vyadhikshamatva, promoting resilience against diseases and maintaining optimal health and vitality.

Anabolic effects –

The concept of Rasayana in Ayurveda revolves around rejuvenation and revitalization. Rasayana drugs are believed to enhance metabolism, improve tissue building, and promote overall well-being. Dravyas like Amla, Gambhari, Long Pepper, Shatavari, Guduchi, and Shilajit have shown promise in this regard. Regular administration of such drugs was found to improve nitrogen balance, thereby promoting tissue building.

Anti-Stress and Adaptogenic Effect-

Life often presents us with many paradoxical situations. Stress is one such paradox. To be precise, stress presents a paradox.

every living organism in the universe finds itself in some form of stressful situation. It's practically

challenging to define normal and abnormal stress levels as they can vary significantly. What matters most is one's own threshold of tolerance. If you have a high tolerance, it's easier to combat any kind of stress. That's why we focus on improving our own tolerance, and a Rasayana drug could provide some relief to a certain extent.

Pharmacological studies on drugs like Ashwagandha (*Withania somnifera*) and Shilajit indicate this unique biological effect of Rasayana drugs. Consequently, a drug with Rasayana qualities can benefit the user in two distinct ways. Firstly, it can neutralize the negative effects of stress on physiology and restore homeostasis. This effect is generally termed as anti-stress effect. Secondly, long-term administration of such drugs may enhance one's own tolerance levels and help to cope with stress more effectively. This particular effect is termed as the Adaptogenic effect.

Immuno-modulatory Effect-

Immunity, known as Vyadhikshmatva in Ayurveda, is another biological phenomenon with diverse implications.

At its core, the immune system functions to combat external invasions on the body, such as those by microbes. The immune system is a multi-locational, multi-component defense system that safeguards the body as a whole. Today's understanding acknowledges that the immune system can play a paradoxical role in the body. When it functions in balance, it shields the body from microbial invasions. However, if this defense mechanism weakens, the body becomes susceptible to infections. In such cases, a drug that stimulates immune cells to work more effectively may be necessary. Conversely, under certain conditions, the immune system may mistakenly attack the body's own tissues, leading to the development of autoimmune disorders. In such complex scenarios, there may be a need to suppress the overactive immune response.

Rasayana drugs are continuously being

investigated for their effects on the immune system. Available evidence suggests that these drugs can modulate immune function. They may enhance immune function and provide internal strength, while also helping to regulate an overactive immune response. In both cases, Rasayana drugs benefit the host⁵.

Nootropic Effect : Ayurveda has long been intrigued by the concept of boosting mental abilities. Rasayana formulations that target the brain and nervous system are referred to as "Medhya Rasayana" in Ayurveda (Nootropics). These formulations comprise a distinct group of herbs utilized to enhance cognitive functions such as memory, concentration, and retention, among others. Enhanced cognitive abilities can positively impact psychological aspects such as mood, thinking skills, and the ability to cope with stress. Some of these Medhya Rasayanas include *Centella asiatica* (Mandukaparni), *Glycyrrhiza glabra* (Yashtimadhu), *Tinospora cordifolia* (Guduchi), *Convolvulus pluricaulis* (Shankha-pushpi), *Withania somnifera* (Ashwagandha), *Acorus calamus* (Vacha), *Celastrus paniculatus* (Jyotishmati), *Bacopa monnieri* (Brahmi), and *Nardostachys jatamansi* (Jatamamsi). The cognitive-enhancing effects of Medhya Rasayana are most evident in children with memory deficits, individuals experiencing memory impairment due to head injuries or prolonged illness, and elderly individuals. These remedies are carefully administered across various conditions to prevent and address mental illnesses. In old age, Medhya medications are employed either individually or in formulations to help delay the senile degenerative process. Many of these substances are recognized for their ability to restore balance to disrupted Vata dosha.

Anti-oxidant Effect- Oxygen presents a paradoxical challenge for living cells. While essential for life, its excessive generation of free radicals can be detrimental. Recent advancements have greatly increased our understanding of the destructive

impact of oxygen free radicals when produced in excess. Normally, cells manage these radicals by producing specific enzymes that mitigate their effects. However, when these natural mechanisms fall short, the concentration of free radicals increases in tissues, leading to various diseases. Oxygen free radicals are now linked to a wide range of conditions, from minor allergies to cancers.

Rasayana drugs have been discovered to aid in combating oxidative injury. Current research suggests that Rasayana drugs enhance the body's natural enzymatic defense mechanisms, helping to counteract the harmful effects of free radicals.

Anti-aging Effect-The administration of Rasayana drugs appears to be linked to the prevention of aging. Although few studies have explored this area, the existing research is insufficient to confirm or refute this ancient belief. Preliminary evidence suggests that Rasayana drugs may influence the secretion of the hormone Dihydroxyphenylalanine (L-DOPA), a deficiency of which is associated with the aging process. Neurotransmitters such as norepinephrine, acetylcholine, and dopamine are released under stress conditions, and repeated cellular stress accelerates aging. Consequently, Rasayana therapy is associated with multidimensional effects on physiology, potentially mitigating the impact of stress and aging on the body.

CONCLUSION :-

In conclusion, Rasayana therapy stands as a remarkable treatment modality within Ayurveda. When properly utilized, it has the potential to promote a long, healthy, and happy life. Rasayana therapy extends beyond simple drug treatment; it is a specialized therapeutic approach deeply rooted in the fundamental principles of Ayurveda. The science of rejuvenation encompasses formulations that help individuals maintain their vitality and youthful vigor well into old age, enhancing the body's resilience against disease and decay.

Rejuvenation therapy has profound and

remarkable effects. It enhances longevity, sustains positive health, preserves youth, and alleviates conditions such as morbid sleep, drowsiness, physical and mental fatigue, laziness, and weakness. This therapy helps maintain the balance among Vata, Pitta, and Kapha, promotes stability, alleviates muscle stiffness, and stimulates digestion and metabolism. Therefore, individuals seeking a long life filled with vitality and happiness should practice Rejuvenation therapy with full dedication according to the prescribed procedures.

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Jalaukavacharan: Leech Therapy in Ayurveda – A Literary Review

1. Dr. Rajan Nelson Munzni, Professor & Head, Dept. of Panchakarma, Bapu Ayurvedic Medical College & Hospital, Mau, U.P.
 2. Dr Gaurav, Assistant Professor, Dept. of Rasa Shastra & Bhaisajya Kalpana, Govt. Ayurvedic College, Patna, Bihar
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ABSTRACT

Jalaukavacharana (leech therapy) is used in Ayurveda to exhibit the vitiated blood from our body. This will reduce the chance of occurrence and also cure of various diseases. Jalaukavacharana or leech therapy has gained greater attention globally, because of its medicinal values. The saliva of leech contains numerous biologically active substances, which have anti-inflammatory, analgesic, anaesthetic properties as well as probable antioxidant effect. In the present era, leeches have become the center of attraction for the researchers all over the world. Leeches have been used in medicine from long time. The medicinal leech [Jalauka] is known as "Hirudu Medicinalis" and it is mostly used in all over world. Jalaukavcharana is defined as a gentle methods for removal of Pitta Dushta Rakta in a diseased person. In recent years Jalaukavcharan has gained interest in various surgical diseases and pain management. Jalaukavcharan is done in surgical diseases like varicose vein, thrombosed piles, burgers disease, varicose ulcers, haematomas, cellulitis, keloids, abscess, erysipelas, boils and carbuncles, diabetic foots and non healing ulcers. In this article the uses, methods, indications, contraindications and benefits of jalauka to cure various surgical diseases and action of Jalaukavcharan are discussed.

KEY WORDS: Jalaukavcharan, Pitta Dushta Rakta, Hirudu Medicinalis, Raktamokshana, Shrunga, Alabu, Siravedha.

INTRODUCTION :-

Leech therapy (Jalauka-avacharan) is bloodletting procedure by Leech. It is useful in Pittaj and Raktaj disorders. It's come under raktamokshan, one of the Shodhan Karma described by Acharya Sushruta. Jalaukavcharan is one of the method of Raktamokshan.^[1] It was said by ancient acharya that Lord Dhanwantary progressed in this world after Samudra Manthan with Jalauka (Leech) along with pitcher filled nectar in his hand.

Bloodletting can be done by Shriga, Alabu, Jalauka and Siravedh, out of them, Jalaukavacharan (Leech Therapy) is the mildest and safest methods used for blood-letting.^[2] For this reason, it is called the best method of Raktamokshan. Nowadays Jalaukavacharana has gained greater attention worldwide, because of its medicinal values.

Leeches are blood sucking invertebrate belonging to family Annelida. In Sanskrit, it is known as Jalauka because of their water-loving nature also they dwelling and taking their nutrition only from Jala (Water)^[3]. A leech contains various bioactive substances, which have potent anti-inflammatory, analgesic, anaesthetic, anti-oxidant properties.

In 1884, Haycraft discovered hirudin which is the main anti-coagulative substance in leech's saliva.^[4] Now scientists have discovered about 100 bioactive constituent in leech saliva, still this number increasing day by day. According to Ayurveda, all the Physiological functions of the body will be governed by Doshas, Dhatus and Mala. Susruta said —Dosha Dhātu Mala Mulam Hi Shariram, but out of three, Dosha are most important. These are namely Vata, Pitta, and

Kapha. Vitiating of these Doshas leads to the manifestation of any disease. Apart from this Acharya Susruta also considered Rakta as an integral part of the body. Vitiating of Rakta resulting in the manifestation of different Skin disorders (Kustha), inflammatory conditions (like vrana shotha) and different Ischemic disorders (Infarctions). So, removal of vitiated Rakta is very necessary for the complete cure of these diseases that is known as Raktavishravan or Raktamokshan (Bloodletting) in Ayurveda. Acharya Susruta describes three important measures for Rakta mokshana these are by Shringa in the case of Vata predominance, by Jalauka (Leech) in Pitta predominance and by Alabu in Kapha predominance. Blood letting by Jalauka is known as Jalaukavacharan.

Jalaukavacharan (Leech Therapy) is a method of Raktamokshan.

This is the mildest of all the methods used for blood-letting [2]. Over 100 therapeutic substances are believed to be present in leech saliva of which about anticoagulants have been isolated and studied. Leeches are now-a-days, commonly used in plastic surgery, complicated wounds, abscess and several other surgical conditions. Recent studies have shown its dramatic effect in relieving symptoms of osteoarthritis. Besides these, there are various diseases like eczema, psoriasis, acne vulgaris, rheumatoid arthritis, osteoarthritis, gout, cellulitis, sciatica, inflammatory reactions, blood purification, ischemic heart disease, varicose veins, rheumatic diseases, boils and abscesses hypertension, thrombosis (blood clot), thrombosed piles, keloids, erysipelas, burgers disease, alopecia and herpes zoster. In this review, an effort has been made to discuss the concept of leech therapy in Ayurvedic perspective and its effects in various surgical disorders.

MATERIALS AND METHODS:

MATERIALS:

Jalauka, haridra choorna, yashtimadhu choorna,

sterile cotton, sterile gauze piece, disposable needle, kidney tray, roller bandage.

JALAUKA:

The term Jalauka can be split in; Jala (Water) + Oka (Housing place) = Jalauka i.e. water dwelling animals. ; i.e. animals having water as its housing place. Another synonym of Jalauka is Jalyau. .

Jala (Water) + Ayu (Life) = Jalayu

The word Jalayu is a compound word with two components Jala + Ayu; i.e. animals having water as the life.

According to Acharya Sushruta, Jalauka are of 2 types and 12 in number^[5]-

SAVISH JALAUKA :

1. krushna
2. karbura
2. indradha
3. gochandana
4. algarda
5. samudrika

NIRVISH JALAUKA :

1. kapila
2. pingla
3. shankumukhi
4. pundarikmukhi
5. sawarika
6. mushika

ZOOLOGICAL CLASSIFICATION OF JALAUKA

Kingdom : Animalia

Phylum : Annelida

Class : Hirudinea

Order : H. limnobdella

Family : Hirudinae

Genus : Hirudinaria

MORPHOLOGY OF JALAUKA

Leech word first coined by Linnaeus in 1758, there are two species of therapeutic medicinal leeches- *Hirudo medicinalis* & *Hirudo mychaelsenii*. This is a segmented worm of Phylum annelida. It is abundantly found in freshwater ponds and rivers of India. Sexually leeches are hermaphroditic but require a partner to reproduce.^[5] *Hirudo medicinalis* is used because of its maximum blood sucking capacity without any adverse effect at the bite site.^[6] *H. medicinalis* consists of 102 segments.^[7] The leech crawls using a large posterior sucker.^[5] Posteriorly, the leech has three jaws arranged in a triradiate configuration that attaches to and bites through human skin and a smaller anterior sucker that is utilized for feeding.^[7] With the help of these suckers, leeches leave a Y-shaped bite mark on the skin surface. A leech can remain 90 minutes to 6 hrs. As it fills with blood. During feeding it can suck 15-45 ml. of blood.

BIO-ACTIVE CONSTITUENTS OF LEECH SALIVA

Therapeutic effect of Jalauka (Leech) is the due presence of a different bioactive constituent in Leech saliva. Some major bioactive constituent of Leech Saliva are given below:^[8-11] Hirudin: it has anticoagulant action and It acts by binding to thrombin, Calin: It Inhibits blood coagulation by blocking the binding of Von Willebrand factor. Destabilase: Dissolves Fibrin. Thrombolytic effects. Bdelins: act as Anti-Inflammatory, Hyaluronidase, Antibiotic, Tryptase Inhibitor: it Inhibits the Proteolytic Enzymes of Host Mast Cells. Eglins: Anti-Inflammatory, Factor Xa Inhibitor: it Inhibits the Activity of Coagulation factor Xa, Carboxypeptidase A Inhibitors, Histamine-like Substances: acts as Vasodilator and Increases the inflow of blood at the bite site, Acetylcholine: acts as Vasodilator and increase blood supply, Anaesthetics Substance: act as Local anaesthesia.

METHODS:

SELECTION OF JALAUKA

Out of twelve, only six varieties of non-poisonous leeches are used for medicinal purpose. Shankumukhi type of leech is preferably used for medicinal purposes due to its rapid blood sucking capacity. As per classical description of Ayurveda, the leech neither too long nor too small should be preferred for therapeutic purposes.^[12]

STORAGE AND MAINTENANCE

The leech will survive quite happily in a cool place provided the temp. Temperature should not exceed 15 -20. Leech should be stored in a well labelled container having multiple pores on the top for proper aeration. Avoid direct exposure to sunlight to the leeches. The water of container should be clean and fresh and should be replaced after 3 to 4 day. About 50 leeches can be kept in one gallon (4 liter) of water, for best results. According to Ayurveda, container should be changed after every 7 days. It is better to avoid direct exposure of sunlight to the leeches.

JALAUKAVACHARAN KARMA

Jalaukavacharan divided into 3 steps-

PURVA KARMA

It includes following steps –

Proper Snehan and Swedan karma

Purification of jalauka by pouring the leech in water mixed with Haridra yukta jala

Part preparation- cleaning of part of body to which leech is going to be applied.

PRADHAN KARMA :

Application of Jalauka on the part of body by pricking with needle at that point .

Observation of Jalauka during blood sucking- while sucking the blood following signs appear in Jalauka-

- Gradual distension in central portion of body of Jalauka
- Itching and burning sensation at the site of bite.

- Peristalsis on the body of leech may be visible.

Removal of leech- after 30-45 min. the leech is removed by itself or by application of turmeric powder on the mouth of leech.

PASCHAT KARMA :

Care of wound; After detachment, blood is coming out from wound. The bleeding from wound is stopped by application of tight bandaging with the use of Turmeric or Yashtimadhu Choorna.

Emesis of sucked blood- For the emesis of leech the turmeric powder applied on the mouth of leech and the leech can be reused for next setting for same patient after gap of 7 days.

Precaution during Leech Application:

1. Bleeding and clotting time of the patient should be normal.
2. Gentle handling of leech.
3. Cover the leech with wet cotton.

INDICATIONS

Jalaukavacharan can be used in different Ayurvedic diseases like- Vidradhi (Abscess), Gulma (Abdominal swelling), Arsha (Piles), Kushtha (Skin disease), Vatarakta (Gout), Krostruka shirsha (Infective arthritis), Sandhi gata roga (Arthritis), Kantharoga (Goiter), Netraroga (Eye diseases), Granthi (Nodular swelling), Arbuda (Cancer), Shlipada (Filaria), Vidarika , Vishadamshttra (Insect bite), Visarpa (Erysipelas), Siroroga (Diseases of scalp), Dantaveshta (Pyorrhea) and Plastic and reconstructive surgery. [13] Now a days, Jalauka are used for treating abscesses, painful joints, glaucoma, and myasthenia & to heal venous diseases, vascular diseases, inflammatory conditions and thrombosis. Medicinal leeches are used in plastic surgery, for improving brain circulation & for improving peripheral circulation in ischemia, for controlling inflammatory conditions and for relieving pain. Excellent results have been

obtained from leech therapy in eczema, psoriasis & alopecia.

CONTRAINDICATION ACCORDING TO AYURVEDA

Jalaukavacharan should be avoided in following conditions^[14]

- Sarvanga shotha (Generalized oedema)
- Udar roga (abdominal diseases)
- Shosa (Tuberculosis)
- Ksheena (Emaciation)
- Garbhini (Pregnancy)
- Pandu (Anemia)

CONTRAINDICATION ACCORDING TO MODERN MEDICINE

Leech therapy should be avoided in following conditions^[15]

1. Patient refusal
2. Arterial insufficiency diseases
3. Bleeding disorders
4. Immunocompromised patient
5. Anaemic patient
6. Blood clotting disorder
7. Patients taking medicines like Large dose of vitamin E, Aspirin, Heparin, Warfarin, NSAID.
8. Allergic reaction to active substances of the leech-like Hirudin, Calin, Hyaluronidase, Egline Collagenase, Apyrase, Destabilase, Piyavit.

ADVERSE EFFECT OF JALAUKAVCHARAN

The leech therapy is very safe procedure, however some adverse effects reported by scientists these are local pain, itching, hypotension, vasovagal attack, haemorrhage, infection, allergic reactions, ulcerative necrosis and transmission of infectious diseases.^[16] but according to Ayurveda there to evidence of the transmission of any infectious disease by the use of Jalauka.

FREQUENCY OF JALAUKAVCHARAN

The frequency of leech application will vary according to disease and severity. Generally, Leech should be applied once in a week up to six sittings. One Leech should be reserved for a particular patient to avoid cross infection (but there no any evidence of cross infection through Jalaukavcharan in Ayurvedic references)

PROBABLE MODE OF ACTION OF JALAUKAVCHARAN^[16]

The saliva of leeches contains a variety of substances such as hirudin, hyaluronidase, histamine like vasodilators, collagenase, inhibitors of kallikrein and superoxide production & poorly characterized anaesthetics and analgesic compounds. Different mechanisms may explain the observed effects. First, various pharmacologically active substances besides the thrombin inhibitor hirudin have been found in leech saliva, such as histamine-like vasodilators, kallikrein and tryptase inhibitors, various other proteinase inhibitors, and anesthetics. Throconcomitant activity of a further leech saliva component, hyaluronidase, these substances might reach deeper tissue zones. Second, nociceptive activation contributes to chronic pain. Leech therapy could induce pain relief through ant nociceptive effects and counter irritation. However, it is not known to what extent leech bites may induce such mechanisms, and it seems unlikely that reduction of nociceptive input on a single occasion would result in the observed lasting effect. The jaws of the leech pierce the skin so that these potent biologically active substances can penetrate into the deeper tissues. Hyaluronidase (spreading factor), an enzyme in leech saliva, further facilitates the penetration and diffusion of these pharmacologically active substances into the tissues.

DISCUSSION:

In shalya tantra jalauka are known as anushalya i.e. it is important parasurgical procedure. Jalaukavacharan is used in various diseases and

surgery can be prevented.

The use of jalauka, jalauka breeding, cultivation of jalauka, care of jalauka, feeding of jalauka, types of jalauka, qualities of jalauka, procedure of application of jalauka, detailed method of jalaukavacharan and its procedure, complications of jalaukavacharan and its treatment are briefly described in ayurvedic texts. Here we discussed the information of jalauka, jalaukavacharan and its application methods, and action of jalaukavacharan, ayurvedic and modern review of jalauka in short.

CONCLUSION

Jalaukavacharan is an ancient Ayurvedic blood letting technique which having potency to treat inflammatory, infective and ischemic disease conditions. Leech saliva contents different active enzymes that having anti inflammatory, anticoagulant, antibiotic, vasodilator and anaesthetic and anti oxidant properties. And because of which Jalaukavacharan applicable for various surgical diseases like cellulitis, abscess, varicose veins, thrombosed piles, bugers disease, erysipelas, keloid etc.

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ग्रहणी रोग एवं आयुर्वेदिक चिकित्सा

डॉ० आशुतोष कुमार, B.A.M.S. (Pat), M.D.(Pat), Ay
श्री कृष्ण आयुर्वेद क्लिनिक, नाला रोड, पटना-4

ग्रहणी रोग आंत को प्रभावित करता है . यह आंत के कार्यों में समस्याएं पैदा करता है जिसके परिणामस्वरूप दर्द एवं परेशानी के साथ दस्त होता है. ग्रहणी रोग एक गंभीर पाचन संबंधी विकार है. आयुर्वेद में इसे मुख्यतः पाचन तंत्र की कमजोरी एवं दोषों के असंतुलन के कारण देखा जाता है.

आजकल पश्चिमी संस्कृति का प्रभाव दिन प्रतिदिन बढ़ता दिख रहा है. अधिकतर लोग घर की बनी खाद्य वस्तुओं को छोड़कर बाहर की बनी खाद्य वस्तुएं पिज्जा,बर्गर, कोल्ड ड्रिंक जैसी वस्तुएं पसंद करते हैं. इनमें कैलोरी ज्यादा तथा फाइबर कम होते हैं.

रोगी बार-बार थोड़ी मात्रा में मल त्याग करता है. मल त्याग करते समय पेट में हल्का दर्द एवं ऐंठन महसूस करता है. कई बार मल त्याग करने के बाद भी उसे पेट साफ होने की संतुष्टि नहीं होती है. इस रोग का एक विशिष्ट लक्षण यह है कि जब रोगी कुछ खाता है तो उसे मल त्याग इच्छा होती है. बहुत कम मल त्याग होता है जो दबाव के अनुसार नहीं होता है, जो उसे महसूस होता है . रोगी के चेहरे पर उदासी एवं असंतोष के भाव आ जाते हैं.

रोगी यात्रा करने या घूमने जाने से कतराता हैं उनका काम प्रभावित होता है मीटिंग लंबी चलने पर उन्हें परेशानी होती है और ध्यान भटक जाता है.

रोगियों द्वारा किया जाने वाला मल बंधा हुआ नहीं होता है. उसमें से दुर्गंध आती है अक्सर झाग भी होता है भूख नहीं लगती है. रोगी का वजन दिन प्रतिदिन कम होता जाता है . मंदाग्नि हर बीमारी की शुरुआत है जठराग्नि के मंद होने के कारण ही यह रोग होता है.

ग्रहणी माश्रितोग्नि ग्रहणी दोषो ।

(च.चि. 15)

आचार्य चक्रपाणि के अनुसार ग्रहणी में स्थित अग्नि दोष को ही ग्रहणी दोष कहते हैं ग्रहणी अन्न सेवन के पश्चात्

अन्न का धारण, पाचन, शोषण तथा अवशिष्ट पदार्थ का मल रूप में विसर्जन करती है.

षष्ठी पित्तधरानाम या कला परिकीर्तिता । पक्वामाशय मध्यस्था ग्रहणी सा प्रकीर्तिता ॥

(सु० उ० 40)

आचार्य सुश्रुत के अनुसार पित्तध छठीं कला जिस आशय में रहती हैं तथा जो पक्वाशय एवं आमाशय के मध्य में स्थित है उसे ग्रहणी कहते हैं. आधुनिक प्रत्यक्ष शरीर के आधार पर ग्रहणी शब्द से क्षुद्रान्त्र का आरम्भिक भाग ड्यूओडिनम (Duodenum) ग्रहण करना उचित प्रतीत होता है. साधारणतया इसी की विकृति से ग्रहणी रोग की उत्पत्ति होती है.

शास्त्रों के अनुसार छोटी आंत के प्रारंभ भाग को ग्रहणी कहते हैं.

छोटी आंत संरचनात्मक और कार्यात्मक रूप से दूषित हो जाती है इसलिए पाचन और असंतुलित हो जाता है. ग्रहणी अग्नि का आश्रय है वह खाए हुए अन्न को ग्रहण करती है अतः इसे ग्रहणी कहते हैं. अग्नि के बल अवलम्बित ग्रहणी नाभि के उपरी भाग में रहती है . खाए हुए पक्व अन्न का धारण करती हैं और पके हुए मल को अपने पार्श्व में नीचे की तरफ निकलती है. जब अग्नि दुर्बल होने से वह ग्रहणी दूषित जाती है तो अपक्व मल को गुदा मार्ग से बाहर निकाल देती है.

रोगी को दस्त होते हैं और राहत मिलते हैं तेल मसालेदार भोजन करना शुरू देते हैं या जिनका पाचन क्रिया कमजोर है फिर भी नियमित रूप से प्रतिकूल खाद्य पदार्थ खाते हैं तो जठराग्नि इतनी अव्यवस्थित हो जाती है कि वह ग्रहणी को दूषित कर देती है. जिससे संरचनात्मक एवं कार्यात्मक रूप से दोनों तरह से नुकसान पहुंचता है . इस प्रकार वह रोगी बन जाता है.

आयुर्वेद के संदर्भ में वात प्रबल है तो वातज ग्रहणी, पित्त प्रबल है तो पित्तज ग्रहणी, कफ प्रबल हो तो कफज ग्रहणी. तीनों अर्थात् वात पित्त एवं कफ का मिश्रित प्रकोप हो तो सन्निपातज ग्रहणी कहते हैं. सन्निपातज का चिरकालीन एवं परिवर्तित रूप को संग्रहणी कहते हैं या असाध्याय या कष्टसाध्य होता है

ग्रहणी का चिकित्सा आयुर्वेद पद्धति से संभव है मसालेदार गरिष्ठ भोजन, खट्टा पदार्थ का सेवन न करें, कोल्ड ड्रिंक के साथ जंक फूड का सेवन घटक संयोजन है.

पूर्ण चिकित्सा हेतु ग्रहणी में सामंजस्य स्थापित करना को लगातार सक्रिय करना है. इस रोग में ग्रहणी विकृत अवस्था में रहती है जिसमें भोजन पूरी तरह पच नहीं पाता है. ग्रहणी द्वारा बनाया गया अपचित रस दूषित हो जाता है. इससे आम

रस कहते हैं . जब तक आम रस दीपन पाचन औषधीय से पूरी तरह बच नहीं जाता है. तब तक यह रोग हमला करेगा

ग्रहणी रोग में तक्र का प्रयोग काफी लाभप्रद है . दीपन ग्राही और लघु होने के कारण ग्रहणी रोग में उत्तम लाभ करता है. तक्र अम्ल होता है परंतु मधुर, विपाक वाला होता है अतः पित्त को प्रकुपित नहीं करता है. कषाय, विकासी रूक्ष होने से कफ की विकृति में हितकारी है. स्वादु, अम्ल और सान्द्र होने के कारण बात विकृति में भी हितकर है . ग्रहणी रोग चिकित्सा हेतु आयुर्वेद के कुछ औषधियां प्रमुख हैं जिसमें पंचामृत पर्पटी, कुटज घनवटी, शंख बटी, चित्रकादि बटी, बिल्वादि चूर्ण , गंगाधर चूर्ण, ग्रहणी कपाट रस, बेलोडीन सिरप, बिलाजिल अवलेह आदि प्रमुख औषधियां हैं. आयुर्वेद चिकित्सक की सलाह के अनुसार ही आयुर्वेद औषधि का सेवन करें.

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आयुर्विद्या

आयुर्विद्या का है कहना,
ब्रह्ममुहूर्त में बच्चों जगना।
जगकर फिर लो नाम हरि का,
जिससे मन हो सच्चा।
शौचमुक्त हो मुख को धोकर,
कर लो योगाभ्यास,
ऐसा कर फिर बैठो बच्चों
पढ़ने को कुछ पाठ।
पाठ पूर्ण कर, खाने बैठो,
मम्मी की मिठी रोटी,
जंक फुड, पिजा, बर्गर से,
कभी करो न दोस्ती।

ड्रेस पहन विद्यालय जाओ,
कर लो पूरा पाठ।
पुनः शाम में खेलो बच्चों,
रन में दौड़ कबड्डी,
मोबाईल से दूर रहकर,
मजबूत करो तुम हड्डी।
हाथ-पैर को धोकर
कर लो पूरा पाठ।
भोजन कर फिर जल्दी सो जा,
कर ऐसा अभ्यास।

- सतीश समदर्शी