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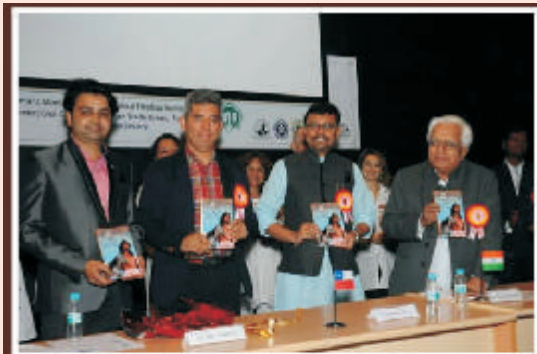
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P. H. Kulkarni addressing the
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**VAJIKARANA - SEXOLOGY IN
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released at International Ayurveda Research Conference
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Visit of Dr. Rani Samant, Melbourne, Australia to the
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Pandurang Kulkarni 🌟 feeling relaxed with Kavita Indapurkar and 6 others at Kothrud Ayurveda Clinic , Opposite Mhatoba Temple.

13 Mar at 13:23 · Pune, Maharashtra · 🌐

The new scientific book titled : " MASTISHKA - Neurology in Ayurveda " released last week . In photo from left to right – Prof. P. H. Kulkarni , Mr. Deottam Santokhee (Ex Cultural Advisor to Prime minister of Govt. of Mauritius) & Mrs.Veedyottama Santokhee . Kudos to Prin.Dr. Pushpalata Kamble , co author of book.

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In presence of delegates from Chile , Columbia, U. S. A. Dr. Sawant was felicitated.
Kudos to all Ayurveda researchers !



Dr.Pravin Sawant 5th generation Ph.D.(Ayurveda) is felicitated by Prof. P.H.Kulkarni who is first generation Ph.D.guide ,Pune University at International Ayurveda conference on 5th February 2017. CONGRATULATIONS !



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Review :

Role of Shadrasas in Agnichikitsa

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ABSTRACT :

Agni is one of the most important factors for maintenance of health. If agni is functioning properly, one lives long free from disorders and gets ill if it is deranged. Hence Agni is the root cause of all diseases. The vitiation of Doshas i.e. Prakopa and Prashama are dependent on Agni. Hence one should always protect Agni.

The treatment of diseases i.e. Shodhana and Shamana chikitsa are also based on rasas. So the consideration of rasas is inevitable as far as the Agnichikitsa is concerned. Katu, amla, lavan, & tikta rasas are agnideepak & amapachak.

Though these rasas have same deepan pachan karm, each consists of different gunas & gradation of gunas is also different. So these rasas are used according to root cause, and pathogenesis of agnimandya.

Causes of agnimandya are elaborated in grahani chapter of Charakachikitsasthan in detail. The application of rasas in different pathogenesis of agnimandya with special reference to Deepaneey gana is presented in this article.

(Total reference no.6)

Key Words: Agni – agnimandya – shadras – deepaneeya gana – awastha of agnimandya.

Introduction - Agni is one of the most important factors for maintenance of health. If agni is functioning properly, one lives long free from disorders and gets ill if it is deranged. Hence Agni is the root cause of all diseases. The vitiation of Doshas i.e. Prakopa and Prashama are dependent on Agni. Hence one should always protect Agni.

Shamaprakop doshanaam sarvesamagnisanshritou....(Cha.chi. 5/136)

The regimen of diet prescribed in Swasthavrutta is constituted on the basis of rasas. Also the treatment of diseases i.e. Shodhana and Shamana chikitsa are also based on rasas. So the consideration of deepaneeya karm is inevitable as far as the Agnichikitsa is concerned. Deepaneey gana is one of the important group mentioned by Charakacharya. Katu, amla, lavan, & tikta rasas are agnideepak & amapachak.

Though these rasas have same deepan pachan karm,each consists of different gunas & gradation of gunas is also different.So these rasas are used according to root cause, and pathogenesis of agnimandya .The application of rasas & Deepaneey gana in different pathogenesis of agnimandya is presented in this article.

Methodology – Causes of agnimandya are elaborated in grahani chapter of Charakachikitsasthan in detail.Charakacharya explained the teatment of mandagni according to different causes.

Roukshanmande pibet sarpi.....(Cha.chi.15/205-211)

The main cause of aagnimandya is ama. So to reduce ama katu, amla,lavana and tikta rasas are useful as they are agnideepaka and amapachaka. To treat agniddushti kledana, rukshana, vatanulomana karmas are required.As per the cause and avastha of agnimandya combination of these rasas are to be applied. While using these rasas, gunas and gradation of gunas of 6 rasa are to be considered.

Actions of Shadrasa-

Katu rasa –It is having laghu,ruksha,ushna guna.Its karmas are deepana, pachana, kledashoshana.It is used in samkaphajanya agnimandya.

Amlaras - It is having laghu,snigdha,ushna guna.Its karmas are Deepana pachana due to laghu,ushna guna and kledana,vatanulomana due to snigdha guna.Amla rasa is useful in samvatjanya agnimandya.

Lavanaras - It is having guru,snigdha,ushna guna.Its karmas are Deepana pachana, kledana due to ushna, snigdha guna. It is useful in samavataj agnimandya.

Tiktaras - It is having laghu,ruksha,sheeta guna.Tikta rasa performs deepana pachana due to laghu, ruksha guna. It is useful in predominance of pitta and kapha. Tikta rasa dravyas having ushna veerya are more useful in vata, pitta and kaphajanya agnimandya. e.g.Guduchi,Patol,Patha.

Madhur,kashay rasa having ushna veerya are also agnideepak & amapachak.due to ushna guna & perform kledan,bruhan karma due to madhur rasa,snigdha guna.

Charakacharya has mentioned deepaneeya gana in sutrasthan 4thchapter.It consists of ten drugs. The properties of ten drugs are as follows-

Pippali Pippalimool, Chavya Chittrak Shunthi Amlavetas Marich Ajmoda Bhallatakasthi Hinguniryasa iti dashemani deepaneeyani bhavanti (Ch. Su.4/47)

Deepan karm means it stimulates agni and digests aam The root cause of all disease is mandagni.Hence it is very important gana as chikitsa is concerned.

Katu,amla,lavan,& tikta rasas are agnideepak & amapachak. Kledan,bruhan karm also required in some state of agnimandya.Therefore madhur, kashay rasa having ushna veerya are essential in some condition of agnimandya.Though Deepaneey gana have same deepan pachan

karm,each consists of different gunas & gradation of gunas is also different.So these drugs used according to root cause, and pathogenesis of agnimandya .

The properties of ten drugs in **deepaniya gana** :-

Dravya name	Rasa	Vipak	veerya	Guna	Karm	Doshagnata
Pippali	Katu	madhur	anushna	laghu, snigdha	Deepan,pachan, kledan,bruhan, anuloman	Kaphavataghna
Pippalimool	Katu	Katu	Ushna	Laghu ,ruksha	Deepan,pachan, rukshan	kaphavataghna
Chavya	Katu	Katu	Ushna	Laghu, ruksha	Deepan, pachan,rukshan	kaphavataghna
Chitrak	Katu, tikta	Katu	Ushna	Laghu, ruksha	Deepan, pachan,rukshan	kaphavataghna
Shunthi	Katu	madhur	Ushna	Laghu, snigdha	Deepan,pachan, kledan,bruhan, anuloman	kaphavataghna
Amlavetas	Amla	Amla	Ushna	Laghu, ruksha	Deepan, pachan,rukshan	kaphavataghna
Marich	Katu	Katu	Ushna	Laghu ,ruksha	Deepan,pachan ,rukshan	kaphavataghna
Ajmoda	Katu, tikta	Katu	Ushna	Laghu, ruksha	Deepan,pachan, rukshan	kaphavataghna
Bhallatakasthi	Madhur	Madhur	Ushna	Laghu, snigdha	Deepan,pachan, kledan,bruhan	Vatpitaghna
Hinguniryas	Katu	Katu	Ushna	Laghu, snigdha	Deepan,pachan, kledan, anuloman	kaphavataghna

Chavya, Chitrak, marich, pippalimoola, ajamoda, are having katu rasa and ruksha, ushna guna.So they perform deepana, pachana karma and are used in ama pradoshaja agnimandya.

Amlavetas-It has Amla rasa,ushna veerya,agnideepak,pachak,anulomak & used in vatprakopjanya agnimandya.

Shunthi, pippali dravyas are having snigdha guna and madhura vipaka. Along with deepana, pachana they perform kledana and bruhan karma. Therefore in predominance of vata dosha where kledana and bruhan is necessary these dravyas are useful.

Hingu is having katu rasa and has snigdha, tikshna guna. It is useful in vataprakopjanya agnimandya where due to snigdha and ushna guna it pacifies vata and perform vatanulomana.

Bhallatakasthi is useful in bruhan along with deepana, pachana because of its madhura rasa, madhura vipaka and snigdha, ushna guna.

These ten drugs are used in all types of agnimandya according to its rasa, veerya, vipaka, guna with different combination.

The drugs of Deepaneeya gana consist of shadrasas. The combination of these drugs should be used depending on the minute details of pathogenesis of agnimandya.

The application of Deepneeya gana according to cause of agnimandya –

1. Atiraukshyat – In this state Agnimandya is due to ruksha guna of vaat. Therefore kledana karma along with deepana pachana is necessary. Hence pippali, shunthi are useful because of snigha guna & madhur vipak.
2. Atisnehat – In this avastha rukshana treatment is required along with deepana pachana. Hence tikta katu ras is more beneficial. e.g- Ajamoda, Chitrak, marich, hingu. So churna asavarishta of these drugs are to be utilized.
3. Gudopalepat – Here agnimandya is due to amapradoshajavastha and apanavrutta samanavayu. So anulomana is important along with deepana, pachana. Hingu, shunti, pippali having snigdha, ushna guna madhr vipaka reduce blockage of srotas & clear the passage of vayu. Amlavetas is also useful as amla rasa is also the best vatanulomak, agnideepak & aamapachak. Asavarishta prepared from these drugs are used.
4. Udavartat – Agnimandya is due to apanavrutta saman. Here Hingu, shunti, pippali having snigdha, ushna guna & vataghna are applicable. Also Amlavetas is useful as it is vatanulomak, agnideepak & aamapachak. Anuvasan basti & Niruha basti of these drugs are to be used.
5. Doshapravruththa – In this agnimandya according to concerned doshas, rasas are used. In predominance of kapha, katu,, tikta rasa having ushnaveerya should be applied. Chavya, Chitrak, marich, pippalimoola, ajamoda, are having katu rasa and ruksha, ushna guna. They are aampachak, agnideepak kaphaghna & clear the block of srotas due to their rukshan karm. In predominance of pitta shunti, pippali are useful due to their madhur ipak & snigdha guna.
6. Vyadhiyuktasya – In this agnimandya fatigue due to chronic illness is there. So deepana, kledana, bruhana is required. Therefore Bhallatakasthi, shunti, pippali with ghruta is beneficial i.e. deepaniya sneha should be given.
7. Upavasat – Here agnimandya is due to upawas, ksudha veg dharan. Mandagni due to ruksh, laghu guna of vaatprakop . Hence kledan, bruhan is necessary in this state. Bhallatakasthi due to snigdha guna, madhur rasa, madhur vipak and shunti, pippali due to snigdha guna, , madhur vipak are useful in this state. So ghee or yavagu prepared from these drugs should be given.
8. Deerghakalaprasangat – In this avastha because of unavoidable reason proper care of agni is not taken for longer duration of time. Hence mandagni , vaatprakop & weakness is there. Along with deepana also bruhana is required. Madhur rasa having ushnaveerya drug should be applied e.g. Bhallatakasthi.. siddha maansrasa.

Conclusion :

- ◆ Katu amla,lavan,tikta rasas are amapachak,agnideepak,hence used in agnimandya.
- ◆ Kledan,bruhan karm also required in some state of agnimandya.Therefore madhur,kashay rasa having ushna veerya are essential in agnimandya.
- ◆ The six rasas are used according to their gunas in different pathogenesis of agnimandya.
- ◆ Considering the status of dosh,dushya,avastha etc.& guna, karm of drugs combination of drugs of should be used.
- ◆ Ete doshadushyadyapekshya kalkakwathsnehalahaadiyukta....(A.Hru.su.15/47)

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Review :



A Review of The Physiological & Pathological Aspect of Oja

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ABSTRACT :

Ayurved is the science which deals with health and disease aspect. Health is also known as 'swastha', which is a state of equilibrium between *dosha*, *agni*, functioning of *dhatu* and *mala* along with the proper functioning of *dyanendriya*, *mana* and *atma*. Disturbance among any of the above mentioned factors may cause disease.

Along with *dosha*, *dhatu* etc., *oja* is also a significant and unique entity responsible for physical and mental strength of the body. *Oja* is very closely related with *dosha* and *dhatu*. This is because of the fact that *kapha* in *prakrut* state is considered as *oja*. *Oja* is the 'sara'(supreme essence) of *Saptadhatus*, from *Rasa* to *Shukra*. *Oja*, in its *prakrut* state strengthens the body. *Sushruta* has designated *oja* as *Bala*. Vitiating of *oja* along with *dosha*, *dhatu* can be observed in pathogenesis of various diseases. Deterioration in quality or quantity or displacement of *oja* may lead to 'Ojavikruti' or 'kshaya'. This article focuses on the concept of *Oja* and evaluation of its *vikruti* in various pathological conditions or diseases.

Keywords:- *Bala, Oja, Ojavikruti, Saptadhatusara*, [36]

INTRODUCTION :

Ayurved is the science of life. The two most vital aspects with which it deals are health and disease. To keep one's body fit and healthy, *ayurveda* has described *dinacharya*, *rutucharya*, *sadvrutta*. Health in *Ayurveda* implies a perfect harmony of body, soul and mind. Health is also known as 'swastha', which is a state of equilibrium between *dosha*, *agni*, functioning of *dhatu* and *mala* along with the proper functioning of *dyanendriya*, *mana* and *atma*.^[1] An imbalance or disturbance among any of the above mentioned factors may cause disease.

Along with *dosha*, *dhatu* etc., *oja* is also a significant and unique entity responsible for physical and mental strength of the body. *Oja* is an entity which provides the site to harbour the *Prana*. It is known to be one of the *Pranayatana*.^[2] *Oja* is very closely related with *dosha* and *dhatu*. This is because of the fact that *kapha* in *prakrut* state is considered as *oja*. *Oja* is the 'sara'(supreme essence) of *Saptadhatus*, from *Rasa* to *Shukra*. *Sushruta* has designated *oja* as *Bala*.^[3] It is of two types: *para* and *apara oja*. *Para oja* is situated in the heart and measures eight drops. On the other hand, *apara oja* which has qualities similar to *sleshma* is circulated through

hridayasthadashdhamaneein whole body and measures half an *anjali*.

Oja, in its *prakrut* state strengthens the body. It performs the function of tuning up body, soul, mind and all sense organs. It also provides person with pleasant voice and colour.

Oja gets nourished, once the food is digested.^[4] Ultimately, perpetuation of *oja* depends upon the food consumed and whether or not it has been digested properly. Vitiating in the *oja* can occur, even if the food is of good nourishing qualities but lacks in digestive energy. Deterioration in quality or quantity or displacement of *oja* may lead to '*Ojavikruti*' or '*kshaya*'. This article focuses on the concept of *oja* and evaluation of its *vikruti* in various pathological conditions or diseases.

AIM AND OBJECTIVE :

1. To study the fundamental concept of *Oja*.
2. To evaluate *Ojavikruti* in various pathological conditions or diseases.

MATERIAL AND METHOD :

Since this article is literary and concept-based, the *Ayurvedic* texts used in this study are: *Charak Samhita*, *Sushrut Samhita*, *AshtangHrudaya*, *Bhel Samhita* and their available Commentaries. Also various dictionaries like *Amarkosha*, *Shabdakalpadruma* etc. have been referred for understanding the meaning.

REVIEW OF LITERATURE :

Meaning of *Oja* :

Oja means *bala*, *kanti*, *prabha*, *prakash*, *jeevanshakti*, *jananshakti*, *tej*.^[5]

Oja also means bodily strength, vigour, energy, ability, power, vitality. It is the principle of vital warmth and action throughout the body.^[6]

Origin of *oja* : Once the process of fertilization is completed, *prakrut doshas* are produced as direct descendants of *panchmahabhuta*. The entity that gets generated following the *panchamahabhuta* is the *para oja*.^[7] It brings excellence to every *dhatu* generated.

Types of *oja* : Two kinds of *oja* have been described in the *Ayurvedic* classics.

1. *Para oja*, which is the principle type, originated in intrauterine life, resides in heart^[8] and measures eight drops.
2. *Aparaoja* which is generated by the excellence of seven *dhatu*s, is nourished by *ahara*. It is circulated through vessels in the whole body, arising from heart. It measures half an *anjali*.^[9]

Every entity alive is nourished by *ahara* or food. Similarly, *aparaoja* is also nourished by food. *Charak* has made a comparison between inception of *oja* and honey gathered by bees from various flowers and fruits.^[10] *Oja* is procured from all the *dhatu*s, making it an excellent and servile part of every *dhatu*.

Site of oja : Acharya Bhela has named twelve sites of oja. *Rasa(shukla), shonit, mamsa, medo, asthi, majja, shukra, sweda, pitta, sleshma, mutra* and *pureesha*.^[11] Oja is not a single entity since it has different functions at different sites, but ultimate outcome of oja is to protect the body and provide strength.

Properties of oja : oja residing in heart is white, slightly red and slightly yellow in colour. It is *sarpivarna*, sweet in taste and resembles parched cereal (*Lajagandhi*) in odor.^[12]

Charak has also proposed ten qualities of oja which are similar to milk and ghee, while opposite to *madya*. These qualities are *guru, shita, mrudu, snigdha, bahala, madhura, sthira, prasanna, picchila* and *slakshna*.^[13]

Synonym of oja : *Bala* and *prakrutsleshma*,^[14] *sharirasneha*^[15]

Functions of oja :

1. The most vital function of oja is to keep body alive and sustain it.
2. It also executes the function of tuning up body, soul, mind and all sense organs with each other.
3. Since it strengthens the body, it is also known as '*bala*'.
4. An individual possesses a well-nourished, durable body due to the above cited qualities. *Dalhana* states that '*mamsadhatu*' is the representative of all seven *dhatu*s. Remaining *dhatu*s should also be considered in a similar manner.
5. Due to *bala*, all types of movements in a living body are smooth and obstruction-free.
6. It provides a person with pleasant voice and colour.
7. It helps the sense organs to function satisfactorily.
8. In intrauterine life, it performs the proper union of ovum and sperm by means of its excellence.
9. It contributes in primary stages of fetal development.
10. It helps in differentiation of various organs and systems.

These above mentioned functions of oja are mentioned in *ayurvedic* classics.^[16]

Uniqueness of oja : Oja cannot be encompassed in *dosha, dhatu* and *mala*. Oja is not a *dosha* as it is not responsible factor for *prakruti* of an individual (*Prakrutiarambhaka*). It is not a *dhatu* because *dhatu* has a very specific character of nourishing and producing next *dhatu*. Oja is known to sustain the body and give strength to the same, but it does not nourish a *dhatu*. Hence it is not considered as a *dhatu*. Due to its high purity it cannot be contemplated as *mala*. Oja is considered to be an esteem excellent part of *shukradhatu*.^[17] It can be considered as *upadhatu*^[18] which provides strength to the body and helps in the perpetuation of the same.

CONCEPT OF OJOVIKRUTI : Oja is which physical component of the body, is not yet known. It is strenuous to pinpoint certain body part as oja, but it is mandatory for the survival

of human beings. A human body will continue to be in a healthy condition as long as *oja* is in a physiological state. *Ojavruddhi* does not cause any disease; instead it provides satisfaction, strength, nutrition.^[19]

Three stages of *ojakshaya* may prevail in various conditions and diseases. Etiological factors responsible for *ojakshaya* are injury, excess of catabolism (decreased body tissue), anger, grief, state of trance, hunger. All these factors are liable for displacement of excellent and unctuous part of *dhatu* from its site. *Vata* initiates the action of *pitta* which leads to expulsion of *oja*.^[20] *Ojakshaya hetu* can be categorized as *aahariya*, *manas* and *agantujhetu*.

<i>Aahariya</i>	<i>Manas</i>	<i>Agantuj</i>
Hunger, excess of catabolism	Anger, grief, state of trance	Trauma, injury

The stages mentioned in *ojakshaya* are *ojavisramsa*, *ojavyapat* and *ojakshaya*.^[21]

Visramsa of oja :-

Visramsasthanachutirbhighatadibhirev [S.S 15/24 Dalhan

Meaning : It is displacement of *oja*, which takes place due to injury.

Manifestations of this condition are displacement of joints of body, or *dosha* from the location, loss of normal functions of body, speech and mind.

Vyapat of oja :

Sadushtadoshasansargat |

Meaning : Spread of abnormal *oja* due to vitiated *dosha*, *dushya*.

Manifestations of this condition are stiffness and heaviness of the body, oedema due to *vatadosha*, change in complexion or discoloration, exhaustion, drowsiness and hypersomnia.

Kshaya of oja :

Kshaya:swapramanatshokdhyankshayadibhi |

Meaning : *Ojakshaya* is loss of *oja* in its physiological measure due to grief and state of trance.

Manifestations of this condition according to *Sushruta* are, loss of functions of sense organs, excess of catabolism of body, being unwell, irrelevant speech and death.

It has been cited in *Charak Samhita* that an individual gets scared, becomes weak, malfunctioning of sense organs, loss of skin lustre, remains unhappy, dryness of skin and broken voice.^[22]

In *SushrutSamhita*, a sequence of events is explained for *ojakshaya*. The process initiates with *ojavisramsa*, followed by *ojavyapat* turning ultimately to *ojakshaya*.

References related to *ojovikruti* or *ojadushti* are observed in pathogenesis of *sannipatajjwara*, *rajyakshama*, *kshta-kshin*, *pandu*, *prameha* and in *madatyata*.

Sannipatajwara :

In *Sannipatajwara*, displacement of *oja* takes place along with aggravated *Pitta* and *vata*, therefore it is also termed as *hataujasa*. Symptoms involved are stiffness of limbs, loss of consciousness (short lived), drowsiness, delirium, drooping limbs.^[23]

Rajyakshma :

In the *Ayurvedic* classics, there are four major causes of *rajyakshma*. These are *sahasa*, *vegasandharana*, *kshaya* and *vishamashana*.

Out of these, in *kshaya rajyakshma*, *shukra* and *oja* get diminished because of excessive emaciation as a result of jealousy, anxiety, fear, apprehension, anger, grief, fasting, starvation and excessive indulgence in sex. All these factors lead to the diminution of the unctuousness of the body and aggravation of *Vata*. This *vata* aggravates *pitta* and *kapha*, which produces 11 signs and symptoms of *kshaya rajyakshma*.^[24]

The pathogenesis of *rajyakshma* can be illustrated in two ways:

The *dhatu*'s of the body get nourished by their respective *ushmas* or *dhatuagnis* which is within their respective *srotas*. If there is obstruction to their channels of circulation or diminution of stable tissue elements, *dhatuagnis* then *rajyakshma* is manifested.

It is also stated that the food fails to nourish all the tissues and gets converted to stools. All the nourishment and *Oja* gets wasted in the form of *Pureesha* (stool). Hence, in the patient suffering from *rajyakshma*, patient's stool should be protected.^[25] (Measures should be taken to channelize nutrition from the stools containing the nutritious part). Here *oja* implies *rasa* or *dehasara*.

In another type of pathogenesis, due to excessive indulgence in sex, *shukra* is diminished leading to attenuation of the previous *dhatu*s and aggravation of *vata*.

Pandu :

In *panduvyadhi*, *Pitta dosha* is predominantly aggravated along with other *doshas* due to which the *dhatu*s get afflicted. This results in *shaithilya* (weakening) and *gaurava* (heaviness) of *dhathu*. Thereafter, the complexion, strength, unctuousness, and the properties of *oja* get reduced. Here *oja* implies *sharirasneha* or *dhatu-sara* (supreme essence).

The patient becomes *alparakta* (blood deficient), *alpamedaska* (reduced fat tissue), *nissara* (lack of vitality), *shithilendriya* (sense organs become weak) and discoloration of skin leading to manifestation of *Pandu roga*.^[26]

Prameha:

In *Charak Samhita*, pathogenesis of *madhumeha* is explained at three places.

1. Avaranajanya Madhumeha :

Excessive intake of *guru* (heavy), *snigdhaahara* (unctuous food), *amla* and *lavanahara* (articles having acidic and salty taste), indulgence in excessive sleep and sedentary habits etc. lead to excessive increase of *kapha*, *pitta*, *meda* and *mamsa* which causes *srotorodha* (obstruction)

leading to *avarana*(covering) of *vata*. This vitiated *vata* carries the *oja*(vital essence) to *basti*(bladder) resulting in obstinate type of *Madhumeha*.^[27]

2. *Shuddha Vataj Madhumeha* :

The pathogenesis of *Madhumeha* mentioned in *Charakanidansthana* may be considered to be caused by *Shuddhavata*. *Vatadosha* gets provoked by *vatakarandana*. Vitiated *vata* converts sweet natured *oja*'s properties into dry and astringent taste. This highly provoked *vata* carries *oja* towards *basti* and thus leading to *Madhumeha*.^[28]

3. *Dhatuksajanya Madhumeha* :

In an individual whose body is already affected with conditions of *kaphaja* and *pittaja pramehas* , *kshaya* of vital *dhatu* and if still indulges in *vatakarahara* and *vihara*, results into aggravation of *vata* which very quickly spreads all over the body and while doing so it drags down the *vasa*, *majja*, *lasika* and *oja* to the *basti* and eliminates it from the body thus leading to the manifestation of *vatajaprimeha*.^[29]

Kshatkshina : Straining in excess with a bow, lifting heavy weight, falling from high altitudes, fighting with stronger persons, restraining a running bull or other strong animal, throwing heavy stones, articles, walking too fast and long distance, running along with horses, crossing a big river etc. are the causes mentioned for injury to the chest. Gradually, the potency, strength, complexion, appetite, *agni* and *oja* of patient is reduced which leads to excessive emaciation.^[30] In *kshatkshina* the term *kshin* means diminution of tissue elements due to dwindling of *semen* and *oja*.

Madatyā :

Madatyā is caused by excessive consumption of alcohol. Properties of alcohol are exactly opposite to that of the *oja*.

Three stages of intoxication of alcohol are mentioned in *charak samhita*

First stage- the *sthana* of *oja* i.e heart gets stimulated.

Second stage- *oja* is mildly afflicted.

Third stage- *oja* is entirely afflicted to produce the intoxicating effects.^[31]

Grahani :-In this chronic disease, *ojovikruti* occurs due to *agnidushti*.

Table showing the involvement of *dosha*, *dushya* and *oja* in pathogenesis of various diseases

Disease	Dosha	Dushya	Ojodushti
<i>annipatajwara</i>	<i>Pitta and vata</i>	<i>Rasa</i>	<i>ojovisramsa</i>
<i>'ajyakshma</i>			
<i>'askshayaj</i>	<i>Tridosha</i>	<i>Rasadidhatu</i>	<i>ojokshaya</i>
<i>'hukrakshayaj</i>	<i>Vata</i>	<i>Shukra</i>	<i>ojokshaya</i>
<i>'andu</i>	<i>Pitta pradhan</i>	<i>Rasa, rakta, mansa, meda</i>	decreased properties of <i>oja</i>
<i>'shin</i>	<i>Vata</i>	<i>Shukra and oja</i>	Displacement and loss of <i>oja</i>
<i>'adhuma</i>	<i>Vata, Pitta, Kapha</i>	<i>Medo, rakta, shukra, ambu, vasa, lasika, majja, rasa, oja</i>	Quality and site of <i>oja</i>
<i>'adatyā</i>	<i>Pitta</i>	<i>Rakta</i>	Quality and site of <i>oja</i>

Ojovruddhikaraahara and vihara :

Milk of cow and ghee is similar to *oja* in quality. If consumed, *oja* increases.^[32] *Aindrarasayanam* is an extremely effective medicine for *ojakshaya*.^[33]

Snehabasti provides strength to those affected by the diseases, physical exercises, evacuative measures, wayfaring, debilitated, devoid of *oja* and having diminished *semen*.^[34] *Mamsarasa*, *punarnavadyarishta*^[35] and *dashmoolaghrita* also boost *oja*.

Bathing regularly and a well-presented body with proper jewellery promotes *oja*.^[36]

Proper state of *agni* in body also facilitates *oja*. Sweet, unctuous, light cool diet which can be easily digested intensifies *oja*.

DISCUSSION : *Oja* is unique entity generated in intrauterine life following generation of *prakrutdosh*. It is chief participating factor in union of sperm and ovum, progress of further stages and in differentiating further fetal development. This entity is neither included in *dosh*, *dhatu* nor in *mala*. It does not have its own *agni*, *srotas* or particular channel. *Para* and *apara oja* execute vital functions. Strength present in tissue (*dhatu*), body and mind is provided by *oja*. It also provides immunity in the body. Proper diet and *agni* in body facilitates it. *Para oja* remains unchanged. With its dislocation, the body also dies. Only *apara oja* undergoes variations. Its quality, quantity or the site of residence may change. *Ojakshaya* can be observed in various diseases due to *aahariya*, *manas* and *aagantujhetu*. Loss of tissue strength, body strength and decrease in the resistance of body are the main features of *Ojakshaya*. *Ojavisrams*, *vyapad* and *kshaya* are the three stages depending upon the severity of involvement of *oja* in diseases condition. It can be boosted with certain regime and food. Its growth brings stability, satisfaction and nourishment of the body. Numerous scholars correlate *oja* with plasma, whole blood, internal secretions of testis, energy, stamina, and blood glucose, anterior pituitary secretions, cellular proteins, vitamins, heat, serous fluids, prostaglandins, protoplasm etc. still a particular physical entity can't be titled as *oja*. But it looks after the structural and functional administration of body.

CONCLUSION : *Oja* can be considered as component responsible for physical and mental strength of body as well as providing resistance against any infection or disease. Any variation in quantity, quality and site of the component can be considered as *ojovikrutioroadushti*. *Ojavisrams* pursued by *ojavyapat* and *ojakshaya* can be observed in various diseases and conditions. Food, regime that facilitates *oja* can be considered as *ojavruddhikaror balakar*.

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Research

A clinico-comparative study on the efficacy of Chandraprabha Varti Anjana & Bhadramusta & Vaari Anjana in the management of Kaphaj Timira W.S.R. immature senile cataract

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ABSTRACT :

Eyes are said to be an important *Indriya* among all the *Indriyas*. *Kaphaja Timira* is one among the *Drishtigat Netrarogs* mentioned by *Sushruta* and *Vagbhata*. If it remains untreated blindness can occur with many complications. Hence there is need of an effective and safe medication.

Aims and objectives :

- 1) To evaluate the effect of *Chandraprabha Varti Anjana* in the management of *Kaphaja Timira*.
- 2) To evaluate the effect of *Bhadramusta* and *Vaari Anjana* the management of *Kaphaja Timira*.
- 3) To compare the effect of *Chandraprabha Varti Anjana* and *Bhadramusta* and *Vaari Anjana* in the management of *Kaphaja Timira*.

Method : 40 patients were selected randomly and divided into two groups. Group A treated with *Chandraprabha Varti Anjana* and group B treated with *Bhadramusta* and *Vaari Anjana*. Results were assessed before and after treatment.

KEYWORDS : *Abhrasamplavam Anjana, Kaphaja Timira, Salilplavitan.*

No. of references : (7).

INTRODUCTION :

Kaphaja Timira is a *Drishtigata Roga*.¹ *Acharya Vagbhata* has mentioned that, in *Kaphaja Timira* a person sees objects as *Snigdha* and *Shweta* in colour. *Acharya Sushruta* has specifically mentioned that he will be able to see only large objects and will not be able to perceive smaller ones. He will feel as if some heavy objects are covered in front of his eyes. He also says that he may perceive objects as if seen through water.²

In initial stages of the disease, *Kapha* is vitiated. It's *Snigdha*, *Sheeta* and *Guru Gunas* are increased and are confined to *Rasa Dhatu*. Later *Sthira* and *Guru Gunas* are increased. As a result the transparent structure turns to dense white opacity.³ *Amargouravatvam*, *Shwetabhrapratima*, *Abhrasamplavam*, *Salilplavitanatvam* are the symptoms seen in patients with *Kaphaja Timira*.

Senile Cataract affects 12-15 million people worldwide. ⁴Its importance in public health cannot

be understand because it is one of the chief causes for the age related visual impairment and blindness. An estimated 3.8 million people in India suffer from this condition each year.⁴ Conventional medical system is yet to offer a convincing therapeutic management for this disorder with surgery being the only alternative offered. In this aspect *Ayurveda* can offer a venue for research for need of drugs which can effectively manage this condition.

There is no direct mentioning of senile cataract in *Ayurveda*. Considering the signs, symptoms and histological changes in the lens, different stages of senile cataract may be compared to *KaphajTimira*, *Kacha* and *Lingnasha*. Various medical measures have been advised in different classical textbooks of *Ayurveda* to correct *KaphajTimira* in the initial stage. Surgery mentioned in the final stage of *KaphajLingnasha* where there is total loss of vision.⁵

ChandraprabhaVartiAnjana is an ophthalmic preparation mentioned in *Yogratnakara* in *Netraroganamchikitsa* chapter under *DrishtigataRogchikitsa*. If we analyze the content of this formulation we can infer that it is suitable for the management of *Kaphaj Timira*.⁶ A similar observation can also be found about *Bhadramusta* and *VaariAnjana* in *Yogratnakara* in the same chapter.⁷ The current study is undertaken to evaluate the efficacy of *ChandraprabhaVartiAnjana* and *Bhadramusta* and *VaariAnjana* in the treatment of *KaphajTimira* w.s.r. to senile immature cataract.

AIMS AND OBJECTIVES :

- ◆ To evaluate the efficacy of *ChandraprabhaVartiAnjana* in the management of *KaphajTimira*.
- ◆ To evaluate efficacy of *Bhadramusta* and *VaariAnjana* in the management of *KaphajTimira*.
- ◆ To compare the efficacy of *ChandraprabhaVartiAnjana* and *BhadramustaVaariAnjana* in the management of *KaphajTimira*.

MATERIALS AND METHODS :

- 1) **Literary source**-The literature of *KaphajTimira* and senile immature cataract was incorporated in great detail from *Samhitas* and other *Ayurvedic* and Modern Reference books.
- 2) **Clinical source**-Patients attending OPD.
- 3) **Drug source**-Both *ChandraprabhaVartianjana* and *BhadramustaVaariAnjana* were prepared as per the guidelines given in *Ayurvedic* literatures.

Inclusion Criteria

- Patient's age group of above 50 years.
- Patients presenting with clinically established condition of senile immature cataract.
- Visual acuity 6/12 or less
- Patient of either gender.

Exclusion criteria

- ◆ Visual acuity of less than 6/60.
- ◆ Congenital, developmental, traumatic, complicated and metabolic cataract.
- ◆ Any other ocular pathology that can cause diminution of vision.
- ◆ Senile mature cataract and hypermature cataract.

STUDY DESIGN

Place of work - Selection of patients was carried out at *Shalaky* Department of OPD.

Clinical Study - 1) Total 40 patients of *Kaphaja Timira* were selected randomly and classified into two groups for application of *Anjana*. Each group has 20 patients.

2) The treatment were given as follows.

Group A - In this group 20 patients of *Kaphaja Timira* were treated with *Chandraprabha Varti Anjana*.

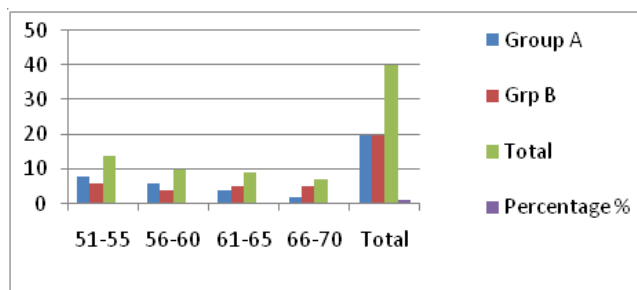
Group B - In this group 20 patients of *Kaphaja Timira* were treated with *Bhadramusta and Vaari Anjana*.

Group	Procedure	Frequency	Dosage	Duration	Follow up
A	<i>Chandraprabha Varti Anjana</i>	Once in a day	1 <i>Vidanga Matra</i>	2 months	Every 7 days
B	<i>Bhadramusta Vaari Anjana</i>	Once in a day	1 <i>vidanga Matra</i>	2 months	Every 7 days

Demographic Data

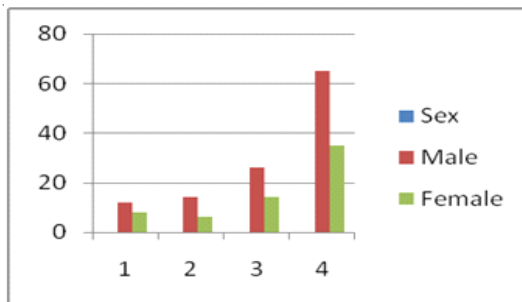
1) Age

Age	Group A	Grp B	Total	Percentage %
51-55	8	6	14	10%
56-60	6	4	10	25%
61-65	4	5	9	22.50%
66-70	2	5	7	17.50%
Total	20	20	40	100%



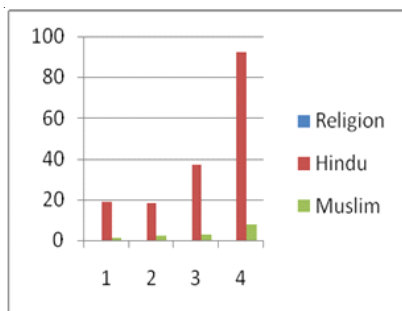
2)Sex

Table 2: Distribution of Patients According to Sex				
Sex	Group A	Group B	Total	Percentage
Male	12	14	26	65%
Female	8	6	14	35%
Total	20	20	40	100



2) Religion

Table 3: Distribution of Patients According to Religion				
Religion	Group A	Group B	Total	Percentage
Hindu	19	18	37	92.50%
Muslim	1	2	3	7.50%
Total	20	20	40	100



Assessment Criteria :

Effect of therapies was assessed by the signs and symptoms before and after the treatment. It was on the basis of self formulated scoring scale according to signs and symptoms.

Diagnostic Criteria**1) Floaters****GROUP A**

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Floaters	20	1.55	0.3	1.25	80.64	0.993	0.222	5.483	<0.001	HS

GROUP B

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Floaters	20	1.45	0.25	1.2	82.75	0.871	0.194	6.001	<0.001	HS

2) Glare**GROUP A**

Symptoms	No. of Patients (n)	Mean Score			% of Relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Glare	20	1.2	0.75	0.45	37.5	0.739	0.165	2.65	<0.05	HS

GROUP B

Symptoms	No. of Patients (n)	Mean Score			% of Relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Glare	20	1.35	0.65	0.7	51.85	0.901	0.201	3.39	<0.01	HS

3) Diplopia**GROUP A**

Symptoms	No. of Patients (n)	Mean Score			% of Relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Diplopia	20	1.05	0.55	0.5	47.61	0.591	0.132	3.682	<0.01	HS

GROUP B

Symptoms	No. of Patients (n)	Mean Score			% of Relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Diplopia	20	0.8	0.4	0.4	50	0.663	0.148	2.62	<0.01	HS

4) Distortion of Images**GROUP A**

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Distortion of images	20	1.15	0.45	0.7	60.86	0.953	0.213	3.19	<0.01	HS

GROUP B

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Distortion of images	20	1.15	0.3	0.85	73.91	0.792	0.177	3.198	<0.01	HS

5) Misty Vision**GROUP A**

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Misty vision	20	0.8	0.1	0.7	87.5	0.714	0.159	4.737	<0.001	HS

GROUP B

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Misty vision	20	0.75	0.05	0.7	93.33	0.641	0.143	4.765	<0.001	HS

6) Loss of Vision**GROUP A**

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Loss of vision	20	1.15	0.85	0.3	26.08	0.781	0.174	1.67	>0.05	NS

GROUP B

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Loss of vision	20	1.15	0.7	0.45	39.13	0.804	0.179	2.437	<0.05	S

7) Slit Lamp Examination

GROUP A

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Slit lamp examination	20	0.9	0.3	0.6	66.67	0.861	0.192	3.042	<0.01	HS

GROUP B

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Slit lamp examination	20	0.75	0.3	0.45	60	0.589	0.131	3.327	<0.01	HS

8) Pin hole exam.

GROUP A

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Pin hole exam	20	1.2	0.7	0.5	41.15	0.921	0.206	2.36	<0.05	S

GROUP B

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Pin hole exam	20	1.3	0.6	0.7	53.84	0.901	0.201	3.390	<0.01	HS

9) Distant vision

GROUP A

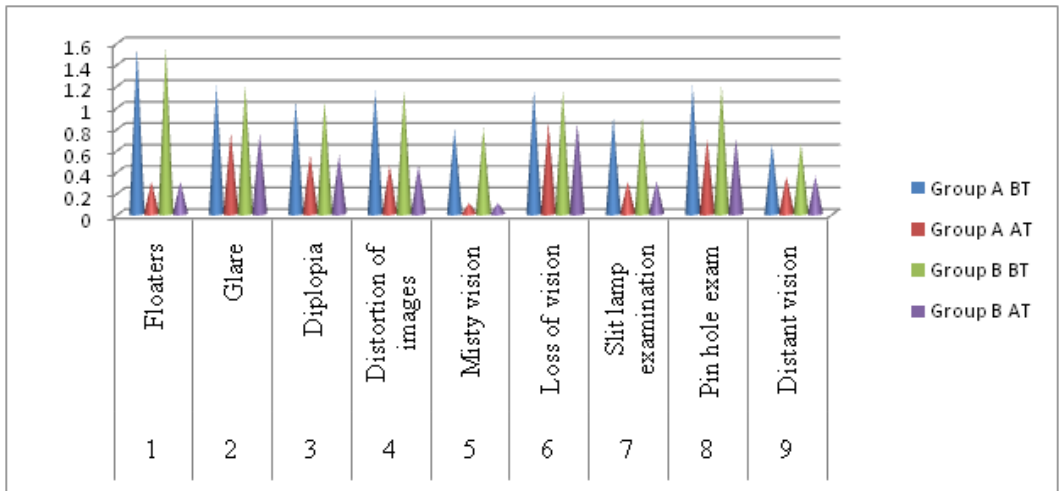
Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Distant vision	20	0.65	0.35	0.3	46.15	0.458	0.102	2.852	<0.05	S

GROUP B

Symptoms	No. of Patients (n)	Mean Score			% of relief	S.D	S.E.	't' Value	'p' Value	Significance
		BT	AT	BT-AT						
Distant vision	20	0.4	0.2	0.2	50	0.401	0.089	2.179	<0.05	S

Comparison of effect of therapy between Group A and Group B

Sr.No	Symptom	Group A		Group B	
		BT	AT	BT	AT
1	Floaters	1.55	0.3	1.55	0.3
2	Glare	1.2	0.75	1.2	0.75
3	Diplopia	1.05	0.55	1.05	0.55
4	Distortion of images	1.15	0.45	1.15	0.45
5	Misty vision	0.8	0.1	0.8	0.1
6	Loss of vision	1.15	0.85	1.15	0.85
7	Slit lamp examination	0.9	0.3	0.9	0.3
8	Pin hole exam	1.2	0.7	1.2	0.7
9	Distant vision	0.65	0.35	0.65	0.35



DISCUSSION :

Demographic data

1) Age - Agewise distribution showed the maximum distribution in age group 61-65years(22.50 %) then next in the age group 66-70years(17.50%) followed by

2) Sex - Majority of patients were males (65%) than females (35%). Here the difference is very more which suggests that, the exposure to nidana are more for females in that particular desa, where the females are usually housewives. The males mostly Farmers are usually prone to the disease especially sunlight, dust etc.

3) Religion - Majority of patients were Hindus which suggests the predominance of that community in this region.

1) Floaters - In group A patient got relief by 80.64%, and the test was highly significant at 0.001 level. In group B it was 82.75% and the test was highly significant at the level of 0.001. So research hypothesis was accepted.

2) Glare - Group A got relief by 37.5% and group B by 51.85% and the tests were highly significant at the level of 0.05 and 0.01 respectively. Null hypothesis was rejected.

3) Diplopia - Group A and group B got relief by 47.61% and 50% respectively and both were highly significant at the level of 0.01. Alternate hypothesis was accepted.

4) Distortion of image - The test was highly significant in group A and group B as patients got relief by 60.86% and 73.91% at the level of 0.01. Null hypothesis was rejected.

5) Misty vision - In group A relief got by patients was 87.5% where in group B it was 93.33%. The

test was highly significant at 0.0001 level in both the groups and hence the research hypothesis was accepted.

6) Loss of vision - In group A relief was 26.08% so Null hypothesis was accepted as the test was not significant at 0.05 level. In group B the relief got by patients was 39.13% and the test was significant at the level of 0.05.

7) Slit lamp examination - Group A got the relief by 66.67% and group B got 60% at the level of 0.01 %. Hence both the tests were highly significant and Research hypothesis was accepted.

8) Pin hole exam - In group A the test was significant as the relief was 41.15% at the level of 0.05% and the same was highly significant at the level of 0.01 as relief was 53.84 %.

9) Distant vision - In both the groups the test was significant at the level of 0.05. Group A got the relief by 46.15% and group B by 50%.

Discussion on Treatment Response :

Effect of therapy was assessed in 40 patients in two divided group on the basis of changes observed in cardinal signs, symptoms and diagnostic tests. Statistical analysis was conducted to know their significance.

- ◆ In both Group A and group B there was highly significant reduction in subjective and objective parameter.
- ◆ On comparison of result in group A and group B; the Group B showed good result than group A.
- ◆ On the basis of Parametric percentile enhancement in symptoms; *Chandraprabhavartianjanashowed* equivalent result as *Bhadramustavaarianjana*.

Probable mode of action of the drugs :

The medicines are absorbed *through Akshikoshha, Sandhis, Siras* and through minute *Srothasasand* thus reach upper region and eliminates *Doshas*.

Rajani- Tikta, Ruksha, Ushna, Katu.

Nimbapatra- Tikta, Laghu, Sheeta, Katu

Pippali- Katu, Laghu, Sheet, Madhur.

Marich- Katu, Laghu, Tikshna Ushna, Katu.

Vidanga- Katu, Laghu, Ushna, Katu.

Ajamutra- Katu, Ruksha, Ushna, Katu, Vishaghna

Musta- Katu, Laghu, Ruksha, Sheeta, Katu.

With *Katu, Tikta Rasa* and *Vipaka ; Laghu, Tikshna, KharaGuna* and with *ChakshushyaGuna* contents will act as *Lekhana Karma* to reduce further opacification.

CONCLUSION :

Increased *Guru*, *Snigdha* and *SheetaGunas* in *Drishitica* causing decrease in vision which matches with the discriptionof immature senile cataract.

It needs both systemic and holistic approach along with the topical therapeutic procedures.

The present clinical study was done on 40 *KaphajTimira* patients fulfilling the inclusion criteria, after getting ethical clearance from the institution. Detailed history was taken and a detail of *PathyaAharaVihara* was explained to the patients.

Application of *ChandraprabhaVartiAnjana* and *BhadramustaVaariAnjana* was done and the results were analyzed before and after treatment by Paired t test to the recent definition of immature senile cataract.

ChandraprabhaVartiAnjana and *BhadramustaVaariAnjana* are effective in the management of *KaphajaTimira*.

Null hypothesis is rejected and alternate hypothesis is accepted.

No adverse effects were found during the treatment and treatment follow up period.

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Review :



Cosmetic approach to Hair in Ayurveda

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Abstract :

Hairs are responsible for beauty appearance of personality and protection. In Ayurveda hairs are called Kesha which is Dhatu mala of Asthi. Hairs are important part which covers all over the body except palm and sole. It protects skull from outer injuries and also a sign of beauty. Now a day various cosmetics are available for hair and people are more conscious for their hair. In Ayurvedic classics information about kesha obtained from various references in relation to hair care, hair diseases and various procedures for improving hair quality etc. The scope of this article deals with understanding of all cosmetic aspect of hair mentioned in ayurvedic texts.

Keywords : Ayurveda, Cosmetics, Hair. (17)

Introduction :

Ayurveda is a life science which deals with every aspects of life like health, diseases their cures and preventions. Main principles of Ayurveda are Tridosha, Saptadhatu & Trimala. Among Saptadhatu Asthi Dhatu has major role in supporting the body. Kesha is Mala of Asthi Dhatu so we can say that kesha is an important part of body. in ayurvedic samhitas they are mentioned importance of hair at many palaces but there was no different branch of hair and its cosmetics. Today in modern era a new terminology has introduced as hair cosmetics for hair care.

Ayurvedic description of Hair

Formation :

Asthidhatvagni acts on Ahar rasa then by Tridha parinaman asthi dhatu, updhatu and Mala of asthi dhatu is formed i.e. (Nakha, **Kesha**.)

Embryological Aspect :

According to the classics the hair develops in 6th or 7th month of intrauterine life & it is a Pitruja Bhava.

Kesha Sharir :

The matrix of hair is derived from pruthvi Mahabhuta. The healthy hair should be soft black coloured, firm, oily and with a single hair root. Some part of kesha lies above the skin and nutrition is supplied by Rasavahini.

Relation between Kesha & Dosha, Dhatu, Mala :

There is a very close functional relation between kesha and Tridosha. The health of Kesha depends upon dosha. Kapha provides Brumhan and Pitta provides softness however these two dosha depends on function of Vatadosha. Skin receives nourishment from Rasa-Dhatu, Kesha is a part of Twaka therefore kesha also receives nutrition from Rasa-Dhatu. Individual having Rasa Sara is characterized by smooth, soft, clear, fine, deep rooted hair.

A person possess meda sara exhibits snigdha kesha etc. kesha is Mala of asthi Dhatu so whenever there is Vrudhi and kshaya of Asthi Dhatu there will be affect on growth and development of kesha. Out of six Ras Madhur ras promotes healthy skin, hair etc. whereas excess in lavan rasa give rise to premature graying & baldness.

Features of Kesha in Different Prakruti :

Vataj	Pittaj	Kaphaj
Parusha	Mrudu	Sthira
Atiruksha	Alpa	Kutilla
Sphuttita	Kapil	Ghana
Dhusara	Virala	Nila
Alpa	Pinga	

Disease of Hair :

Khalitya, Indralupta, Darunaka, Palitya etc.

In some diseases hairs are used as diagnostic criteria like in Prameha, Rajyakshma etc. While describing krumi A. Charak writes sthana of Bahya krumi is Kesha etc. and in types Raktaj Krumi he has described Keshaad Krumi also.

Cosmetics & Hair cosmetics :

The word cosmetic derived from Greek word meaning technique of dressing or beauty also known as substances or products used to enhance the appearance or fragrance of body. Hair cosmetics mean the products or substances which are used to enhance appearance of hair. In market there are many cosmetics products are available for hair e.g. Shampoo, serum. Conditioner, hair colors, perfumes, gels, creams, oils etc. but these products contains a lot of chemicals which are harmful for health and may cause severe damage to hair.

Ayurveda and Hair Cosmetics :

In Ayurveda Acharayas has mentioned many types of curative and Preventive treatments or cosmetics for hair.

1 Dincharya/Ritucharya : In ayurveda when Tridoshas, saptadhatu, trimala are in balanced condition then it is called health. Dinchraya & Ritucharya helps us to keep these in equilibrium and prevents many diseases including hair diseases.

As described in **Dincharya** benefits of pratimarsha Nasya, Dhumpna, Shri-Abhanga, Keshaprasadhana etc. on daily basis for good hairs. In **Hemant ritucharya** Shiro-abhyanga is mentioned, and in **Vasant ritucharya** using of sneha on shir and Dhumpna etc. are mentioned.

2 Nasya : Using of oil or medicines through Nasal route is called as Nasya. It is used for prevention as well as cure of hair and scalp diseases. Daily use of Pratimarsha nasya helps to prevent the hair diseases while other type of nasya eg. Virechana Nasya, marsha nasya, Awapid nasya etc. used in different types of shiro-roga and kasha-roga.

3 Dhumpna : smoking for therapeutic purpose with a special instrument herbal powder is burnt & emitted smoke is inhaled, it is called as Dhumpna. It is indicated in hair fall, premature graying, e.g. Eranda, devdaru is used for Snehika Dhumpna, Eladi gana are used for Prayogika Dhumpna.

4 Shiro-Abhyanga : Shiro means head and Abhyanga refers to massage so it means head massage with oil. It is useful in all diseases of hair, it also gives nutrition to hair, it removes dryness of scalp, itching & headache etc. by using Shiro-Abhyanga hair becomes soft, blackish and it protects from baldness. E.g. nilibhrungadi Taila, Brahmi Taila.

5 Shiro-Dhara : It is a therapy that involves gently pouring of liquids over forehead. It is also useful in Baldness, graying of hairs etc. e.g. Jatamansi Taila, Bala taila.

6 Shiro-pichu : keeping a cloth dipped in oil on the head is called shiro-pichu. It is useful in Hair fall e.g. Bhringraj Taila.

7 Shiro-Basti : In this oil is kept on head with an apparatus or holder. As oil is kept for an appropriate time it gives nutrition to the hair and also useful in all hair problem.

8 Lepam : Applying paste of aushadhi dravya on head like paste of heena leaves used for coloring of hair, Keshawardhak lepa, Romoutpadaka lepa for hair fall.

9 Talapodicchil / Taladharana : It is a type of shiro-lepa, which is used in keralian panchakarma to cure hair diseases. The lepa dravya are used according to Dosha prakopa. Like bhringraj is used in kaphaj shiroroga.

10 shiro-snana : washing hair with aushadhi siddh jala can be used instead of shampoos e.g. washing hair with Amalaki sidha Jala prevents premature graying of hair.

11 Keshya Dravya : dravya which are useful for hair are termed as keshya eg. Bhringraj & Jatamansi gives strength to hair, Ghritkumari gives softness n texture to hair, Brahmi gives nutrition to hair etc.

12 Rasayana : It is a type of internal medication used after shodhan karma. Which is also useful in hair problems like Khalitya, Palitya etc. eg. Narsimha Rasayana, Gandhak Rasayana etc.

13 Samshodhan karma : i.e. Vaman, Virechan etc. are useful in dosha-samyata however diseases of hair are caused by dosha prakopa like palitya is mainly caused by pitta dosha.

14 Yoga and Pranayam : There are some yogas like Bhujangasana, Halasana, Trikonasana etc. are effective in hair problems.

For good health of hair, wearing a turban helps to protect hair from wind, sunrays & dust. While describing personal hygiene, cutting, cleaning and combing of hair are mentioned. As Keshha is one of the factors while building the personality of a person. Ayurvedic classics state the advantages of maintenance of hairs, which provide pleasure, lightness, charm & increase enthusiasm; it adds cleanliness and beauty to the personality.

Preventive Measures for hair	Benefits	Curative measures for hair	Benefits
1. Dincharaya	Prevents all hair diseases	1 Nasya	Different types of Nasya are useful in all diseases of hair.
2. Ritucharaya	Prevents all hair diseases.	2 Shiro-dhara	Useful in all diseases of hair.
3. Nasya	prevents hair fall, premature graying of hair etc.	3 Murdha Tiala Shiro-Abhayanga	Useful in all diseases of hair. Useful in all diseases of hair.
4. Dhumpana	Prevents Baldness, hair fall.	Pichu	Useful in all diseases of hair.
5. Shiro-abhyanga	Gives nutrition to hair.	4 Parisheka	Useful in all diseases of hair.
6. Shiro-dhara	Gives nutrition to hair.	5 Shirobasti	Specially indicated for baldness & hairfall.
7. Rasayana	Delays graying of hair in old age and prevent other diseases of hair.	6 Dhumpana	Useful in all diseases of hair.
		7 Lepa	Indicated in hairfall, baldness, premature graying.
		8 Panchakarmas	It is used as internal medication along with other local procedures.
		9 Rasayana	

Discussion :

Cosmetology deals with various aspects of beauty. Beauty is a quality of being physically attractive. According to Ayurveda the concept of beauty includes physical, mental, social and spiritual element when these are in perfect harmony a person radiates with inner and outer beauty. In fact concept of cosmetics is as old as mankind and civilization.

We can find earliest references of beautifulness in various old books like kajal, tilak etc. were used as body decorative and to create beauty spots on forehead, chin, cheeks, neck or wearing ornaments. In ayurveda knowledge of beauty starts from very basic like in Dincharya, Ratricharya, Ritucharya, panchakarma, Rasayana it is mentioned. Charakacharya classified cosmetic drugs as Varnya, Kustagna, Kandugana, Vyasthapak, Kantiprada, Keshya etc. Many leepam, Taila are described in Bruhat-trayi and Laghu-trayi samhitas in context of tawaka and keshha roga.

Today people use different types of hair cosmetics products for hair problems but to prevent and cure hair diseases ayurveda plays an important role as mentioned below.

◆ **Khalitya (Hair fall) :**

This is caused by vitiation of pitta and vata dosha and also a lakshan of asthi kshya however may caused by bahya and Raktaj krumi.

For this along with internal medication for vatta and pitta shaman one should use nasya, Shiro-abyanga, shiro-Dhara, leepam etc. according to dosha pradhanya. For eg. Anu-Taila, yastimadhuadi taila etc. for pratimarsha nasya, neelibhrungadi-taila etc. for shiro-abyanga or shiro-dhara.

◆ **Indralupta (Alopecia Areata) :**

Which also caused by vitiation of pitta and Vata thereafter kapha mixed with rakta creates obstruction result in not appearing of new hairs.

Dhumpana, virechana nasya etc should be used for removing obstruction of kapha and rakta. Acharya Vagbhatta and Acharya Sharangdhar has told many Indralupatahar lepa like Kasisadi lepa, Gunjadi lepa, Romoutpadaka lepa etc. also shiro-dhara and other karma as mentioned previously.

◆ **Palitya (Premature graying of hair) :**

Body heat caused by anger tension etc. along with pitta located in shira causes palitya. Samshodhan karma like virechan should be done for aggravated pitta. After shodhana one should use Rasayana like Narsimha Rasayana, Gandhak-Rasayana etc. with that nasya by Vibhitak Taila etc. leepam with Priyaladi leepam, tiladi leepam etc. and other karma which are mentioned previously.

◆ **Darunaka (Dandruff) :**

The disease Darunaka is caused by vitiation of Kapha & Vata Dosha. In this skin of scalp & hair become Daruna, Ruksha & associated with Kandu. A. Sushrta while mentioning the treatment of Darunaka told Awapid Nasya, Shiro-basti, Abhayanga etc. A. Sharangdhar told to use Bhringraj taila, Gunja Taila, khaskhas beej lepa etc.

◆ Romapharana (Hair removers) :

Acharya Sushruta mentioned this term in shasthi upakram . Many yoga like hartaladi yog,Romanashak lepa are described for this purpose.

Conclusion :

- From above discussion we can say that cosmetics are a part of ayurvedic lifestyle. Ayurveda has explained all terminologies related to hair and cosmetics and we can also find many ayurvedic cosmetics and Kalpas for hair diseases in classics. Ayurvedic cosmetics like different types of oils,lepam & karmas doesn't contains any chemicals as compaired to the cosmetics which are available in market so these are beneficial as well as has no adverse effects.
- The Prayojana of Ayurveda is '**Swasthasya swatha Rakshnam**' so, if we follow Dincharya, Ritucharya as told by Acharyas and Pathyakar Ahar-Vihar on daily basis so we will not face any health as well as hair problems also. We can also conclude that not only external application is important for good health of hair but along with that internal medication and proper Ahar-Vihar is also necessary.
- For healthy hair and hair diseases we can use all karmas like nasya,shiro-abhyanga etc. which are mentioned previously as hair cosmetics or as hair therapies.

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Review :**Muscular Dystrophy & Ayurveda - An Overview**

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ABSTRACT :

Muscular dystrophy is an x- linked recessive trait, characterized by progressive muscular weakness. Diagnosis of these disorder based on clinical presentation, genetic testing, muscle biopsy and muscle imaging. Duchenne muscular dystrophy is most common dystrophinopathy with an incidence 1 in 3500 live male births. Its allelic variant, Becker muscular dystrophy, differs from Duchene muscular dystrophy by its later onset.

In *ayurveda* muscular dystrophies can be classified under *adibala pravritta vyadhi* which is caused by *beeja dushti*. In this pathogenesis occurs due to defect in *mansa dhatu* producing *matruja beejabhagaavyava* which is result of *tridosh dushti* in mother during period of conception. In view of *ayurveda* the muscular dystrophies can be managed by two ways, first at prior to conception for a purpose of *beeja shudhi*. At that time vitiated *doshas* eliminated from the mother body by using *shodhana karma*. So that way healthy *beeja* produced in mother which ultimately developed in healthy progeny. Second is the treating affected patient with *panchakarma* along with *rasayana therapy*.

In the present review article author did an effort not only to highlight etiopathology but also management of muscular dystrophy supported by various studies in the field of *ayurveda*.

KEY WORDS : *Adibala pravritta vyadhi; Mamsa dushti; Muscular dystrophy; Panchakarma; Rasayana.*

Number of References : (18)

INTRODUCTION :

The muscular dystrophies are diseases of muscle membrane which are generally characterized by pathological evidence of ongoing muscle degeneration and regeneration. Diagnosis of these disorder based on clinical presentation, genetic testing, muscle biopsy and muscle imaging.^[1]

Duchenne muscular dystrophy (DMD) is the most common hereditary neuromuscular disease affecting all races and ethnic groups. Its characteristic clinical features are progressive weakness, intellectual impairment, hypertrophy of the calves, and proliferation of connective tissue in muscle. The incidence is 1:3,600 liveborn infant boys. This disease is inherited as an X-linked recessive trait.^[2] The abnormal gene is at the Xp21 locus and is one of the largest

genes. Becker muscular dystrophy (BMD) is a fundamentally similar disease as DMD, with a genetic defect at the same locus, but clinically it follows a milder and more protracted course

Infant boys are only rarely symptomatic at birth or in early infancy, although some are mildly hypotonic. Early gross motor skills, such as rolling over, sitting, and standing, are usually achieved at the appropriate ages or may be mildly delayed. Poor head control in infancy may be the first sign of weakness. Distinctive facies are not an early feature because facial muscle weakness is a late event; in later childhood, a “transverse” or horizontal smile may be seen. Walking is often accomplished at the normal age of about 12 month, but hip girdle weakness may be seen in subtle form as early as the 2nd year. Toddlers might assume a lordotic posture when standing to compensate for gluteal weakness. An early Gowers sign is often evident by age 3 yr and is fully expressed by age 5 or 6 yr.

The length of time a patient remains ambulatory varies greatly. Some patients are confined to a wheelchair by 7 yr of age; most patients continue to walk with increasing difficulty until age 10 yr without orthopaedic intervention. With orthotic bracing, physiotherapy, and sometimes minor surgery (Achilles tendon lengthening), most are able to walk until age 12 yr. Ambulation is important not only for postponing the psychologic depression that accompanies the loss of an aspect of personal independence but also because scoliosis usually does not become a major complication as long as a patient remains ambulatory, even for as little as 1 hr per day; scoliosis often becomes rapidly progressive after confinement to a wheelchair.

Death occurs usually at about 18-20 yr of age. The causes of death are respiratory failure in sleep, intractable heart failure, pneumonia, or occasionally aspiration and airway obstruction.

In Becker muscular dystrophy, boys remain ambulatory until late adolescence or early adult life. Calf pseudohypertrophy, cardiomyopathy, and elevated serum levels of creatine kinase (CK) are similar to those of patients with DMD. Learning disabilities are less common. The onset of weakness is later in Becker than in DMD. Death often occurs in the mid to late 20s; fewer than half of patients are still alive by age 40 yr; these survivors are severely disabled.^[3]

In *ayurveda* this pathogenesis can be clearly understand by concept of *adibala pravritta vyadhi* viz. *Sushruta's vyadhi vargikaran.*^[4] In this disorder pathogenesis occurs due to the *mtruja beejabhagaavyava dushti* during period of *garbha utpatti* because of *tridosh prakopa in mother*. It leads to *vata prakopa* takes *sthana samshraya* in *mamsa dhatu* vitiates and depletes them (x-linked progressive degenerative disorder of muscle tissue).^[5]

Acharya Charaka has clearly mentioned about the close relation of both *mamsa* and *medo dhatu* viz. To *dhatukshayas vata* pathogenesis which in term degrades and cause the *dushti*^[6] (a defect in the sarcolemmal membrane). This *ansha-ansha kalpana* of *dhatu*s clearly signifies the involvement of the *dhatvagnimandya* causes *kshaya*. This *agnimandya* caused at the level of the *dhatu* leads formation of *ama*. *Madhavakara* explained *strotodushti* as type of *ama* itself. While *strotoradha* a subtype of *strotodushti* produces the hypertrophy in the particular region, it also manifests as first *prakopa* then depletion i.e. due to *vata*. This complex variety of pathogenesis indeed is responsible for the progressive wasting and necrosis of muscle fibres. Therefore it was well understood thousands of year back with its severity and

termed as *ashadhya*.^[7]

MANAGEMENT :

In India, with this incidence and no cure in contemporary system of medicine, patients of muscular dystrophy approaches *Ayurveda* with lots of hope. In view of *ayurveda* the muscular dystrophies can be managed by two ways, first at prior to conception. This period is very crucial for future child so *ayurveda* gives great importance the preparation of both partners prior to conception. the birth of a healthy child is seen as equivalent to planting a tree for which we need a seed, soil, time and the right nourishment this approach can be seen as the ultimate in a preventative medicine with action a few month prior to conception having lifelong effect on future child.

Just as a healthy seed bears healthy fruit, the first step in producing healthy sperm and eggs is achieved through a deep internal cleansing to balance the *doshas* and remove toxins (known as *ama*) by detoxifying the body (known as *panchakarma*). *Pathya apathay sevana* equally important for both partners especially keeping away from alcoholism, smoking etc. Who indulges daily in healthy foods and activities treatment for conceiving physically, mentally and emotionally healthy offspring. This can be achieved by *panchakarma*, *rasayana* (rejuvenation) and *vajikaran* (aphrodisiac) medicines.^[8]

Second is the application of *shodhana* and *shaman chikitsa* along with *rasayana therapy* in affected patient. In *ayurveda* for the management of this disorder concept of the *paraspar dhatu paka* is of prime importance whereas *acharya* have mentioned specific *chikitsa sootra* for the condition by considering its severity and importance which can easily understood by the physicians. *Acharyas* while explaining the *dhatupaka avastha* clearly signifies the importance of *agni* which is whole and sole responsible for the formation of the next *dhatu*s. Thus correction of *agni* should be done by administration of *deepana* and *pachana dravyas*.^[9]

Snehana both *bahya* and *abhyantara* helps to pacifies the *vata dosha* . in contrast *abhyanga* a variety of *bahya sneha* with oil like *chadanbalalakshadi taila*, *Bala taila mahanarayana taila*, and *mahamansadi taila* helps in subsiding the *vata dosha*^[10] improves the tonicity of the muscle and compacts the body. *Svedana karma* by *shashtishali pinda svedana* increases the metabolic activity which in turn increases the oxygen demand and blood flow. This vasodilatation stimulates the superficial nerve ending causing a reflex dilation of the arterioles. Thus, *svedana* can bring about changes in conduction of nerve stimuli, by changing sodium ion concentration.^[11]

Panchakarma treatment which is basically a Bio-cleansing regimen intended to eliminate the toxic elements from the body and there by enhances the immunity of the body and increases the acceptability of body to various therapeutic regimens like *Rasayana* (Rejuvenation) and *Vajikarana* (Aphrodisiac). Thus *Panchakarma* therapy is believed to impart radical elimination of disease causing factors and maintain the equilibrium of *Doshas*. *Panchakarma* is the ultimate mind body healing experience for detoxifying the body, strengthening the immune system and restoring balance and well being it is one of the most effective healing modality in ayurvedic treatment. It promotes detoxification and rejuvenation. Fivefold measures comprehended as *Panchakarma* are: *Vamana* (Therapeutic

Emesis), *Virechana* (Therapeutic Purgation) *Anuvasana* (Medicated Oil Enema), *Asthapana* (Medicated Decoction Enema), *Nasya* (Nasal Insufflations)^[12]

Mridu sadyo vaman should be given for this purpose two or three *apamarg tandul* (*Achyranthes aspera*) with *madhu* and *ghrita*. No pre therapy procedures are required in infancy and in early childhood No *purvakarma* required Because *Bala sarrira snigdha*.^[13] The repeated courses of *Mridu virechana karma* by using *amaltas* (*cassia fistula*) is beneficial in muscular dystrophy because its *anulomana* and *tridosahara* property^[14]. *Shankhini tail* (*Convulvulus pluricaulis*) and *errand tail* (*Ricinus communis*) can be used for the purpose of abhyantar *snehapana* as well as *mridu virechana*.^[15] Research shows that *virechana* does the detoxification which lead to better absorption of *rasayana* drugs, other *brihana dravyas* and correction of *agni*.^[16]

Basti is another variety of the *karma* especially *brihan* variety of *basti* which clearly shows its efficacy in this condition for example usage of *mans ras basti* and *yapana basti* with *kala* and *karma* format, considering the condition as *gambhir dhatu gata vikara*.^[17] *phala tail* and *errand basti* can be administered as *anuvasana basti*. It also rejuvenates the body and further helps in improving from the *dhatukshaya* caused due by the *vata dosha*.^[18] Thus these modalities are of prime importance as no treatment acts on prime pathogenesis and present approach is taken to improve quality of over muscular dystrophy.

CONCLUSION :

The absence of specific treatment for muscular dystrophy in modern medicine demands the role of contemporary and alternative approaches of treatment. In *ayurvedic science* muscular dystrophy can be managed with the help of *panchakarma* procedures followed by administration of *rasayana dravyas*.

Ayurveda never claims the cure of muscular dystrophy with reference to *asadhya* where is its unique or pioneer approach gives patient of muscular dystrophy, quality of life and longer survival upon muscular dystrophy.

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Review :

Ayurvedic Review of Functional Mechanism of Prana Vayu With Respect To Stroke

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Abstract :

Stroke is characterised by the rapid appearance of a focal deficit of Brain function which is diagnosed through several techniques like neurological examination, CT scans, MRI scans, Doppler Ultrasound & Arteriography.

In Ayurveda, Vata , Pitta , Kapha are the three main Doshas which control various functions in the body. Out of these three Doshas , Vata is predominant to all Doshas. As each Dosha has its five types, Vata dosha also has five types as Prana , Udana , Apana , Vyana & Samana.

Functions of Prana Vayu are focused in this article. One of the important functions of Prana Vayu is 'Indriyadruk' which gets deranged in the patients of Stroke. One of the main location of Prana Vayu is 'Murdha' which is nothing but 'Brain'. As in stroke, there is impaired functions of Brain, we can compare it with an Ayurvedic perspective as Vatavyadhi which comes under Pakshaghata. For the patients of Stroke or Pakshaghata , Ayurvedic line of treatment proves to be effective with respect to the muscle power regaining. Snehana , Swedana , Nasya & Basti are the line of treatments for Pakshaghata . How do these treatments try to balance physiology of Pranavayu? Because after commencing these treatments, patient's functioning of Dnyanendriyas & Karmendriyas get improved. So efforts are taken to explore physiological aspect of Prana Vayu in the patients of Stroke.

According to modern medicine, the main cause of Stroke results either from Cerebral haemorrhage due to uncontrolled Hypertension or due to Cerebral thrombosis or Accidents. From Ayurvedic perspective, symptoms of stroke can be compared with different Vaata Vyadhis. This article will help Ayurvedic Physicians definitely to assess prognosis of stroke in the patients getting Ayurvedic treatments.

KEY WORDS : Deranged function of Prana vayu, Functional mechanism of Pranna Vayu, Indriyadruk function & Budhidruk function, Pakshaghata, Stroke

Total Number of References - 5

INTRODUCTON :

Anuloma is the normal direction of Prana Vayu by which external Food, Water & Air enter the body through the following functional mechanisms¹:

1. Nishwasa : Control over Inspiration
2. Annapravesh : Control over Deglutition
3. Hrudayadruk : Control over Heart rate
4. Indriyadruk : control over special senses
5. Budhidruk : Control over Intellectual functions
6. Chittadruk : Control over functions of mind
7. Shthivana : Control over Spitting process
8. Kshavathu : Controls Sneezing reflex
9. Udgara : Controls Belching

'Indriyadruk function' & 'Budhidruk function' are the important functional mechanisms of Prana Vayu given in Ashtang Hridaya². There are five Dnyanendriyas & five Karmendriyas which are commonly known as INDRIYA. The functions of these Indriyas are controlled by Prana Vayu. Listening, Watching, Touch, smell & taste are the functions of Dnyanendriyas which are carried out by Prana Vayu, while Walking, Holding of an object, movements of Hands & Legs are the functions of Karmendriyas which are controlled by Prana Vayu'. 'Budhidruk function' consists of Perception & Analysis of an input which is done with the help of Prana Vayu.

As in Stroke there is involvement of Paralysis of Limbs, Face & trunk, loss in reflexes or hyper reflexes, there is an impairment in Indriyadruk function of Pranavayu. Also in later stage, there can be memory loss or extreme forgetfulness, Altered sensorium i.e. inability to think & concentrate, Disorientation of time & place, fits or seizures, So there can be impairment in 'Budhidruk function' of Prana Vayu.

AIM : To study the Ayurvedic review of functional mechanism of Prana Vayu with respect to Stroke.

OBJECTIVES :

1. Collection of references of Prana Vayu in Samhita.
2. Study of Stroke from modern medicine book.
3. Corelation of Deranged functions of Pranavayu with Signs & Symptoms of Stroke.

Materials & Methods : The functions of Karmendriyas of Prana Vayu can be examined by Superficial & Deep reflexes with respect to clinical examination of Stroke. The clinical practice of stroke involves Lesion of UMN i.e. Upper motor neuron or Lesion of LMN i.e. Lower motor neuron. Lesions of UMN appear as Vascular lesions which is the commonest cause of **Hemiplegia**. There is thrombosis of the Middle cerebral artery or its branches causing infarction in small or large areas of Brain. In **complete Hemiplegia**, Face, Arms & Legs are paralysed. But trunk & some cranial muscles escape at least partially. These signs may persist for less than 24 hours in which the episode is known as **TIA (Transient ischemic attack)**. If they persist more than 24 hours & not progressive, then the episode is known as **Completed Stroke**. In **Paraplegia**, there is Paralysis of both Lower limbs. If the lesion is in

the Cervical lesion, the arms may also be get affected called as **Quadriplegia**.

In lesions of LMN, Lower neuron may get injured or diseased. A chronic degeneration of Anterior horn cells occurs as a part of Motor neuron disease which includes Progressive muscular atrophy. The lesions may occur in Anterior Cerebral artery & the defects are seen³.

Depending on site of these lesions in Cerebrum or in other parts of Brain, Stroke is associated with Monoplegia / Hemiplegia/Paraplegia/ Quadriplegia with or without Facial Paralysis. In this, Sphincter control may or may not get lost. These symptoms of stroke indicate loss of Indriyadruk function of Prana Vayu. Considering all these factors, Symptoms of stroke can be compared with Pakshagahta , Ekangavata , Saravangavata or Ardit in which Prana Vayu get affected.

Pakshaghata is nothing but Vatavyadhi which attacks either left or right side of the body in which there is shrinking of Siras (Blood vessels) or Snayus(muscles& Ligaments) & restriction in body movements⁴.

Many conditions of Vaatavyadhai are described in Charaka Samhita which involve Ekangavata means Monoplegia, Sarvangavta means Quadriplegia, Ardit means Hemiplegia with or without Facial Paralysis.

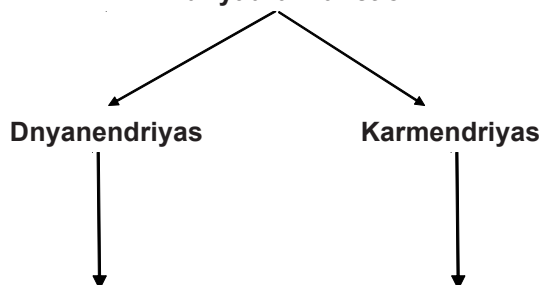
In the following chart, deranged physiological functions of Prana Vayu can be correlated with signs & symptoms of Stroke.

1. Budhidruk function



- 1. Loss or sudden increased in consciousness
- 2. Hemisensory loss
- 3. Gait Apraxia (difficulty to perform tasks)
- 4. Ataxia (lack of voluntary coordination of muscle movements)

2. Indriyadruk function



1. chakshurendriya :

1. Monocular or binocular visual defects
2. Diplopia
3. Horner's syndrome
4. Hemianopia (defective vision)

2. Sparshnendriya :

1. loss in reflexes or hyper reflexes
e.g. Babinski's sign & clonus

3. Ghranendriya :

1. loss in sneezing reflex

4. Strotrendriya :

1. Vertigo associated with brain stem
2. Stroke with hearing disturbance

Discussion :

After extensive clinical research, physiology & etio-pathogenesis of Pakshaghata is explained in Ayurvedic compendia. Like modern medicine, Sira (Blood vessels), Snayu (Muscles & Ligaments) & Rakta Dhatu get affected by imbalance of Vata Dosha.

Clinical examination of Nervous system includes⁵:

Superficial reflexes:

1. Abdominal reflexes
2. Cremasteric reflexes
3. Plantar reflex
4. Gluteal reflex
5. Anal reflex
6. Bulbocavernosus reflex
7. Scapular reflex
8. Postural reflex
9. Tonic neck reflex
10. Grasp reflex
11. Sphinctor reflex

1. Vaak :

1. Facial weakness
2. Dysarthria
3. Aphasia

2. Hastapada :

1. Ardit (hemiplegia)
2. Ekangavata (Monoplegia)
3. Sarvangavata (Quadriplegia)

3. Paayu :

1. Loss in Sphincter
2. Urinary incontinence

Deep reflexes:

1. Bicep reflex
2. Supinator/ Radial reflex
3. Tricep reflex
4. Knee reflex
5. Ankle reflex

These reflexes are helpful in this condition before doing MRI, CT scan, Cerebral Arteriography & these investigations are helpful to assess functions of Prana Vayu in the patient of Stroke.

Imbalance of Prana Vayu is the main cause of Stroke but it is Vyana Vayu which first alters Cerebral circulation which may lead to Haemorrhage. So along with Prana Vayu imbalance of Vyana Vayu should be taken into consideration.

Imbalanced Vyana Vayu



Uncontrolled Hypertension



Cerebral Hemorrhage



Imbalanced Prana Vayu



Stroke (Pakshaghata)

Conclusion :

Rehabilitation of Stroke patients with the help of Ayurvedic treatments aims at balancing of Vata Dosha especially Prana Vayu.

As according to modern medicine, cause of stroke is a outcome of circulatory imbalance, etiological factors according to Ayurveda is imbalance of Vata Dosha.

Irrespective of treatment, Ayurvedic Physician can follow modern clinical examination of Nervous system, MRI, CT scan, Cerebral Angiography to bring perfection in Ayurvedic Diagnosis, Prognosis & Treatment.

Aetiology of Pakshaghata & Stroke may differ from Ayurveda & from modern perspective but clinical picture of Ayurvedic compendia is not different. Clinical examination of Nervous system in the patients of Stroke(Pakshaghata) should be adopted for better analysis which is immensely helpful for Ayurvedic Doctor for Diagnosis & Prognosis.

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Review of correlation of Uchwasan(expiration) & Vakpraruti (Physiology of speech) Functions of Udanvayu

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Abstract :

Dosha, Dhatu and Mala are the basic principles of Ayurveda. Dosha are three important body elements, they are; Vata, pitta and kapha, which can be called as three bio-energies or functional and structural units of body.

Body constituent which is responsible for any sort of movement is called as Vata Dosha.

Key Words : Articulation, Function of Udan Vayu, Phonation, Uchwasan(expiration), Vakpraruti(physiology of speech).

Total Number Of References:-31

Introduction- :

Vakpraruti (Physiology of speech) is the important function of Udanvayu¹. Vakpraruti means process of speech^{2,3}. Property persuaded by Shotrendriya is called as Shabdha which is a special property of Akash Mahabhut⁴. Generation of sound (Shabdha) requires cavity (kha) and Sound which is produced in Larynx is called as Vakpraruti.

In human body organs which control the speech process are Larynx, pharynx, nose and oral cavity. All these organs contain cavity which signifies dominance of cavity (Aakash).

Role of Vayu Mahabhuta along with Aakash Mahabhuta is equally important for generation of sound in larynx. Vayu Mahabhuta in human body exists in the form of Vata Dosha which is composed of Aakash and Vayu Mahabhuta.

Five types of Vata Dosha are described in Charak Sanhita⁵.

- 1-Pran Vayu 2-Udan Vayu
- 3-Vyan Vayu 4-Saman Vayu
- 5-Apan Vayu

Vata Dosha which moves in upward direction and which is responsible for speech and sound is Udan Vayu and the same Vayu controls physiology of expiration (Uchwasan)⁶.

Aim :

To study correlation of Uchwasan(expiration) and Vakpravrruti(speech) function of Udan Vayu.

Objectives :

1. To explain Vakpraruti (Physiology of speech) function of UdanVayu^{7,8..}
2. To explain Uchwasan(expiration) function of Udan Vayu⁹.
- 3.To explain Physiology of speech, Phonation and Articulation¹⁰.
- 4.To explain Physics of speech and its correlation with Uchwasan(Expiration) process¹¹.

Materials And Methods :

Functions of Udan Vayu-

Human beings are blessed with ability to express thoughts and emotions by speech, sound and gesture. Ayurveda has described physiology of speech with contest to Udan Vayu. This is an effort to explore interrelation between Uchwasan(expiration) and Vakpravrruti(speech) both which is controlled by Udan Vayu.

Physiology of Respiration is well described in Ayurveda. Physiology of Respiration is composed of Inspiration and expiration ,out of which Pran Vayu controls Inspiration while Udan Vayu controls expiration. Dalhana has explained that along with speech, Uchwasan(expiration) is controlled by Udan Vayu¹².During the process of uchwasan(expiration), air is taken out of the lungs¹³.

Expiration process involves relaxation of diaphragm and intercostals muscles ,reduction in volume of thoracic cavity and lungs .As volume of lungs get reduced, intrapulmonary pressure increases than that of the atmospheric pressure and air moves out of the lungs¹⁴.

Expiration is a passive process which depends on recoiling of muscles which are involved in the process of inspiration,so it should be note down that Uchwasan(expiration) is not explained by Sushruta but it is explained by Dalhana in his critic on the verse of function of Udan Vayu¹⁵.

Along with Uchwasan(expiration) ,Vakpravrruti(speech) is also controlled by Udana Vayu^{16,17}.

In Ayurveda, Pranavaha srotas (Respiratory system) and its organs like Lungs (Phupphusa) are mentioned¹⁸. But direct reference of Larynx is not available.

Sushruta has mentioned Swar vahi dhamnis (Dhamanis conducting sound). Though references of Larynx are not found in Ayurvedic compendia but in **Swarbheda Adhyaya** of Sushruta Sanhita, Uttar tantra, reference of Swarvaha Strotas is mentioned¹⁹.

Even if direct reference of Larynx is not found in Ayurveda but from the etio-pathology of disease,**Swarbheda** it is understood that association of speech with expiration was well realized by Acharya Sushruta²⁰.

In Sharir Sthan of Sushrut Sanhita, references of Shabdha Vah dhamani are found. According to Sushruta, two Shabda vah dhamani are responsible for Phonation(Ghosh) and two Shandha vah dhamani are responsible for Articulation(Bhashyate)²¹.

In Sushrut Sanhita ,Physiology of expiration and Physiology of speech are explained under the function of Udan Vayu which can be well comprehended in the view of Modern Physiology of speech²².

Larynx is the organ of speech which is also called as voice box. It is situated in the midline of the neck. It extends from the fourth cervical vertebra to the sixth cervical vertebra. Larynx is composed of three unpaired cartilages and three paired cartilages .Arytenoid cartilages which are paired cartilages, give attachment to vocal cords .Larynx consist of three cavities from the inlet to the lower border for cricoids cartilage²³.

In addition to the sphincter functions of Larynx for the protection and control of respiratory activities, Larynx modify the expiratory stream to produce highly complex patterns of sound with varying loudness, frequency and duration²⁴.

Vocal cords(vocal folds)are the structure meant for voice production.Length of vocal cord is 2.5cm in an adult male.In female vocal cord are shorter than male²⁵.

The two pairs of vocal cords are follows :

- 1.Superior false vocal cords which are also called as Ventricular folds or Vestibular folds.
- 2.Inferior pair of vocal cords is called as true vocal cords or vocal folds.

Bands of elastic ligaments are attached to the inferior surface of vocal folds. These bands of elastic ligaments are stretched like strings of guitar.

Larynx initiates the process of voice production or phonation, when the process of phonation begins Vocal folds are adducted ,then only voice is produced in Larynx²⁶.

Speech consist of two steps

1. Phonation

2. Articulation

1. Phonation-Production of voice in the Larynx is called as phonation.

2. Articulation - With the help of tongue, cheeks and teeth words are formed, the process of formation of words called as articulation²⁷.

Integration of all references from different compendia are important to understand control of Udan Vayu on speech process. Because physiology of speech is composed of

Vibration of Larynx for production of sound.Vibration is a type of movement for which according to Ayurveda, Vata Dosha is responsible. When person attend to speech Larynx is set in to vibration.During process of speech person do not expirate air and it is hold in lungs. Air which

is being hold in lungs is expelled in the laryngeal cavity with great speed. Due to high speed of air pressure in the laryngeal cavity is less than that of pressure in the lungs. Due to pressure differences vocal cord adduct and held close to each other due to velocity of air vocal cord start vibrating and they go on vibrating till we talk.

Voice is produced due to vibration of vocal cord .Due to contraction of intrinsic muscle of Larynx ,elastic ligament below the surface of vocal cord are pulled and stretch tightly still we talk.

Steady flow of expired air in laryngeal cavity drops down pressure in it than that of lungs. Which keeps vocal cords vibrating. According to Ayurveda expansion of lungs,vibration of vocal cords are nothing but gati(movement) controlled by Udan Vayu.

Volume of voice depend on air pressure generated by lungs. More the healthy lungs more the volume of voice .Pitch of the voice depend on tension of vocal cords. When person want to talk or speak longer time lung has to expel air from Larynx more forcefully. Controlled relaxation of Diaphragm exerts expiratory force which is used to speak Loudness of sound depends on air pressure lung has applied in the laryngeal cavity. Pharynx ,mouth,nasal cavity,paranasal sinuses act as resonators and voice become more clear and loud²⁸.

Articulation-Articulation is important steps of speech,which gives the voice its human nature. Mouth,teeth,and cheeks are the organ of articulation.

Co-ordinated movements of muscles of mouth,cheeks and teeth produces meaningful words ,which are called as language²⁹.

Physics of Speech :

For production of any sound it needs source of energy(initiation),a structure or structures which can oscillate(phonation)and a resonator. In the case of human voice the source of energy is the momentum of expired air. In speech the force exerted is of the order of 7cm H₂O with a range of about 5-355cm H₂O in singing³⁰.

The expiratory force used in speech is produced by the controlled relaxation of the expiratory muscles mainly the diaphragm .These muscles can affect not only the pitch but also the loudness and phrasing of speech. The anterior abdominal muscles which are used in prolonged and forced expiration, and in some subjects at the end of quiet respiration, may be involved in speech especially in shouting and attempts to speak without the interruption necessary for inspiration³¹.

Discussion :

Vakpraruti (Physiology of speech) and Uchwasan(Expiration) are the interrelated functions of Udan Vayu. How they are interrelated , can be learned from the physics of speech.

Udan Vayu controls Uchwasan(expiration) and when person wants to speak, the same Udan Vayu streamlines this expired air in the larynx. This expired air is used as source of energy.

Due to expired air in the larynx, vocal cords are set into vibration.

Udan Vayu create force which is used in speech on which pitch and loudness of voice are depends.

More the strength of lungs more louder the voice/speech. Physics of speech is not different than Vakpraruti (Physiology of speech) function described by Sushruta.

Conclusion :

Sushruta has correlated Uchwasan(expiration) process with speech(Vakpraruti). Speech process according to Ayurveda requires normal expiration process Uchwasan (expiration), force (Bala)with which phonation process takes place depends on balanced state of Udana Vayu. According to physics of speech also pitch and loudness of speech depends on expiratory force exerted by muscles of respiration. Force explained in physics of speech is bala of Udan Vayu which is generated during Uchwasan (Expiration) process.

So, it is great vision of ancient Ayurvedic wisdom to establish relation between Thoracic cavity, Lungs, Larynx, Uchwasan Karma(Expiration process) and Vakpraruti(Speech)

Clinical examination of respiratory system also includes examinations related with act of speech called as Vocal resonance and Tactile Vocal Fremitus (T.V.F.)which depicts correlation between Lungs, Expiration and speech.

From this review it can be further said that process of Phonation is under control of Udan Vayu but this can not be said about Articulation .Articulation means process of formation of coherent words, which is controlled by Pran Vayu.

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Case Study

A Case Discussion on Bahuputtakamala (Hepatocellular Jaundice) Treated with Vasadikwath & Madhu Internally

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ABSTRACT :

As the word suggest "Bahupitta" means Pitta PradoshajVikar, a disease of Vitiated Pitta Doshа.

In today's era of globalization & industrialization, lack of concern about Dincharya and Rutucharya is seen everywhere which does give rise to many hazardous disorders. Bahupitta Kamala- Hepatocellular jaundice is one of them.

Since Hepatocellular jaundice is an infectious disease of liver with clinical features of jaundice, Abdominal pain, Nausea, Anorexia, Fatigue. And there is no treatment of jaundice in Modern Medical Science, a need aroused to search out an effective ayurvedic herbal medicine that would be cost effective and easy to administer.

Here, is a case study of Bahupitta Kamala (Hepatocellular jaundice) treated with VasadiKwath and Madhu internally with atmost positive results. Line of treatment for Bahupitta Kamala is Madhur, Tikta and Sheet Virya and VirechanDravya. Therefore, here is a herbal combination of Vasa, Amruta, Triphala, Kutki, Nimba, Bhunimba as the main constituents of VasadiKwath. This combination acts on the root of disease and thereby break down Pathophysiology of Hepatocellular jaundice i.e. Bahupitta Kamala.

Total number of references: 14

Keywords: Bahupitta kamala, Dincharya, Pitta pradoshaj vikar , Rutucharya, Vasadi kwath.

INTRODUCTION :

The terminology of the word 'kamala' is "Vividhan Kaman lati Kamala" means loss of desire of doing work, eating. It can be called as severe anorexia or malaise. To be more specific Kamala vyadhi can be defined according to ayurvedic text as "Haridranetra subhrusham haridratwak-nakha-aanan" which means the disease which is characterize by yellowish discoloration of eyes (sclera), urine, faeces, skin and buccal cavity. It's modern correlation can be associated with icterus, which is a predominating feature of Hepatocellular jaundice. Since the root of the disease Kamala is "Vitiated Pitta Doshа" above lakshanas are predominantly present.

Having a brief review of today's lifestyle issues and circumstances, the factors that are responsible for repeated vitiation of Pitta Dosha and thereby interrupting healthy well being of man can be enlisted as overeating of spicy food, excessive use of junk food like vadapav, missal, fried food stuffs i.e. Ati-Amla-Lavan-Katu-Kshar-Ushna-Tikshna Ras Aahar and Alcohol consumption tendency, irregular times of eating, (Atitkalbhojan, Adhyashan). The 'Bahupittakamala' is one of the hazardous disorder emerge out of these grounds.

In this era of Globalization and Industrialization, the life style of mankind has been drastically changed. Due to Lack of concern about 'Dincharya and Rutucharya', everyone is keeping his health at least preference while earning money at first preference.

Now, for the vitiation of Pitta Dosha, which factors are responsible and which are the consequences of this vitiation, how should this vitiation can be brought to the normal using ayurvedic hearbs, one should know all about these facts. The main objective of ayurveda is maintenance of health and treatment of diseases "Dhatusamyakriyachokta Tantrasyaasyaprayojanam"(Cha Su.1/53.) So, for the well being of a person suffering from Kamala Vyadhi considering his physical, socioeconomical status, need for putting forward the beneficial aspects of Vasadi Kwath has been developed.

In ayurveda, the disease 'Kamala' is known from ancient times, right from the vedickala specially in Rigveda and Atharvaveda. Ayurveda acharys of "Bruhatray" i.e. Charaka, Shushruta and Vagbhatta had explained 'Kamala' as "Pravardhaman awastha" or "Updrawa of PanduVyadhi". Therefore Panduroga is the important etiological factor of this disease. But, the pathogenesis can also takes place independently where it is presented as Swatantra vyadhi also.

The liver plays major role in the maintenance of Metabolic homeostasis. The development of clinically important liver disease is accompanied by diverse manifestation of disordered metabolism. Kamala is considered a purely PaittikRog caused by RaktaDushti due to Vitiated Pitta and vice versa. Jaundice is a hallmark symptom of liver disease and perhaps the most reliable marker of severity. The importance of ayurvedic remedies in the management of "Bahupittakamala" is that these ayurvedic herbs act on the root of the disease i.e. 'Vitiated pitta' by their madhur, tikta rasa and sheet virya. The pathya-apathya also plays important role since they regulate the dincharya and ahar-vihar which is necessary for quick and long lasting relief from the disease.

Since there is no effective remedy for hepatocellular jaundice in modern science, the ayurvedic formulations must to be known to everyone.

"Bahupittakamala" shows similarity with signs and symptoms of Hepatocellular Jaundice which is an initial of infectious disease affecting liver i.e. Hepatitis. Ayurvedic herbs are proved to be good acting on liver functions and thereby on Hepatocellular Jaundice.

Patients usually report darkening of urine before they notice scleral icterus. Patients also complaints of fatigue, anorexia and nausea.

A single case study of Bahupitta Kamala (Hepatocellular Jaundice) is reported here in which vitiated doshas were eliminated with the use of Vasadi Kwath with madhu internally.

CASE REPORT :

A 32 years old male patient came to the Kayachikitsa OPD of Dr. VJD GraminAyurved Rugnalaya, Patur with the complaints of Aruchi (dyspepsia), Agnimandhya(loss of appetite), Daurbalya(weakness), Abdominal pain, Netrapitata(icterus), Mutrapitata(yellow coloured urine) since 15days. Patient did not received any treatment untill he came to the OPD of Dr VJD Ayurved Rugnalaya .Patient was thourghly examined and detailed history was taken.

History : Patient was labour by occupation, Chronic aloholic drinker, was taking spicy food from long time. This all are the Pitta prakopak hetus. Patient was also having history of jaundice before an year.

On examination : Patient was afebrile, pulse rate was 82 / min. regular, no pallor, no cyanosis, no clubbing. Icterus was present. Patient was having tenderness at right hypochondrium. No hepatomegaly and No splenomegaly was present.

Investigations of the patient had done. They are as follows :

CBC of the patient was normal. Patient was having raised **Sr,Billirubin level,i.e, 10.4 mg /dl**. HBSAG of the patient were investigated and found to be negative. HIV was done and found to be negative. USG Abdomen and pelvis was done to rule out obstructive pathology. USG confirmed the diagnosis as Bahupittakamla (Hepatocellular jaundice).

Treatment: Patient was treated with **VasadiKwath 40 ml with 5ml of Madhu (honey) twice** a day in Madhya bhaktakala. Patient experienced increase in appetite after 3 days of treatment. After 7 days of treatment patient experienced decrease in yellowishness of urine, Icterus was reduced,decrease in abdominal pain.

ON 7th DAY : Sr.Bilirubin was **5.2mg/dl**. Patient was continued the treatment for next 7 days.

Patient was given the **Pitta shamak Aahar like sugarcane juice,Mudga yusha,jwar roti**.

ON 14th DAY: Sr.Bilirubin was **1.05mg/dl**. Patient was having no complaints.Colour of the urine was normal, no abdominal pain,appetite was normal,weakness was slight present and slight Icterus was still present.

DISCUSSION :

In ayurveda increased intake of oily, spicy, hot and alkaline food, are depicted for aggravation of Pitta Dosha. The Aggrevated Pitta then impaires the blood and the muscle tissue of liver causing damage in the channels of the liver and thus Pitta is thrown back into the blood leading to Icterus.

Vagbhatacharya has recommended VasadiKwath in Ashtang Hridayam Pandurog chikitsa in order to break down pathophysiology of Kamala Vyadhi by using Pitta shaman, RaktaPrasadan, YakrutaUttejana and Pitta Sarak herbs of which detailed description is given below.

VasadiKwath A**Vasa Guduchi Triphala Katvi Bhunimb Nimb A**

The drug description is summarized in the table given below_

Drug Description for VasadiKwath :

DRA VYA	LATIN NAME	FAMILY	GUNA	RASA	VIR YA	VIPA KA	PRABHA V & UPYUKT AANGA	KARMAUKTA
Vasa	Adhatodavastica	Acanthaceae	LaghuRuksha	TiktaKashaya	Sheeta	Katu	Patrachurna	Pitta shaman & RaktaPrasadan
Amruta	Tinosporacordifolia	Menispermaceae	Mrudu Laghu Ruksha	Tikta Katu Kashaya	Ushna	Madhur	Kanda churna	Pitta shaman & YakrutaUttejana
Haritiki	Terminaliahehula	Combrataceae	Laghu Ruksha	Tikta Katu Kashaya	Ushna	Madhur	Tridoshhar	Deepan, Pachan, Yakrut-Uttejan, Anuloman, Mruduvirecha, Krimighna
Bibhitak	Terminaliabalerica	Combrataceae	Guru, Ruksha	Kashaya	Ushna	Madhur	-	Deepan, Pachan, Anuloman, Krimighna, Grahi, Trishna&chhardinigrahan
Amalaki	Embelicaofficinalis	Euphorbiaceae	Laghu Ruksha	Lavanrahit 5 rasa mainly Amla	Sheet	Madhur	-	Agnideepan, Ruchikar, Anuloman, Amanpachan
Nimba	Azadiractaindica	Meliaceae	Laghu Ruksha	Tikta Katu Kashaya	Sheeta	Katu	Patrachurna	Raktagataa&Yakrutastha Pitta Shaman
Bhunimba	Swertiachiraita	Gentianaceae	Laghu Ruksha	Tikta	Sheeta	Katu	Panchagna	Pitta SarakaShodhanAgnideepanAmpachan
Kutki	Picrorrhizakurroo	Scrophulariaceae	Laghu Ruksha	Tikta	Sheeta	Katu	Mula	YakrutaUttejanaRuchikar Deepan Pitta Sarak
Madhu			Guru, Ruksha	MadhurKashaya	Sheeta	Madhur		TridoshaShamaka

Since these drugs are Pitta Sarak, Symptoms like MutraPitata, NetraPitata decreases. Also these drugs are hepatoprotective so Sr. Billirubin level also decreases.

CONCLUSION :

Bahupitta Kamala, since a Paittik Rog, Pitta Prakruti people are more prone to that, which can be minimized by use of such Pittaghana Aushadhi and Aahar like Wheat, Jwar, Sugar cane Juice, Laghu SuppachyaAahar etc. Here a case of Bahupitta Kamala is successfully treated with Vasadi Kwath and PathyaApathya told accordingly. From this study it can be said that Vasadi Kwath with PathyaApathya provides very good and faster relief in patients of Hepatocellular Jaundice in just 14 days.

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Study of uses of Chandraprabha Vati in Gynaecological Disorders

Review :



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Abstract :

Now a day's women are facing many gynaecological disorders due to changing lifestyle. These affect women health physiologically and psychologically. To overcome this, authentic subject material was reviewed from, Ayurvedic classics, medical journals and internet for effective treatment. Our aim was to illustrate a single drug instead of using various herbal preparations for gynaecological problem. When we were thinking of a compact capsule of treatment we came across the drug Chandraprabha vati.

Chandraprabha vati is one of the popular Ayurvedic Formula. It consists of 37 ingredients .It is useful in many diseases. Chandra means moon and Prabha means Glow. That means the use of this classical formulation brings glow to your body because the property of Chandraprabha vati. Main Objective of this review article is to discuss Pharmacological properties and clinical uses of Chandraprabha vati with special reference to Gynaecological diseases.

Formulation of a drug was studied along with its properties and authentication. Classification of gynaecology disorder like menstrual disorders, infertility, yonivyapad, menopausal syndrome, pregnancy and puerperal diseases was done. Co-relation of ingredients herbal drugs Chandraprabha vati along with overcome/treatment of actual pathology in that particular disease was completed.

Keywords :

Chandraprabha vati, Gynaecological disorders, Ayurvedic classics, rasayana, yonivyapad, herbal ingredients.

Introduction :

In last few years, drastic increase in various gynaecological diseases is noted due to lifestyle changes. Reasons for this are work overload, stress in job, irregular timing of food intake, pesticide rich food, sleeping disturbances, excessive junk food, over ambition etc. In present eras for establishing career, late marriages or delaying pregnancies also results in gynaecological diseases and infertility. This also results in menstrual abnormalities like pre menstrual syndrome, irregular menses, obesity, uterine fibroids, PCOS etc. During handling OPDs, increase in such patient is significantly noted.

In modern medicine these diseases are mainly treated by hormones which may have certain side effects. Ayurveda focus to rectify system from its base not just to treat symptomatically. It has suggested appropriate use of herbal remedies. While treating OPD patients, we observed that chandraprabha vati, can be used in different gynaecological disorders used along with other herbal drugs like shatawari, lodhra etc. This article is an effort to find collective information. In ayurvedic classics regarding chandraprabha vati and its uses with special reference to gynaecological diseases. Here we classified gynaecological diseases according to the stages of woman's life and tried to establish action of drug.

Formulation of the drug was studied along with its properties Co-relation of ingredients of Chandraprabha vati along with overcome/treatment of actual pathology in that particular disease was studied.

Aims and Objectives :

1. Properties and action of chandraprabha vati along with its formulations.
2. To review literature regarding effects of drug in various gynaecological disorders so as to established efficiency and utility of drugs.
3. To review literature on gynaecological disorders and correlate it with actions of herbal ingredients in drug and also correlate it clinically.
4. To prove supportive substitute for modern drugs used in gynaecological disorders so as to introduce principles of ancient ayurvedic science to modern era.
5. To propagate natural, low cost, palatable, easily available, safest ayurvedic medicine in day to day's practice.
6. To give scientific platform to students and teachers of Ayurveda for future study in same.

Material and Methods :

A. Review Literature of Chandraprabha Vati :

Chandraprabha Vati is actually tonic for the all organs in the reproductive system and organs in the pelvis. It assists other medicines to act better and more efficiently. Therefore, it is recommended in every case with reproductive disorders. It is mentioned in Sharangdhara Samhita Madhyama Khanda 7/40 – 49 and Bhaishajyaratnavali Prameha chikitsa also there is one reference mentioned in Arsha chikitsa. Here we are taking reference of chandraprabha mentioned in prameha chikitsa

The name Chandraprabha is given due to – Chandra refers to moon; this tablet is as calming and effective as the aura of moon. With the word Chandraprabha, 3 herbs are considered.

- **Karpooa** – Camphor – Cinnamomum camphora (as per Kashiram, Gudardha Deepika commentary on Sharangdhara Samhita). Camphor is the most commonly used ingredient.
- **Kapoor Kachur** – Shati – Hedychium spicatum (as per Rasendra Sara Sangraha, by Kirhna Gopala Bhatta) - **Bakuchi** – Psoralea corylifolia (as per Vaidyaka Shabda Sindhu)

Ingredients of Chandraprabha Vati :**3 grams each of Dravya :**

Sr. No.	Dravya	English Name	Latin Name
1.	Karpura	Camphor	Cinnamomum camphora
2.	Vacha	-	Acorus calamus
3.	Musta	Nut grass (root)	Cyperus rotundus
4.	Bhunimba	The Creat (whole plant)	Andrographis paniculata
5.	Amruta	Indian Tinospora (stem)	Tinospora cordifolia
6.	Daruka	Himalayan cedar (bark)	Cedrus deodara
7.	Haridra	Turmeric rhizome	Curcuma longa
8.	Ativisha	-	Aconitum heterophyllum
9.	Darvi	Tree Turmeric (stem)	Berberis aristata
10.	Pippalimoola	Long pepper root	Piper longum
11.	Chitraka	Lead Wort (root)	Plumbago zeylanica
12.	Dhanyaka	Coriander	Coriandrum sativum
13.	Haritaki	Chebulic Myrobalan fruit rind	Terminalia chebula
14.	Vibhitaki	Belliric Myrobalan fruit rind	Terminalia bellirica
15.	Amalaki	Indian gooseberry fruit	Emblica officinalis Gaertn.
16.	Chavya	Java Long Pepper	
17.	Vidanga	False black pepper	Embelia ribes
18.	Gajapippali	Java Long Pepper (fruit)	Piper chaba
19.	Shunti	Ginger Rhizome	Zingiber officinalis
20.	Maricha	Black pepper	Piper nigrum
21.	Pippali	Long pepper fruit	Piper longum
22.	Makshika Bhasma	Purified Copper Iron Sulphate	
23.	Yava Kshara	Kshara of Barley	Hordeum vulgare
24.	Swarjika Kshara	-	
25.	Saindhava Lavana	-	Rock salt
26.	Sauvarchala Lavana	-	Sochal salt
27.	Vida Lavana	-	Vida salt

12 g fine powder of each of

	Dravya	Latin Name
28.	Trivrit	Operculina turpethum
29.	Danti	Baliospermum montanum
30.	Patra	Cinnamomum tamala
31.	Twak- Cinnamon	Cinnamomum zeylanicum
32.	Ela- Cardamom	Elettaria cardamomum
33.	Vamshalochana	Bambusa bambos

34	Loha Bhasma	Iron Bhasma	24 gms.
35	Sita	Sugar	48 g fine powder
36	Shilajatu	Asphaltum	96 g
37	Guggulu	Indian bedelium (Commiphora mukul)	96 g

Sarvaroga Pranashini	Useful in all disorders.
Yogavahi	acts as catalyst for other herbal ingredients to deliver swift therapeutic action.
Prameha	Urinary tract disorders, diabetes
Mutrakrichra	dysuria, difficulty to pass urine
Mutraghata	urinary obstruction
Ashmari	urinary calculi
Vibandha	constipation
Anaha	bloating, gaseous distension of abdomen
Shoola	abdominal colic
Meha	urinary tract disorders, diabetes
Granthi	tumor, fibroid
Arbuda	cancer
Andavruddhi	orchitis
Pandu	Anemia, initial stages of liver disorders
Kamala	jaundice
Haleemaka	Liver cirrhosis
Antravruddhi	Hernia
Kati shoola	low back ache
Shwasa	asthma, respiratory disorders involving difficulty in breathing
Kasa	cold, cough
Vicharchika	eczema
Kushta	skin diseases
Arsha	Hemorrhoids
Kandu	itching
Pleehodara	splenomegaly, enlarged spleen
Bhagandhara	fistula in ano
Dantaroga	teeth disorders
Netraroga	eye disorders
Artavaruja	Painful periods, menorrhagia
Shukra Dosha	semen, sperm anomalies
Mandagni	low digestion strength
Aruchi	Anorexia, lack of interest in food
Balances	Vata, Pitta and Kapha Dosha
Vrushya	aphrodisiac
Rasayani	anti aging, rejuvenative

Effect on Tridosha – balances Vata, Pitta and Kapha.

Chandraprabhavati is the drug of choice in case of apana vayu dushti. The main contents are shilajit, guggulu, swarnamakshika bhasma, lavana & kshara all having key role to play in the action of drug. It is having tridoshahara, balya, vrushya properties does the action on kaphaavruta vata, relieves the avruta apana vayu & maintains the poteneity to normal flow of arthava & also helps in relieving pain also having medhya & smitivardhak action this corrects the pituitary function & maintains the LH & FSH levels. Maximum numbers of drugs have ushna veerya, snigdha guna, kaphavatahara, dipana, pachana properties helps in amapachan. Improves Agni & relieves pain. Trikatu improves Agni, thereby formation of dhatus & improve general health. Pippali is anti-spasmodic. Shunthi, Pippali have anti-inflammatory activity. Shunthi has vatanulomaka & shoolprashaman property.

A. Uses of Chandraprabha Vati in gynecological disorders :

(I) In Yonivyapad

1. Kafaja yonivyapad :-

Chandraprabha along with arogyavardhani, shilagit gives good result in kafaja yonivyapad. Ruksha and ushna dravya should be used in kafaja yonivyapad and kafa shodhan is important. Vaginal track infection, vaginal muscle laxaction (yonishithlya), and feeble pain occurs due to kafa.

Action of chandraprabha wati – Strengthen muscle- acts on yonishithlya.

Mild antispasmodic action due to ingredients like ginger, pepper etc. Act on vaginal pain.

2. Ashruja yonivyapad:-

When there is pitta and rakta dushti, prakupit rakta makes it's way out from the vaginal trac in excessive quantity, eventhough if it's a state of pregnancy bleeding does't stop.

Releated to habutial abortions - chandraprabha acts as uterine tonic. It strengthens uterine muscles to prevent further blood loss. Give more results when used with lodhra and ashwagandha so used in repetitive abortions or BOH (bad obstretic history)

3. Acharna yonivyapad:-

Due to unhygienic conditions there creates bacterial infection in the vaginal tract which leads to itching. Chandraprabha controls vaginal infections. Acts as antiseptic, purification of genital tract.

4. Arajaska yonivyapad:-

Due to pittaprakopa raja in uterus becomes impure and because of the ushna guna of

pitta raja loses its moisture and becomes dry .Hence rajapravrutti doesn't occur. Chandraprabha corrects hormonal imbalance in woman and acts as a uterine tonic. It corrects amenorrhoea, oligomenorrhoea.

5. Aticharna yonivyapad:-

Atimathun ,vaatprakop, vaginal oedema, supti, shool may result in infertility. Chandraprabha acts on all the above complaints.

6. Pragcharna Yonivyapad:-

In this type before the development of reproductive organs if any sexual activity occurs vaatprakop resulting shooladi lakshana and yonidushti. Chandraprabha acts on shula and also vaginal infections, vaginitis so cures the symptoms.

7. Upapluta yonivyapad:-

In this type there is kafa vaata dushti it is particularly seen in garbhani in which vagina discharges whitish sticky discharge. Chandraprabha acts on hormonal imbalance in women improves uterine tone. Used in leucorrhoea along with other medicines like lodhra , pushyanug etc.

(II) In Gynaecological disorders

1. Dysmenorrhoea –

Chandraprabha has mild antispasmodic action due to ingredients like ginger,pepper,lohahasma,etc. It decreases menstrual cramps and lower abdominal pain in menstruation.

2. Amenorrhoea, oligomenorrhoea-

Chandraprabha cures hormonal imbalance in woman so useful in amenorrhoea and oligomenorrhoea. Acts as uterine tonic also tonic for pelvic and reproductive organs. Chandraprabha with kumari asav and kanchannar guggulu helps in oligomenorrhoea.

3. Dysfunctional uterine bleeding along with uterine polyp-

Chandraprabha along with kanchannar guggulu is used for this, due to lekhanivyakarma it reduces size of uterine polyp and thus acts on excessive bleeding. In menorrhagic conditions chandraprabha along with mochras or praval pishti is useful.

4. Sexual problems

Chandraprabha along with ashwagandha in male sexual problems like impotency, erectile dysfunction. Chandraprabha +ashwagandha+ shatavari- strengthens muscle tone. It helps to moisten dry tissue of female sexual organs and increase testosterone level. If used with musli affects female libido, helps in purification of both genital organ tracts

5. Mental stress and fatigue- chandraprabha+ shilajeet**6. Endometriosis –**

May result in PID, infertility. It is endometrial cell implants outside uterus like in ovaries, fallopian tubes, vagina, cervix etc. ovarian and fallopian tube endometriosis result in infertility. In ovarian endometriosis ovarian follicle is replaced by endometrial tissue. Fallopian tube motility is affected poorly results in carrying pregnancy in early stages. Chandraprabha + daruharidra + shatavari + ashwagandha is used.

7. Used in PCOS/PCOD –

PCOS can be correlated with kafaj granthi. Generally increased in cyst size, slightly painful chandraprabha+ kanchannar guggulu + aloe vera juice is used. Lekhaniya and anti-inflammatory properties reduce size of cyst and arrest further growth, removes strophodh if any, strengthens ovaries and prevents cysts. Chandraprabha is used in irregular menstrual cycle, increases strength of rajovaha strotas. It eradicates obstruction responsible for less or no flow of menses thus helps in regulation. PCOS complex disorder which results in artava shaya, anartava, rasavaha, medavaha, artavaha, rajovaha strotodushti. Chandraprabha along with kumariasav and ashokarishta, shatavari, ashwagandha destroys cysts, stimulates ovulation, induces menstruation, regulates flow during menses and thus aids conception naturally.

8. Male infertility-

In oligospermia, impotency, erectile dysfunction chandraprabha+ ashwagandha is used which works on male reproductive system. Rectify natural infections, increases sperm count helps in physical weakness. Improves shukradhatu in body by providing nourishment to body tissue, toning of pelvic muscles and maintaining hormonal level in body. Overall improvement of urogenital organs help in easy conception.

9. Female infertility-

Chandraprabha acts on blockages of fallopian tube by lekhan karma. PCOS and endometriosis. In PID chandraprabha with kaishor guggulu, trifala guggulu, guduchi is used.

(III) Uses in Pregnancy Diseases:**1. Garbhopadrava:****a. Garbhini Shotha:**

Chandraprabha vati acts as aampachak. It reduces pedal oedema and oedema of whole body. Albuminuria occurs in pregnancy induced hypertension (PIH). In this Chandraprabha vati along with Kamdudha Vati is used. It reduces loss of albumin in urine.

b. Garbhini Prameha:

Chandraprabha vati is useful in increased frequency of micturation. It acts on deformities of Kleda, Meda, Kapha etc.

2. Habitual miscarriage:

Occurs due to weak tone of uterus. Chandraprabha strengthens uterine muscle tone and is used with ashwagandha extract.

(IV) Uses in Puerperal Diseases:

1. **Sutika Jwara:** In pakwa aawatha: Chandraprabha Vati along with aarogyawardhini tablet is used.
2. **Sutika Upadrava:** Used in retention of urine in puerperal diseases.
3. **Sutika Shotha:** In pachyaman and pakwa avastha, used along with Guggul, Kalpa. Also controls pain, insomnia, puerperal vaginal infection etc.
4. **Sutika Paricharya:** On first day after delivery woman has pain, retention of urine, weakness, symptoms of Vata Vitiation. Chandraprabha along with Dashamula Kwatha and Vata Gajankush Rasa gives good results.

(V) Uses in Menopausal Diseases:

In menopause, oestrogen production continues but ovaries no longer function as endocrine disorder. This causes fatigue, hot flushes, anxiety, depression, mood swings, insomnia etc. In psychological changes, chandraprabha acts by Sheelajit by decreasing stress and fatigue. Chandraprabha along with Shatawari and Vidari contain phyto-oeistorgen helps to regulate hormonal level in menopause. Chandraprabha along with Bramhi and Shankhapushpi helps to relieve nervous system symptoms. It removes toxics metabolites from body.

(VI) Uses as Rasayan (Tonic):

Chandraprabha is total health tonic, it is supplement for reducing general debility, increase physical strength due to content like Sheelajit, Lohabhashma. Revitalizes body with refreshing feeling can be used in malnourished woman, haematinic. Used as fat burner in obesity. Helps to promote total gain of physical and mental health.

Conclusions :

By addressing simple lifestyle factors and using herbal remedies offered in Ayurveda classicals, ayurvedic practitioners can help female patients having gynaecological disorders to a certain extent. This review article proved importance of use of chandraprabha wati in female disorders. In presented collective knowledge of therapeutic pharmacological and medicinal applications of chandraprabha wati and its constituents. It gives strength to reproductive organs, acts as rasayan(health tonic) corrects hormonal imbalance in female, overcome menstrual abnormalities. Drug has good role in uro genital diseases. The drug is clinically safe in pregnancy and lactation (but no scientific evaluation available for this. It is clinically proven that is no any adverse effect noted after taking the drug) from all scientific literary review from

Ayurveda classicals, we can conclude that chandraprabhawati can be used safely in various gynecological disorders. Easily available not expensive easy to take palatable drug.

Outcome of the study will encourage students and teachers of ayurveda for further study related to this article subject.

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Review :



Conceptual Understanding of Trivid Nyayas

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Abstract :

Trividnyayas is the unique concept described in Ayurveda. The present article deals with critical review of trividnyayas referred in terms of digestion, absorption and formation of various tissues from diet according to modern sciences. Ayurveda has its own Moolbhuta Siddhant (basic principle) to explain the exact process of pachan¹ (digestion) with detailing of factors involved in process up to development of each type of tissue from food.

These three pachannyayas has been stated by Chakrapani, tikakar of Charak Samhita in 15th "adhayay" Grahani² ". They are named as 1) Kshirdadinaya 2) Kedarkullya 3) Khalekapot.

The article narrates the modern perspective of digestion, absorption and formation of tissues. It also tried to interpret and compare the processes of digestion in both sciences.

Key words : Ayurveda, pachan, Grahani, Kshirdadinaya, Kedarkullya, Khalekapot, Dhatu, Jatharagni.

References : (7)

Introduction :

Trividnyayas is very important concept discussed by ancient Ayurvedic experts. Through this concept one can very well understand how processes of digestion takes place or how exactly the bodily tissues are produced from the food material by simple ways. It is very important to correlate the trivid nyayas and modern process of digestion as there are many misconceptions and misunderstanding regarding the applicability of trividnyayas in today's Ayurveda.

These three theories are about the modes of dhatu formation (nourishment) which has explained by Chakrapani commentator of Charak Samhitain 15th "adhayay" Grahani of chikistasthan which is related to digestion, metabolism & formation of dhatus. The Grahani disease is basically caused due to Agnivikutti.

In the processes of digestion, food consumed is digested by digestive fire (Jatharagni) situated in Amashaya (stomach) and transformed in ahara-rasa (nutrient fluid) and mala (waste products).

After this primary digestion there will be the next step of microdigestion or can called as

sukshmapachan. In this step there is process of further metabolic transformation. The ahara-rasa is metabolised by Rasagni and nourishes the rasa dhatu, the nutrient fraction of rasa dhatu provides nourishment to Raktadhatu that of Rakta to Mamsa and so on till the last dhatu, Shukra.

Commentator Chakrapani tried to explain that how exactly each dhatu got nourishment from ahara-rasa and that to in this particular sequence. Through these commentators have elaborated the process of synthesis of dhatu from ahara-rasa which are known as theories of Dhatu-poshana.

Three theories about modes of dhatu formation are as follows-

1) Kshira-Dadhi Nyaya³ – In this theory commentator elucidate that how ahara-rasa which is different in appearance from seven dhatus capable of nourishing and replenishing all dhatus. According to this concept, the preceding dhatus get transformed into succeeding dhatus due to agni of that particular dhatu. This transformation is supported by giving example of bioconversion of milk into curd. From curd is converted into butter and butter after heating is converted into ghee. These conversions suggest that milk is converted into various forms which are entirely different from the original milk with the help of agni or heat. Through this example commentator explain that due to agni (digestive fire) different types of food is gets converted into different dhatus like Rasa, Rakta, Mamsa etc.

Basically this nyaya explains the transformation of food material into bodily tissues with the help of digestive fire.

2) Kedara – Kulya nyaya⁴- As explained that the tissue nourishment from ahara-rasa is a successive process with particular sequence. Ahara-rasa was formed first followed by rasa dhatu and the processes continues till shukradhatu, which is a main dhatu, next dhatu nourishing part, upadhatu & mala. To elaborate how this particular sequence is followed and in which way exactly the subsidiary products are formed are as follows. Through this theory one can understand that from inner organs to outermost organs like skin got nourishment from ahara-rasa. This transportation is supported by giving example of irrigation of different fields by water from a canal.

Kedara means field and kulya means channels through which water flows. When water flows through field, first portion of field is soaked first and then flowing water will go on to soaked next portion of field one by one in sequence. In the same way ahara-rasa first nourishes rasadhatu with the help of rasa-agni at the same time nourishing element of for raktadhatu is formed with upadhatu and mala of rasadhatu. This same process is repeated simultaneously up to shukradhatu.

Basically this nyaya explain the process of transportation of nutrients to each and every cell of the body.

3) Khale-kapotnyaya – This is the third theory to explain that how every dhatu takes nourishment from ahara-rasa. It states that Khale means thrashing field, Kapot means bird,

the bird picks up what it needs and flew in own direction. The bird closer to field get grains earlier and who is at distant will get grains later. In the same way the every dhatu will uptake the nutrients from ahar-rasa what is needs and own selection. The dhatu who are nearer get replenished earlier and distant dhatus will get replenished later.

Basically this nyayas explain the selective processes of reabsorption and rejection of unwanted substance from ahar-ras.

This all about the Ayurvedic perspective regarding the process of digestion and metabolism.

If we take look on the modern processes of digestion and metabolism explained in books of physiology.

Definition of Digestion⁵ – The energy required for all the processes and activities that take place in our bodies is derived from the food we ingest. The digestive system allows us to utilized food from such diverse sources as meat from animal, roots of plants, utilize them as an energy source.

The process of digestion is a fascinating and complex one that takes the food we place in our mouth and turns it into energy and waste products. Digestion is the process of changing food into a form that the body can absorb and use as energy or raw materials to repair and build new tissue.

Digestive enzymes & water are responsible for the breakdown of complex molecules such as fats proteins carbohydrates into smaller molecules. These smaller molecules can then be absorbed by cells.

Digestion is the breakdown of large insoluble food molecules into small water soluble food molecules so that they can be absorbed into the watery blood plasma.

Digestion is the form of catabolism that is often divided into 2 process based on how food is breakdown i.e mechanical & chemical digestion.

The term mechanical digestion refer to physical breakdown of large pieces of food into smaller pieces which are absorbed by digestive enzymes.

The term chemical digestion refer to enzymes breakdown food in smaller molecules the body can use.

Digestion takes place including 3 phases.⁶cephalic phase,gastric phase,intestinal phase.

The cephalic phase occurs at the sight through &smell of food which stimulate the cerebral cortex. Taste&smell stimuli are sent to hypothalamus & medulla oblongata.

The gastric phase takes 3to4 hours .It stimulated by distention of stomach. Presence of food in stomach & decrease in ph. Distension activates long &missentric reflexes which stimulates the release of more gastric juices. Inhibition of gastrin &gastric acid secretion is lifted.

Intestinal phase has 2 parts i.e excitatory & inhibitory. Partially digested food fills the

duodenum. This triggers intestinal gastrin to be released. Enterogastric reflex inhibits vagal nuclei, acting sympathetic fibers causing the pyloric sphincter to tighten to prevent more food entering & inhibits local reflexes.

The digestive system performed 6 basic processes⁶-Ingestion, secretion, mixing & propulsion, digestion, absorption, defecation.

Ingestion-It involves taking food & liquids into mouth. Placing food into mouth.

Secretion-each day cell within wall of tract & accessory digestive organ secrete a total of about 7 lit. water, acid, buffer, enzymes, into lumen of tract.

Mixing-Churning & propulsion of food through G.I tract.

Digestion-Mechanical, chemical process breakdown ingested food into smaller molecules.

Absorption-It is the passage of digested products from G.I tract into blood & lymph. Absorption of nutrient from digestive system to circulatory & lymphatic capillaries through osmosis, active transport & diffusion.

Defecation-Wastes, indigested substances bacteria cells sloughed from the lining of GI tract. The elimination of faeces from the GI tract. It is also called excretion or egestion.

Chemical digestion⁷⁻⁸-8 digestive enzymes are responsible for chemical digestion.

Nuclease-Any group of enzymes that split nucleic acid into nucleotides & other products.

Protease-Any of various enzymes including the proteinase & peptidase that catalyse the hydrolytic breakdown of proteins.

Collagenase-Any of various enzymes that catalyse the hydrolytic of collagen & gelatin.

Lipase-Any of group lipolytic enzymes that cleaves a fatty acid residue in a neutral fat or phospholipid.

Amylase-Any of group of enzymes that catalyse the hydrolysis of starch to sugar to produce carbohydrates derivatives.

Elastase-Any enzyme capable of catalysing the digestion of elastic tissue.

Trypsin-A proteolytic digestive enzymes produced by exocrine gland, Pancreas that catalyses in small intestine the breakdown of dietary protein to peptides & amino acid.

Chymotrypsin-A proteolytic enzymes produced by the Pancreas that catalyzes the hydrolysis of casein & gelatin.

Protein digestion-Protein digestion occurs in the stomach & duodenum in which 3 main enzymes i.e pepsin trypsin chymotrypsin.

Pepsin secreted by the Stomach & trypsin chymotrypsin secreted by the pancreas. Breakdown food proteins into polypeptides that are then breakdown by various exopeptidase & dipeptidase into amino acid.

Fat digestion-Digestion of some fats can begin in the mouth where lingual lipase breakdown some short chain lipids into diglycerides. fat are mainly digested into small intestine .The presence of fat in small intestine produce hormones that stimulates the release of pancreatic lipase from the pancreas and bile from liver which help in emulsification of fats for absorption of fatty acids.

Carbohydrates-during digestion bonds between glucose molecules are broken by salivary & pancreatic amylase. Lactase is an enzyme that breaks the disaccharides lactose to its components parts glucose & galactose .Glucose & galactose can be absorb by small intestine. Sucrase is an enzyme that break down the disaccharide sucrose commonly known as sugar, cane sugar. Sucrose digestion sugar fructose & glucose which are readily absorbed by small intestine.

Comparison :

Trividnyaya explains the various patterns of pachan according to Ayurveda like Kedarkulyanyayas refer to microcirculation & tissue perfusion. khalekapotnyayas refer as selective uptake of nutrients by respective cell. & Kshirdadhinyayas refer to final transformation of nutrients. Modern sciences explains the various processes like 3 phases, mechanical digestion , chemical digestion , formation , excretion etc. Hence, trividnyaya can be correlated with processes of digestion there many misconceptions & misunderstanding regarding the applicability of trividnyayas in today's Ayurveda person.

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Review :



Review of Menstruation in Ayurveda

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ABSTRACT

Artava in females is considered equivalent to Sukra in males. There lies the importance of maintaining menstrual health for a healthy progeny. Menstruation can be considered as an additional opportunity of the body for cleansing or removal of toxins. It is believed that some amount of Ojas is also lost during menstruation. When the menstrual cycle itself is considered, the menstrual phase is dominated by Pitta Dosh, later the influence of Kapha persists a few days before ovulation. During the time of ovulation the Vata Dosh becomes powerful enough to propel the ovum out of the follicle. In the absence of fertilization Vata gives way for Pitta during the premenstrual days and during menstruation. Most of the discomforts during menstruation are because of the imbalance of Doshas. So within the inherent constitutional frame work of Doshas timely and purposeful administration of Aushadha, Aahara and Vihara will restore the doshic balance. Thus menstrual health can be maintained from the onset till the period of menopause. Various drugs like Satavari, Tulsi, Asoka etc have proved very effective in case of menstrual abnormalities.

Key words: - Artava, menstruation, Doshas, drugs

INTRODUCTION

Ayurveda is one of the few sciences that look at the reproductive tissues outside of the major transitions of puberty, pregnancy and menopause. By being familiar and in tune with our menstrual cycle, we can understand very clearly, what doshic imbalances our body is struggling with.

The menstrual flow after all is a byproduct, of the most basic tissues of the body. After we ingest our breakfast, this food undergoes transformation through the seven tissue layers of the body (saptaha dhatu). The first is plasma(rasa dhatu), then blood(rakta), which is then followed by the muscle(mansa dhatu) and fat tissues(med dhatu). After these four layers, comes the bony tissue(asthi dhatu), nervous system, and, lastly, the reproductive tissues(artava). The actual menstrual flow, is considered to be a byproduct of the first layer, rasa dhatu, or the plasma. Plasma is a vehicle for nourishment. It carries hormones, vitamins, minerals, water for nourishment. The second layer, rakta dhatu, or the layer of blood, also is

part of the menstrual flow, releasing due to excess of pitta dosha. The rasa dhatu and rakta dhatu are also the first two to be vitiated by excess vata, pitta, or kapha. As such, it is most quick to change in quality and consistency. Thus, by paying attention to flow, its qualities, and symptoms associated before and after its release, we can get a strong sense of how the doshas are at play important role in menstruation.

Aims and Objectives :

An attempt has been done to analyze the characteristics of Menstruation according to Prakruthi or Doshic constitution of a women

The Cycle :

The first menstrual period occurs after the onset of pubertal growth, and is called menarche. The average age of menarche is 12 to 15. Menstruation is the most visible phase of the menstrual cycle and its beginning is used as the marker between cycles. The first day of menstrual bleeding is the date used for the last menstrual period (LMP). The typical length of time between the first day of one period and the first day of the next is 21 to 45 days in young women, and 21 to 31 days in adults (an average of 28 days)

The doshas come to play and each dosha will show its face and have the most impact in specific parts of the cycle.

1. Kapha dominates the first half of the cycle, called rutukala, after menstruation, as the endometrium thickens and becomes more and more glandular. Rutukala culminates in ovulation.
2. Ovulation marks the beginning of the next phase, rutvyatitata kala, dominated by pitta. Pitta mainly acts through the blood tissue layer, and as such, the endometrium becomes more engorged with blood vessels in preparation for fertilized egg.
3. If the egg is not fertilized, the last phase, rajahkala, starts, Sushruta, described this process as "the weeping of the vagina for the deceased ovum." It is a sudden rise in vata that begins the menstrual period, and it acts as a moving force, enabling the flow of menstruation.

Rajahkala :

Menarche occurs on average around the age of fourteen, those with strong pitta in their constitution can begin menstruating as early as nine years old. This is consistent with findings that females in a more pitta dominant, urban society enter into menarche earlier than those in a rural society. On the other hand, kapha tends to slow things down and stabilize what exists, such that menarche can occur as late as sixteen years of age. Without the kapha, there would not be enough tissues for menstruation, and without sufficient pitta and rasa and rakta, the flow would be less in quantity.

In the female reproductive tissue, vata acts through blood vessels, helping flow go down and exit. Vata has a multitude of directional flows, and without a fine balance, the downward flow

of menstruation can be compromised by strong, upward functions in the body. Apana vayu, which governs downward flow, particularly in the pelvis, is the easy outlet of wastes, such as feces and urine, in addition to menstruation. Without this vata subtype, many imbalances happen in the pelvis, creating a variety of disorders. Generally it is the upward flow of energy caused by activities, like too much speaking, thinking, laughing, and running, that pull apana up out of its normal directional flow.

If all of these play their functions normally, we get a healthy flow. According to the classics, a healthy menstrual flow has the following characteristics:

1. Bright red in color.
2. Does not stain clothing (a common characteristic of ama, or toxic, unprocessed substance in our body that block channels and creates dysfunction).
3. Has an odor that is not foul.
4. Has an amount that is on average, four anjalees.

(A single anjalee is the amount of liquid that would fit into one of your cupped hands. Hence, there is no set amount; it depends on the person, their constitution, and their size.)

Doshic Differences in Menstruation and Management :

Vata Menstrual Flow :

Characteristics of a Vata-Vitiated Flow :

As vata enters through the blood vessels and into the uterus, its Sheeta guna along with Khara guna bring a sense of tightening. Blood vessels constrict. Dryness depletes all bodily tissues and can eventually lead abnormality, which is a known cause of cessation of menstrual flow. The process begins with a decrease in the plasma and blood tissues, decreasing nourishment to and thinning out the lining of the uterus, thereby decreasing overall flow and discharge of the menstrual flow. And, as a general rule, wherever there is pain, there is some form of vitiation or blockage of the free flow of vata. So most vata-vitiated cycles are accompanied by pain. As the flow of blood is slowed and even obstructed, fresh blood is mixed in with some old blood as it exits the system, giving a darkened color of the menstrual flow. As we know about the qualities of vata (light, mobile, cold, dry, rough, subtle, clear), the types of vata menstrual qualities become obvious. Position of vata dosha —the pelvis and thighs—the symptoms will often arise in those areas.

Pain	Prickling, sharp, spasmodic, often in lower abdomen or back
Emotions	Anxiety, nervousness, fear
Menstruation	Frothy, thin, dry (absence of mucous), dark in color, lightening of the flow
Other symptoms	Stiffness, sensation of creeping ants

Balancing Vata Menstrual Flow :

For balancing the menstrual cycle, treat with the opposite qualities. Thus, for a vata menstrual cycle, opposite qualities like heaviness, warmth, stability, oiliness, and liquid would be done.

1. Diet and lifestyle

Start with the basics. Eat warm, mushy foods cooked in warm spices and plenty of ghee, especially if your menstrual cycle seems to be decreasing in flow or appears to be dry.

2. Castor Oil Packs

Castor oil has the qualities of being oily, heavy, sticky, sharp, penetrating and is heating internally. Castor oil will not only nourish apana vayu and the tissues, but also can break stagnation and blockages caused by dried up vata, as in the case of constipation. This should not be done while you are menstruating.

3. Hydration

Hydrate the body. Vata, dry and scanty cycles are usually due to a depletion of the nourishing rasa dhatu. Drink plenty of water. Also accompany water with healthy oils, such as ghee, flaxseed oil and hempseed oil, which will help bring more moisture to tissues.

4. Pranayama and Yoga

Focus on yoga poses for the vata individual when not on the menstrual cycle. Pranayama that will pacify the lightness and erratic nature of vata are anuloma viloma, bhramari.

5. Herbs

Herbs are supportive to the vata menstrual cycle. Healthy Vata and Vata Digest can pacify systemic vata. Combining a formulation like Vata Digest with nourishing herbs, like Shatavari and Ashwagandha, helps to digest these powerful herbs, unlocking their nourishing and building actions. These herbs are available individually in tablet form or in a complete formula with other vata pacifying herbs. A hot Dashamula kwath twice daily can bring stability and strength to vitiated vata. Fresh ginger kwath can also be very helpful in menses accompanied by discomfort.

Pitta Menstrual Flow :**Characteristics of a Pitta-Vitiated Flow :**

Pitta is characteristically Ushna and Tikshna. It brings heat and fluidity and a spreading nature to the blood. Pitta reside in the blood, and in excess, it will seek to be released through its path. Hence pitta menstrual cycles are often heavy. With the heat, it comes with inflammations, which can result into swelling. In some cases women will experience tenderness, swollen breast, during the premenstrual period.

Pain	Burning sensation
Emotions	Anger, irritability
Menstruation	Yellow or red, hot, profuse, fleshy smelling or foul smelling, heavier flow
Other symptoms	Inflammation, increased body temperature, headache, tender breast, acne, nausea, vomiting, diarrhea

Balancing Pitta Menstrual Flow :

To effectively bring balance to the pitta flow, there must be a counterbalance of the Ushna guna with Sheeta and the Tishna with Mrudu guna.

1. Diet and lifestyle

Bring calmness and softness, competition and anger that is so common with our pitta dominated society. Avoid spicy and oily foods. Be careful, not to aggravate vata in the process.

2. Nasya

For pitta type premenstrual symptoms that often seen, such as headaches, try Nasya. The practice of nasya has a balancing affect to the energy in the head. Avoid this practice while menstruating.

3. Coconut oil pack

This is done just as one would with the castor oil pack, except replace the castor oil with cooling, coconut oil. Coconut oil is especially balancing to pitta because it is cooling quality and sweet taste. We can do this pack daily, not during menstruation.

4. Breast massage

Breast massage can be helpful, for those who suffer from tender breast during the premenstrual period. Try Breast Care Balm, a balm specially formulated to help promote the movement of lymph. Massage thoroughly, as often as daily, during the premenstrual period and until the pain resides.

5. Pranayama and Yoga

Sheetali and sheetkari pranayamas are ideal for bringing coolness to the pitta individual.

6. Herbs

Herbs can really be of assistance in the pitta flow. In the Ayurvedic classics, cleansing the blood is the best and most permanent way to release pitta. Blood cleanse contains herbs that will balance the blood and help discarding toxins. For additional cleansing, Raktamokshna can also be done. Aloe vera juice or gel, consumed twice daily, not only cools and cleanses the blood of pitta, but it also has a strong affinity to the female system. Ashoka tones the uterus and is thus eases a heavier flow. For the female reproductive system and to remove

vitiated pitta from reproductive system, Shatavari, Guduchi, Aloe vera, and Brahmi, amongst other supportive herbs.

Kapha Menstrual Flow :

Characteristics of a Kapha-Vitiated Flow :

Stagnation, arising from its denseness, heaviness, dullness, stickiness and coolness, poses difficulty to those with a kapha imbalance. Stagnation causes, obstruction and blockages of the system occur, particularly in the rasa dhatu at first. This gives rise to the sensation of bloating, puffiness, and swelling that so many women experiences during their premenstrual and menstrual period. Stronger the blockage, the more the tissue is likely to go into a mode of overgrowth. As more blood vessels grow to supply this growth, the kapha cycle is more likely to experience a heavier flow than the vata cycle.

Pain	Dull pain and itching
Emotions	Depression, emotional eating
Menstruation	Yellowish, mucoid, unctuous, a heavier, yet longer, flow
Other symptoms	Swelling, water retention, bloating, leucorrhea, yeast infections, increased sleep

Balancing Kapha Menstrual Flow :

Kapha has Guru, Shlashna, Snigdha, Mand gunas which causes heaviness, thickness, oiliness, dullness and slowness into rasa dhatu, which goes directly to the female system. Opposite gunas like lightness, thinness, and more fluidity, relives the stagnation in the system. To accomplish this, stimulate Agni, the metabolic and transformative fire within our body. The Agni will counteract all of the qualities of kapha and melt it to its healthy state.

1. Diet and lifestyle

Throughout the day, keep warm and dry. Stimulate Agni with spices such as ginger, cinnamon, cardamom, and black pepper. Wake up early with the sun and avoid daytime napping. Stay active!

2. Exercise

Walk daily. By exercising, we are stimulating the movement of blood and lymph throughout the body. Be mindful, however, to keep calm and rested during the menstrual cycle.

3. Castor oil pack

Castor oil has warm and penetrating qualities; we can break up quite a bit of stagnation latent in the pelvis. Don't be over conscious if your first flow is heavier than normal. This is a sign of blockage release, and generally subsides after the first cycle or two. Again, remember that this practice should not be done while menstruating.

4. Salt scrub

Add a salt scrub to your daily self-massage. The addition of salt increases roughness and friction, bringing movement and heat to the skin. The friction also penetrates deeper to help lymph move.

5. Pranayama and yoga

In addition to a Kapha yoga program, pranayama is greatly beneficial because it facilitates the proper movement of Prana. Releasing stagnation in this subtle layer can have profound effects on the more gross, physical layer. Further, pranayama, especially bhastrika and kapalabhati, directly activate muscles that massage the lower abdomen and pelvis. By increasing agni, Bhastrika and Kapalabati bring warmth and helps relieve stagnation.

6. Herbs

Herbs that help to reduce swelling and excess water in the body, while keeping the waters of the body flowing, will greatly benefit the kapha flow. Ginger and Tulsi Kwath have a great affinity to this tissue layer and nourish it through their warming and building qualities. If excess tissue in the reproductive tract, Kanchanar Guggulu, may be a good choice as it is a combination of herbs that breaks down deep-seated Kapha.

General Menstrual Self-Care :

The menstrual cycle is effectively a monthly cleanse and is treated as such in the Ayurvedic tradition. Our goal is to support the process of cleansing. As with any other cleanse, importance is placed on rest and rejuvenation of Agni. For this reason, for centuries, women in India have been given the opportunity to be relieved from their daily duties and go away from other so that their body may fully cleanse both on the physical and mental level. The menstrual cycle is a gift that is unique to the female gender, and can be viewed as such, instead of being viewed as a nuisance or inconvenience.

Basic Guidelines for a Healthy Menstrual Cleanse :

1. Eat a simple diet.

Reserve all of our body's digestive fire for the purpose of cleansing. Eating kitchari and other warm, thoroughly cooked meals will do just that. Try adding spices, such as ginger, cardamom, saffron, cumin, coriander, fennel, and cinnamon.

2. Rest and rejuvenation. Cleansing involves the movement of wastes down and out of the body and we want to be sure that that directional flow is not counteracted by upward movements, like excessive talking or thinking, sexual intercourse, and even pranayama and yoga. These activities also take up a lot of energy and your body needs to use all of its reserve energy towards cleansing.
3. Don't suppress urges, like urination, defecation, and sneezing. Doing so promotes vata to go opposite of its normal downward flow.

4. Reflect and Meditate.
5. Hydrate. As with any other cleanse, hydration is of utmost importance to move wastes. During a menstrual cleanse, hydrate with warm teas, such as ginger tea, lemon tea with honey, or cumin, coriander.

Maintaining balance when you are not menstruating is of equal importance. Below are some tips to keep the flow of Vata grounded and prevent stagnation or vitiation within the plasma and blood tissues of the body. The key is to keep the Doshas in check.

- ◆ Cleansing (Panchkarma) There is no better way to balance the doshas than to do a yearly cleanse. Seasonal cleansing (Panchkarma) is a highly effective way to balance and rejuvenate all bodily tissues so that they function optimally.
- ◆ Daily Routine. A daily routine keeps the body in rhythm and moving on schedule. Try to follow appropriate routine day to day life, that it does not cause further vitiation of doshas.
- ◆ Self-massage.
- ◆ Exercise.
- ◆ Eat at a consistent time.
- ◆ Pranayama. Nadi Shodhana is important for balancing in the mind, as it seeks to equalize the left and right side of the brain. As this balance is gained, the neurochemistry of the brain, including hormones, normalize. The ideal for this purpose is to do twenty minutes before sleep. Continue the Pranayamas discussed previously as per our doshic menstrual flow.
- ◆ Yoga. A strong yoga practice as per our dosha will keep our body strong and limber, removing physical blockages for pranic flow. Poses particularly great for the female reproductive system are Child's pose (Balasana), Butterfly's pose (Baddha Konasana), Bridge pose (Setu bandhasana), Plow pose (Halasana) and reclining hero pose (supta virasana).

Herbal support :

The formulations mentioned in each doshic menstrual type are catered for that dosha. The herbs mentioned with them are also very helpful to target a specific menstrual flow. In addition to those, the following herbs can aid in particular needs.

◆ **Ashoka**

Ashoka is the important herbs for the female reproductive system, as a uterine tonic and aiding in heavy bleeding and pain. Literally meaning, "remover of sorrow," this herb will aid in physical as well as psychological pain. Its astringent taste also aids in removing excess tissue and wastes and helps tone the uterus, aiding in heavy cycles.

◆ Shatavari

Shatavari has been translated as the “women who has a hundred husbands.” This herb has pitta reducing, and has a affinity to the female reproductive tract and urinary system. As such, it is seen as an adaptogen during times of stress and over taxation of the body.

◆ Ashwagandha

This herb is more known for its benefits in men, it is also used traditionally as a great tonic and adaptogen for the nervous system, including the adrenals. Along with its building properties, it has also emaciation and burn-out properties, which can cause a scanty, Vata flow.

◆ Kanchanar guggulu

This guggulu formulation contains heating and cleansing herbs in addition to Kanchanar. It has great property of scraping and moving out wastes, particularly in gynecologic imbalances involving stagnation and congestion.

◆ Anantamul

In Ayurvedic classics Anantamul is blood cleanser, and also used in genitourinary tract diseases. It acts as a cleanser, in addition to being a nourisher.

◆ Aloe vera

In Sanskrit, this herb is called Kumari, meaning “young maiden.” Aloe vera is widely respected as being highly supportive of a woman’s reproductive system. In such a way, the classic Ayurvedic texts have referred to this herb repeatedly for gynecological disturbances. Aloe is cooling and cleansing to the urine, blood, and plasma. It removes stagnation and blockages and acts as a tonic. It is often used in conjunction with other herbs as a vehicle to the reproductive system.

◆ Manjistha

Manjistha is an excellent blood cleanser, removing pitta, while also building the blood gently. It cleanses the blood, it also able to remove stagnation and constriction within the reproductive tract.

◆ Triphala

Triphala is most known for its ability for elimination of wastes, particularly from the gastrointestinal tract, and removing toxins from the body. In addition, it is a great rejuvenative.

◆ Tulsi

Tulsi is not only warming and nourishing to the lungs and prana, but it is a builder and nourisher of the rasa dhatu, making it a beautiful herb for nourishment for flow.

DISCUSSION :**Vatika menstrual flow :**

As Vata dominates the uterus, its Sheeta and Khara qualities causes the blood vessels to constrict. Ruksha guna depletes the bodily tissues and finally causes early cessation of menstrual flow. Due to decrease in plasma and blood tissues, decreased nourishment to the endometrial lining of uterus the overall flow and menstrual discharge will be less. Where ever there is a blockage for the free flow of Vata, there will be pain. So most of the Vata dominating cycles will be painful.

Paittika menstrual flow :

Pitta is hot and sharp. So it brings more fluidity to the blood so that it flows easily. Pitta resides in blood and in excess it may cause heavy bleeding. As it causes tendency for swelling, it leads to tender, swollen breasts, acne etc that women experience during their premenstrual period.

Kaphaja menstrual flow :

Kapha is dull, heavy and sticky. Stronger the influence of Kapha Dosha, the more likely to get a prominent growth of the endometrial tissue. As more blood vessels grow to supply this growth, the Kapha cycle is more likely to experience a heavier flow than Vata cycle.

CONCLUSION :

Being the natural cleansing process of the body menstruation needs an assistance from the individual. The unobstructed flow of menstrual blood will be possible only by the optimal assistance of the Tridoshas. Any disturbance in the equilibrium of Doshas will create problems in menstrual cycle. In a particular Prakruthi there is a physiological increase in the level of that particular dosha, which may show its effect on the characteristics of menstruation. Such effects due to the Prakruthi of the individual may cause some ailments which can be considered physiological. So understanding the Doshic play and adequate application of medication, control of diet and regiments is needed to restore the optimal action of menstrual cycle which is very crucial to maintain the health of a women.

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Post-Operative Pain Management after Haemorrhoidectomy with Ayurvedic Treatment

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Abstract :

Now a day continuous changing life style, dietary habits have made human a victim of many anorectal diseases like Hemorrhoids (*Arsha*) Fissure in ano (*Parikartika*), Fistula in ano (*Bhagandar*) etc. These are troublesome diseases which cause intense pain. These diseases hamper day to day life of an individual. When there is no result by medicinal management, surgery is only one option in these conditions. Surgery relieves the symptoms of this disease, but in initial post operative day's pain and burning sensation at operative site are most troublesome symptoms. Analgesic relieves these symptoms for some extent but these analgesic have many side effect on human body. *Jatyadi Tail Matra Basti* and *Avgah Swed* (sitz bath) give significant relief in these symptoms and also avoid the post operative anal stricture after haemorrhoidectomy.

Keywords : *Arsha, Avgah swed, Bhagandar, Jatyadi Tail Matra Basti, Parikartika* etc. (No. of referances used- 4)

Introduction :

Now a day, due to busy life style one has to work hard. Due to these, routine of all has changed considerably. .Due to change in food habits, eating junk, preserved fast food one has to face various diseases. Amongst all these disease *Arsh*(Haemorrhoids) is very common now. There are some conditions in which surgical treatment (haemorrhoidectomy) is unavoidable. But in initial post operative days patient experiences intense pain and burning sensation at the operative site and later there may be an anal stricture as post operative complication. Pain is the commonest post operative manifestation after any surgical procedure. Effective post operative pain relief encourages early mobilization and discharge from the hospital. Analgesic plays limited role in this condition .Also their side effects are more, so for getting relief from these symptoms we tried the *Jatyadi tail matrabasti* with *Awgah swed* in post operative pain of haemorrhoidectomy.

Case Report : A 58 years male patient came with complains of *Sarkta*(P/R bleed), *Sashul* (pain) *malpravrutti sa-pravahan malpravrutti* & mucosal prolapsed since two years. He is clinically diagnosed as a case of internal & external hemorrhoids (3, 7, 11 o'clock position) with mucosal prolapsed. Accordingly patient undergoes open haemorrhoidectomy on 31/02/2017

Patient : - ABC

Gender : - Male

Age : - 58years

Occupation : - Farmer

Diet : - Non vegetarian

Pradhan Lakshana : - Pain and burning sensation at anal region after defecation since 3 days

Constipation since 3 days

Surgical History : - K/C/O-Open Haemorrhoidectomy (3, 7, 11 o' clock position) under spinal anesthesia

HTN since 2 years (Rx-Tab.BETACARD AM 10D)

N/H/O :- DM/Bronchial asthma/Koch

Addiction :- Not specific

Rugna Pariksha :-

Nadi (pulse) :- Prakrut Kapha Pittamtak, 78/min

Jivha (tongue) :- Sama (Coated)

Kshudha (Hunger) :- Prakrut

Trusha (Thirst) :- Prakrut

Nidra (Sleep) :- Anidra

Mutra Pravrutti (urine) :- Prakrut

Mala Pravrutti (Bowel habit) :- Malavstambha, Hard stool (use stool Softener)

Udara Parikshana (P/A) :- Prakrut

Sthanik Parikshana (Local Examination):-

Inspection: - Raw area after haemorrhoidectomy.(3,7,11 o'clock position)

Edematous skin tags.

Palpation:-

Tender and edematous skin tags

Moderate sphincter spasm

Haemorrhoidal stump palpable

Investigations :-

CBC : - Hb- 10.3 gm/dl

WBC - 7400cumm

Platelets - 1.5 lacs

BSL® - 130 mg/dl

Sr Creatinine -0.9

HIV-Negative

HBsAg-Negative

Urine R/M – epithelial cells-2-3/hpf

Pus cells-2-3/hpf

Intervention:-

Sr. No.	Procedure	Aushadhi	Matra	Kala	Position	Duration of treatment	Other material used
1	Matra Basti	Jatyadi tail	20ml	Once in a day at morning before meal	Left lateral position	Seven days	20ml syringe, Feeding tube no. 8
2	Pichu	Jatyadi tail	5ml	Once in a day at night before meal	Left lateral position	Seven days	Pichu made from cotton and gauze piece
3	Avgah Swed	Triphala Kwath	As requirement	Once in a day at morning before meal	Sitting position	Seven days	Plastic tub

After haemorrhoidectomy, antibiotics given for three days. In spite of this, treatment patient was having intense pain and burning sensation after defecation.

According to Ayurvedic approach patient was treated with *Jatyadi Tail Basti*(20ml) , *Avgah Swed* Two times a day and *Jatyadi tail Pichu* for seven days after meal from post operative day three to post operative day ten.

After above treatment patient got relief from pain and burning sensation after defecation and also relieve the sphincter spasm.

Criteria for Assessment:-

Sr.No	Criteria	D ₀	D ₃	D ₇
1	Pain(Vedana)	+++	++	0
2	Burning(Dah)	+++	++	+
3	Constipation(Malavstambh)	++	0	0

Result - Ayurvedic management i.e. *Jatyadi Tail Matrabasti Pichu* and *Avgah Swed* in post operative pain after haemorrhoidectomy is effective.

Discussion :-**Probable action of Drugs :-**

Jatyadi Tail :- In post haemorrhoidectomy wound, the main cause of pain is due to *Vatprakopa* according to *Ayurvedic* literature. *Jatyadi tail* having *Snehan* property which makes anal canal smoothening and reduces congestion caused by secondary to haemorrhoidectomy ultimately it helps in reducing the pain, burning sensation and constipation. It also prevents post operative anal fibrosis and will not cause symptoms like anal stricture. *Jatyadi tail* consists *jatipatra*, *gokshur*, *manjistha*, *lodhra*, *khadir*, *yashtimadhu*, water, and *tail*. Due to this polyherbal combination this drug act as antimicrobial, anti-inflammatory, and analgesic action and good wound healing property.

Avgah Swed :- *Triphala Kwath* used in *Avgah swed* shows *Tridosh shaman* property which helps in Vata and pitta shanana ultimately it helps for decrease in pain and burning sensation after haemorrhoidectomy. *Triphala* also shows *Vrana Ropan* and antimicrobial property which helps in fast wound healing.

Jatyadi Tail Pichu :- Effect of *Jatyadi Tail Pichu* and *Jatyadi Tail Matrabasti* is almost same but *Pichu* remains for more duration at the operative site so it shows strong wound healing effect than *matra basti* and also reduces pain and burning after defecation.

Conclusion :-

- ◆ This is the single case study but this treatment is useful for management of post operative pain after haemorrhoidectomy. There is need of further study on large population.
- ◆ The treatment is found to be significantly effective in post haemorrhoidectomy pain.
- ◆ Prompt use of this treatment in early stage can decrease the pain and avoid the unnecessary use of NSAIDs and their side effects. Long term use of *Jatyadi tail matra basti* also helps to avoid the post operative anal stricture.
- ◆ This is less expensive and cost effective treatment.
- ◆ This is local treatment so is very effective in post haemorrhoidectomy pain.
- ◆ It needs less expertly and easy to perform so patient compliance is good.

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**Tushar Chitnis ▶ Pandurang Kulkarni**

17 Apr at 2:42pm • Pune, Maharashtra • 🌐

Dr. P. H. Kulkarni, a great human being and a man with tremendous knowledge of Ayurveda. I have known him for many years and had been a fellow Rotarian. I have been wanting to write about my experience of his Ayurveda knowledge, since many years.

Some years back, I had a problem with my ear as it had been troubling and my left ear had started leaking. I was under treatment of leading ENT specialist of Pune. He once made me to undergo a procedure of planting a drum in my ear curtain, which eventually came out and trouble continued. The ENT specialist told me that I have to undergo ear surgery and told me to get admitted to the Hospital where he was attached and booked my admission there.

Fortunately on that day, we had our weekly Rotary meeting and Dr PH met me. I told him about my problem and mentioned to him that I have to get admitted to Hospital tomorrow for the ear surgery.

He told me to inform the ENT specialist that, I am busy and would like to be operated after couple of months and PH (we used to address him as PH) told me to meet him next week day at his clinic.

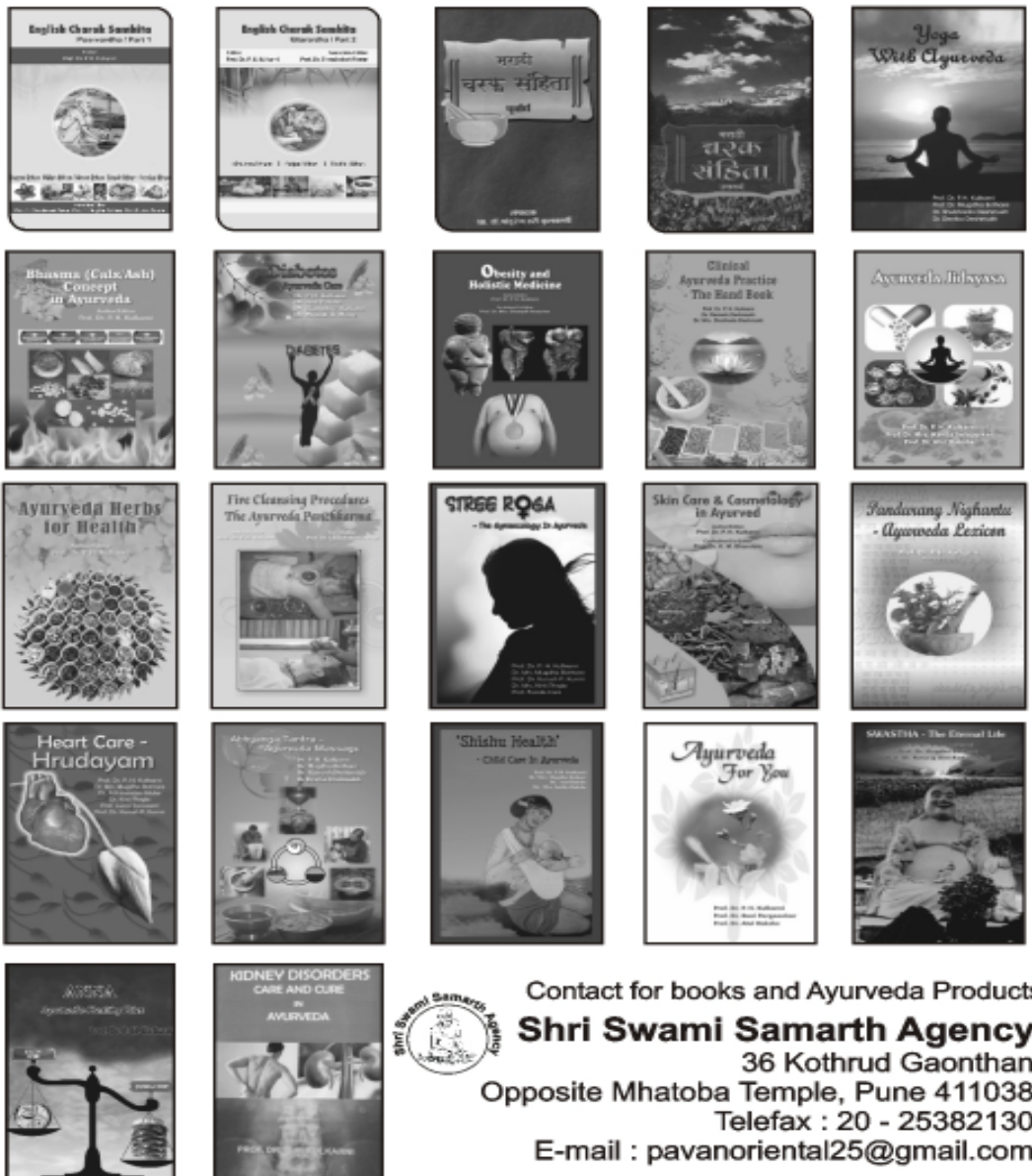
Next day I went to him and he said that my problem is not with the ear but route cause is cold. He asked me to avoid some foods like curd and fruit salads and gave me Ayurvedic treatment course of 3 months. I followed this religiously and within 3 months my ear problem had completely disappeared.

Thereafter I visited the ENT specialist whom I had been consulting. After my check up he could not decide, which ear had a problem. He said you are absolutely all right. What did you do. I said nothing, it just disappeared.

Big Thank you to Dr. P H Pandurang Kulkarni.

I just remembered this and I thought I must right this on your timeline.

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