

त्रैमासिक पत्रिका

# आरोग्य प्रभा



**Aarogya Prabha**



## पंचकर्म चिकित्सा केन्द्र

महायोगी गोरखनाथ विश्वविद्यालय गोरखपुर

### वमन

चर्म रोग, मुख पीड़िका, मासिक धर्म अनियमता, गर्भाशय विकार, मधुमेह, गठिया, निसंतान, शुक्रविकार, अम्लपित्त, श्वास।

### विरेचन

शीतपित्त, एलर्जी, पेट सम्बन्धित विकार, चर्म रोग, साइटिका, निसंतान, गठिया, खून की बिमारी, शिरोरोग, हाथ-पैरों में जलन।

### नस्य

शिरशूल, सर्वाङ्गल स्पोण्डिलोसिस, सर्दी, जुखाम, गंजापन।

### बस्ती

संधि विकार (जैसे- गठिया, घुटनों का दर्द, एड़ियों का दर्द आदि), साइटिका, सर्वाङ्गल, पार्किन्सोनिस्म, पक्षाघात, बाल शोष, शुक्रविकार आदि। पेट सम्बन्धित विकार (जैसे कब्जी, बदहजमी)

### रक्तमोक्षण

चर्म रोग, गठिया, गंजापन, पुराने घाव, साइटिका।

## विशेष चिकित्सा



### शिरोधरा

अनिद्रा, तनाव आदि



### अभ्यंग (मालिश)

शरीर और मन की ऊर्जा का संतुलन, रक्त प्रवाह और दूसरे द्रवों के प्रवाह आदि



### शिरोबस्ति

सिर दर्द, तनाव एवं केश विकार आदि



### पिण्ड स्वेद

गठिया, संधि रोग, सर्वाङ्गल, साइटिका आदि



### अग्निकर्म

एड़ियों का दर्द, साइटिका आदि

## दो शब्द



‘ज्ञान’ और ‘विवेक’ के कारण ही मनुष्य अन्य प्राणियों से अलग रचना-संसार का स्वामी है। ‘ईश्वर’ की सृष्टि में मनुष्य ने विजेता भाव से एक तरफ अपनी दुनिया बसायी, अपने गांव और नगर बसाये, लौकिक सुखों का संसार बनाया तो दूसरी तरफ दुनिया के विध्वंस का साजो-सामान भी तैयार किया। ऊँची अट्टालिकाएँ, स्वप्नदृष्टी स्वर्गलोक जैसे उसे सजाने-सवारने के सामान, चकाचौंध करने वाले विद्युत ऊर्जा की खोज, आणविक क्षमता का विकास और फिर अन्तरिक्ष की सैर करने वाले मानवरहित विमान का निर्माण, यह सब कुछ मानव की प्रकृति पर विजय की दिशा में बढ़ते कदमों की आहट ही तो है। दूसरे लोक की खोज की गुल्थी सुलझाने, गॉड पार्टिकल खोज लेने, चन्द्रमा-मंगल पर मानव बस्तियाँ बसाने में बुद्धि और कौशल को खपा देने वाले तथा मानव क्लोन तैयार कर लेने वाले मनुष्य की ताकत को आज कौन नकार सकता है। इक्कीसवीं सदी के विश्व भर में प्रकृति पर विजय पा जाने के दम्भ में चूर मानव को इस मुकाम तक पहुंचाने का श्रेय आधुनिक ज्ञान विज्ञान के शिक्षण संस्थाओं को ही तो है। ऐसे में यदि आज की शिक्षा प्रणाली पर मानव इतराये तो आश्चर्य कैसा? भारत भी दुनिया के मंच पर अपनी उपस्थिति दमदारी से दर्ज करा रहा है। भारत के उच्च तकनीकी शिक्षण संस्थाओं से निकलने वाली प्रतिभाओं का लोहा दुनिया मान रही है। कम्प्यूटर सॉफ्टवेयर के क्षेत्र में, आणविक ऊर्जा के क्षेत्र में, अन्तरिक्ष के क्षेत्र में भारतीय मेधा अगले मोर्चे पर डटी है। किन्तु ज्ञान-विज्ञान के क्षेत्र में उच्च शिक्षण संस्थानों की उपलब्धियों का यह एक पहलू है।

प्रकृति पर विजय पाने और उपलब्धियों की असीमित इच्छाओं को प्रोत्साहित करने की दिशा में सक्रिय शिक्षण संस्थाएँ मानव को ‘मनुष्य’ बनाने के अपने मूल कर्तव्य से च्युत हो गयीं। हम क्या हैं? क्यों जन्में? मृत्यु के बाद क्या होगा? जन्म-पुनर्जन्म का सच क्या है? व्यक्ति, परिवार, समाज, राष्ट्र एवं विश्व के प्रति एक सूत्रता क्या है? रिश्ते क्या हैं? सेवा, परोपकार, परहित, सत्य, अपरिग्रह, अस्तेय आदि भारतीय जीवन मूल्य राष्ट्रीय शिक्षा नीति के मूल आधार हैं। भारतीय जीवन के मूल उद्देश्य पुरुषार्थ चतुष्टय (धर्म, अर्थ, काम, मोक्ष) की बात करना आज साम्प्रदायिकता का पर्याय हो गया है। संस्कृति और संस्कार जैसे विषय आधुनिक शिक्षा के लिए बीते युग की बात है। उनकी प्रगतिशील भाषा में पुरातनपन्थी विचारधारा का हिस्सा है। ‘धर्म’ और ‘सदाचार’ की बात ‘सेकुलरवाद’ के खिलाफ है, अतः गैर सवैधानिक है। परिणामतः परम्परागत उच्च शिक्षण संस्थान राजकीय उपेक्षा के शिकार बने हैं तथा सामाजिक-मानविकी विषयों के अध्ययन को ‘अनुत्पादक’ घोषित कर उन्हें समाप्त करने पर बुद्धिजीवी आमादा दिख रहे हैं।

उपर्युक्त परिस्थितियों में महाराणा प्रताप शिक्षा परिषद् द्वारा हिन्दुत्व अर्थात् भारतीय संस्कृति को केंद्र में रखकर शिक्षण संस्थानों का संचालन, अपने इन शिक्षण संस्थानों के माध्यम से भारत की युवा पीढ़ी में भारतीय संस्कृति के प्रति गौरवबोध पैदा करना, धर्म की भारतीय अवधारणा से उन्हें परिचित कराना, सांस्कृतिक राष्ट्रवाद का बोध पैदा करना आदि राष्ट्रीय एकता-अखण्डता के प्रति संकल्पित भावी पीढ़ी तैयार करने की दिशा में अथक प्रयास का साक्षी है। महाराणा प्रताप शिक्षा परिषद् द्वारा संचालित शिक्षण



संस्थाओं को यह दिशा महाराणा प्रताप शिक्षा परिषद् के संस्थापक एवं संचालक की सोच तथा दृष्टि से प्राप्त हुई एवं प्राप्त हो रही है। उल्लेखनीय है कि महाराणा प्रताप शिक्षा परिषद् गोरखपुर के संस्थापक गोरक्षपीठाधीश्वर महन्त दिग्विजयनाथ जी महाराज युगपुरुष थे, क्योंकि उन्हें काल और दूरी बाँध नहीं सकी। वे कर्मयोगी थे क्योंकि जय-पराजय की बगैर चिन्ता किए उन्होंने सम्पूर्ण जीवन समाज और राष्ट्र के हित में अर्पित कर दिया। वे कर्म-सन्यासी थे क्योंकि जो कुछ भी अपनी तपस्या अथवा कर्म से अर्जित किया उसे राष्ट्र एवं समाज को अर्पित कर दिया। शिक्षा, राजनीति, धर्म एवं संस्कृति सहित सामाजिक परिवर्तन की क्रान्ति के वे अग्रणी धर्मनेता बने। उनके द्वारा व्यवस्था-परिवर्तन की निरन्तर जलने वाली जो लौ प्रज्वलित की गई वह आज भी गोरक्षपीठ के उनके यशस्वी उत्तराधिकारियों के माध्यम से समाज का मार्ग प्रशस्त कर रही है।

इसी क्रम में महाराणा प्रताप शिक्षा परिषद् द्वारा स्थापित महायोगी गोरखनाथ विश्वविद्यालय गोरखपुर, आरोग्य धाम, बालापार रोड, सोनबरसा, गोरखपुर ने भारतीय एवं पूर्वी चिकित्सा पद्धति के विभिन्न आयामों के सन्दर्भ में स्वास्थ्यपरक त्रैमासिक पत्रिका 'आरोग्य प्रभा' का प्रकाशन सत्र 2023-24 से कर रहा है। आयुर्वेद चिकित्सा पद्धति भारतीय संस्कृति की विद्वता व ज्ञान का सूचक ही नहीं अपितु मानवता के संवहनीय विकास के लिए किए गए कार्यों की एक उत्कृष्ट कृति है। आज भी समस्त घरों में प्रायः आयुर्वेद चिकित्सा औषधियाँ प्रयोग में लायी जाती हैं। ऐसे ज्ञान परम्परा को उजागर कर उनके अनुप्रयोगों को आम जन तक सहजता से पहुँचाया जा सके।

इस पत्रिका के माध्यम से हमारा यह प्रयास है कि पाठकों के सम्मुख स्वास्थ्यपरक विषयों पर लेख प्रकाशित किए जाएंगे-

- स्वास्थ्य एवं निरोगता सम्बन्धित जन जागरण हेतु आलेख।
- परम्परागत औषधीय ज्ञान।
- अधुनातन शोध।
- स्वास्थ्य सम्बन्धित अत्याधुनिक जानकारी।
- वन औषधियों का उपयोग।
- वन औषधियों का संग्रह, संरक्षण और इसके लाभ।
- माह के अनुसार होने वाले रोगों का वर्णन व उपचार।
- माह के अनुसार विभिन्न संहिता सिद्धान्तों की उपयोगिता।
- आधुनिक समकालीन अनुसंधानों की विवेचना।

आरोग्य प्रभा का सप्तम् अंक आपके हाथों में सौंपते हुए मुझे बहुत हर्ष हो रहा है। आशा है यह पत्रिका आमजन मानस के लिए उपयोगी व महत्वपूर्ण साबित होगा।

सधन्यवाद!

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# आरोग्य प्रभा

त्रैमासिक पत्रिका

वर्ष-3

अंक-9

मार्च-मई 2025

संरक्षक

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कुलपति

प्रधान सम्पादक

डॉ. गिरिधर वेदान्तम

प्राचार्य

सम्पादक मण्डल

डॉ. जितेन्द्र मिश्रा

सह-आचार्य

डॉ. विनय शर्मा

सह-आचार्य

डॉ. सार्वभौम

सहायक आचार्य

सम्पादक

डॉ. संध्या पाठक

सह-आचार्य

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वार्षिक आवृत्ति

प्रथम - चैत्र शुक्ल प्रतिपदा (रामनवमी)

द्वितीय - श्रावण शुक्ल चतुर्दशी (श्रावण पूर्णिमा)

तृतीय - कार्तिक कृष्ण द्वादशी (धन्वन्तरी जयन्ती)

चतुर्थ - पौष शुक्ल तृतीया (मकर संक्रांति)

इस पत्रिका में प्रकाशित लेख के लिए लेखक उत्तरदायी होंगे। पत्रिका सम्बन्धित किसी प्रकार के विवाद का निपटारा गोरखपुर न्यायालय के अन्तर्गत होगा।

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प्रकाशक, मुद्रक एवं संरक्षक कुलपति महायोगी गोरखनाथ विश्वविद्यालय गोरखपुर, आरोग्य धाम के द्वारा मोती पेपर कन्वर्टर्स, गोरखपुर से छपवाकर आरोग्य प्रभा पत्रिका का प्रकाशन महायोगी गोरखनाथ विश्वविद्यालय गोरखपुर, आरोग्य धाम से प्रकाशित किया गया।



# Review Article on Genetics of Pumsavana Karma

■ *Dr. Jitendra Kumar, Vinay Kumar Mishra\**

## Abstract:

“Pumsavana” is one of the Shodasha Karmas which were performed in early days of ancient India to get the desired sex of a child to prevent unwanted progeny and to get a child of highly immunized and devoid of any congenital abnormalities. There are certain remedies which are explained in different samhitas, puranas and smriti granthas by different ancient acharyas where some drugs are used as in nasya karma in pushya nakshatra to get desired progeny which is also being used in today's era of Ayurveda mostly in India. Though our acharyas know the effect of pumsavana karma properly at those time so they have mentioned it's effect in different samhitas as they were the scientist of Genetics, so through this karma there is might be some effects on Gonadal ridge to get desired one.

**Keywords :** Pumsavana, Genetic, Nasya, Pushya nakshatra, Shodasha karma.

## Introduction:

Before Conception in 12 days of ritukal and/or In the second month after conception the woman should be administered Pumsavana treatment before the manifestation of the sex in the fetus.

Obtaining two unbroken buds from two twigs proceeded from the Eastern and Northern side of a banyan (*Ficus Indica* Linn) growing in a cowyard as also a dingle grain of paddy or two seeds of masha (*Phaseolus Radiatus* Roxb). Both well developed or two seeds of yellow mustard and mixing them into a quantity of curds. The woman that has conceived should be made to drink it under the constellation of pushya.

Another Pumsavana Medicine is the following:

The kudyakita matsya containing one anjuli water should be drink in pushya nakshatra.

The Kalka are paste of (a) Jeevaka (b) Rishabaka (c) Apamarga (d) Sahachara or of each if desirable should be boiled with milk and given to the women to drink.

Further in the likeness of a man very small proportions made of gold, or silver, or Iron made red hot in fire and then dipped into a measure of curd or milk or water should be swallowed without leaving remnant, under the influence of the constellation pushyami. Under the same Nakshatra of Pushyami the woman may be

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made to inhale the vapours of a shashtishali rice that is being baked on fire and then dissolving that shashtishali a measure of water the mixture should be cast over the threshold of the door. This water the woman should then using a stick of cotton apply to her right nostril.<sup>5</sup>

Laxmana, Vatshrunga, Sahdeva, Vishwadewa medicines pasted in godugdh and instill 3-4drops into her right nostril to get male progeny and into left nostril to get female progeny.

In the above process we find that the condition of human well-being is linked up with the position of constellation. Hence astrology plays vital role in every sphere of Ayurvedic treatment. For the convenience of the learned readers I shall quote some of the observations made by Prof. B.V. Raman, editor astrological magazine of International fame.

The Ceremony of Pumsavana should be celebrated in the second or before 3 month when signs of pregnancy are evident. All lunar days except the fourth, sixth, eighth, ninth, twelveth, fourteenth full moon and new moon days are good.

### Discussions & Conclusions:

Through Pumsavana Samskara, it is evident that our ancient acharyas brought sexual changes in the embryo son or daughter as desired and by doing this we can get a desired child with good immunity depending upon the use of medicinal plants which will lead to reduce of congenital anomalies in foetus.

Hence, even now in this ultra modern

space-times the principles of Pumsavana Samskara as enumerated by different Acharya can be practiced for the benefit of the human society.

But this much we are sure that the process of Pumsavana

Samskara is in vogue in upper strata of the society in our country and it is yielding satisfactory results.

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# Urticaria : Diagnosis and Different Treatment Methods through Ayurveda and Contemporary Medicine



■ *Priyadarshini Mishra\**

■ *Dr. Priya S R Nair\*\**

## Introduction

Urticaria, also known as hives, is a skin reaction that causes red, itchy welts or bumps to appear on the skin. These welts can vary in size and may appear and fade repeatedly as the reaction runs its course.

## Pathogenesis

The main mechanism in the formation of urticaria is the release of various mediators from mast cells. Type 1 immunoglobulin (Ig) E-dependent hypersensitivity reaction is seen in acute urticaria. The antigen entering the body binds to specific antibodies on mast cells and basophils, causing the release of many mediators, primarily histamine. As a result, edema due to erythema and increased permeability secondary to vasodilatation. Mast cells cannot be restimulated until regranulation after degranulation, which explains why the urticaria plate does not reappear for several days on the region.

In chronic urticaria, the antigen entering the body binds to the IgE high

affinity Fc receptor located on the mast cells and circulating basophils in the skin and degranulation from these cells occurs. When the same antigen is encountered for the 2nd time, these IgE antibodies that are already present on the mast cells and basophils immediately bind to the antigen and develop an allergic reaction more quickly. This shows us that autoimmunity is also important in chronic urticaria.

## Etiology

Many factors may be responsible in the etiology of the disease. Often, encountered factors include:

- **Medications:** Any drug may cause urticaria. However, the most commonly encountered ones are penicillin, aspirin, nonsteroidal anti-inflammatory drugs, sulfonamides, thiazide diuretics, angiotensin-converting enzyme inhibitors, vitamins, codeine, morphine, synthetic adrenocorticotrophic hormone, and radiocontrast substances. It may manifest from 1–2

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h to 15 days after oral intake.

- **Foods:** Foods often encountered as causes of urticaria include nuts, eggs, fish, seafood, chocolate, meat, cow's milk, fruits (citrus fruits, grapes, plums, pineapples, bananas, apples, and strawberries), vegetables (tomatoes, garlic, onions, peas, beans, and carrots), mushrooms, fermented foods, spices, and spirits. Preservatives such as azo dyes, benzoic acid derivatives, and salicylates and food dyes are also important causative factors. Urticaria is usually seen 1–2 h after ingestion. Food-related urticarial rashes are more common in children.
- **Respiratory Allergens:** Pollen, mold spores, mites, animal dandruff, and hairs may cause urticaria when taken through the respiratory tract. Smoking is also an important factor since it contains many chemicals and can worsen the urticaria, hives should be advised to stop smoking.
- **Contact Urticaria:** Latex, cosmetics, and chemicals may cause urticaria by contact.
- **Psychogenic Factor:** Reasons such as stress, sadness, and depression may aggravate the preexisting urticaria and also induce urticaria.
- **Systematic Diseases:** They may cause especially chronic urticaria. The presence of thyroid diseases and rheumatic diseases such as systemic

lupus erythematosus, lymphoma, leukemia, and carcinomas may be investigated as required. It should be noted that urticaria may occur also in pregnant women.

- **Physical Factors:** Urticaria may develop due to external factors such as pressure, hot, cold, and dermographism. Urticaria secondary to pressure generally manifests an average of 3–4 h after exposure to pressure. Therefore, they are termed as delayed pressure urticaria.
- **Hereditary:** Hereditary urticaria is seen in types of urticaria as angioedema and familial cold urticaria.
- Idiopathic urticaria without any known cause may be also seen.

### Clinic Manifestation

The urticarial plaque has three characteristics as characteristic redness, blistering, and itching. Sometimes, a burning sensation may accompany. Lesions can occur anywhere in the body and recover in approximately 2–3 h without leaving a trace. This spontaneous recovery can sometimes last up to 1 day.

### Differential Diagnosis

It is very important to obtain detailed anamnesis from the urticaria patient to reach the etiology. The patient should be asked about the time of onset, development, localization of lesions, systemic complaints, food intake, stress, and regular or occasional

medication use.

## **Treatment**

### **(A) Ayurvedic system of medicine**

This is a case study of a 34-year-old male patient of Chronic Spontaneous Urticaria (CSU) with severe generalized itching and rashes all over the body since 17 years.

He was clinically assessed and managed with Ayurvedic Panchakarma procedures like Snehapana (therapeutic administration of unctuous formulation like ghee, oil), Vamana, Virechana and internal medication in line of Seethapitta Chikitsa. The patient was asked to monitor hives and itching daily for one week using a validated weekly Urticaria Activity Score (UAS7) at the baseline, after Vamana, after Virechana and after follow up. The Quality of life was assessed at the baseline and after follow-up using Chronic Urticaria Quality of Life Questionnaire (CU-Q2oL). The assessment showed complete remission in disease activity and improvement in Quality of life as per the scores.

The symptomatology and causative factors of CSU can be compared with the spectrum of Sheetapitta-Udarda-Kotha described in classic Ayurvedic texts. It is a spectrum involving all the three Doshas in the pathogenesis with the predominance of Pitta with Vayu (the combination of two bodily humours) along with Rasadhathu and Rakthadhathu (two affected body tissues) as the main Dushyas. Sheethapitta (a types

of allergic condition similar to urticaria) is a Vata predominant condition while Udarda is a Kapha dominant one. Various conditions like Asatmya Ahara (unwholesome food), Virudhahara (incompatible food), and Dushivisha (a type of internal toxin) are common etiological factors for these diseases which can be correlated with various allergic conditions. In Ayurveda, this condition is primarily managed at the outpatient level with oral medications and in case of nonresponding cases, it is managed as an in-patient by administering suitable Panchakarma (five biopurification procedures) depending upon the severity, chronicity, patient strength, basic constitution, etc. Panchakarma therapy reduces the time of treatment, drug consumption, expenses and improves the quality of life associated with chronic diseases such as skin diseases

### **(B) Contemporary Medicine**

*Basic steps in the treatment :*  
Elimination of detectable etiologic causes and avoiding triggers constitute the first step of treatment. If the patient expresses that the lesions occur in any condition, such as after a drug or food intake, he must avoid this situation. Training patients can help them avoid these stimuli or understand their symptoms. As an example, heat (hot showers and excessive humidity) is the common trigger of many people. Tight clothing or rubber bands may exacerbate symptoms. After warning the patient about these issues, it is necessary to control the



symptoms by suppressing the mediator release as the second step of the treatment.

*H1 antihistamines* : Antihistamines should be used on a daily basis but not in case of need. The response to antihistamines and the possible side effects may vary from person to person. Some patients may need higher dosages (up to 4 times) than standard doses for the control of urticarial symptoms and may experience drowsiness and sedation as side effects at high doses.

*H2 antihistamines* : Combination of H1 and H2 antihistamines may be more effective for acute urticaria than H1 antihistamines alone.

*Cyclosporine* : Although cyclosporine is a highly effective agent in the treatment of CSU, it should be preferred in patients with chronic urticaria resistant to high-dose antihistamines and omalizumab treatment, especially due to the risk of side effects that may occur during long-term use.

*Other treatments* : The studies performed on the effectiveness of anti-inflammatory drugs such as dapsone, sulfasalazine, hydroxychloroquine, and colchicine, and studies on the effectiveness of immunosuppressive drugs such as methotrexate, mycophenolate mofetil, azathioprine, tacrolimus, mizoribine, and cyclophosphamide have low level of evidence.

## Conclusion

Urticaria is an acute and chronic itchy rash that can be quite irritating.

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# Abhyanga and Swedana : Dynamic Duo for Pain Management



■ *Dr. N.R. Navoday Raju\*\**

## Introduction

Chronic musculoskeletal pain is a widespread concern that significantly reduces quality of life and daily functioning<sup>[1]</sup>. Conventional pharmacological interventions such as non-steroidal anti-inflammatory drugs (NSAIDs) and opioids offer symptom relief but are often associated with adverse effects and dependency risks<sup>[2,3]</sup>. This has led to a growing interest in integrative systems like Āyurveda (traditional Indian medicine), which proposes time-tested therapies such as Abhyanga (therapeutic oil massage) and Swedana (herbal steam therapy)<sup>[4-5]</sup>. These approaches aim not only to ease symptoms but to restore systemic balance through individualized, holistic care.

## Review of Literature

### A. Abhyanga (Therapeutic Oil Massage)

Abhyanga is the methodical application of Taila (medicated oil) using specific

strokes tailored to the individual's Dosa (constitutional bioenergy). It supports muscle relaxation, enhances circulation, and stabilizes internal functions.

### Mechanisms of Action

This therapy engages both mechanical and biochemical pathways, including stimulation of proprioceptors, neurotransmitter modulation, and reduction of inflammatory mediators like TNF- $\alpha$  and IL-6. Abhyanga also activates the gate control mechanism via A-beta fiber stimulation, thus decreasing pain perception.

### Clinical Evidence

Studies demonstrate its efficacy in managing osteoarthritis, lumbar spondylosis, and musculoskeletal conditions, with improvements in mobility, stiffness, and neuromuscular function.

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B. Swedana (Herbal Steam Therapy)

Swedana employs steam infused with medicinal herbs to induce sweating, thereby aiding detoxification and improving flexibility.

Mechanisms of Action

The induced heat boosts blood and lymphatic circulation and facilitates the release of endorphins and natural

analgesics, providing both peripheral and central pain relief.

Clinical Evidence

Clinical trials support Swedana in alleviating symptoms of conditions like rheumatoid arthritis and cervical spondylosis, with reported reductions in pain, inflammation, and movement restrictions.

Common Taila (Medicated Oils): Composition, Active Principles and Biochemical Effects

Taila Name	Key Components	Active Compounds	Biochemical Effects	Therapeutic Use
Mahânârâya Taila	Daúamûla (ten roots), Bâlâ (Sida cordifolia), Aúvagandhâ (Withania somnifera)	Flavonoids, withanolides, ephedrine	Anti-inflammatory, neuroprotective	Reduces inflammation, calms nerves
Dhanvantaram Taila	Bâlâ, Eranda (Ricinus communis)	Ephedrine, phytosterols, ricinoleic acid	Vâta-balancing, analgesic	Supports postpartum recovery and neurological care
Kcîrabala Taila	Bâlâ with Kcîra (milk)	Withanolides, phytosterols	Nerve-nourishing and soothing	Effective in Vâta disorders
Sahacarâdi Taila	Sahacarâ (Barleria prionitis), Eranda	Sesquiterpenes, ricinoleic acid	Enhances circulation, relieves nerve tension	Used in sciatica and joint stiffness
Bâlâúvagandhâdi Taila	Bâlâ, Aúvagandhâ	Withanolides, ephedrine	Muscle-strengthening, reduces cortisol	Used for neuromuscular fatigue

Taila Combinations and their Rationale

Formulation	Therapeutic Intent
Mahânârâya + Kcîrabala Taila	Combines anti-inflammatory and neuroprotective actions
Sahacarâdi + Dhanvantaram Taila	Enhances nerve care and circulation
Bâlâúvagandhâdi + MahânârâyaGa Taila	Aids muscle recovery and pain control

Biochemical Action of Active Compounds in Pain Relief

Compound	Function	Role in Pain Management
Withanolides (Aúvagandhâ)	Modulates GABA, reduces cortisol	Relieves stress-induced pain
Ephedrine (Bâlâ)	Anti-inflammatory, neurostimulant	Alleviates neuralgia
Flavonoids (Daúamûla)	Inhibits COX enzymes, reduces cytokines	Controls inflammatory pain
Sesquiterpenes (Sahacarâ)	Neuroprotective, vasodilatory	Eases nerve compression and improves flow
Ricinoleic acid (Eranda)	Activates TRPV1 pathway	Provides localized analgesia



## Discussion

Abhyanga and Swedana address pain through mechanical, neurochemical, and psychosomatic pathways. Unlike conventional therapies that often target isolated mechanisms, these modalities restore equilibrium at multiple levels.

### a. Neuromuscular and Psychological Benefits

Abhyanga enhances coordination and muscle tone, while Swedana reduces stiffness and promotes tissue pliability. Both practices influence neurotransmitters like serotonin and dopamine, contributing to emotional well-being.

### b. Individualized and Holistic Application

Customization based on Doca facilitates precise Taila selection, enhancing therapeutic outcomes. For instance, combining MahânârâyāGa with Kcîrabala addresses both inflammatory and neural components of pain.

### c. Limitations and Future Directions

Despite promising outcomes, standardized, large-scale clinical studies are warranted. Variability in Taila preparation and practitioner technique affects reproducibility. Future research should integrate biomarker analysis and patient-reported

outcomes to bridge traditional practice with modern validation methods.

### d. Contemporary Relevance

Due to minimal side effects and holistic efficacy, Abhyanga and Swedana serve as viable adjuncts to mainstream pain management, especially in chronic and drug-resistant cases<sup>[3,5]</sup>.

## Conclusion

Abhyanga and Swedana exemplify a multidimensional, person-centric approach to pain relief. Their strength lies in harmonizing physical, neurological, and emotional domains, making them relevant in both traditional healing and integrative medical frameworks.

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■ Dr. Vishnu B.\*

Aging is a natural journey that touches every aspect of our being—physical, mental, emotional, and spiritual. As time passes, the body and mind undergo inevitable changes, often leading to various age-related disorders. Ayurveda, the ancient Indian science of life, offers a comprehensive solution to address aging and its consequences through a specialized branch known as **Rasayana therapy**.

## Understanding Aging (Jara)

In Ayurveda, aging is known as **Jara**, which means “that which becomes old.” While **Kaalaja Jara** is the natural, timely aging process, **Akaalaja Jara** refers to premature aging, often triggered by poor lifestyle, improper diet, environmental stress, and other detrimental habits.

After the age of 70, the body’s tissues—called **Dhatus**—start to deteriorate noticeably, though subtle signs of decline can begin as early as 40.

## What Is Rasayana?

The word **Rasayana** is derived from “Rasa” (essence or nutrient) and “Ayana” (path or channel), meaning a process that enriches the body’s essential vitality. Rasayana therapy focuses on **rejuvenation**,

**disease resistance**, **mental clarity**, and **longevity**.

Its origins can be traced back to the **Vedas**, with detailed treatments described in classical Ayurvedic texts like the **Charaka Samhita** and **Sushruta Samhita**.

## Types of Rasayana

Rasayana therapies are categorized based on their purpose and target group:

- **Kaamya Rasayana**: Enhances general well-being and vitality. Examples: *Chyavanaprasha*, *Amalaki Rasayana*.
- **Naimittika Rasayana**: Aimed at specific chronic conditions in the elderly like constipation, fatigue, or respiratory issues. Examples: *Shilajatu Rasayana*, *Agastya Rasayana*.
- **Ajasrika Rasayana**: Involves daily nutritious food like milk (*ksheera*) and ghee (*ghrita*) that support health naturally.

Other specialized types include:

- **Prana Kaamya** – for vitality and lifespan.
- **Medha Kaamya** – for mental function.
- **Shree Kaamya** – for physical strength and radiance.

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## Why Rasayana Is Needed in Old Age

Elderly individuals often face a wide range of challenges:

- Physical: Osteoarthritis, cataract, incontinence, etc.
- Mental: Dementia, depression, anxiety.
- Social: Loneliness, isolation, insecurity.

Rasayana therapy addresses these by:

- Enhancing immunity and strength
- Improving memory and cognitive function
- Slowing down the signs of aging
- Supporting emotional well-being

## Methods of Rasayana Therapy

### 1. Kutipraveshika Rasayana

This is a classical, intensive rejuvenation therapy conducted in a specially designed hut (Kuti), where the individual stays isolated and follows strict regimens. Although highly effective, it's not practical in modern clinical settings, especially for the elderly.

### 2. Vatatapika Rasayana

More suitable for modern lifestyles, this involves taking Rasayana while continuing regular daily routines. It's less intensive but more convenient.

## Rasayana Therapies for Common Geriatric Conditions

Joint and Nerve Disorders (Vatavyadhi)

- **Internal remedies:** *Lasuna Rasayana* (garlic), *Guggulu Rasayana*
- **External therapies:** *Pichu*, *Basti*

(enema), *Matra Basti*

**Lasuna Rasayana** is particularly effective for arthritis and nerve-related issues but requires careful administration and dietary precautions.

## Respiratory Issues (Kasa/Shwasa)

- **Recommended Rasayanas:** *Pippali Rasayana*, *Agastya Haritaki*, *Chyavanaprasha*

**Pippali Rasayana** uses long pepper with honey and ghee, and the **Vardhamana method** gradually increases the dose to build resilience and immunity.

## Urinary Disorders

Conditions like incontinence or kidney disease can benefit from:

- *Shilajatu*, *Punarnava*, and *Gokshura Rasayana*

**Shilajatu** strengthens the urinary system and improves general vitality.

## Mental Health and Cognitive Decline

Conditions like dementia, Parkinson's, and depression are managed using **Medhya Rasayanas** like:

- *Brahmi*, *Shankhapushpi*, *Mandukaparni*, and *Guduchi*

These herbs help enhance memory, delay neurodegeneration, and uplift mood.

## Special Considerations in Rasayana Usage

Effectiveness of Rasayana therapy depends on individual factors like:

- **Prakriti (body constitution)**
- **Age (Vaya)** – Best results are seen



when therapy begins in middle age.

- **Agni (digestive fire)** – Must be strong for proper absorption.
- **Ojas (vital essence)** – Rejuvenation is closely tied to the level of Ojas.

### **Achara Rasayana (Conduct - based Rejuvenation)**

Ayurveda also emphasizes ethical living, truthfulness, calmness, and regular routines—these mental and behavioral disciplines are considered as important as herbal remedies.

### **How Does Rasayana Work?**

The core mechanism lies in balancing the **Doshas** (Vata, Pitta, Kapha), strengthening **Agni**, nourishing **Dhatus**, and enhancing **Srotas** (body channels). By supporting **Jatharagni**—the digestive and metabolic power—Rasayanas energize the whole body, improve resilience, and promote longevity.

In essence, Rasayana doesn't just treat—it **restores**. It:

- Nourishes tissues (*dhatus*)
- Improves metabolism (*agni*)
- Clears body channels (*srotas*)
- Boosts immunity and vitality (*ojas*)

By balancing these elements, Rasayana keeps the body youthful and the mind sharp.

### **Beyond Herbs: Achara Rasayana (Ethical Living)**

Rasayana isn't only physical—**how you live** matters just as much:

- Speak truthfully
- Practice self-restraint

- Avoid anger, excessive indulgence, and harmful habits
- Use daily ghee and milk in your diet

These ethical guidelines uplift emotional well-being and build mental resilience—vital for graceful aging.

### **When Rasayana Should Be Avoided**

Not everyone is suited for Rasayana. It may not work well in individuals who are:

- Irregular in habits
- Intellectually weak
- Addicted or emotionally unstable
- Disrespectful toward medication or guidance

### **Rasayana in Research**

Modern studies have shown the benefits of:

- **Garlic (Lasuna)** in arthritis and nerve damage
- **Shilajatu** in managing diabetes and obesity
- **Pippali** in respiratory health and inflammation
- **Brahmi** and **Shankhapushpi** in memory enhancement

### **Conclusion**

Aging is inevitable, but premature aging can be avoided. Rasayana therapy is a preventive as well as a curative approach to age-related challenges. It offers a time-tested, holistic strategy to ensure not just a long life, but a healthy, productive, and fulfilling one.



# Impact of Stanya Dushti in Newborn

■ Dr. Diksha Karab\*

*Stanya* (breast milk) is considered pure when it imparts continuous growth and development of baby, leading to uninterrupted growth of his body parts and happiness. Breastfeeding exclusively for the first six months of life reduces mortality from infectious diseases by 88% and lowers the chance of death compared to partial breastfeeding, as a dose-dependent effect. Breast milk contains a variety of components that play important roles in supporting early human growth and development. The amount of fat in the milk that an infant consumes first, known as fore milk, is lower.

Over the next few minutes, while the baby is breastfed, the amount of fat in the hind milk increases, possibly helping the baby feel fuller longer.

Lastly, breast milk varies during the day in response to daily hormonal swings and the mother's food.

Direct ingestion of bioactive components through BM, the formation of gut immunity through the acquisition of intestinal colonization is also important in boosting the developing infant immune

system and providing protection against pathogens.

Compared to formula-fed newborns, breastfed babies have reduced death rates, better immune system development, and fewer gastrointestinal ailment occurrences. Negative impacts on infant health are demonstrated by variations in milk components and bioactive chemicals resulting from exposures, maternal lifestyle, and genetic and demographic variables.

*Stanya* vitiation causes newborn to develop maharogas.

According to research, 81% of babies had symptoms of varied degrees of dosha vitiation. Of the newborns in the 1-2 months age group, 84% showed signs of dosha vitiation, while 16% showed no symptoms at all. Of all the samples, 26% of the newborns has signs of dosha vitiation that were comparable to those of breast milk vitiation.

Maharshi Charaka has expounded the effects of each of the Doshik milk vitiation under 8 subtypes.

1. **Vata vitiated milk causes** Krushi Bhavati i.e. child becomes emaciated,

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Na Chasyasvadate Ksheeram i.e. disliked by the child, Krichshrena Cha Vivardhati i.e. growth hampered. Frothy type of vitiated breast milk is stated to be giving rise to symptoms such as Kshama Swara i.e. weak cry or voice, Badha Vinmutramarutam i.e. retention of feces, urine and flatulence, Vatika Shirsyaroga i.e. Vataja type of headache and Pinasa i.e. coryza of Vataja type. **Ruksha milk causes** Balahrassa i.e. loss of energy.

Apart from above given specific symptoms described against each of the subtypes, Acharya Charaka has said that Sambhavanti Tatadmakam i.e. Vata vitiated milk can give rise to any of the disorders peculiar to Vata Dosha. This includes virtually all the Vatika disorders which may get inflicted upon suckling baby for none of its fault. This statement affected all the types of milk vitiation.

Vrudha Vagbhata has included one more symptom Adhmana i.e. flatulence.

2. **Pitta vitiated milk including Vaivarnya milk** shows symptoms such as Vivarna Gatrata i.e. discolouration of body, Swinna i.e. excessive sweating., Trishnalū i.e. child gets afflicted with excessive thirst, Bhinnavit i.e. child may suffers from loose stool, Nitya Ushna Shariri i.e. babies body is always warm to touch, Na Abhinadati Stanam i.e. infant

dislikes the breast milk. **Vigandhi milk** i.e. bad smell in breast milk can give rise to the following symptoms like Panduramaya i.e. child may manifest anemia or pallor, Kamala i.e. jaundice. Vrudha Vagbhata has included one more symptoms Vidaha Karam. Laghu Vagbhata has turned it as Daha Krita i.e. it can give rise to the burning sensation in the body.

3. **Kapha vitiated milk:- Snigdha** type of milk gives rise to the following symptoms Chardhana, Kunthan, Lalayu, Nityopadhighdhai, Nidra, Klama, Swasa, Kasa, Tamakanvita. **Pichila** i.e. gives rise to following symptoms Praseka, Shunavaktarak, Jadata. **Guru** Stanya i.e. heavy milk gives rise to following symptoms Hridroga, Karoti Guru.

In contemporary science, symptoms including cough, vomiting and asthma, which are linked to kaphaja stanya dushti in newborns, are treated symptomatically. Cough syrups inhibit cough, causing mucus discharges to be retained and increasing the risk of spasmodic cough, wheezing, atelectasis, and suppuration.

Similar to how corticosteroids have a negative impact on growth and how adrenaline used to treat bronchial asthma has cardiac side effects.

In *Ayurveda*, vitiation of stanya is mentioned in almost all the classics including the *Bhrihathtryi* and *Laghutryis*

Thus a large number and a wide variety of affections resulting due to the vitiated milk are described by various Acharyas suited to their own way of classification and description. This limited number of symptoms and syndromes are not the only affects of the vitiated milk but even the diseases occurring in adults can also affect

the infants too, if the nursing mother indulges in the etiologies of that particular disease. This point is easily drawn by observing the Kashyapa Samhita as he has described the etiological factors not for the milk vitiation it self but for the resulting disease in the suckling child too.





# Relationship between Prakriti and Skin Type And It's Issues



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■ Guided by - *Dr. Gopikrishna S Acharya\*\**

## Introduction :

Ayurveda is a science of life. It's primary aim is Prevention and Health maintenance. Prakriti (body constitution) is essential fundamental concept of Ayurveda, which is decided at the time of birth of individual. Prakriti is responsible for physical, physiological, psychological and behavioural characteristic of an individual which is persistent throughout the life. Variation in skin characteristics (colour, texture, ect) are also mentioned in Ayurveda as per dominant Deha Prakriti. The individuals of specific prakriti exhibit biological variation in terms of structure, function, behaviour, individual response to internal and external environmental stimuli. Skin type and skin-related issues are closely linked with Prakriti. This article explores how Prakriti influences skin characteristics and common Issues and its need, helping us figureout personalize skincare using Ayurvedic principle.

## Understanding Prakriti and Skin

Our body is made up of 5 elements of

nature (space, air, fire, water, earth ) and their combination are called dosha in Ayurveda. Doshas are micro-constituent of our body and as per classical texts there are 3 dosha in our body, which make our body - vata, pitta, kapha. The dominant dosha in our body is deciding our Prakriti, and according to our Prakriti skin type differs in different individuals like Vata skin type is mostly - dry, rough texture and mostly dusky colour. Pitta skin type is - soft texture, loose skin, reddish or fair complexion. Kapha skin type - smooth texture, pale to whitish colour.

### 1. Vata Prakriti

**Skin Type** - dry, less hydrated, cracked, prone to fine lines, roughness, dullness, lusterless skin

**Common Issues** - cracking, dryness, sensitivity, wrinkles, pimples

**Seasonal Sensitivity** - worsen in winter and dry climates Prakriti

**Care Tips** - use oil-based moisturizer, stay hydrated ,avoid harsh soaps

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## 2. Pitta Prakriti

**Skin Type** - soft, warm in touch, sensitive, lips plam and soles are Coppery colour.

Loose skin, moderate hydration and sebum production, combination skin type

**Common Issues** - acne, rashes sensitive to heat, sunburn prone, inflammation, redness

**Seasonal Sensitivity** - skin flares up in summer

**Care Tips** - use cooling herbs like sandalwood, avoid spicy foods, less sun exposure, stay hydrated, wear sunscreen



## 3. Kapha Prakriti

**Skin Type** - Oily, thick, smooth, compact, hydrated, cool in touch, Soft, Uneven

**Common Issues** - enlarged pores, Acne, blackheads inflammation Oilyness

**Seasonal Sensitivity** - more oily in rainy and humid weather

**Care Tips** - cleanse regularly, use oil free products, detoxifying skin



## Conclusion :

Prakriti is fundamental concept of Ayurveda which offers a personalized path to skin-care by understanding skin type, its Issues, need of skin. This concept also help in taking out the root cause of problem (dryness, Acne) and helpfull in dosha specific Care leads to healthier and radiant skin. Embracing one's Prakriti is not just about treatment it's about harmony with nature, oneself and personalization.





# Ksharasutra



■ *Dr. Chaitanya Belegal\**

■ *Dr. Kiran Kumar Reddy\*\**

## Introduction

*Archaryas* has considered *Kshara karma* it as one of the 3 folds of treatment as *Shastra Pranidhaana*. One of the *bruhatrayee* has narrated *Kshara* as best among *Shastra Anushastra*.

## Etymology:

The term *Kshara* is derived from two roots i.e. "*Chhana*" & "*Chhar*" means "Satan" or destroyer because of its capability to destroy the unhealthy tissues of the body.

**Kshara-** (kshara sanchalane + jwladidatwa) one which is sanchalana I.e moving and having the property to jwalana i.e burning is called kshara.

It is said that, the substance that burns out the "*Dushta TvakMamsaadi*" by its *Ksharana* action is called *Kshara*. And the commentator explains that the substance which produces *Shodana* of bodily *Dosha*, *Dhaatu*, *Malaadi* because of its *Ksharana* i.e corrosive action is called *Kshara*.

Knowing all these properties of *Kshara*, acharaya s have explained kshara sutra as a part of *Kshara Karma* having the addinational properties of *Snuhi ksheera* and *haridra churna* in cutting the hemarroids

and fistulous tract.

## *Kshara* in Contemporary Science:

The term "Alkali" denotes the "*Kshara Vargeeya Dravyas*" in the contemporary science. The word "Alkali" is derived from Arabic word "*Alqaliy*" meaning "the calcined ashes", referring to the original source of alkaline substances. An adjective caustic is used for the "*Daahaka Dravyas*". *Dravya* having pH value more than 7 to 14 is called alkali. When we apply on the tissue it chemically cauterizes the tissue, so it also known as Potential Cauterizing Agent.

Ayurvedic line of treatment for *Arsha*, *Bhagandara* and *Nadivrrana* includes medical, para-surgical and surgical management. Parasurgical management includes *Kshara karma* (includes *Kshara sutra*), *Agni karma* and *Varti*. The *Ksharasutra* treatment was in fact first mentioned in the *Nadivrrana Adhikara*, and while explaining the indication Acharya has mentioned *Arsha* and *Bhagandara*.

Although most of the ancient authors have described the use of *Ksharasutra* in a variety of diseases yet a very few among them have given small hint for the method of its preparation. The cause may be,

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- 1) In that era, the thread was so popular that they did not consider highlighting it broadly.
- 2) The second cause may be the conservatism.

As there are many advantages of Kshara Sutra than the other method of surgery.

The standard *Ksharasutra* as we see today was the result of the extensive research of Dr. P. J. Deshpande and his team, who finally standardized its preparation, preservation and application. This technique has been accepted as superior to all the surgical and parasurgical techniques available today in the field of proctology. In fact *Ksharasutra* treatment, for the management of Fistula-in-ano was a part of the “National Campaign on *Ksharsutra* Therapy for Ano-Rectal disorders”. The advantages of this procedure are, it is cost effective, needs minimal hospitalization and has least adverse effects. This can be employed efficiently in both high and low anal fistulas. The recurrence rate of *Ksharasutra* ligation is negligible (3-5%) with a success rate of 95%. 6 The ICMR has validated this and the *Ksharasutra* therapy is also under active consideration of the WHO for its globalization. This type of therapy is considered as a minimal invasive parasurgical measure at global level.

Advantages and benefits of Ksharsutra Therapy

1. It is a simple, safe and sure treatment for fistula-in-ano (95% success rate)
2. Ksharsutra is – chemical fistulectomy rather than surgical fistulectomy
3. It is a simple minimum invasive surgical technique
4. Recurrence is negligible (3-5%)
5. Performed in Minor O.T. conditions
6. No damage to anal sphincter and chances of incontinence is practically nill.
7. It is an Ambulatory procedure, no hospitalization required
8. Only local/topical anaesthesia required
9. No antibiotic coverage required  
Ksharsutra is very safe in patients who are otherwise not fit for surgery e.g. diabetics, cardiac patients, Hypertensive, elderly and weak patients.
10. Cost effective – very less expensive compared to modern surgery.
11. Fully Ayurvedic management, associated medicines for Internal and External use has many benefits.
12. Minimum scar formation at the wound site.
13. Minimal blood loss.

## Conclusion

Acharya Sushrutha has given much emphasis on the fact that, when *Kshara* is administered by an ignorant physician, it can harm the body like *Agni*, *Shastra* and *Vajraayudha* and even lead to death. While the same *Kshara*, when administered by an intelligent and skilled physician can prove potent enough to subside all serious and most troublesome diseases rapidly in which *Kshara* is indicated. Thus *kshara karma* has been considered as an important tool and a strong weapon in *Ayurvedic Pharmacopeia* and surgical intervention.



# MSG (Ajinomoto)- Delicious but Deadly

■ *Dr. Arpit Walia\**

## Introduction

A healthy mind rests in a healthy body. In Urban lifestyle, packed food is one of the apex trading commodities globally, and especially in India. In contemporary society, the adoption of Western lifestyles, increased consumption of fast food, and widespread use of adulterants, pesticides, and environmental pollutants have led to inadvertent exposure of individuals to various toxic substances during routine activities. Among these, food preservatives constitute a significant source of continual exposure. While nutritional adequacy is essential, the sensory attributes of food, particularly taste and flavour, play a critical role in consumer acceptance. Consequently, food lacking in palatability is often rejected, even if it meets nutritional requirements. Monosodium Glutamate (MSG) is commonly known as 'AJINOMOTO', which is used as a food additive.

## MSG

Monosodium glutamate (MSG) is a flavour enhancer, a combination of 78% glutamic acid, 22% sodium, and water.<sup>[1]</sup> Studies have shown that it causes

degenerative changes in the cells of the brain<sup>[2]</sup>, liver, kidney<sup>[3]</sup>, spleen, and pancreas<sup>[4]</sup>, reproductive organs<sup>[5,6]</sup>, and also causes hormonal imbalance<sup>[7]</sup>. Naturally, Tomatoes, Cheese, and Mushrooms contain a large quantity of glutamate, which is used to enrich the taste and flavour of food<sup>[8]</sup>. But nowadays, monosodium glutamate is manufactured by a chemical process in which glutamic acid is isolated and then bound to a sodium molecule and purified into a white powder.

The optimal concentration of monosodium glutamate (MSG) for enhancing palatability ranges from 0.2% to 0.8%, with the maximum acceptable daily intake for humans estimated at approximately 60 mg/kg of body weight. While the presence of MSG in small quantities within a single food item is generally not considered harmful, concerns arise when consumed chronically through multiple commonly consumed food products.

MSG is frequently found in a wide variety of processed and fast foods, including chips, jelly, pastries, candies, biscuits, fruit-flavored snacks, bread, chocolate, jam, juices, infant cereals (e.g.,

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Cerelac), burgers, French fries, pizza, carbonated beverages, and instant noodles, etc., and food served in every fast food restaurant in different forms or names, most probably to keep people unaware of its presence<sup>[9]</sup>.

#### Hidden Names for MSG <sup>[10]</sup>

Glutamic Acid (E 620)	Calcium Caseinate
Glutamate (E 6200)	Sodium Caseinate
Monosodium glutamate (E 621)	Yeast Food
Monopotassium glutamate (E 622)	Yeast Nutrient
Calcium glutamate (E 23)	Autolyzed Yeast
Monoammonium Glutamate (E 624)	Gelatin
Yeast Extract	Soy Protein
Yeast Extract	Soy Protein Concentrate
Anything “hydrolyzed	Soy Protein Isolate
Glutamic Acid (E 620)	Whey Protein
Natrium Glutamate	Textured Protein

#### Concept of Dooshivisha

The word Dushi means impure or possessing property to vitiate. Concept of *Dooshivisha* in Ayurveda is very unique and applicable to the present condition of the universe. A condition where a *Visha* (toxins/poisons) due to improper elimination from the body, or when low-potent toxins, by virtue of which are battered by climatic conditions, settle in the body.

This settled *Visha* produces ailments

when triggering factors like *Dooshita Desha*, *Kala*, *Anna*, *Pragvata*, and *Divaswapana* congregate such a poison, depending on its affinity to a particular system or organ, it affects and causes specific disorders.

Acharya Sushruta has been stated that a part of *Sthavara* (Inanimate), *Jangama* (Animate) or *Kritrim* (Artificial) poison which accumulated and could not be excreted from the body completely due to its chronic and cumulative nature or becomes less potent after digestion or counter action of antidotes and stays in the body for a prolong period and vitiating the body slowly is called Dushi Visha.<sup>[10]</sup>

*Dooshi Visha* is a unique concept mentioned in ancient Ayurvedic classics, and “*Kshapayet Shukram*” is one of the effects of *Dooshi Visha*. MSG has an affinity to affect the reproductive system, and it has reduced potency, so it falls under the category of *Dooshi Visha*

#### Dushi Visha & Monosodium Glutamate:

Adverse Effects of Monosodium Glutamate	Upadrava of Dushi Visha
Tachycardia, Angina, Rise or drop in blood pressure	Heart diseases
Infertility, sterility, PCOD	Shukra-kshaya
Allergic diseases like asthma, skin diseases	Furuncles, patches and skin eruptions due to vitiated raktadhatu
Insomnia, migraine, headache	Vertigo, headache



## Discussion

MSG is a synthetic salt of glutamic acid and is used as a flavor enhancer in packaged foods. Long-term consumption of this artificial substance in food acts as a slow-acting poison, leading to end-organ damage by accumulating in the body. It acts as *K[trimavica* (artificial toxin). At higher doses, it can be lethal, behaving like a potent *Garavica* (compound poison), and at lower doses, it acts as a latent poison, producing effects similar to *Dûcîvica* (slow-acting poison). Hence, MSG can be considered as *K[trimavica*-induced *Dûcîvica* (*K[trimavicajanya Dûcîvica*).

Due to its cumulative toxicity, the harmful effects of monosodium glutamate (MSG) are not immediately apparent but may gradually manifest following long-term consumption. The clinical manifestations and complications resulting from the chronic accumulation of MSG closely resemble those described in Ayurveda under *Dûcîvica* (slow-acting toxins).

These effects may include nausea, vomiting, diarrhea, loss of appetite, headaches, migraines, dizziness, muscle weakness, tremors, seizures, and allergic reactions such as asthma and skin disorders.

Additionally, MSG has been associated with reproductive issues, including infertility, sterility, and polycystic ovarian disease (PCOD), as well as metabolic and cardiovascular conditions like hypertension and obesity. Therefore, the adverse effects

of MSG are often cumulative, progressively impacting both physical and mental health over time.

## Conclusion

The well-being of an individual chiefly depends on the kind of food they consume. Food additives like MSG lead to the development of various diseases after prolonged exposure. So, the individual should have more concern for healthy, natural food rather than more processed, tasty food.

आहारसम्भवं वस्तु रोगाश्चाहारसम्भवाः ।

हिताहितविशेषाच्च विशेषः सुखदुःखयोः ॥

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■ Aman Singh\*

# Usha Jalapana: The Elixir of Dawn



■ Dr. Devi R Nair\*\*

## Introduction :

Acharya Charaka and various ancient texts mentioned that there are four aims and objectives (Purusharth chatushtaya) of individual's life, Dharma (righteousness, moral values), Arth(prosperity, economic values), Kama (pleasure, psychological values) and Moksha (liberation).The Health (Aarogya) is the only tool for the accomplishment of the Purusath chatushtaya (Four aims and objectives of life).

Health (Aarogya) was considered as the prime factor over the four aims and objectives of life.

The classical textbook of Ayurveda elaborates that the balanced state of the main elements of our body (Dosha and Dhatu), adequate digestion (Agni), proper excretion (Malakriya), blissful condition of Self (Atma), satisfied senses (Indriya) and a happy state of mind (Manas) when encompassed in a person, then he is called as a Healthy (Swasthya) person.

## Ushapana

(Intake of water in early morning) :

*“Savituh Samudyakale Prasriti  
Salilasya Pibedashtaul Rogjaraparimukto  
Jivedvatsal shatam Sagram”*

*(Bh.P.Pu.5/317)*

Acharya Bhavprakash advice after waking up, drink a glass of lukewarm or room temperature water.

A person who drinks water from eight prakriti (a cup created by uniting two palms) and mentioned that the person who drinks 640 ml water every day before sunrise can live for a hundred years without disease or fear of old age.

## Right Time of Ushapana :

The word ushapana is made up of two words: usha and pana. Dawn is usha, and pana is taking or drinking. Ushapana in Brahma Muhurta is explained by Bhavprakash. Brahma Muhurta is recommended by Ayurveda for waking up. This occurs approximately 96 minutes before sunrise.

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## Ushapana Pots :

There are mainly three types of pots are used for keeping water overnight for Ushapana.

1. Silver pot.
2. Earthen pot.
3. Copper pot.

The most easily available and for many benefits on health, copper pot is mostly suitable for storing water. As copper is an essential trace mineral that is vital to human health.

## Procedure of Ushapana :

When drinking water, always sit in Sukhasana with your legs crossed and take little sips. Take two deep breaths while maintaining a small sip of water in your mouth, and then swallow the water slowly once it has circulated in your mouth.

## Aims and Objective :

Role of Ushapana in influencing rejuvenation and lifespan.

## Ushapana Benefits :

- Cleanses Stomach, Intestine, Kidneys and Urinary Bladder
- Drinking water as soon as you wake up, before sunrise, can help to flush the toxins out of your body easily.
- It helps to improve body metabolism.
- In those suffering from constipation, it can induce bowel peristalsis and thus relieve constipation.

- Drinking water in the morning reduces calorie intake during breakfast, thus helping in weight management.
- It is also beneficial to keep the body well hydrated. It has positive effects on the brain and can reduce mood fluctuations and fatigue.
- Ushapana also has positive benefits on the immunity and skin health of an individual.
- It maintains Tridoshas .

## Prevention and Treatment :

- Arsha - hemorrhoids
- Shotha - swelling
- Grahani - dysentery
- Jwara - fever
- Jatara jara - abdominal disorders including constipation
- Kushta - skin diseases
- Medo vikara - disorders related to fat tissue and metabolism
- Mutraghata - urinary diseases
- Asrapitta - bleeding disorders
- Shravana Gala Shira Roga (ears, throat and head)
- Shroni shoola - neck pain
- Akshi roga - eye diseases
- Ushapana also alleviates
- Disorders of Vata, Pitta, Kapha
- Kshataja vyadhi - diseases caused due to injury.

## Conclusion :

It is recommended that one take care of one's body at all costs, because if one's body is lost (due to illness), all else is lost as well. As a result, it is important to remember this and aim for a healthy lifestyle.

Leaving everything else alone, one should take care of the body; with the absence of the body, all bodily entities become completely absent.

Ushapana is ayurveda's amazing gift to humanity, and it has a huge impact on our bodies. When water is stored in a copper pot, the effects are multiplied. Drinking water on an empty stomach purifies the human body, which will aid in the

prevention of many diseases. This approach activates the mucus folds of the colon and intestines, peristalsis rises, and nutrients from food eaten multiple times a day are effectively absorbed, which aids in the development of Rasa Dhatu and if Rasa Dhatu is generated appropriately, it leads to the formation of further dhatu.

Ushapana helps flushing all the toxins out of the body and cleanse the intestines. Copper induced water is highly alkaline in nature and helps the detoxify body. It washes out the Ama in the intestines and moves it out the excretory channels through urine and stool which treats and prevent disease.







# Ayurvedic care for children: Promoting natural health and wellbeing

■ *Dr. Sreelakshmi. C.L.\**

## Abstract

The primary objective of Ayurveda is to ensure the preservation of well-being and the prevention of diseases. Among the eight branches of Ayurveda, there is a specific branch called Kaumarbhritya that focuses solely on the care of children. Having a healthy child in every family today ensures a healthy society for tomorrow. Children are more susceptible to different forms of illnesses and developmental issues due to their immature immune system. Hence, rather of addressing the symptoms following the commencement of an illness, it is crucial to focus on its prevention. Ayurveda, a holistic system, emphasises the importance of a child having optimal physical and mental well-being.

**Keywords:** Ayurveda, Pediatrics, Kaumarbhritya

## Introduction

Ayurveda is the ancient body of knowledge that forms an integral part of Indian culture. The primary objective of Ayurveda is to ensure the preservation of well-being and the prevention of diseases.

Among the eight branches of Ayurveda, Kaumarbhritya is a specific branch that focuses solely on the care of children. Every child is entitled to a state of well-being. Having a healthy child in every family now ensures a healthy society in the future. Ayurvedic literature pertaining to paediatric care addresses a range of childhood diseases, as well as methods and the significance of enhancing children's immune system. Children are more susceptible to different forms of illnesses and developmental issues due to their immature immune system. Hence, rather than addressing the symptoms post disease development, it is crucial to focus on prevention. Ayurveda, with its holistic perspective, emphasises the importance of a kid having optimal physical and mental well-being.

## Ayurveda in pediatrics and its significance

Pediatric Ayurveda, known as Kaumarbhritya, focuses on child-rearing, childhood illnesses, and treatment. It involves the care of children from

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conception to the age of maturity, emphasizing scientific methods for addressing disease symptoms, diagnosis, and treatment.

Pediatric Ayurveda lays the foundation for a healthy life, emphasizing the physical, mental, and psychological growth of a child. Childhood diagnosis differs from adults, with challenges such as children being hesitant to communicate symptoms. Treatment methods, including the avoidance of certain actions and the use of child-friendly medicines, highlight the unique approach to pediatric care. Following Ayurvedic principles in child-rearing, childcare, and treatment can contribute to the child's development into a happy and healthy adult.

### **Preconception care**

The physical characteristics and behavioural traits of a kid are determined by the genetic makeup inherited from their parents. Thus, it can be inferred that all the characteristics of a child are determined during the moment of conception. According to contemporary scientific understanding, genetics significantly influence the transmission of features from parents to offspring. Similarly, diseases can also be passed down through genetic inheritance. Chromosomal abnormalities can lead to gene mutations. These anomalies might arise as a result of the parents' unhealthy lifestyle choices, such as engaging in alcohol and smoking.

According to Ayurveda, the production of garbha is attributed to the roles of shukra and shonit<sup>1</sup>. Hence, ensuring the highest quality of both the sperm and ovum is crucial for producing superior offspring. Prior to engaging in family planning, it is imperative to provide parents with appropriate counselling. Hence, preconception care has the potential to prevent various disease conditions and thereby enhance pregnancy outcomes.

### **Breastfeeding**

The practice of exclusively breastfeeding for a duration of 6 months offers numerous advantages for both the new-born and the mother. Commencing nursing promptly, during the first hour after birth, safeguards the infant from contracting infections and diminishes neonatal mortality. Infants and new-borns greatly rely on breast milk as a vital source of energy and essential nutrients. Charak samhita states that maatrustanya (breast milk) possesses invigorating properties, is highly nutritious<sup>2</sup>. However, if the mother is not taking care of her food and habits, the breast milk might become contaminated. These contaminants can then have an adverse impact on the child's health. The condition is known as stanya dushti. These symptoms might manifest in children as a result of numerous illnesses. In order to mitigate the occurrence of these illnesses, it is imperative for the mother to prioritise her self-care, as this will contribute to the

production of high-quality breast milk. In conclusion, nursing not only provides passive protection against diseases during lactation but also has the ability to activate the offspring's immune system, perhaps resulting in various long-term benefits<sup>3</sup>.

### **Suvarnaprashana**

Suvarnaprashan, a distinctive notion in Ayurveda, has gained popularity as a helpful technique for improving health in children. The Kashyap Samhita, one of the oldest texts in Ayurveda, specifically discusses importance of various lehanas and suvarnaprashan in the field of paediatrics<sup>4</sup>. Clinical and Pharmacological investigations demonstrate that Suvarnaprashana has immunomodulatory, nootropic, and therapeutic effects<sup>5</sup>.

### **Panchakarma in children**

Panchakarma treatments are significant in Ayurveda for the purification of the body, benefiting both adults and children. Abhyanga, a newborn care regimen of the present period, is very scientific and has proven to be beneficial in promoting weight gain, reducing pain, boosting immunity, and facilitating the healthy growth and development of the infant<sup>6</sup>. There are others procedures mentioned in classical textbooks like nasya (nasal administration), basti (enema) etc. which are also helpful for the management of various disease conditions in children.

### **Rakshoghna karma**

Ayurveda has consistently prioritised disease prevention. Preventive measures encompass practices such as Aahar (dietary habits), Vihar (lifestyle), Dinacharya (daily routine), Ritucharya (seasonal regimen), and others. Fumigation, also known as dhoopan, is a crucial component of preventive measures. It is employed to cleanse the environment by eliminating microorganisms, thereby playing a crucial role in preventing infections. Ayurveda describes Dhoopan as an integral aspect of Rakshoghna karma. Acharya Kashyap has devoted an entire chapter to providing a comprehensive explanation of Dhoopan. Acharya Kashyap's Dhoopakalpadhyaya provides a detailed account of several Dhoopan yogas, as well as the many forms of Dhoopan and Dhoopan dravyas. The usefulness of these medications in promoting health and preventing and controlling diseases has been scientifically explained<sup>7</sup>.

### **Yoga in children**

One of the primary cause of illnesses is predominantly attributed to insufficient physical activity. Additionally, research indicates that engaging in consistent physical activity might enhance our self-confidence, emotional state, and quality of sleep, hence reducing our susceptibility to illnesses. However, due to our contemporary lifestyles and a growing dependence on technology, our level of physical activity

has decreased in recent times, both among adults and children. Yoga counteracts the autonomic alterations and deterioration of cellular immunity that occur during periods of examination stress<sup>8</sup>. Hence, it is crucial to promote physical activity, such as exercise or yoga, and maintain physical fitness starting at an early age.

## Conclusion

Ultimately, the fundamental concepts of Paediatric Ayurveda, namely in the domain of Kaumarbhritya, emphasise a comprehensive approach to raising children and providing healthcare. Ayurveda provides a complete framework for promoting the optimal physical, mental, and psychological growth of children, covering several elements such as preconception care, breastfeeding, Suvarnaprashana, Panchakarma, Rakshoghna karma, and the integration of yoga. By incorporating the age-old knowledge of Ayurveda into paediatric care, we not only prioritise the health of our children but also establish a basis for a healthy society in the future.

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# Sweet Salvation: Unravelling Yastimadhu's Medicinal Secrets

■ Dr. Sreenath R\*



*Glycyrrhiza glabra* Linn, Glykas means sweet, rhiza means root, and glabra means smooth and hairless<sup>1</sup> commonly known as licorice, is a popular herbal supplement used for the treatment of chronic inflammatory conditions and possesses anticancer and antiviral activities. This species contains a plethora of phytochemicals including terpenoids, saponins, flavonoids, polyamines, and polysaccharides. The full complement of bioactive compounds has yet to be elucidated, a step necessary to explain its medicinal use. There are over

30 species in the *Glycyrrhiza* genus worldwide, most of which have been little characterized in terms of phytochemical or pharmacological properties<sup>2</sup>.

Yashtimadhu taken with its own weight of sugar through the medium of milk proves antidotal to mole-poison.<sup>3</sup> Yashtimadhu (*Glycyrrhiza glabra* Linn) commonly known as licorice is an important drug described in Ayurveda. It is an herb or undershrub mainly cultivated in Punjab, Jammu Kashmir, etc. The drug is well known from the Vedic period itself. It is used in many Ayurvedic formulations like eladi gutika, kumkumadi taila, etc. It is proven with properties such as memory-enhancing, anti-oxidant, etc. From the Vedic era, it has been used. In Atharva parisita it has been described as Dourbhgyanasana and garbhabrmhana. In brihatrayis it can be seen widely. Charaka has used these drugs in mahakashayas. The botanical name for yastimadhu is *Glycyrrhiza glabra* Linn. It belongs to the family Fabaceae<sup>4</sup>.

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This drug is known by different names<sup>5,6</sup>

Language	Name
• Hindi	Mulethi, Jethimadhu
• English	Licorice
• Malayalam	Erattimadthuram
• Gujarati	Jethimadhu
• Tamil	Atimadthuram
• Kannada	Irattimadthuram
• Telugu	Atimadhura

### Classification according to classical texts

Charaka Samhita has mentioned yastimadhu under Jeevaneeya, sandaneeya, Varnya, Kantya, Kandughna, Chardinigrahana, Sonitasthapana, Mutravirajaniya, Snehopaga, Vamanopaga, Asthapanopaga<sup>7</sup> In Sushruta samhita: Kakolyadi, Saivadi, Anjanadi, Haridradi, Ambashtadi, Nygrodhadi, Vachadi, Sarivadi<sup>8</sup> and in Ashtangahrudaya<sup>9</sup> under Sarivadi, Anjanadi

Ayurvedic texts use the method of naming the drugs based on their morphological character, action, regional names similes. So every drug there are numerous names<sup>10</sup>.

• Athirasa	: Having more madhura
• Kleethakam, Kleethanakam	: That which cures male infertility
• Madhusrava	: The drug is sweet like Honey
• Soshanasini	: That which cures sosha
• Soumya	: That which is sita in virya

• Yashtimadhu, Yashti, Yashtika

• Yashtiyahv : Having a sweet stem

### Morphological characteristics<sup>11</sup>

It is a perennial undershrub, reaching up to 120 cm height under cultivation. The stolon crown gives rise to several long semi-woody stems which bear compound pinnate leaves. Stolon is nearly cylindrical, up to 2 cm in diameter. The outer surface is yellowish-brown or longitudinally wrinkled with patches of cork. Its odor is characteristics and its taste is sweet. Flowers are pale blue and flowering occurs from 2-3 years of planting onwards. The pod is 2.0-2.5cm long with 2 to 5 seeds. The plant thrives in a dry and sunny climate and is cultivated in the subtropical and warm temperate regions, chiefly in the Mediterranean region.

Some of the uses of yastimadhu includes: It can be used for treating skin disorders like spots and gives skin a fresh look. A component in mulethi called glabridin which is effective for skin and treats sunburns. It is useful in relieving cough. Yatimadhu churna is good in cold, cough irritation in the throat, bronchitis, respiratory issues. It can also be used in hair growth as it contains rich flavonoids and phytoestrogens. Manages the weight loss along with proper diet and exercise. It also helps in conditions of cholesterol boosts immunity. It also helps in healing wounds, ulcers etc.

It is Madura in rasa guru and Snigdha in guna, sheeta in veerya, mashura vipaka. Substitutes used for this plant are *Glycyrrhiza uralensis*, roots of *Glycyrrhiza glabra* and *Abrus pricatorius*.

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# The Ayurvedic Guide to Deep, Restful Sleep (Nidra)

■ Dr. Dipu Manohar\*

Sleep (Nidra in Ayurveda) is one of the three pillars of health, along with diet and lifestyle. Poor sleep weakens digestion, increases stress, and disrupts hormonal balance. Ayurveda offers timeless wisdom on how to sleep better—naturally.

Ayurveda recommends aligning your sleep cycle with nature:

- **Optimal bedtime:** Between 9:30 PM to 10:30 PM (before the onset of Kapha kaaala).
- **Wake-up time:** Between 5:30 AM to 6:30 AM (during Vata kaala, when the mind is fresh).
- Staying up late at night (particularly after 11 PM) causes an increase in Pitta and becomes the cause of restlessness..

## Benefits of sleep:

*“Nidrayatham sukham dukham, tusti karsyam balabalam, Vrishata, kleeabata cheti jeevitam na cha.”*

(Translation: “Happiness and sorrow, nourishment and wasting, strength and weakness, virility and impotence – indeed, life itself depends on sleep.”)

This profound observation shows how sleep (Nidra) rules all the aspects of our life – physical, mental, emotional, and even our sexual health. Let’s dig deeper into its deeper meaning.

### 1. **Sukham & Dukham** (Happiness & Misery)

Good sleep = Bliss (Sukham) – Gives mental clarity, emotional balance, and happiness.

Poor sleep = Suffering (Dukham) – Leads to irritability, depression, and clouded thinking.

### 2. **Tusti & Karsyam** (Nourishment & Wasting)

Proper sleep nourishes – Supports optimal digestion (Agni) and tissue bulding (Dhatu Poshan)

Sleep deprivation causes depletion – Weakens muscles, causes weight loss/ gain, and promotes aging

### 3. **Bala & Abalam** (Strength & Weakness)

Restorative sleep builds strength – Enhances immunity (Ojas), stamina, and vitality

Insufficient sleep causes weakness – Results in fatigue, frequent illnesses,

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and low energy

4. **Vrishata & Kleeabata** (Virility & Impotence)

Good sleep promotes sexual well-being – Healthy reproductive tissues (Shukra Dhatu) and sex desire (libido)

Chronic lack of sleep damages fertility – Leads to erectile dysfunction, low sperm count, and hormonal imbalance

5. **Jeevitam Na Cha** (Life or No Life)

Last warning is strongest – without proper sleep, we merely exist rather than truly live

**Lack of sleep:**

Shortens lifespan, decreases quality of life, drops our vital energy (Prana)

**Best Sleeping Positions for Better Health**

- Left-Side Sleeping (Best for Digestion & Heart Health) Promotes lymphatic drainage, reduces acid reflux, and supports heart function. Ideal for Pitta & Kapha prakruthi people.
- Right-Side Sleeping (For Short Naps Only) Can help calm Vata but may slow digestion if done for longer duration.
- Avoid Sleeping on Your Stomach It Strains the neck, restricts breathing, and disrupts digestion.
- Back Sleeping: Good for spine alignment but may worsen snoring.

**Prepare Your Body**

- Light dinner before 7 PM
- Warm milk with nutmeg/ashwagandha
- Foot massage with sesame oil and wash afterwards in warm water.

**Create the Right Environment**

- Pitch dark room
- Cool, well-ventilated space
- No screens 1 hour before bed
- Try Nadi Shodhana (Alternate Nostril Breathing) – Balances Vata and Pitta.
- Use Sleep-Promoting Herbs – Tagar (Valerian), Jatamansi, and Chamomile tea help in deep sleep.

**Dosha-Specific Tips**

- Vata: Warm oil massage, heavy blanket
- Pitta: Cool room, coconut oil on feet
- Kapha: Light dinner, early to rise
- Avoid Screens 1 Hour Before Bed – Blue light interferes with melatonin.

**Final Thought**

Sleep quality isn't merely a matter of how long you sleep but about when and how you sleep. By following Ayurvedic principles—sleeping early, choosing the right position, and using natural remedies—you can wake up refreshed, energized, and free from fatigue.

Sweet dreams!



# आयुर्वेदिक दैनिक जीवन में उपयोग

■ डॉ. बहादेव भारती\*

आयुर्वेद हमारे दैनिक जीवन में कई तरह से उपयोगी है। यह स्वस्थ जीवनशैली के लिए मार्गदर्शन प्रदान करता है, मानसिक और शारीरिक स्वास्थ्य को बढ़ावा देता है, और बीमारियों को रोकने में मदद करता है।

## आयुर्वेद के दैनिक जीवन में उपयोग

- **स्वस्थ आहार :** आयुर्वेद स्वस्थ आहार पर जोर देता है, जिसमें संतुलित भोजन, प्राकृतिक खाद्य पदार्थ और व्यक्तिगत शरीर के प्रकार के लिए उपयुक्त आहार शामिल है।
- **जीवनशैली में बदलाव :** आयुर्वेद नियमित व्यायाम, पर्याप्त नींद, और तनाव प्रबंधन पर जोर देता है।
- **आयुर्वेदिक उपचार :** आयुर्वेद कई प्रकार के उपचारों का उपयोग करता है, जैसे कि हर्बल चिकित्सा, पंचकर्म, योग और मालिश।
- **मानसिक स्वास्थ्य :** आयुर्वेद ध्यान, योग और तनाव प्रबंधन तकनीकों के माध्यम से मानसिक स्वास्थ्य को बढ़ावा देता है।
- **बीमारियों को रोकना :** आयुर्वेद बीमारियों को रोकने और उनका इलाज करने में मदद करता है, जैसे कि मधुमेह, हृदय रोग, अस्थमा, और गठिया।

## उदाहरण

- सुबह उठने के बाद, आयुर्वेद के अनुसार,

हल्का व्यायाम और ध्यान करना चाहिए।

- संतुलित भोजन खाना चाहिए, जिसमें फल, सब्जियां, अनाज, और प्रोटीन शामिल हों।
- रात में सोने से पहले, गर्म दूध पीना चाहिए और अच्छी नींद लेनी चाहिए।
- तनाव और चिंता को कम करने के लिए योग और ध्यान करना चाहिए।

## आयुर्वेदिक उपचार के कुछ उदाहरण

- **हर्बल चिकित्सा :** आयुर्वेद में विभिन्न जड़ी-बूटियों का उपयोग बीमारियों के इलाज के लिए किया जाता है।
- **पंचकर्म :** यह एक विशेष प्रकार का उपचार है जो शरीर को साफ करने और बीमारियों को दूर करने में मदद करता है।
- **योग :** योग शारीरिक और मानसिक स्वास्थ्य को बढ़ावा देता है।
- **मालिश :** मालिश शरीर को आराम देता है और तनाव को कम करता है।

## निष्कर्ष :

आयुर्वेद हमारे दैनिक जीवन में कई तरह से उपयोगी है। यह स्वस्थ जीवनशैली के लिए मार्गदर्शन प्रदान करता है, मानसिक और शारीरिक स्वास्थ्य को बढ़ावा देता है, और बीमारियों को रोकने में मदद करता है। आयुर्वेद को अपनाकर हम एक स्वस्थ और खुशहाल जीवन जी सकते हैं।

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# इच्छाशक्ति का प्रभाव : श्री श्री परमहंस योगानंद

इच्छाशक्ति ही आपको दिव्य बनाती है। जब आप उस इच्छाशक्ति का प्रयोग करना बन्द कर देते हैं तो आप नश्वर मानव बन जाते हैं। बहुत-से लोग कहते हैं कि हमें अपनी इच्छाशक्ति का प्रयोग परिस्थितियों को बदलने के लिए नहीं करना चाहिए, ताकि हम ईश्वर की योजना में हस्तक्षेप न करें। परन्तु, यदि हमें इच्छाशक्ति का प्रयोग न करना होता तो ईश्वर हमें वह शक्ति देते ही क्यों? एक बार मैं ऐसे आदमी से मिला, जो कहता था कि वह इच्छाशक्ति के प्रयोग में विश्वास नहीं करता क्योंकि उससे अहंकार बढ़ता है। उसका कहना था, 'आप अभी मेरा विरोध करने के लिए बहुत सारी इच्छाशक्ति का प्रयोग कर रहे हैं।' मैंने कहा, 'आप बोलने के लिए भी उसका प्रयोग कर रहे हैं। आप खड़े होने के लिए या खाने के लिए या सिनेमा जाने के लिए, यहाँ तक कि सोने के लिए भी उसका प्रयोग कर रहे हैं। आप जो कुछ भी करते हैं, उसमें इच्छाशक्ति का प्रयोग करते हैं। इच्छाशक्ति के बिना आप केवल एक यन्त्रवत् व्यक्ति बन जाएँगे।

आप जिस परिणाम के लिए प्रार्थना कर रहे हों, उसकी सम्भावना में आपको पूर्ण विश्वास होना चाहिए। आपको यदि घर की आवश्यकता हो और आपका मन कह रहा हो, 'अरे मूर्ख घर बनाना तेरे वश की बात नहीं।' तो आपको अपनी इच्छाशक्ति को और अधिक बलवान् बनाना चाहिए। जब आपके मन से वश की बात नहीं निकल जाएगा, तब ईश्वर की शक्ति उसका स्थान ले लेगी। आपके लिए आसमान से कोई घर गिराया नहीं जाएगा; आपको उस लक्ष्य की प्राप्ति के लिए रचनात्मक कार्यों द्वारा इच्छाशक्ति को निरन्तर प्रयुक्त करते जाना होगा। जब आप असफलताओं से हार माने बिना निरन्तर प्रयास करते रहेंगे, तो आपकी इच्छित वस्तु प्राप्त हो जायेगी। जब आप लगातार अपने विचारों और क्रियाकलापों में उस इच्छाशक्ति का प्रयोग करते रहते हैं जिसकी आप इच्छा कर रहे हों तो, उसे साकार होना ही पड़ेगा। यदि आपकी इच्छा के पूर्ण होने का कोई तरीका दुनिया



में न हो, तब भी अगर आपकी इच्छाशक्ति निरन्तर दृढ़ रहती है तो इच्छित परिणाम किसी-न-किसी तरह प्रकट हो ही जायेगा। इस प्रकार की इच्छाशक्ति में ही ईश्वर का उत्तर होता है, क्योंकि इच्छाशक्ति ईश्वर से ही आती है और अखण्ड इच्छाशक्ति दैवी इच्छाशक्ति है।

दुर्बल इच्छाशक्ति एक सीमित इच्छाशक्ति है। कठिनाइयाँ और असफलताएँ उसे नष्ट कर देती हैं। अनन्त शक्ति के स्रोत से उसका सम्बन्ध टूट जाता है। परन्तु मानवीय इच्छाशक्ति के पीछे ईश्वर की इच्छाशक्ति होती है, जो कभी किल नहीं हो सकती। यहाँ तक कि ईश्वर की इच्छाशक्ति को रोकने की शक्ति मृत्यु में भी नहीं है। जिस प्रार्थना के पीछे अनवरत इच्छाशक्ति हो, उस प्रार्थना का उत्तर प्रभु अवश्य देंगे। अधिकांश लोग मानसिक या शारीरिक स्तर पर अथवा दोनों में आलसी होते हैं। जब उन्हें प्रार्थना करनी होती है, तब प्रार्थना के स्थान पर वे निद्रा के बारे में सोचते हैं और जैसे ही झपकी आती है तो वे सीधे बिस्तर में घुस जाते हैं और उसी के साथ उनकी प्रार्थना का अन्त हो जाता है। संसारी व्यक्ति का दिमाग नकारात्मकता से ही भरा रहता है। कुछ विशेष गुणों और आदतों वाले परिवार में जन्म लेने के कारण वह इनसे प्रभावित होकर सोचने लगता है कि वह कुछ कार्य नहीं कर सकता। उन सब नकारात्मकताओं को जलाना हो होगा।

जो कोई इच्छाशक्ति को विकसित करना चाहे, उसके लिए अच्छी संगति में रहना अनिवार्य है। आप यदि महान् गणितज्ञ बनना चाहते हैं और आपके सभी संगी-साथी गणित में रुचि नहीं रखते हैं तो आप निश्चय ही हतोत्साहित हो जाएँगे। परन्तु जब आप पारंगत गणितज्ञों की संगत में रहते हैं तो आपकी इच्छाशक्ति को उससे बल मिलता है। आप सोचते हैं, 'यदि दूसरे लोग इसे कर सकते हैं, तो मैं भी इसे कर सकता हूँ।'

*'साभार हिन्दुस्तान'*





## भारतीय विज्ञान और अध्यात्म के अद्वितीय स्तम्भ : महर्षि अगस्त्य

-आचार्य साध्वी नन्दन पाण्डेय

महर्षि अगस्त्य भारतीय संस्कृति, वेदों और पुराणों में एक अत्यंत पूजनीय ऋषि माने जाते हैं। वे सप्तर्षियों में से एक हैं और उन्हें वेदों के प्रचार-प्रसार का महान कार्य करने वाला ऋषि कहा गया। वे और उनकी पत्नी लोपामुक्ता संस्कृत ग्रंथ ऋग्वेद और अन्य वैदिक साहित्य में मंत्र द्रष्टा ऋषि हैं। महर्षि अगस्त्य की गणना उन ऋषियों में होती है जिन्होंने उत्तर भारत से दक्षिण भारत तक वैदिक संस्कृति का विस्तार किया था। पुराणों के अनुसार, वे मुनि पुलस्त्य के



पुत्र कहे जाते हैं। उनका जन्म एक कुंभ (घड़े) से हुआ था, इसलिए उन्हें कुंभज भी कहा जाता है। स्कंद पुराण के अनुसार, जब शिव पार्वती से विवाह करने वाले थे, तब पूरी दुनिया हिमालय का दौरा किया। इससे पृथ्वी एक तरफ झुक गई। तब शिव ने अगस्त्य से संतुलन बहाल करने के लिए दक्षिणी क्षेत्र में जाने का अनुरोध किया। इस प्रकार, अगस्त्य शिव के कहने पर दक्षिण की ओर चले गए। दक्षिण गमन समय उन्होंने विनम्रता से विन्ध्याचल पर्वत को झुका दिया था। इसलिए

उनका नाम अगस्त्य पड़ा। ऋषि अगस्त्य पहले ऐसे ऋषि माने जाते हैं जो उत्तर भारत से दक्षिण भारत

असिस्टेंट प्रोफेसर (संहिता सिद्धांत एवं संस्कृत)

गए। उन्होंने संस्कृत के साथ तमिल भी सीखी और तमिल भाषा साहित्य की नींव रखी। तमिल संगम साहित्य के अनुसार, अगस्त्य तमिल व्याकरण के रचयिता भी हैं। महाभारत के वनपर्व में अर्जुन को दिव्यास्त्र प्राप्त करने हेतु अगस्त्य ऋषि से मार्गदर्शन प्राप्त होता है। उन्होंने अर्जुन को आत्मबल और ध्यान के महत्व को बताया। रामायण के अनुसार उन्होंने कई असुरों और राक्षसों का संहार किया था, जिनमें से एक प्रमुख नाम इल्वल और वातापी का है, जो ब्राह्मणों को मारते थे। अगस्त्य ऋषि ने अपने तप और आयुर्वेद ज्ञान की शक्ति से उन्हें नष्ट किया। अगस्त्य ऋषि ने कई वेद मंत्रों की रचना की। ऋग्वेद के अनेक सूक्तों के रचयिता के रूप में उनका नाम आता है। उन्होंने “अगस्त्य संहिता” नामक ग्रंथ की रचना की जो आयुर्वेद, ज्योतिष और विद्युत (इलेक्ट्रिसिटी) विज्ञान से संबंधित विषयों को छूता है। इस ग्रंथ में जल से बिजली उत्पन्न करने की प्रक्रिया का भी वर्णन मिलता है। इस विद्युत् को उन्होंने मित्रावरुण नाम दिया था। उनको इलेक्ट्रोप्लेटिंग के साथ पानी को हाइड्रोजन और आक्सीजन में बदलने का भी ज्ञान था। महर्षि को आदित्य हृदयम के रचयिता के रूप में श्रेय दिया जाता है, जो सूर्य के लिए स्तुति है जिसे उन्होंने राम को सुनाने के लिए कहा था, ताकि वे रावण के खिलाफ जीत सकें। तमिल ग्रंथ पट्टुप्पट्टू

में अगस्त्य को इचाई (संगीत, गीत) का स्वामी बताया गया है। कालिदास ने अपने रघुवंश में लिखा है कि अगस्त्य ने मदुरै के पांड्य राजा के अश्वमेध यज्ञ का संचालन किया था। महर्षि अगस्त्य को तमिलनाडु की एक भारतीय मार्शल आर्ट सिलंबम और विभिन्न रोगों के लिए शरीर के मर्म बिंदुओं का उपयोग करके उपचार करने के एक प्राचीन विज्ञान मर्म चिकित्सा का संस्थापक माना जाता है, जिसका उपयोग केरल की एक भारतीय मार्शल आर्ट कलरीपयट्टू के दक्षिणी रूप के चिकित्सकों द्वारा भी किया जाता है। कहा जाता है कि शिव के पुत्र मुरुगन ने अगस्त्य को मर्म सिखाया था, जिन्होंने फिर इस पर ग्रंथ लिखे और इसे अन्य सिद्धों को दिया। सिद्ध चिकित्सा का जनक भी इन्हें मन जाता है। नाडी शास्त्र या नाडी ज्योतिष के लेखकों में से एक महर्षि अगस्त्य न केवल एक महापुरुष थे, बल्कि एक महान वैज्ञानिक, समाज सुधारक, योगी और संस्कृति प्रचारक भी थे। उनके कार्यों ने न केवल वैदिक परंपरा को सुरक्षित रखा, बल्कि दक्षिण भारत को वैदिक ज्ञान से परिचित कराया। वे आज भी पूजनीय हैं। उनके मंदिर न केवल उत्तर से दक्षिण पूरे भारत में प्राप्त होते हैं अपितु मलेशिया, कम्बोडिया, श्रीलंका, जावा, सुमात्रा आदि देशों में भी पाए जाते हैं। वे भारतीय विज्ञान और अध्यात्म के अद्वितीय स्तम्भ हैं।



# गोरखबानी

धूतारा ते जे धूतै आप, भिष्या भोजन नहीं संताप।  
अहुठ पटण मैं भिष्या करै। ते अवधू सिवपुरी संचरै॥४३॥

**ववाद और नर्मल नदान है।**

योगी सदाचारी और सत्यवादी होते हैं और वे किसी भी प्राणी के साथ कपट नहीं करते, उनके व्यवहार में निश्छलता रहती है। वे अहंकार को अपने मन में रंचमात्र भी ठहरने नहीं देते हैं, वे अहंकार का धूनन करते तथा है, उपेक्षा करते हैं, उनकी अहंकार से मैत्री रहती ही नहीं है। वे जितने ना में से पेट भर जाय, उतना ही भोजन माँग कर क्षुधा की तृप्ति करते हुए और सन्तोषपूर्वक आत्मचिन्तन और परमात्मा के ध्यान में समाहित रहते हैं। लगे आधिदैविक और आधिभौतिक तथा आधिदैहिक ताप उन्हें संतप्त तथा क्लान्त के नहीं करते हैं। वे अपने शरीर के भीतर अन्तरात्मा का ध्यान करते हैं, उसी साढ़े तीन हाथ (अहुठ) वाले नगर में उनकी आध्यात्मिक जिज्ञासा, साधना अथवा सिद्धि-प्राप्ति की पिपासा शान्ति होती है। शरीर ही उनका नगर (पत्तन-पटण) है, उसी में संस्थित रहकर, बाह्य वृत्तियों का निरोध करते हुए योगी कुण्डलिनी जागरण, षट्चक्र-भेदन और नाडी शोधन तथा आसन और प्राणायाम के अभ्यास से स्वस्थ रहते हैं। वे इस तरह शरीर रूपी नगर के भीतर स्थित शिवलोक, का रसास्वादन करते हैं। ब्रह्मरन्ध्र, में शिद का साक्षात्कार कर जीवनामृत (गोरखनाथ महायोगी का कथन है,) हे अवधूत! ऐसे योगी ही परमात्मा का साक्षात्कार कर महेश्वर आदिनाथ का स्वरूपानुभव करते हैं।

**और चित्त स्त इश ही मे र**

**घरबारी सो घर की जाणै। बाहरि जाता भीतरि आणै॥**

**सरब निरंतरि काटै माया। सो घरबारी कहिए निरंजन की काया॥४४॥**

योगी वैराग्य के अभय राज्य का नागरिक होता है, जिसमें निवास करने वाला प्राणी संन्यास-धर्म का पालन करता है, वह अनिकेत होता है।

योगी का घर तो शरीर ही है, वह इसे यम-नियमपूर्वक आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, समाधि, षट्चक्रभेदन और नाडी शोधन के द्वारा प्रत्येक क्षण पवित्र और निर्मल रखता है, वह अपने घर की पूरी देखभाल रखता है, उसमें कहीं भी छिद्र, सूराख नहीं होने देता अन्यथा सांसारिक विषय-वृष्टि से उसका घर ढह जाता है। प्राणवायु को वह संयमित करते हुए प्राणशक्ति,

जीवन-शक्ति को अक्षुण्ण बनाये रखता है तथा निरन्तर ब्रह्मचर्य में स्थित रहता है, वह माया इन्द्रियों की विशेषसेवन-प्रवृत्ति का नाश कर देता है, उसे माया प्रभावित नहीं कर पाती है, अमृत की शीतल ज्योत्सना से उसकी काया और मन, दोनों स्वस्थ और निरोग रहते हैं। ऐसे पवित्र शरीर से सम्पन्न योगी के चित्त में परम शिव का रमण होता है। वह परमात्मा शिव का ही चिन्मय विग्रह हो जाता है, साक्षात् शिवस्वरूप हो जाता है।

**गिरही सो जो गिरहे काया। अभि अंतरि की त्यागै माया।**

**सहज सील का धरै शरीर। सो गिरही गंगा का नीर॥४५॥**

गुरु गोरक्षनाथ कहते हैं कि सच्चा गृही वह है जो अपने शरीर रूपी गृह को बड़ी तत्परता से रक्षा करता है, बासन और प्राणायाम, खेचरी आदि मुद्रा तथा जालन्धर आदि बन्धों की सिद्धि कर वह अपने घर की सदा देखभाल करता है। उसके घर में, शरीर के अन्तःकरण में माया ज्ञानरत्न, वस्तुतत्त्व की तस्करी नहीं करने पाती, माया का जाल कट जाता है, अन्तःकरण में आध्यात्मिक ज्योत्सना से अगृतरस प्रवाहित होता रहता है। वह योगी शीलमर्यादित जीवन के आचार-विचार से सम्पन्न होने के लिये सम्पूर्ण शीलविग्रह हो जाता है, ऐसा शरीरसाधक, गृही योगी गंगा जल की तरह पवित्र जीवन से पूर्णतया सम्पन्न होता है, दूसरों के पाप-ताप उसके चरण-संस्पर्श और सन्निधान से मिट जाते हैं और वह अपने सम्पर्क में आये हुए लोगों को पवित्र बना देता है।



# सशक्त महिला सशक्त भारत



08 मार्च, 2024, को महायोगी गोरखनाथ विश्वविद्यालय गोरखपुर के कुलाधिपति एवं उत्तर प्रदेश के मुख्यमंत्री योगी आदित्यनाथ जी के सानिध्य में अन्तर्राष्ट्रीय महिला दिवस के अवसर पर विश्वविद्यालय द्वारा सिलाई-कढ़ाई में प्रशिक्षण प्राप्त 100 महिलाओं को सिलाई मशीन प्रदान कर उन्हें सम्मानित किया एवं उन्हें स्वावलम्बी करने का प्रयास किया गया।







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