

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, सर्वाङ्कल स्पोंडिलोसिस, सर्दी, जुखाम, गंजापन।

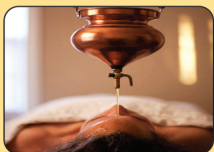
बस्ती

संधि विकार (जैसे- गठिया, घुटनों का दर्द, एड़ियों का दर्द आदि), साइटिका, सर्वाङ्कल, 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, सर्वाङ्कल,
साइटिका आदि

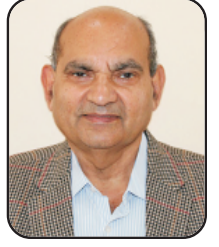


अग्निकर्म

एड़ियों का
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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 गुत्थी 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 संवैधानिक 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 आमामदा 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 पंचम 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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कुलपति

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वार्षिक आवृत्ति

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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।



Ayurvedic Wisdom in Health Care

■ *Prof. Ramakrishna V. Hosur**

Ayurveda is the most ancient Indian literature, written thousands of years ago on all aspects of health care, and is being practiced even today in all parts of the world. It is a holistic science which showcases the remarkable ancient wisdom in the Indian sub-continent. Modern medicine, which is much younger and basically a symptomatic science has come to recognise, in recent years, this wisdom and converged on the concept of ‘personalized medicine’ (every individual is different), prescribed in ayurveda. **Charak Samhita** is the ultimate text for Ayurvedic diagnosis, remedies and overall health care.

In Ayurveda, the entire cosmos is viewed as an interplay of the energies of five great elements—Space, Air, Fire, Water and Earth (mud or clay). These are called as ‘panchamahabhutas’. Vata, Pitta and Kapha are combinations and permutations of these five elements and manifest as patterns present in all creation. The constitution (Prakriti) of the body, which is determined at the time of conception and remains the same throughout one’s life, is

defined in terms of the inner balance of these three basic entities, which are also known as doshas. Diseases occur as a result of imbalance of the three doshas. Table 1 shows the different symptoms due to imbalance in the doshas.

Table 1: Symptoms due to imbalance Doshas

Vata	Emaciation, black discoloration, desire for hot things, tremors, bloating, fullness, distension of the abdomen, constipation, loss of: strength, sleep, and sensory functions, irrelevant speech, delusion, dizziness, giddiness, timidity
Pitta	Yellow discoloration of faeces, urine, eyes and skin; excess of hunger and thirst, burning sensation, little sleep
Kapha	Poor digestion, excess salivation, laziness, heaviness, white discoloration, coldness, looseness of the body parts, asthma, cough, cold, excess sleep

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Ayurveda emphasizes on coordination of body, mind and consciousness, and thus heavily on diet, exercise and mental control for treating diseases by re-establishing the correct balance of the doshas. In this context Table 2 shows the effects of consuming different kinds of foods which can be classified on the basis of the taste (Rasa).

Table 2: Taste (Rasa) and its effects on the doshas

Rasa	Vata	Pitta	Kapha
Sweet	Decrease	Decrease	Increase
Sour	Decrease	Increase	Increase
Salty	Decrease	Increase	Increase
Pungent	Increase	Increase	Decrease
Bitter	Increase	Decrease	Decrease
Astringent	Increase	Decrease	Decrease

Ayurveda prescribes ‘yoga’ and ‘meditation’ for physical fitness and control of the mind. Yoga is defined as maintaining a balanced state of mind under all conditions and controlling the actions accordingly. The so-called *ashtanga yoga* defines 8 components:

- Yamas : External disciplines
- Niyama : Internal disciplines
- Asana : Posture
- Pranayama : Breath control
- Pratyahara : Withdrawl of senses
- Dharana : Concentration
- Dhyana : Meditative absorption
- Samadhi : Union or Integration with the

supreme soul

These are prescribed in a ‘prakriti’ specific manner for the different individuals to balance the doshas.

Ayurveda emphasizes more on prevention of diseases than on cure. With that philosophy, it lays stress on the development of immunity, and therefore on lifestyle and diet. The remedies or drugs for treating specific ailments have also been described and these invariably rely on herbal products. The different constituents of herbal drugs target different biological functions and hence a particular herbal formulation can simultaneously treat many apparently different ailments (1, 2). For example, Triphala which is combination of three fruits appears in nearly 1500 formulations (3). Further, water is considered to be the universal remedy for all diseases and should be consumed in appropriate amounts, at appropriate times and in a specific manner.

Fundamentally, Ayurveda and modern medicine use different languages: Ayurveda talks in terms of holistic effects, while modern medicine emphasizes on molecular level understanding of the phenomena, such as, metabolic disorders, molecular disruptions interactions and so on. These molecular level investigations are carried out using a variety of physical, chemical and physiological techniques. With the availability of such techniques, it would be most beneficial to combine the two

approaches and understand the holistic effects of herbal drugs which are usually mixtures, at molecular level, and thereby derive better therapeutic protocols for health care (4).

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9 फरवरी, 2024 को महायोगी गोरखनाथ विश्वविद्यालय गोरखपुर में भारत अंतरिक्ष सप्ताह के अन्तर्गत श्री राम अंतरिक्ष वेधशाला उत्सव पर श्री राम मन्दिर के प्राण-प्रतिष्ठा एवं प्रभु श्री राम के जीवन पर विद्यार्थियों द्वारा सजीव मंचन किया किया गया।



Health Benefits of Mangiferin: * Mango (*Mangifera Indica*)

■ Prof. Shashi Kant Singh*

Mangiferin is the major constituent obtained from *Mangifera indica* (Anacardiaceae). Mango is commonly used in folk medicine for a wide variety of remedies. The root, bark, leaves, flowers, unripe and ripe fruit are acrid, cooling and astringent to the bowels and have been employed to cure “vata”, “pitta”, and “kapha” (Ayurvedic terminology). The parts of *M. indica* mentioned above have also been employed traditionally for treatment of leucorrhoea, bad blood; dysentery, piles, bronchitis, biliousness, urinary discharges, throat troubles, vaginal troubles, hiccough, ophthalmia, eruption, asthma and labouring under habitual constipation. It is also used

as aphrodisiac, tonic, appetizer, beautifier of complexion, hiccough, laxative, diuretic, stomachic, antisiphilitic and for tanning purposes in various parts of the world.

Mangiferin has been reported to be present in various parts of *M. indica* (Anacardiaceae). Mangiferin occurs widely among angiosperms and has also been identified in ferns. Mangiferin has been traditionally used as anti-inflammatory, analgesic, antioxidant, immunomodulator and in obesity treatment, particularly for diabetes type II. In Cuba and Sri Lanka it is sold under brand names Vimang® and Salaretin®, respectively. An extensive and recent literature survey has revealed that



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mangiferin has been isolated from various parts of *M. indica* and different methods have been employed to establish its chemical structure as well as its pharmacological activities through biological screening procedures.

Mangiferin is a polyphenol that is used to support healthy blood sugar levels, reduce inflammation, and improve digestion. It is also used to boost the immune system and reduce fatigue. It can be found in capsule, tablet, and powder form and is often taken as part of a daily health regimen. Mangiferin is used in the food industry as an antioxidant and anti-inflammatory agent. It is used to improve the shelf life of food products, as well as to enhance the flavor and aroma of food. It is also used to reduce the risk of certain diseases, such as heart disease and diabetes. Additionally, it is used to improve the absorption of certain nutrients, such as vitamins and minerals. Mangiferin is a dietary supplement that has been found to have numerous health benefits. It has been shown to have anti-inflammatory, antioxidant, and antidiabetic properties. It has also been found to help reduce cholesterol levels, improve blood sugar control, and reduce the risk of cardiovascular disease. Additionally, it has been found to help improve cognitive function, reduce fatigue, and improve overall health. Mangiferin inhibits the glucosidase enzymes which are involved in

the digestion of carbohydrates into simple sugars in the gut leading to delay or inhibition of carbohydrate breakdown and subsequent slower glucose absorption from the intestine. Thus, mangiferin reduces blood glucose levels by inhibiting the glucose absorption from the intestine and hence possesses both pancreatic and extra pancreatic mechanisms in its antidiabetic action. Such apparent dual actions of mangiferin enhance its efficiency. They also found that mangiferin inhibited body weight gain. The results of this study indicate the possible utilization of mangiferin in food products for special dietary needs like with obese people. Mangiferin exerted protective effect by enhancing the level of antioxidant enzymes and also inhibited the hydroxyl free radicals. The result of the study suggests that mangiferin can be a promising antioxidant agent.

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Purslane (Luni-bhaji or Kulfa): A Nutritionally Rich Plant with Health Benefits

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Purslane (*Portulaca oleracea* L.) deserves special attention from agriculturalists as well as nutritionists. Purslane is a common weed in turfgrass areas as well as in field crops^[1,2] Figure 1. Many varieties of purslane under many names grow in a wide range of climates and regions. Purslane has wide acceptability as a potherb in Central Europe, Asia, and the Mediterranean region. It is an important component of green salad and its soft stem and leaves are used raw, alone, or with other greens. Purslane is also used for cooking or used as a pickle. Its medicinal value is evident from its use for treatment of burns, headache, and diseases related to the intestine, liver, stomach, cough, shortness of breath, and arthritis. Its use as a purgative, cardiac tonic, emollient, muscle relaxant, and anti-inflammatory and diuretic treatment makes it important in herbal medicine. Purslane has also been used in the treatment of osteoporosis and psoriasis.

Recent research demonstrates that purslane has better nutritional quality than the major cultivated vegetables, with higher



Figure 1 : Purslane (*Portulaca oleracea* L.), the common name Luni-bhaji or Kulfa.

beta-carotene, ascorbic acid, and alpha-linolenic acid^[3]. Additionally, purslane has been described as a power food because of its high nutritive and antioxidant properties^[4]. Different varieties, harvesting times, and environmental conditions can contribute to purslane's nutritional composition and benefits^[5] refer Table 1.

Table 1 : Purslane's nutritional constituents and their concentration.

Crude protein (% DW)	23.47
Carbohydrate (% DW)	40.67
Crude lipid (% DW)	5.26
Crude fibre (% DW)	8.00
Ash (% DW)	22.66
Zinc (mg/100 g)	5.83 ± 0.08
Calcium (mg/100g)	131.44 ± 3.21
Iron (mg/100g)	72.14 ± 505

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Magnesium (mg/100g)	66.47 ± 1.43
Sodium (mg/100g)	571.41 ± 16.63
Potassium (mg/100g)	2842.38 ± 91.68
Manganese (mg/100g)	9.75 ± 1.02
Phosphorus (mg/100g)	79.7
Carotenes (mg/100g)	89.2
Lipids (mg/100g)	3.81
B1–thiamine (mg/100g)	0.047
B2–riboflavin (mg/100g)	0.112
B3–niacin (mg/100g)	0.480
B5–pantothenic acid (mg/100g)	0.036
B6–pyridoxine (mg/100g)	0.073
B9–folates (mg/100g)	0.012
Ascorbic acid (mg/g)	2.27 (stem) to 3.99 (leaves)
á-tocopherol (mg/100g)	26.6 mg
Omega-3-fatty acid (mg/100g)	188.48 ± 6.35
Linoleic acid (LA, mg/100g)	34.0 ± 5.2
á-linolenic acid (LNA, mg/100g)	132.8 ± 22.0
LNA/LA ratio	5.2 ± 0.03
á-carotene (mg/100g)	0.009
â-carotene (mg/g)	0.29 (stem) to 0.58 (leaves)
Lutein (mg/100g)	5.4
Zeaxanthin (mg/100g)	0.19

Purslane is popular as a traditional medicine in China for the treatment of hypotension and diabetes. Scientifically, it is not proven to have antidiabetic effects, but still people use it for this purpose. An experiment has been carried out for the extraction of crude polysaccharide(s) from purslane to investigate the hypoglycemic effects of these constituents with animal tests for the use of this plant in the treatment of diabetes^[6].

Purslane is a very good source of alpha-linolenic acid. Alpha-linolenic is an omega-3 fatty acid which plays an important role in human growth and development and

in preventing diseases. Purslane has been shown to contain five times higher omega-3 fatty acids than spinach. Omega-3 fatty acids belong to a group of polyunsaturated fatty acids essential for human growth, development, prevention of numerous cardiovascular diseases, and maintenance of a healthy immune system^[7]. Our bodies do not synthesise omega-3 fatty acids. Therefore omega-3 fatty acids must be consumed from a dietary source. Omega-3 fatty acids contain 18 to 24 carbon atoms and have three or more double bonds within its fatty acid chain^[8]. Fish is the richest source of omega-3 fatty acids. Health authorities highly recommend that we consume fish regularly to meet our bodies' requirements of omega-3 fatty acids, as other sources are limited and do not supply nearly as much omega-3 fatty acids^[9]. Purslane has recently been identified as the richest vegetable source of alpha-linolenic acid, an essential omega-3 fatty acid^[10]. The lack of dietary sources of omega-3 fatty acids has resulted in a growing level of interest to introduce purslane as a new cultivated vegetable^[11,12]. Purslane flourishes in numerous biogeographical locations worldwide and is highly adaptable to many adverse conditions such as drought, saline, and nutrient deficient conditions^[13].

As a significant source of omega-3 oils, *P. oleracea* could yield considerable health benefits to vegetarian and other diets where the consumption of fish oils is excluded. Scientific analysis of its chemical

components has shown that this common weed has uncommon nutritional value, making it one of the potentially important foods for the future. Presence of high content of antioxidants (vitamins A and C, alpha-tocopherol, beta-carotene, and glutathione) and omega-3 fatty acids and its wound healing and antimicrobial effects as well as its traditional use in the topical treatment of inflammatory conditions suggest that purslane is a highly likely candidate as a useful cosmetic ingredient.

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Combating viral infections with Swarnaprashna– An Ayurvedic Immunization Programme for boosting Immune system

■ *Dr. Dinesh Kumar**

The world has witnessed the devastating impact of viral pandemics on global health, economies, and societies. Recent years witnessed an unprecedented pandemic of novel corona virus disease (COVID-19) caused by Severe Acute Respiratory Syndrome Corona virus 2 (SARS-CoV-2). The disease COVID-19 was declared a Public Health Emergency of International Concern (PHEIC) On 30 January 2020 and afterward, the disease infected majority of the global population with more than 15.4 million confirmed cases and 631,036 deaths as of July 23rd, 2020 (recent Figures reported by World Health Organization are shown in **Figure 1**). Due to the emergence of new viral strains, the global spread of COVID-19 has intensified, raising concerns about a potential spike in cases during the upcoming months of February and March 2024. Compounding the challenges, the existing arsenal of antiviral drugs lacks proven efficacy specifically against COVID-19, and there are growing uncertainties regarding the effectiveness of previously administered

vaccines in the face of these newly identified viral variants.

The evolving nature of the virus has led to a heightened urgency in addressing the limitations of current pharmaceutical interventions. The absence of highly effective antiviral medications underscores the critical need for innovative approaches to combat the virus's spread and mitigate the potential severity of infections. Additionally, the uncertainty surrounding the effectiveness of previously deployed vaccines against the new viral strains underscores the dynamic and adaptive nature of the COVID-19 virus, necessitating a nuanced and proactive response from the global healthcare community.

Various biotech and pharmaceutical companies are actively engaged in ongoing research and development efforts to create effective vaccines against emerging viral strains. Despite these concerted global endeavors to curb viral pandemics, the persistent emergence of new viral strains remains an ever-present threat to the human

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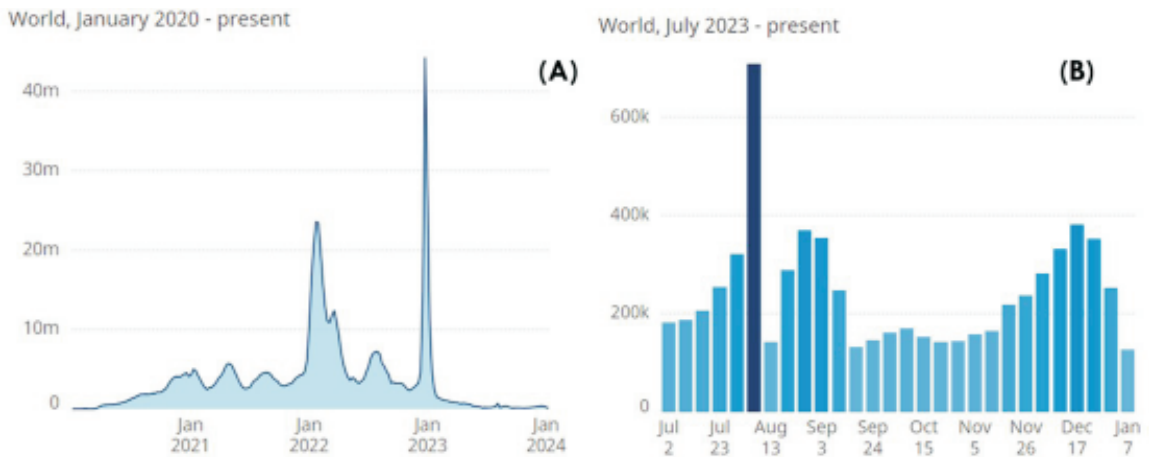


Figure 1: (A) Total COVID-19 cases reported to WHO (weekly) World, January 2020 – present (B) Recent Covid-19 cases reported to WHO weekly (World, July 2023–Present). Source: <https://data.who.int/dashboards/covid19/cases?n=c> (Dated: 23 Jan, 2024)

population. This reality necessitates an unyielding commitment from the scientific community to continually adapt and innovate in the quest for appropriate therapeutic approaches. In this persistent battle against the ever-adapting nature of viruses, there is a growing interest in alternative and traditional healthcare approaches in fact an urgent harnessing of all knowledge systems available globally.

So far, there is no traditional system of medicine has evidence-based treatment for COVID-19 suggesting relevant clinical interventions to be tested for the benefit of society. Thus, collaborative efforts are required to well ensure the efficacy and safety of alternative medicines including Ayurvedic products, especially those marketed for the management severe illnesses like Severe Acute Respiratory Syndrome (SARS) caused by different corona-virus. Integrating traditional

medicinal approaches to treat COVID-19 cases in combination with standard clinical treatments, both in China and India sets the example demonstrating that traditional health care can contribute to treatment of these patients successfully. As such, the COVID-19 looks more like a disease of the immune system and the Swarnaprashana (i.e. an Ayurvedic Immunization Programme) is proposed here as a preventive option to minimize the complications associated with viral infection through improving the immune system as a whole (benefits and potential biological activities are summarized in Gold known as the king of metals, has been used in medicine throughout the history of civilization in a variety of forms for preventive and/or curative purposes [1,2]. This precious metal, meticulously processed in Swarnaprashna, serves as a pivotal element in augmenting the body's natural



Figure 2). At the core of Swarnaprashana lies its key component, Swarnabhasam – the refined form of gold.

Figure 2: The health benefits of Swarnaprashana (An Ayurvedic Immune boosting strategy in children conducted on the Pushya Nakshatra day every month).

Information derived from Source: <https://www.jyovis.com/suvarna-prashan-for-children/>

defenses and promoting overall immune resilience (Figure 2). Administration of processed gold in children is a unique practice described in Ayurveda as “Swarnaprashana (Swp)” by Acharya Kashyapa thousands of years back [3,4]. Apparently, he described the administration of Swarna (gold) during the process of growth and development in children for the benefits of improving immunity, intellect, digestion, metabolism, fertility, skin texture, physical-strength, and life-span [1,4]. The benefits of Swarnaprashana for the healthy childhood (as told by Acharya Kashyapa and others in Ayurvedic literature) have been summarized previously in different literature reports [1,4-6]. Some

other Ayurvedic formulations have also been recommended in India for their benefits to combat virus infections either boosting the immune system or through direct interfering with the biological processes crucial for the virus replication cycle. However, the safety and efficacy data on such Ayurvedic formulations (in addition to dose and quality parameters) is far from sufficient to meet the criteria needed to support its world-wide use as a pharmaceutical product. Also, the mechanistic understanding of its biological activity is still lacking. Therefore, there is need to evaluate its efficacy and safety at preclinical and clinical levels with the help of advanced experimental tools and techniques so as to re-establish the unaccepted facts and provide scientific rationale for associated health benefits. In 2014, Government of India (GOI) established the Ministry of AYUSH (Ayurveda, Yoga & Naturopathy, Unani, Siddha/Sowa-Rigpa and Homoeopathy), to create awareness and scientific evidences for the efficacy of the indigenous systems of healthcare management so that to establish the scientific rationale for their world-wide therapeutic use in the management of critical illnesses.

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गोरखपुर गोरक्ष की धरती, अमृत धरती राप्ती तीरे।
नाथ संत की अद्भुत नगरी, है ये अपनी गोरख नगरी।
बुद्ध कबीर की सीचींत नगरी, हम सबके जीवन की नगरी।
सनातन ग्रन्थों की आभा ये, राम समर्पित गोरख नगरी।

नाथो ने खुब अलख जलाया, जाति-पाति को शून्य बनाया।
नगर नगर हर गांवों में, आजादी का सबको गीत सुनाया।
छूआ छूत को दुर भगाया, भगवत पुजा सहज बनाया।
ज्ञान योग का सहज बनाया, सब जीवन को आरोग्य बनाया।

सामाजिक समरसता की खातिर, नव नाथों ने जीवन जीया।
नाथ अलख शिक्षा में आया, शिक्षा को जन सहज बनाया।
जाति धर्म से ऊपर उठ कर, नाथों ने सबको अपनाया।
जय हो गोरख जय हो मछेन्द्र, हर जीवन में आभा तुम्हरी।

- डॉ. मनीष त्रिपाठी



Beat the stress with phytotherapy

■ *Dr. Azwanish Kumar**

Stress is the non-specific response of the body to any demand made upon it. In medical terms, stress is the disturbance of homeostasis through physical and or psychological stimuli. Such stimuli that generates stress can be anatomical, physiological and mental reaction. When a person experiences stress, the body responds by initiating different responses including the releasing of a variety of chemicals to our blood stream along with alteration of the autonomic nervous system, endocrinal system, and immune system. The increased secretion of adrenaline and cortisol is an example of body's response to stress. If stress left unchecked, the person can have a heart attack, stroke, and other consequences. Due to stress people find difficulty in sleep, get depressed, experience chest pain and many other complications in body. The body runs out of the immunity to fight stress. So, very often, the persons die of various diseases. The stress is never identified as the cause of the death because some other disease always takes the blame for it hence stress is also known as proxy killer. An antistressor or adaptogenic

molecule can help to come out from stress. It is one that demonstrates a nonspecific enhancement of the body's ability to resist the condition of stress or fight against stressor. Adaptogen claimed to increase nonspecific resistance of an organism to an adverse influence. Herbs has capacity to fight with stress and practice of using medicines derived from herbs plants to treat or prevent health is known as phytotherapy. Phytoconstituents of various plants have a wide range of ingredients that are said to help and manage stress. Some of the reported antistress and immunomodulatory plants are *Ocimum sanctum*, *Witahnia somnifera*, *Haridradi ghrita*, *Bacopa monniera*, *Boerhaavia diffusa*, *Butea monosperma*, *Evolvulus alsinoides*, *Ficus benghalensis*, *Heracleum nepalense*, etc. Phytochemicals of these plants helps in get rid of stress. Formulations of these plants can be used as herbal medicines. Hence, phytotherapy is an effective and easy-to-use method for mitigating the stress response and it has extensive research potential to explore and expand their futuristic use in stress management.

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The Arsenal of Indian Herbs and Herbal Medicines Against Diabetes Mellitus

■ Dr. Shilpy Sharma*

The incidence of Diabetes mellitus (DM), a complex metabolic disorder, has increased significantly all across the world. Studies conducted in India over the last two decades have reported increased prevalence in the urban and rural populations, majorly due to changes in lifestyle, diet, lack of exercise, and lack of micronutrients like vitamin B12, to name a few (1,2). While type 1 or insulin-dependent diabetes mellitus (T1DM) occurs either due to loss of insulin-producing pancreatic β -cells, thereby leading to insulin insufficiency; type 2 or non-insulin dependent diabetes mellitus (T2DM), the more common form, occurs due to defects in insulin function and the development of insulin resistance. The symptoms for both forms include hyperglycemia (increased blood glucose levels), frequent urination (polyuria), extreme hunger associated with unexplained weight loss (polyphagia), extreme weakness and tiredness, blurred vision, etc. If left untreated, DM can affect multiple organs, resulting in renal failure, blindness, limb amputation, and other vascular disorders (2).

Several therapeutic interventions have

been developed for the effective management of DM that include insulin or insulin analogs; glucosidase inhibitors, such as acarbose; biguanides, such as metformin; sulfonylureas, such as glibenclamide; peroxisome proliferator-activated receptor (PPAR) agonists, etc. However, their usage has been associated with high costs and the development of side effects such as hypoglycemia, weight gain, liver toxicity, gastrointestinal disturbances, etc (1). Therefore, significant efforts are being made worldwide to find alternatives with fewer side effects and toxicities. Along these lines, the traditional Indian herbal preparations named *Rasayana*, which have been used for over 1000 years, offer a suitable alternative. Of the 21000 medicinal plants listed by the World Health Organisation (WHO) with proven health benefits, 2500 species come from India (3,4). The development of the dimethyl-biguanide – Metformin, the first line of drug used by diabetic patients, from the guanidines present in the medicinal plant *Galega officinalis* offers the best example (5). However, there are major hindrances that exist in commercializing their use, and more

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research is warranted to characterize the medicinal plants further, identify the active components from their extracts, conduct clinical research along with pharmacological and toxicological evaluation, and develop the toxicity and safety evaluation guidelines for their use.

The American Diabetes Association has recommended using several spices, herbs, and medicinal plant parts as food supplements for diabetic patients. Along these lines, fruit extracts like blackberry, blueberry, grapes, and pineapple; vegetables, herbs, and spices, including curcumin, mint, red bell pepper, and thyme, have been investigated for their antidiabetic potential (6). The major active constituents from these are mostly polyphenolic and include terpenoids, limonoids, and flavonoids. For example, the characterisation of green tea or coffee indicated the presence of (–)-epigallocatechin 3-gallate (EGCG), chlorogenic acid, caffeic acid, and morin hydrate, which have shown promising results, and preclinical trials are underway with EGCG against different diseases. Recent research from our lab with a purified limonoid Azadirachtin (AZD) from the wonder tree, Neem (*Azadirachta indica* A. Juss.; Meliaceae), well known for its medicinal properties, showed the anti-diabetic and anti-amyloidogenic property of this compound. Cellular studies on the pancreatic β -cells showed that AZD could

prevent the death of these cells due to misfolding and aggregation of amylin (a hormone that functions in mediating satiety) by preventing the generation of oxidative stress, mitochondrial dysfunction and could restore the insulin secretion potential of these cells (6). Similar results were obtained in studies using Myricetin, a polyphenolic flavonoid commonly found in fruits (like *Syzygium cumini*, commonly known as Jamun), nuts, berries, tea, and red wine (7). Overall, these results indicate that natural compounds and herbs can be used as dietary supplements for the more effective management of DM and related metabolic disorders.

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Ashwagandha extract reduces gastric cancerous properties through inhibition of Gankyrin in cellular milieu produced by *Helicobacter pylori* and Epstein Barr virus

■ Hem Chandra Jha*

“Gastric Cancer (GC) is a very aggressive and deadly type of cancer, ranking as the 4th most lethal cancer in the world. Two common causes of gastric cancer are infections from *Helicobacter pylori* (*H. pylori*) and Epstein-Barr virus (EBV), both of which are classified as group 1 carcinogens. While these pathogens are widespread, 10-20% of gastric cancer cases are positive for them. One of the key proteins associated with cancer is Gankyrin, which is known to promote various cancers, including liver, oral, and gastric cancer. When these pathogens infect cells, they increase the production of Gankyrin, leading to more aggressive cancer growth by enhancing cell growth, invasion, and migration while reducing the natural process of cell death. Co-infection of these pathogens mediated increased gankyrin expression, led to the enhanced expression of Akt, TNFQ and decreased expression of NF-kB, p53 and pRb. In the search for treatments, herbal options have gained

popularity. One such plant is Ashwagandha, scientifically known as *Withania somnifera*. Ashwagandha extracts have been tested for various health issues, including cancer. It has shown promise in treating different types of cancer, such as prostate, lung, melanoma, and acute myeloid leukemia. Importantly, it seems to target cancer cells specifically without harming healthy ones. Ashwagandha is also known for reducing anxiety, inflammation, and stress. The pro-inflammatory cytokines IL6, IL8, and IL1 are reduced in breast and lung cancer by ashwagandha leaf and root extract, a powerful antioxidant. Through the formation of ROS, and inhibition of mitochondrial-mediated apoptosis, ashwagandha exerts its anticancer actions. In this study, we explored how Ashwagandha affects cancer properties induced by the Gankyrin oncoprotein, whose production is increased by the co-infection of *H. pylori* and EBV. The findings show that Ashwagandha doesn't

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directly inhibit the genes associated with these pathogens but does impact cancer properties in gastric epithelial cells by reducing the Gankyrin oncoprotein. Furthermore, ashwagandha's anticancer effects seem to work by reducing the expression of genes associated with cell migration (*mmp3* and *mmp7*), cell cycle regulation (*pcna*), and anti-apoptosis which prevents cell death (*bcl2*). It also increases the expression of genes promoting cell death (*apaf1* and *bax*) and those associated with tumor suppression (*p53*, *prb*, and *pten*). Knockdown of Gankyrin, followed by the treatment of ashwagandha, also decreases the expression of TNF-Q and Akt

and increases the expression of NFkB, PARP, Casp3, and Casp9. Molecular simulation studies showed that specific compounds in Ashwagandha such as withaferin A (WFA), withanoside IV (WA4), withanolide B (WNB), and withanolide D (WND) interact with Gankyrin, further explaining its effectiveness in reducing cancer properties. In summary, this study suggests that Ashwagandha can help decrease cancerous properties in gastric epithelial cells co-infected with *H. pylori* and EBV by modulating the cellular response. It's an exciting step in exploring natural options for cancer treatment."

स्वास्थ्य मेला : जन चिकित्सा



महायोगी गोरखनाथ विश्वविद्यालय गोरखपुर के गुरु गोरखनाथ इंस्टिट्यूट अफ़ मेडिकल साइंसेज के अध्ययनरत विद्यार्थियों द्वारा गाँव में उत्तम स्वास्थ्य सेवाएं उपलब्ध कर विश्वविद्यालय के आस-पास के गाँवों के लोगों को निरोगी करने का ध्येय स्वास्थ्य मेले के द्वारा पूरा कर रहा है जिसमें मरीज को निःशुल्क दवाओं, जांच एवं परामर्श दिया जाता है।



Greeva Basti: An Ayurvedic Remedy for Neck Pain (Cervical Problems)

■ *Dr. Manjunatha NS**



Introduction:

Neck pain, often associated with cervical problems, has become a common ailment in today's fast-paced life. Prolonged hours at desks, poor posture, and stress contribute to the discomfort many individuals experience. While modern medicine offers various solutions, Ayurveda, the ancient Indian system of medicine, presents a holistic approach to alleviate cervical issues. One such effective and time-tested Ayurvedic procedure is Greeva Basti.

Understanding Greeva Basti:

Greeva Basti is a specialized Ayurvedic therapy that focuses on the cervical region. It involves creating a reservoir of medicated

oil over the neck and upper back for a specific duration. This therapeutic procedure is designed to relieve pain, stiffness, and inflammation associated with cervical problems.

Procedure:

The patient is comfortably positioned on a treatment table, and a dough ring is created around the neck area. This dough ring acts as a reservoir, holding warm medicated oil. The therapist then pours the warm oil into the ring, allowing it to remain in place for a specified time. The oil penetrates the skin, reaching deep tissues and providing nourishment. The therapy is often accompanied by gentle massage and

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localized heat application.

Medicated Oils Used:

The choice of medicated oil plays a crucial role in the effectiveness of Greeva Basti. Ayurvedic practitioners may select oils infused with herbs like Dashamoola, Rasna, Bala, and Ashwagandha, renowned for their anti-inflammatory and analgesic properties. These herbs work synergistically to reduce pain, inflammation, and muscle spasms.

Benefits of Greeva Basti:

- 1. Pain Relief:** Greeva Basti offers significant relief from neck pain by reducing inflammation and promoting circulation. The medicated oil penetrates deep into the tissues, providing nourishment and alleviating discomfort.
- 2. Improved Flexibility:** Regular sessions of Greeva Basti enhance the flexibility of the neck and shoulder muscles. This is particularly beneficial for individuals suffering from stiffness and restricted movement.
- 3. Stress Reduction:** The therapeutic nature of Greeva Basti extends beyond the physical realm. The calming effect

of the procedure helps in reducing stress and promoting overall well-being.

- 4. Nourishment of Tissues:** The medicated oils used in Greeva Basti are specifically chosen for their rejuvenating properties. These oils nourish the tissues, promote healing, and prevent degeneration.
- 5. Enhanced Circulation:** The localized heat and massage involved in Greeva Basti stimulate blood circulation in the neck and upper back region. Improved circulation aids in the removal of toxins and supports the healing process.

Conclusion:

In the quest for holistic health and well-being, Greeva Basti emerges as a beacon of hope for those grappling with neck pain and cervical problems. This ancient Ayurvedic therapy, with its focus on personalized care and natural healing, stands as a testament to the timeless wisdom embedded in traditional medicine. As individuals seek alternatives to modern interventions, Greeva Basti beckons as a gentle yet powerful remedy for a pain-free, flexible, and rejuvenated neck.



Kati Basti: Harnessing Ancient Wisdom for Modern Back Pain Relief

■ *Dr. Jeevaneshwarayya**

Introduction:

Back pain is a prevalent issue affecting millions worldwide, often stemming from various factors such as poor posture, sedentary lifestyle, and stress. While modern medicine offers an array of treatments, Ayurveda, the ancient Indian system of medicine, presents holistic solutions deeply rooted in nature. Among these remedies, Kati Basti emerges as a potent Ayurvedic procedure renowned for its efficacy in alleviating back pain and related discomforts.

Understanding Kati Basti:



Kati Basti is a specialized Ayurvedic therapy that targets the lumbar region of the spine, commonly afflicted by pain and

stiffness. The term “Kati” refers to the waist area, while “Basti” denotes a reservoir. In Kati Basti, a reservoir or boundary is created using a dough ring, and warm medicated oil is poured within this enclosure, allowing it to remain in place for a specified duration.

The Procedure:

The procedure begins with the patient lying comfortably on a treatment table in a face-down position. The therapist then creates a dough ring around the lumbar region, ensuring a secure boundary. Warm medicated oil, selected based on the individual’s constitution and specific ailment, is gently poured into the reservoir. The oil is retained within the ring for a predetermined period, during which the therapeutic properties of the oil penetrate deep into the tissues, providing relief and nourishment.

Medicated Oils Used:

The choice of medicated oil is crucial in Kati Basti, as it determines the

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therapeutic benefits of the procedure. Ayurvedic practitioners often use oils infused with potent herbs such as Dashamoola, Ashwagandha, Bala, and Nirgundi, known for their anti-inflammatory, analgesic, and muscle-relaxing properties. These herbs work synergistically to alleviate pain, reduce inflammation, and promote healing in the affected area.

Benefits of Kati Basti:

- 1. Pain Relief:** Kati Basti offers significant relief from back pain by targeting the root cause of discomfort. The warm medicated oil penetrates deep into the muscles and tissues, soothing inflammation and relaxing tight muscles.
- 2. Improved Mobility:** Regular sessions of Kati Basti help improve flexibility and mobility in the lumbar region. This is particularly beneficial for individuals experiencing stiffness and restricted movement due to chronic back pain.
- 3. Stress Reduction:** The therapeutic effects of Kati Basti extend beyond physical relief to promote mental and emotional well-being. The relaxation induced by the procedure helps reduce stress levels, fostering a sense of calm

and tranquillity.

- 4. Nourishment and Rejuvenation:** The medicated oils used in Kati Basti nourish the tissues, promote healing, and rejuvenate the affected area. This natural approach to healing ensures long-term benefits and prevents recurrence of symptoms.
- 5. Enhanced Circulation:** The warmth of the medicated oil, combined with gentle massage techniques, stimulates blood circulation in the lumbar region. Improved circulation facilitates the removal of toxins and supports the healing process.

Conclusion:

In the pursuit of holistic health and well-being, Kati Basti stands as a beacon of hope for those suffering from back pain and related ailments. Rooted in ancient wisdom and tailored to individual needs, this Ayurvedic therapy offers a gentle yet potent remedy for alleviating discomfort and restoring balance to the body and mind. As more individuals seek natural alternatives to conventional treatments, Kati Basti emerges as a time-tested solution, harnessing the healing power of nature to promote a pain-free, flexible, and rejuvenated back.



Shiro Picchu: Beneficial effects and Procedure

■ *Prof. Shantibushan Handur**



Introduction:

Shiro Picchu is an Ayurvedic treatment procedure which includes keeping the swab or sterile cotton pad or cloth dipped in medicated oils over the head. Shiro Picchu consists of 2 words Shiro means head and Picchu means a swab or sterile cotton pad. It is included under the category of Murdhni Taila and also considered under Bahya Snehana chikitsa. It can be used as treatment option for many Vata related disorders and disorders affecting the Head, Sense organs and for prevention of many Psychosomatic disorders.

Indications of Shiro Picchu

It is used as prevention and getting rid of many psychosomatic illnesses. It is

advised in diseases like Shiro Abhigataja Vikarasa (Consequences of head injury), Shiro Roga (diseases pertaining to the head), Pakshaghata (paralysis), Vata Prakopa, Shiro Rukshata, Manya stamba, Ardita, Anidra (loss of sleep) diseases.

Procedures:

Purva karma:

The careful assessment of patient is made and decided whether the patient is suitable for Shiro Picchu. The treatment line-up, materials and medicine which need to be used are kept ready. Shiro Picchu done after shaving of hairs which will give better results. The basic material required for Shiro Picchu are oil, small vessels for heating oil, large vessels for heating water, gas stove, spoons, sterile cotton pads or sterile bandage cloth folded and cut in the form of square shaped swab or pad, Bandage cloth for tying the Picchu, sterile clothes, sponges, napkins for wiping. Oil selected by the doctor based on the factors like disease condition, prakriti of the patient (Ksheerabala Taila, Chandana bala laxadi taila, Balashwagandadi taila, Eladi taila, Nimbadi taila).

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Pradhana Karma:

- Patient is made to sit on a comfortable chair, facing east or north direction. After performing the prayer and holistic rituals, oil is taken in small bowl and placed in big vessel which consists of the boiled water.
- After making sure that temperature is optimum for treatment, the masseur takes a small amount of heated oil in hands and apply on the crown of the head.
- Sterile cotton is made as thick pad in square shape and kept on the bandage cloth.
- It is soaked in warm oil and placed on head and tied with the bandage.
- Sterile cotton and cloth are used and they should not be reused
- Any excess oil dipping around should be wiped off using sterile clothes or cotton pads.
- Pichu can be kept for 1-2 hrs and treatment may varies from 7 -21 days

depending on the nature and intensity of diseases.

Paschat karma:

After completion of stipulated time of application of Picchu, the knot should be slowly removed. The head and scalp wiped gently with sterile cloth or pad. Later patient advised to go for hot water bath.

Benefits of Shiro picchu

- Murdha taila can be considered as beneficial for many disorders related with head, neck and Vataja Vikaras.
- One who has got his head daily well oleate alleviates head-ache, premature greying, and alopecia, while strengthening the cranial bones significantly. Hair roots become stronger, senses become clearer, the facial skin becomes smoother and the person gets sound sleep and happiness.

Conclusion:

- Shiro Picchu is the best treatment which helps to prevent many psychosomatic illnesses.
- Shiro Picchu helps to keep the senses and mind at peace & tranquillity.
- Shiro Picchu gives us ability to control our stress.
- Shiro Picchu is very effective and easy procedure one can do it at home also.w



Mukha Lepa - Face Pack



■ *Dr. Kiran Kumar Reddy**
*Dr. Chaitnya Belegal***

In Ayurveda, treatment modalities are of two kinds *Antahparimarjana chikitsa*- internal medication and *Bahirparimarjana chikitsa*- external application. Different forms of external applications are ascribed for the convenience of the treatment such as *Lepa*, *Upanaha*, *Malahara* etc.

The concept of using herbs for the beautification is well described in Ayurvedic literature. Since centuries the herbal extracts, as a whole or part, have been used for various ailments of the skin, hair and for overall appearance. A great demand for Ayurveda in the field of cosmetology has been established due to its unique approach towards beauty, its efficacy, cost efficient and long-lasting results without unwanted effects. The herbal paste which is applied on face to treat acne, scar marks and pigments is known as '*Mukha Lepa*' in Ayurveda.

Mukha Lepa is one of the well-known, effective and oldest method which is applied over the face and left for some time to cleanse and improve the condition of the skin. Different types of skin need different

types of face packs. *Mukha Lepa* helps in maintaining the healthy skin and also helps in increasing circulation of the blood within the veins of the face. *Mukha Lepa* is helpful for preventive and curative aspects of any skin problems.

Definition:

Medicines in the form of a paste used for external application is called *Lepa*.

Wet medicinal drugs are made into *Kalka* form, if drugs are in dry state, they are converted into *Kalka* (paste) by adding little quantity of liquid. which is applied on face.

Lepa Pramana:

In general, application of *Lepa* is advised in different thickness for different needs.

Mukha Lepa is more focused for *Prbha* - lustre hence $\frac{1}{2}$ *Anguli* thickness of *Lepa* would be preferable as mentioned in classics.

Varnya Gana Dravyas like *Swetha Chandana*, *Nagakesara*, *Padmaka*,

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Usheera, Manjista, Yastimadhu etc whichever is available can be used in combination or as single drug for *Mukha Lepa*.

Examples are listed below as per *Dosha* predominance.

Vata- Godugdha/Ghrita/Taila/Milk Cream/

Pitta- Gulab Arka/Manjishta Kwatha/
Arjunatwagkashaya

Kapha- Madhu

Properties of a good quality Mukha Lepa

- It should be a smooth paste without gritty particles.
- The drugs should be uniformly mixed.
- Sufficient liquid media should be added in preparation of face pack.
- It should have pleasant Odor.
- It should produce a significant cleansing of skin.
- When applied to the face, it should dry out rapidly to form an adherent coating on face.
- The coating should be such which can be removed either by piling or by gentle washing and should not cause any discomfort to face.

Time for application of Mukha Lepa

Mukha Lepa should not be applied at nights nor should it be allowed to stay on after it dries up.

Direction of Mukha Lepa application

Mukha Lepa should be applied against the direction of hair follicles (*Pratiloma*) on the skin to make the action of application more quick and effective, by doing so the drug enters into the *Romakupa* and further gets absorbed through *Swedavaha Srotas* and *Siramaukha* and produces good results.

Procedure after application of Mukha Lepa

- *Lepa* should be allowed to remain till it becomes dry; if left dry, it vitiates the complexion of skin.
- It should be removed after moistening and when removed, the face should be anointed with oil.
- The person should avoid day sleep, excessive talk, exposure to fire and sunlight, sorrow and anger.

Benefits of Mukha Lepa

- If properly applied, it cures premature greying of hair, *Vyanga* (blackish hyper pigmentation of face), and *Nilika* (bluish hyper pigmentation).
- It detoxifies the skin and enhances the beauty of the skin.
- Prevents ageing of the skin.
- Reduces skin wrinkles and tones the skin.
- Pacifies pigmentation.
- Decreases discoloration of facial skin.

Lepa Absorption Mechanism:

Lepa is usually applied against the hair follicular direction (*Pratiloma Gati*) this facilitates the quicker absorption of the drug potency through *Romakupya* (hair roots), *Sweda Vahini* (sweat glands) and *Siramukha* (blood capillaries). Even the books of contemporary medical science put forward the same theory of drug absorption in case of external applications.

The function of *Bhrajaka Pitta* is said to metabolize the substance of drugs applied to the skin whereas one of its main functions is to manifest the colour and complexion of the *Twak* (skin). In function of metabolism the activities of *Saman Vayu* supported by *Vyan Vayu* is of great importance. Ayurveda also propagates the theory of '*Strotomaya Purusha*' indicating that the whole human body is porous. When

the medication is applied in the form of *Lepa* or *Pradeha*, the minute particles of the substance penetrate into the *Twak* owing to the gravitational pull and the weight of the drug. The *Upashoshana* property of *Vayu* (*Vyana* and *Samana* especially) would play a major role in the penetration, and absorption of the medicaments applied over the *Twak*. After being absorbed in the *Twak*, the drugs would act upon the body, pertaining to its *Virya* (active principle) and in some cases according to its *Prabhava*.

Contraindications of *Mukha Lepa*

It should not be applied to persons suffering from *Pinasa* (Rhinorrhoea), *Ajirna* (Indigestion), immediately after *Nasya Karma* (Nasal drops), *Arochaka* (Anorexia), *Hanugraha* (Lock Jaw), and after keeping awake the previous night (*Ratri Jagaran*).



महायोगी गोरखनाथ विश्वविद्यालय गोरखपुर में राष्ट्रीय वनस्पति अनुसंधान संस्थान, लखनऊ सहयोग से एक दिवसीय प्रशिक्षण कार्यशाला, 'निर्जलित पुष्प शिल्पकला' का आयोजन कर विद्यार्थियों को प्रशिक्षित किया गया।



Panchakarma Upakramas in Ritucharya as a part of Swasthasya Swasthya Rakshanam

■ Prof. Mini K V*

Introduction:

The cosmic rhythm in a calendar year, which happens in a cyclic way, is described as Ritu meaning season. In all, the whole calendar year is divided into two six Ritu comprising two months each. They are named as Shishira Ritu (winter), Vasanta Ritu (spring), Grishma Ritu (summer), Varsha Ritu (monsoon), Sharat Ritu (autumn), and Hemanta Ritu (early winter). Among these six, the three Shishira Ritu, Vasant Ritu and Grishma Ritu are characterized by the predominant influence of heat of sun on individuals. Physically persons tend to become weak during this period for the same reason; and this period of six months is known as Adana Kala. In contrast to this during VarshaRitu, SharadRitu, and Hemanta Ritu the cooling influence of the moon is predominant. By virtue of this cooling and soothing effect of the moon persons are likely to experience good physical strength. As the moon influence by way imparting the cooling effect these six months are categorized as Visarga Kala.

This is one example of the influence

of the weather variations in the body. Moreover, due the extremes of the weather conditions in different seasons, persons are likely to suffer from morbid accumulation of the Dosha and the resultant illness. These influences are best treated by the Panchakarma procedure along with other regimen. Here are examples elaborating the utility of Panchakarmain negating the deleterious influence of the extremes of weather in different seasons. Cold weather is characteristic of Hemant Ritu, to protect from the biting cold in this season, Upakrama like Abhyanga (oil massage), Utsadana (a kind of massage therapy), Murdhini Taila (procedure of applying oil to the scalp),JentakSveda(a type of sudation procedure) etc. are advised.

Similarly extreme cold as well as dry weather is characteristic of Shishira Ritu. Procedures like Abhyanga, Utsadana, Murdhini Taila are also beneficial in this season to counteract the detrimental effect of the cold weather. Liquefaction followed by provocation of the Kapha Dosha due to the heat of sun is the major risk during the Vasant Ritu. For the same reason the

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Shodhana therapy like Vamana Karma is the most ideal in this season. Udvartana (a kind of massage therapy), Dhuma (therapeutic smoking), kavala (gargling) etc. Upakramas are also beneficial in this season.

Dry hot weather is characteristic of Grishma Ritu. Upakrama like Pralepa are ideal to negate the effect of extreme heat and dryness of the weather. Needless to say, continuous rain is the unique feature of Varsha Ritu. Udvartana is ideal for regular practice in this rainy season. After the Varsha Ritu and before the Hemant Ritu is Sharat Ritu. The sun gradually appears in the sky in this season following the clouds of monsoon. This is the season in which there is every risk of developing provocation of the morbid Pitta Dosha. Hence different procedures like Snehapana, Virechana and Raktamokshana are advisable. This is the brief account of the deleterious influence of extremes of weather in different seasons and how they are treated by the Panchakarma procedures.

Panchakarma in trivial manifestation of Vegadharana: Natural urges have to be cleared as and when they manifest, lest they will cause imbalance of Dosha and produce symptoms. Urge to urinate, defecate, pass flatus, ejaculate, vomit, belch, sneeze, yawn, sleep, etc. are need to be attended immediately. Holding or suppressing these urges produces certain symptoms. For example suppression of the urge to urinate causes pain and distension of the lower



abdomen, pain in the penis, headache, etc. These symptoms may be treated by therapies like Avagaha Sveda, Abhyanga, Nasya and Basti Karma.

Here's the general technique of an Abhyanga - self-massage:

1. Pour 1/2 cup oil in a clean, empty bottle. Put the bottle in a pot of hot water until the oil is warm.
2. Apply the oil to the whole body, including the top of the head. Start at the top of the head, massaging the oil into scalp, moving in circular motions.
3. Continue to the forehead, ears, cheeks, and jaws.
4. Massage the chest and abdomen, moving in clockwise and circular strokes. On the trunk, massage inward along the ribs.
5. Continue to the back and buttock. Massage in straight, long motions on the arms and legs. Move in circular motions on the joints.
6. Massage the feet, including the toes and soles.
7. Relax for 10 minutes to let the skin absorb the oil.

8. Take a warm bath or shower. Use a gentle cleanser to remove the oil.
9. Marma points are specific anatomical locations in the body through which the energy of these elements is believed to flow. Marma points therapy is the practice of stimulating these spots through gentle massage therapy.
10. By this simple Massage Therapy, we can see the marma points are activated, and the potential benefits of marma points massage therapy.



Conclusion

Charaka explained preventive benefits of taila Gandusha that it gives strength to jaw, voice becomes louder and clear, taste sensation of tongue increases thus increases interest in having food, dryness of mouth will never occur, there will be no cracking of lips, tooth decay, increases the strength of teeth, prevents morbid sensitiveness of teeth, tooth ache, enable teeth to eat even hard substances. Abhyanga should be done daily with oil as skin is the place of Vata and touch sensation resides in skin so to mitigate Vata oil is best. Abhyanga should be done to whole body but especially head, ear and legs should be done. Siroabhyanga increases the strength of scalp, increases the strength of hair follicles, increases long hair, clears the sensory organs, gives

complexion, provides sound sleep, Abhyanga prevents headache, baldness, premature greying of hair. Karnapurna prevents from Vataj diseases, torticollis, lock jaw, low sound, and deafness. Padaabhyanga is application of oil daily to the feet it makes feet soft, it gives strength and stability to the feet, increases the vision, mitigates Vataj Roga of feet like sciatica, cracked foot, strain and sprain of legs. Udhvartana a form of massage therapy is ideal for regular practice in fatty persons as it melts the Kapha and Meda. Udhvartana is Vatahar, gives strength to internal organs and body parts and gives complexion to the skin. The pore of capillaries gets opened and enhances the Bhrajak Pitta. Prevents from itching and rashes.



Panchkarma And Women Wellness

■ *Dr. Roushani Kalia**

WHO quotes, “Being a man or a woman has a significant impact on health, as a result of both biological and gender-related differences. The health of women and girls is of particular concern because, in many societies, they are disadvantaged by discrimination rooted in sociocultural factors”.

Any healthcare system would collapse if the pillar of the society i.e. women health and wellness is not the priority. The statistics suggest that Non-Communicable Diseases prevailing among women in India like **diabetes, obesity, hypertension, nutritional-deficiency anaemia, thyroid disorders, and cardiovascular diseases (such as heart attacks and stroke), cancers, chronic respiratory diseases (such as chronic obstructive pulmonary disease and asthma)**. have higher mortality and morbidity. These diseases owe their cause to lifestyle and faulty dietary regimen. Keeping in view the current healthcare policies and administration the constant endeavour to bridge the Modern medicine and Alternative system of medicine is persistently worked upon. India headed

toward implementing an integrated health system called “One Nation, One Health System,” which would **integrate modern and traditional systems of medicine like Allopathy, Ayurveda, and Homeopathy in education, medical practice, and research.**

Ayurveda has enormous to contribute in the women wellness and healthcare. *Panchkarma* which can be viewed as a super speciality in Ayurveda which extends to all the branches other specialities of Ayurveda like *Balaroga* (Paediatrics), *Kayacikitsa* (internal medicine) etc.

Derived from the Sanskrit terms ‘*Pancha*’ and ‘*Karma*’, which mean ‘five’ and ‘action’, respectively, Panchakarma offers a comprehensive strategy. It helps cleanse and rejuvenate the body and mind. It extends to physical as well as psychiatric ailments of women.

Non-Communicable Diseases like diabetes in some women stem from menstrual disorder like PCOD. Anaemia, constrictively speaking also has congruence with menstrual disorders like Menorrhagia, endometriosis fibroids etc. Likewise thyroid

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disorders also precipitate into irregular menstrual cycle. The conditions often stem infertility in young menstruating females.

The use of oral contraceptives precipitates hormonal imbalance in some women.

Holistic approach that inculcates lifestyle and food regimen in accordance to season, the individual's own genetic constitution or prakriti, age, socioeconomic status etc are needed to add dimension and gravity to the subject of Women healthcare.

Panchkarma procedures include classical five non-invasive therapeutic interventions; *Vamana*, *Virechana*, *Nasya*, *Rakta Mokshan* and *Basti*. The *Purva Karma* like *Snehana*, *Swedan*, *Deepana*, *Pachan* etc along with other interventions like *Anjana* (medicated Collyrium, *Gandusha* or *Kawala* (oil pulling) when substantiated into daily lifestyle in accordance to time and state of individual can contribute significantly to better women health and well-being.

PCOD and *Virechana*

There is strong indication for *Virechana* therapy in women with PCOD and the results are significant. This therapeutic intervention can prevent unnecessary Hormonal Replacement Therapy which over the time comes down to hormonal imbalance in many women all their life.

Infertility And *Basti*

The cases of women patients with tubal blockage, microflora of Vagina and Uterus imbalanced, myometrium pathologies etc can sought *Uttarbasti*. The evidences of the success of it stands tall and documented across various scientific journals. The procedure is economical when compared to other interventions of modern medicine like IVF etc

Hypothyroidism and *Vaman*

The thyroid disorders are on high rise among women owing to faulty lifestyle, stress, food and unawareness of health and well-being. The early detection of Hypothyroidism in women patients can be easily corrected with Ayurveda intervention.

Panchkarma procedure of *Vaman* shows remarkable results in the cases of primary and secondary hypothyroidism. The continuous supplementation of thyroxine can be attempted to avoid through *Vaman* and adequate lifestyle followed thereafter.

Cervical spondylitis And *Nasya*

As common as it gets owing to faulty sitting posture, insufficiency of vitamin D and calcium in body of the women patients precipitates into ailments like cervical spondylitis, cervical radiculopathy, cervical spondylosis etc. The intervention of Ayurvedic medicines, yoga and *Panchkarma* procedure of *Nasya* shows appreciable results in women patients. There are various types of *Nasya* and the

physician may recommend the intervention necessary for the given condition of the patient.

Skin disorders and Rakta Mokshana

The Skin is the largest organ. The Ayurvedic approach to management of many persistent skin diseases has been the therapeutic intervention of *Rakta Mokshana*, which is wide and extensive in its application.

The need of the hour is the need to

bring awareness about the alternative interventions of Ayurveda to handle ailments and diseases of women. The choice for the treatment without a doubt remains in the hands of the patient but the myriad solutions to a given illness beyond the contemporary approach should be known to the patient. The biggest challenge being the awareness and knowledge of ailment is insufficient among the women. Choice comes from knowing the alternatives.



जागरूक गाँव-जागरूक भारत



शिक्षा की अलख नौनिहालों से



Pada Abhyanga –Panchakarma Upakrama And A Daily Ritual

■ *Prof. Devi N. Nair**

In Ayurvedic medicine, abhyanga is the practice of massage with warm oil. Full-body self massage is incredibly nurturing, but with our hectic schedules, can be hard to fit in. When starting a self-care routine sometimes it's best to start with a practice that is accessible. Starting with a foot massage before bed can help you unwind. Ayurveda aimed in prevention and cure of physical and mental illness. It is one of the prophylactic principles mentioned in Ayurvedic dinacharya. The hectic computerised life style, faulty food habits, stress and strain, irregular sleeping habits and negligence in following daily and seasonal regimen provoke many eye problems. Padaabhyanga is a type of bahyasnehana wherein anointing of medicated sneha to the foot is done in different manoeuvre to get local and systemic benefit. Our feet are our foundation and our connection to the ground beneath us. We often forget how hard our feet work and don't give them the love they need and deserve. The feet also contain many pressure points that have connections to the immune and nervous systems. What is pada abhyanga? Pada-foot, abhyanga –

massage using medicated oil. Padaabhyanga is a holistic therapy and a religious approach towards an effective psychosomatic healing. When is foot massage done? It can be done at any time of the day and more effective when it is done at end part of the evening or at night before going to bed. It is also done as a part of whole body oil massage since abhyanga is advised to be done on daily basis to maintain of good health.

Benefits

- Padaabhyanga relieves stiffness, dryness, and numbness of the leg and foot.
- Promotes healthy eyesight and hearing senses.
- Prevents low back pain.
- It gives relief from cracked heel, Tingling sensation, Sprain
- Produces calm and quiet sleep
- Gives relief from physical and mental stress
- It facilitates good metabolic effect
- Provides physical strength

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Oils used for Padabhyanga

- Sesame oil, coconut oil and mustard oil. Mustard oil should be used in winter. Coconut oil or cow ghee in summer. Sesame oil for the rest of the year

Procedure :

- Padabhyanga is best effective, when it is done before going to bed.
- Before padabhyanga feet should be washed properly with warm water
- Oil should be heated in warm water bath, and then applied over feet covering the lower leg joints, soles, heel and the toes by using two fingers.
- The strokes given usually are downwards from the ankles towards the toes and circular movements around the joints.
- Supporting the heel with one of the hands, the spaces between the toes are massaged.
- Each of the toes is squeezed and massaged from root to tip.
- End the massage with the soles.
- Moderate pressure is applied while ending the massage.
- Massage the whole foot and put a sock on to keep warm and avoid the floor getting oily.



- It is done for 10- 15 minutes or till warmth is produced.

Conclusion

So it can be conclude that by coming in contact of palm and sole during massage a energy is produced which has many effective role in various aspect of body system. As it is quite simple process it can be followed by everyone. As the foundation of the human body, feet receive a lot of abuse from their owners in day-to-day tasks such as standing, walking and running. According to the American Podiatric Medical Association “*An average day of walking brings a force equal to several hundred tons to bear on the feet.*”



Lepa (External Application Of Paste)

■ *Dr. Giridhar Vedantam**

Lepa is an external application of paste of drugs described in Ayurveda for disorders of skin and other conditions like inflammation, wound etc. Three types of Lepa are mentioned based on the thickness and their clinical utility Ayurveda viz. Alepa, Pralepa and Lepa. Anointing of pastes of drug on body is called as one of external therapies (Bahi Paimarjana Chikitsa). Treatment which applies local application drug is different from internal administration of drugs. Internal administration of drugs is called as systemic action where as local application show its local action. Even external application of drugs will have systemic effect also, due to its absorption in to the circulation. External administration at the locus of the disease will help in faster action of the drugs at the site of disease. This also reduces the dose of the medicine, as systemic administration needs more quantity. Local administration will show either less or no adverse effects as compared to internal administration. This will also bypass the digestion and metabolism of the drugs.

We can find external application of

drugs like LEPA in many disaseses in Ayurveda like pain, inflammatory diseases like rheumatoid arthritis, osteoarthritis, gout etc. wounds, skin diseases due to infection or allergy. Application of powders as dusting in wounds, application of oils in pain, swelling and inflammation, administration of paste for inflammatory conditions and pain are observed. Herbs as whole or leaves or roots etc, are advised for Lepa for different diseases.

Neem (Nimba - *Azadirachta indica*))Leaves freshly collected and pounce to paste or dried leaves powder mixed with water and made paste can be used in many skin disease as external application. Neem is mentioned as kushthaghna, krimighna and vishaghna is Ayurveda and found to show antibacterial, antifungal and antiviral properties in research.

Turmeric (Haridra – *Curcuma longa*) paste made with mixing of its powder with water or ghee or oil is helpful to improve complexion and treat acne as well infections of skin. Its paste also helps in wound healing.

Dhatura (*Datura metel*) leaves paste is

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indicated in relieving pain and inflammation diseases like Rheumatoid arthritis. Its leaf paste has to be applied on sites of inflammation like knee joints to get relief.

Chitraka (*Plumbago zeylanica*) root paste after due purification with lime water is indicated for Rheumatoid arthritis. It shows anti-inflammatory and analgesic action. In a research study its external application has showed changes in inflammatory markers like IL-6 and TNF- α .

Rock salt mixed with oil and to be applied on chest in case of dyspnea and cough.

Ginger (Ardraka – *Zingiber officinale*) paste can be applied on forehead on inflamed joint to get relief from pain and inflammation.

Jati (*Jasminum officiale*) leaf juice or paste is useful in wound healing.

Aloe vera paste is helpful wound healing, improving skin complexion and burn wound management also.

NEEM



छात्र संसद कार्यशाला





हमारे महर्षि : वाग्भट

प्राचीन भारतीय चिकित्सा-विज्ञान अथवा आयुर्वेद चिकित्सा-जगत में महान आचार्य आत्रेय, सुत्रुत और वाग्भट 'ब्रह्मत्रय' के नाम से विख्यात हैं। इनके ग्रंथ आज भी आयुर्वेद के छात्रों को पढ़ाया जाता है। आर्वचिन काल में यूरोपियन चिकित्सक गेलें के समान ही महर्षि वाग्भट का प्राचीन भारत के चिकित्सा जगत में सम्मान और महत्व था। उन्होंने प्रसिद्ध ग्रंथ 'अष्टांगसंग्रह' तथा 'अष्टांगहृदयम्' की रचना की थी।

महर्षि वाग्भट का जन्म सिंधु नदी के तटवर्ती किसी जनपद में हुआ था, उनके पिता सिन्हुगुप्त वैदिक ब्राह्मण थे। उनके अध्यापक अवलोकिता बौद्ध थे। उनके जीवन में बौद्ध धर्म का प्रभाव था। महर्षि वाग्भट ने आयुर्वेद के दो महत्वपूर्ण ग्रंथों अष्टांग संग्रह और अष्टांग हृदया सहीनता की रचना की, उनके ये ग्रंथ आज भी बड़े उपयोगी हैं और वैद लोग आज भी उनका सम्मान करते हैं।

ये दोनों ग्रंथ प्राचीन काल के दो प्रमुख चिकित्सा-पद्धतियों के आधार थे। महर्षि वाग्भट ने अपने ऊपर बौद्ध धर्म के प्रभाव के कारण अपने ग्रंथ 'अष्टांग हृदया' को बौद्ध प्रार्थना से प्रारंभ किया।



चीनी यात्री इत्सिंग ने लिखा है कि उससे एक सौ वर्ष पूर्व एक व्यक्ति ने ऐसी संहिता बनाई, जिसमें आयुर्वेद के आठों अंगों का समावेश हो गया है। कालांतर में 'अष्टांगहृदयम्' का तिब्बती भाषा में अनुवाद हुआ था। आज भी अष्टांगहृदयम् ही ऐसा ग्रंथ है, जिसका जर्मन भाषा में भी अनुवाद चिकित्सा के उद्देश्य से किया गया है।

महर्षि वाग्भट की भाषा में कालिदास जैसा लालित्य मिलता है। वाग्भट का समय पाँचवीं शती के लगभग है। महर्षि वाग्भट ने बौद्ध धर्म की दीच्छा ग्रहण किए थे, यह बात ग्रंथों से स्पष्ट है। रसशास्त्र के प्रसिद्ध ग्रंथ रसरत्नसमुच्चय का कर्ता भी महर्षि वाग्भट को ही कहा जाता है।

‘अष्टांग हृदया संहिता’ के प्रथम भाग में महर्षि वाग्भट ने प्राचीन आयुर्वेदिक औषधियाँ, विद्यार्थियों के लिए आवश्यक निर्देश, दैनिक और मौसमी निरीक्षण, रोगों की उत्पत्ति और उपचार, व्यक्तिगत सफाई, औषधि और उनके विभाग तथा उनके लाभ आदि का वर्णन किया है। दूसरे भाग में उन्होंने मानव शरीर की रचना, शरीर के प्रमुख अंगों, मनुष्य स्वभाव, मनुष्य के विभिन्न रूप और उनके आचानों की व्याख्या की है तथा इसके तीसरे

भाग में उन्होंने ज्वर, मिर्गी, उल्टी, दमा, चर्म रोग आदि बीमारियों के कारण और उपचार, चौथे भाग में वमन और स्वच्छता के विषय में, पाँचवे और अंतिम भाग में बच्चों और उनसे संबंधित रोगों, साथ ही पागलपन, आँख, कान, नाक, मुख आदि के रोग और घाव आदि के उपचार, विभिन्न जानवरों और कीड़ों के काटने के उपचार का वर्णन किया है। साथ ही महर्षि वाग्भट ने इस पुस्तक में पूर्ववर्ती चिकित्सकों के विषय में भी प्रकाश विस्तृत रूप से डाला है। अतः यह ग्रंथ आयुर्वेद की दृष्टि में महत्वपूर्ण ग्रंथ है तथा यह ग्रंथ यह भी सिद्ध करता है कि पूर्व में भारत का आयुर्विज्ञान उन्नत था एवं महर्षि वाग्भट भारतवर्ष के एक महान चिकित्सक के रूप में जाना जाता हैं।

पंचामृत

- 1 माता-पिता सहित परिवार व समाज के बड़े-बुजुर्गों का सम्मान करें। प्रतिदिन माता-पिता के साथ कुछ समय अवश्य बिताएं, ऐसा मोबाइल पर वार्ता करके भी किया जा सकता है।
- 2 अपने साथ-साथ दूसरों (सहयोगी, सहपाठी, सह-छात्रावासी, पड़ोसी एवं यात्रा के दौरान सहयात्रियों) की सुविधा का भी ध्यान रखें। सेवा को साधना बनाएं।
- 3 शिक्षक-विद्यार्थी सम्बन्ध, गुरु-शिष्य की मौलिक अवधारणा पर विकसित करें।
- 4 अपनी क्षमता पहचानें। कठोर परिश्रम तथा ईमानदारी के साथ किसी भी एक विधा में कुशलता अर्जित करें व योग्य बनें।
- 5 पुरुषार्थ (धर्म, अर्थ, काम एवं मोक्ष) को जीवन का मूलमंत्र बनाएं।

गोरखबानी - सबदी

जीव क्या हतिये रे प्यंड धारी। मारिलै पंच भू म्रगला।
चरै थारी बुधि बाड़ी। जोग का मूल है दयादाण॥२२७॥
कथंत गोरष मुकति लै मानवा मारि लै रे मन द्रोही।
जाके बप बरण मास नहीं लोही॥२२८॥

हे पिण्डधारी! जीव-हत्या क्यों करते हो? वह तुम्हारे ही समान शरीरधारी है। तुम्हें मृगया का शौक हो, तो अपने मन को मारो। ये पाँच भौतिक मृग हैं, जो बुद्धिरूपी उपवन की सुषमा और हरीतिमा को नष्ट कर देते हैं। योग-साधना का आधार तो दया है, शुभ कर्म है, परोपकार है। यदि बुद्धि परोपकार से शून्य है, तो ऐसा इसलिए है कि चंचल मृगरूपी मन ने इसकी विशिष्टता अथवा शक्ति का नाश कर दिया है। वास्तव में मुक्ति-प्राप्ति तो मन को अमन (अस्तित्वहीन) करने से ही सम्भव है। इस मन को मारने में हिंसारूपी अधर्माचरण का पाप भी नहीं लगेगा, क्योंकि मन, रक्त और मांस वाला है ही नहीं। गोरखनाथ का यह अनुभवपूर्ण कथन है कि मन मारने से पुण्य होता है; मनोनाश से स्वबोध अथवा मोक्ष की प्राप्ति होती है।

जिनि मन ग्रासे देव दाण।

सो मन मारिले गहि गुरु ग्यान बाण॥२२९॥

मन को मारना (जीत लेना या वश में कर लेना) बहुत ही कठिन है, पर योग-युक्ति से यह वश में हो जाता है। मनरूपी मृग देवता और दानव, दोनों को अपने शासन में पराधीन रखता है। इसको अपने वश में करने अथवा मारने का उपाय है— गुरुपदेश। उनके शब्दरूपी बाण को अपने विवेकरूपी धनुष से सन्धानित करने से मन का अस्तित्व समाप्त हो जाता है। इसलिए गुरु के शब्द (उपदेश) ज्ञानरूपी बाण का आश्रय लेकर मन को मार डालना, नष्ट कर देना अथवा उन्मन या अमनस्क कर देना चाहिए।

योगामृत

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मानो बन्धुरात्मैव रिपुरात्मनः॥

अपने द्वारा अपना उद्धार करे, अपना पतन न करे; क्योंकि आप ही अपना मित्र है और आप ही अपना शत्रु है।

वास्तव में मनुष्य आप ही अपना गुरु है। इसलिए अपने को ही उपदेश दे अर्थात् दूसरे में कमी न देखकर अपने में ही कमी देखे और उसे मिटाने की चेष्टा करे। नाशवान् व्यक्ति, पदार्थ और क्रिया में आसक्ति के कारण ही उद्धार में देरी हो रही है। इसे मिटाने की जिम्मेवारी हम पर ही है, क्योंकि हमने ही आसक्ति की है।

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥

जिसने अपने आपसे अपने आपको जीत लिया है, उसके लिए आप ही अपना बन्धु है और जिसने अपने आपको नहीं जीता है, ऐसे अनात्मा का आत्मा ही शत्रुता में शत्रु की तरह बर्ताव करता है।

शरीर को मैं, मेरा और मेरे लिए न मानना अपने साथ मित्रता करना है। शरीर को मैं, मेरा और मेरे लिए मानना अपने साथ शत्रुता करना है। आप ही अपना मित्र बनकर मनुष्य अपना जितना भला कर सकता है, उतना दूसरा कोई मित्र नहीं कर सकता है। इसी प्रकार आप ही अपना शत्रु बनकर मनुष्य अपना जितना नुकसान कर सकता है, उतना दूसरा कोई शत्रु नहीं कर सकता।

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥

जिसने अपने पर विजय कर ली है, उस शीत-उष्ण (अनुकूलता-प्रतिकूलता), सुख-दुःख तथा मान-अपमान में निर्विकार मनुष्य को परमात्मा नित्य प्राप्त है।

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥

जिसका अन्तःकरण ज्ञान-विज्ञान से तृप्त है, जो कूट की तरह निर्विकार है, जितेन्द्रिय है और मिट्टी, ढेले, पत्थर तथा स्वर्ण में समबुद्धि वाला है— ऐसा योगी युक्त (योगारूढ़) कहा जाता है।

[श्रीमद्भगवद्गीता- ६/५, ६, ७, ८]

आयुर्वेदिक औषधि : शमी

अपनी शुद्धता, शुभता और सकारात्मक ऊर्जा के लिए प्रसिद्ध शमी छोटी-छोटी पत्तियों वाला काँटेदार पेड़ होता है। राजस्थान में 'खेजड़ी' के नाम से प्रसिद्ध इस पेड़ का वैज्ञानिक नाम श्रोसोपिस सिनेरेरियाश है। राजस्थान में इसके नाम पर एक स्थान का नाम खेजड़ली रख दिया गया है। ऐसा कहा जाता है कि शमी का पौधा घर के मुख्य द्वार पर लगाने से घर में सुख-समृद्धि बनी रहती है। इस पौधे को सूरज का प्रकाश बहुत आवश्यक होता है। उत्तर भारत में यह पौधा फरवरी माह में फलता-फूलता है। इसके लिए पानी की अधिक जरूरत नहीं होती पर, जड़े सूखने न पायें, इसका भी ध्यान रखते हुए समय-समय पर इसमें पानी डालना पड़ता है।

श्रीराम ने रावण से लड़ाई से पहले शमी वृक्ष की पूजा की थी। महाभारत में जब अर्जुन ने बृहन्नला का रूप लिया तो वह अपने गाण्डीव को शमी के पेड़ में छुपाये थे। इस पेड़ का हिन्दू समाज में धार्मिक महत्त्व है।

शमी के पौधे के पत्तों का उपयोग आँतों में पाये जाने वाले कीड़ों को समाप्त करने के लिए किया जाता है। इसके पत्तों के अर्क से पेट के विकारों से बचाव सम्भव है। शमी के पेड़ की



सूखी छाल अल्सर को समाप्त करने के काम आती है और इसकी छाल को पीस कर पीने से खाँसी और गले की खराश में तुरन्त आराम मिलता है। मानसिक रोगों में उपचार के लिए भी इससे औषधियाँ तैयार की जा रही हैं। आयुर्वेद के अनुसार शमी के पौधे का उपयोग शरीर के कफ तथा पित्त दोष को सन्तुलित करने में लाभकारी होता है। शमी के पौधे के उपयोग के कुछ विपरीत प्रभाव भी हो सकते हैं जैसे कब्ज, उल्टी लगना, सिरदर्द और पेट दर्द। बिना विशेषज्ञ के परामर्श से इस पेड़ के किसी भी भाग का उपयोग नहीं करना चाहिए।



दिनचर्या

■ श्री अश्वनी जी *

दैनिक जीवनचर्या में दिन का अर्थ है 'दिन का समय' और अचार्य का अर्थ है 'उसका पालन करना या उसके निकट रहना'। अर्थात् हमारी दिनचर्या प्रत्येक दिन की जीवन शैली है जिसका हर मनुष्य पालन करते हुए अपना जीवनयापन करता है। पुरातन चिकित्सा पद्धति के अनुसार हमारी दिनचर्या एक प्रकार से मन और शरीर के बीच एक अनुशासित समन्वय है जिसके द्वारा हम अपना प्रतिरक्षा तंत्र मजबूत करते हैं। एक सरल स्वस्थ दिनचर्या से हम न केवल अपना शरीर ठीक रखते हैं बल्कि हम अपने मन को भी शुद्ध और शान्त रखते हैं। एक मनुष्य के जीवनचर्या का प्रभाव उसके द्वारा किये गये कार्यों में भी देखा जा सकता है। अतः एक सतत और अच्छा जीवनचर्या मनुष्य को रोगमुक्त कर उर्जावान और सुकून का जीवन दे सकने में सक्षम होता है ।

प्रातः काल में सरल दिनचर्या का पालन करने से आप की दिन की शुरुआत आनंदमय होती है। एक सुकून भरी जिंदगी और निरोगी काया के लिए अपने योग्य दैनिक जीवनचर्या हेतु मार्गदर्शिका एवं सुझाव निम्नवत हैं-

1. ब्रह्म मुहूर्त

सूर्योदय से डेढ़ घंटे पूर्व उठने से आप सूर्य

की लय के साथ समकालिक हो सकते हैं। ब्रह्म मुहूर्त अर्थ है ब्रह्म का समय या शुद्ध चेतना या शुभ और प्रातः काल के इस समय उठना सर्वश्रेष्ठ माना गया है। क्योंकि सूर्योदय से डेढ़ घंटे पूर्व वातावरण में विशाल ऊर्जा संचार होता है। परिणामतः आशा, प्रेरणा और शांति मुख्यरूप से इसी समय प्रकट होती है। यह समय ब्रह्म ज्ञान (ध्यान और स्वाध्याय), सर्वोच्च ज्ञान और श्रवण सुख प्राप्त करने के लिये सर्वश्रेष्ठ माना जाता है। इस समय वातावरण शुद्ध, शांत और सुखदायक होता है और निद्रा के उपरांत मन में ताजगी होती है। इस समय ध्यान करने से मानसिक विचारों में सुधार होता है। यह सत्वगुण बढ़ाने में सहायक है और रजोगुण और तमोगुण से मिलने वाली मानसिक चिड़चिड़ाहट या अति सक्रियता और सुस्ती से निदान देता है।

2. श्वास की शक्ति

यह देखे कि कौनसी नासिका से श्वास का प्रवाह अधिक है। आयुर्वेद के अनुसार दाहिनी नासिका सूर्य पित्त है और बाईं नासिका चंद्र पित्त है। मस्तिष्क का दाहिना भाग रचनात्मक कार्यों को नियंत्रित करता है और बायां हिस्सा तार्किक और मौखिक कृत्यों को नियंत्रित करता है। शोध के अनुसार जब कोई बाईं नासिका से श्वास लेता है तो

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मस्तिष्क का दाहिना भाग अधिक हावी होता है और इसका विपरीत भी। अतः हम सभी को योग प्राणायाम के माध्यम से इसे संतुलित करने का प्रयास करना चाहिए।

3. सकारात्मक तरंगे

प्राचीन परंपरा का पालन करते हुये अपने हथेली की रेखाओं को देखे और धन, ज्ञान और शक्ति की देवियों को याद करे। उंगलियों के ऊपर के भाग को अंगूठे से गोलाकार सुखदायक लय में घिसे— दाहिना दक्षिणावर्त गोलाकार और बायां वामावर्त गोलाकार लय में। हथेली को उंगली के ऊपर के भाग से घिसे और दाहिनी कलाई को दक्षिणावर्त लय में घुमाये और बायीं कलाई को वामावर्त लय में घुमाये। शरीर के जिस भाग में श्वास का प्रवाह अधिक हो पहले उस भाग की हथेली को चूमे और फिर दूसरी हथेली को चूमे। (चुंबन ऊर्जा प्रदान करती है। अपनी हथेली को चूमने से आप अपने सबसे प्रभावकारी शस्त्र आत्म अभिव्यक्ति को उत्तम कंपन प्रदान करते हैं।) अपने दोनों हाथों को घिसे फिर दोनों हथेली को धीरे-धीरे चेहरे, सिर, कंधे, हाथ और पैरों की ओर ले जाये जिससे ऊर्जा का एक कवच निर्मित हो जाता है और पूरे दिन नकारात्मक प्रभाव से संरक्षण मिलता है।

4. रक्षा मंत्र

रक्षा मंत्र का मंत्रोच्चारण करे जो इस सरल लेकिन प्रभावकारी सुबह की दिनचर्या का हिस्सा है। मंत्रोच्चारण के उपरांत कुछ क्षण शांत और खाली मन के साथ बैठे।

कर अग्रे वसते लक्ष्मी - हाथों के आगे भाग में

अर्थात उंगली के ऊपर के भाग में धन की देवी लक्ष्मीजी का वास होता है।

कर मध्ये च सरस्वती - हाथ में मध्य भाग में अर्थात हथेलियों में कला और ज्ञान की देवी सरस्वती का वास होता है।

कर मुले वसते गोविंदम - हाथ के आखिर के भाग में अर्थात मूल या कलाई में भगवान श्रीकृष्ण का वास होता है।

प्रभाते शुभ कर दर्शनम - सुबह हाथों को देखना शुभ होता है।

5. सकारात्मक कदम

बिस्तर छोड़ते समय नासिका के जिस भाग में श्वास का प्रवाह तेज या हावी हो उस भाग के पैर को जमीन पर पहले रखे।

6. सफाई

ठंडे पानी से कुल्ला कर लें। जल विद्युत कंडक्टर होता है और संवेदनशील ऊतकों में कभी भी जलन पैदा नहीं कर सकता। ठंडे पानी से हाथ, चेहरा, मुंह और आँखों को धो लें। नाक, दांत और जीभ को साफ कर ले।

7. ध्यान और व्यायाम

सुबह में प्राणायाम तब तक करें जब तक की दोनों नासिकाओं से श्वास समान रूप से प्रवाहित न होना शुरू हो जाये। अपनी ऊर्जा को हृदय के चक्र या तीसरी आँख की ओर केंद्रित करके ध्यान करे। छोटी और धीमी गति से सुबह की ताज़ी हवा में चले। अपने आप को सरल और सुखदायक दृश्यों में घेर ले खास तौर से सफेद वस्तुओं जैसे ताजे

और सुगंधदार फूल जिनके सूक्ष्म रंग हो। व्यायाम या शारीरिक कसरत में सामान्यता कुछ योग मुद्रायें होती हैं जैसे सूर्यनमस्कार और श्वास प्रक्रियायें जैसे नाडीशोधन प्राणायाम। लेकिन इसमें सैर करना और तैरना भी सम्मिलित हो सकता है। सुबह के व्यायाम से शरीर और मन की अकर्मण्यता समाप्त होती है, पाचन अग्नि मजबूत होती है, वसा में कमी आती है। आपके शरीर में अच्छे प्राण की वृद्धि हो जाने से आपको हल्केपन और आनंद की अनुभूति होती है। घोर परिश्रम वाले व्यायाम की तुलना में आपकी 1/4 या 1/2 क्षमता के अनुसार ही व्यायाम करने की अनुशंसा की जाती है।

8. स्नान

स्नान हमें ऐसे पानी से करना चाहिए जो न तो ज्यादा गर्म या न ही बहुत ठंडा हो।

9. सुबह के समय

सुबह में नाश्ता अच्छा और पर्याप्त मात्रा में करना चाहिए जिससे हमें उचित मात्रा में शक्ति प्राप्त हो सके। नाश्ते में हमें दूध, अंकुरित अनाज और कोई फल ऋतु के अनुसार जरूर लेना चाहिए।

10. दोपहर के समय

दोपहर का भोजन 12 से 1 बजे के बीच करना चाहिये क्योंकि यह समय उस उच्च समय से मेल खाता जो पाचन के लिये जिम्मेदार है। आयुर्वेद पूरे दिन में दोपहर के भोजन को सबसे भारी होने की अनुशंसा करता है। भोजन के उपरांत थोड़े देर चलना अच्छा होता है जिससे भोजन के पाचन में सहायता मिलती है। हल्की नींद का अलावा नींद

को टालना चाहिये क्योंकि आयुर्वेद में दिन में सोना प्रतिबंधित है।

11. संध्या के समय

दिन और रात के संतुलन के लिये यह विशेष समय है। यह समय शाम की प्रार्थना और ध्यान के लिये होता है।

12. रात्रि के समय

रात्रि का भोजन शाम को 6 से 7 बजे के बीच करना चाहिये। यह दोपहर के भोजन से हल्का होना चाहिये। रात्रि का भोजन सोने से करीब तीन घंटे पहले लेना चाहिये जिससे भोजन के पाचन के लिये पर्याप्त समय मिल सके। रात्रि के भोजन के तुरंत बाद भारी पेट से साथ सोने को टालना चाहिये। भोजन के बाद 10-15 मिनट चलने से पाचन में सहायता मिलती है। रात्रि में 10:30 बजे तक सोने का सबसे आदर्श समय आज के समय माना जाता है। अतः हमें इस समय तक सो जाना चाहिए तथा तंत्र को शांत करने के लिये, सोने से पहले पैर के तलवों की मालिश करनी चाहिए है।

आरोग्य जीवन हेतु छः प्रण

1. सुबह में टहलने की प्रवृत्ति बनाये।
2. सुबह में गुणगुना पानी पिये।
3. प्रतिदिन व्यायाम, प्राणायाम, ध्यान एवं उपासना जरूर करें।
4. सुबह का नाश्ता अनिवार्य रूप से करें।
5. कम मिर्च मसाले व तले हुए भोजन को अपनाये।
6. जीवन के प्रति सकारात्मक रहें।

अंतर्राष्ट्रीय संगोष्ठी की सुखद अनुभूतियाँ



12 फरवरी, 2024 को महायोगी गोरखनाथ विश्वविद्यालय गोरखपुर में तीन दिवसीय अंतर्राष्ट्रीय संगोष्ठी "भारतीय ज्ञान परम्परा: आगामी नर्सिंग सेवाओं के लिए एक वरदान" का शुभारंभ हुआ जिसमें मुख्य अतिथि के रूप में डॉ. एम.एल.बी. भट्ट जी, पूर्व कुलपति किंग जॉर्ज मेडिकल उपस्थित रहे।

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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