



wjpvr, 2023, 9(5), XX-XX

WORLD JOURNAL OF PHARMACEUTICAL  
AND MEDICAL RESEARCH

www.wjpvr.com

SJIF Impact Factor: 5.922

Review Article

ISSN 2455-3301

WJPMR

## PHYSIOLOGICAL ACTION OF BASTI IN VAT ROGA: A REVIEW

Dr. Sanjivani Tukaram Hambarde<sup>1</sup> and Dr. Shrikant Vitthalrao Pawar<sup>2\*</sup><sup>1</sup>Assistant Professor, Kriyasharir Department, Govt. Ayurved College Nanded, India.<sup>2</sup>Assistant Professor, Panchakarma Department SSVP Ayurvedic College and Research Institute, Hatt, Hingoli, India.

\*Corresponding Author: Dr. Shrikant Vitthalrao Pawar

Assistant Professor, Panchakarma Department SSVP Ayurvedic College and Research Institute, Hatt, Hingoli, India.

Email ID: shikar03199@gmail.com

Article Received on 24/02/2023

Article Revised on 16/03/2023

Article Accepted on 06/04/2023

## ABSTRACT

Panchakarma is a treatment program for the body, mind and consciousness, that cleanses and rejuvenates. It is based on Ayurvedic principles, every human is unique phenomenon manifested through the five basic elements of Ether, Air, Fire, Water and Earth. Combination of these elements are three doshas (tridosha): Vata, Pitta, and Kapha, and their balance is unique to each individual, which prevents disease, preserves health, promotes strength and establishes harmony between body and nature. The diseases mainly arise due to the aggravation of Doshas and in this regards Panchakarma play vital role to pacify aggravated Doshas, amongst them BASTI are important modalities of waste, giving rise to the thoughts across the brain, beating of the heart etc. Vata disorders are caused due to imbalance of the vata dosha in the body.<sup>[1]</sup> "Basti vata haranam Shreshatam"<sup>[2]</sup> Basti is considered as the main treatment for the Vata Dosha. Basti is not only for Vata disorders but it also effective in correcting the imbalanced Pitta and Kapha. It is the most important shodhana karmain all Manovikara (Psychological disorders) which are caused due to excessive vata. Basti remove toxins from body, reduce effects of morbid Doshas, impart lightness in body. The drugs used for basti purposes possessing unique properties and these properties of Ayurveda drugs contributed greatly towards the Doshas pacifying effects of Panchakarma therapy. Considering these all facts present articles explores physiological action of basti in vat- Roga.

KEYWORDS: Ayurveda, Panchakarma, Basti, Dosha.

## INTRODUCTION

Ayurveda shares, with other holistic, multidimensional systems, the ability to provide medical care with a healing process that is customized to the patient, maintaining the personalization. Ayurveda described many approaches for rejuvenation and purification; Panchakarma plays a vital role in the preservation, maintenance and conservation of health and it makes the biological system to maintain the normalcy, rejuvenate the body Panchakarma is one such unique modality of Ayurveda. Panchakarma facilitate detoxification of toxins or morbid Dosha from the body thus brings purification of whole body. This therapy not only prevents diseases but also treat many pathological conditions including skin disease, digestive problems, allergic rhinitis, asthma, constipation and heart problems, etc. Panchakarma alleviates Tridoshas, the particular modality of Panchakarma acts on specific Doshas i.e., Panchakarma is one of the prominent Ayurvedic tools used to restore balance to the body. Through the use of herbalized oils, body treatments (including oil massage), steam therapy, herbal paste therapy, nasal therapy,

vomiting therapies, enema therapy, and purgation therapies,<sup>[1]</sup> Panchakarma is designed to allow the body to rid itself of wastes that have accumulated and lodged in the body, creating blockages in the intelligent flow of the various systems, including the circulatory, nervous, and digestive systems. Once this cleansing process is complete, the body can resume its natural functioning without interference.

Basti works for Vat Dosha. Basti karma correct vitiation of Vat dosha, regularizes functioning of GI tract, this therapy cure chronic constipation, indigestion, muscular dystrophy, sciatica, cerebral palsy, hemiplegia, parkinsonism.

**AIMS AND OBJECTIVES:** To study the Physiological study of basti Chikitsa in vataroga.

## MATERIALS AND METHODS

To explore and elaborate the conceptual study of Bastichikitsa in vataroga. Review of study is explained under following headings 1) Concept of Vataroga 2) Basti

www.wjpvr.com

Vol 9, Issue 5, 2023.

ISO 9001:2015 Certified Journal

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World Journal of Pharmaceutical and Medical Research

Karma 3) Mode of action of basti Dravyas.

## Physiological Action of Basti

Basti is administered in the body through four routes Pakvashayagata (Anal), garbhashayagata (uterine), mutrashayagata (urethrovaginal) and vranagata (wound/abscess).<sup>[4]</sup> Basti is classified into two types on the basis of pharmaceutical composition i.e., Niruha Basti and Anuvasana Basti. Anuvasana Basti is further divided to Sneha Basti, Matra Basti and Anuvasana Basti.

- 1) The Poorva karma of Panchakarma procedure brings the doshas from Shukha (whole body) to Koshta (intestine).
- 2) Basti eliminates the doshas from the Koshta to the outside of the body through anal opening.

Basti therapy shows significant improvement in vatika disorders. Basti is the chief treatment of vatika disorders and it is considered as the Ardha chikitsa (50% of all treatment modality) in Ayurveda. After doing Basti, one should take care to follow Vata balancing recommendations. Eat light, grounding, warm, oleative food (Raw) and avoid Vata provoking activity including excessive talking, extremely windy or cold weather, travel, and busy activity. In this way, Basti can

the small intestine and proximal colon along the branches of the superior mesenteric artery. The distal colon is supplied by sacral para sympathetic nerves (S2-4) via the pelvic plexus. These fibers course through the wall of the colon as ascending intracolonic fibers as far as and in some instance including the proximal colon. The chief excitatory neurotransmitters controlling motor function are acetylcholine and the tachykinins such as substance p. The sympathetic nerve supply modulates motor functions and reaches the small intestine and colon alongside the arterial arcades of the superior and inferior mesenteric vessels. Sympathetic input to the p generally excitatory to sphincters and inhibits non-sphincteric muscle. Visceral afferents convey sensation from the gut to the central nervous system. Initially they course along sympathetic fibers but approach the spinal cord they separate to have cell in the dorsal root ganglion and enter the dorsal horn of the spinal cord. Afferent signals are conveyed to the brain along the lateral spinothalamic tract and the nociceptive dorsal column pathway and are then perceived. Other afferent fibers synapse in the sacral parasympathetic ganglia and reflexly modulate motility.

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**"STUDY OF ROLE OF MOCHARASA SIDDHA KSHEERA NASYA IN SKANDHA ANSA BAHU RUJA****Dr. Shrikant Vitthalrao Pawar<sup>1\*</sup> and Dr. Sanjivani Tukaram Hambarde<sup>2</sup>**<sup>1</sup>Assistant Professor, Panchkarm Department SSVF Ayurvedic College And Research Institute, Hatta, Hingoli, India.<sup>2</sup>Assistant Professor, Kriyasharir Deparment Govt Ayurved College Nanded, India.Article Received on  
28 March 2023.

Revised on 17 April 2023,

Accepted on 07 May 2023

DOI: 10.20959/wjpr20238-28025

**\*Corresponding Author****Dr. Shrikant Vitthalrao  
Pawar**Assistant Professor,  
Panchkarm Department  
SSVF Ayurvedic College  
And Research Institute,  
Hatta, Hingoli, India.  
[shrikant9049@gmail.com](mailto:shrikant9049@gmail.com)**ABSTRACT**

According to Ayurveda, Sandhi and Asthi are main seats of Vata Dosha. Vitiation of Vata Dosha causes deformities in joints. Ayurveda has explained the unique concept 'Vatavyadhi', mentioning about various diseases caused due to various Gunas of Vata Dosha. Sushrutacharya has explained that, pain is always associated with Vata Dosha. Considering the symptoms of Skandha Ansa Bahu Ruja the disease can be compared with, "Frozen shoulder" in modern sciences, it can be differentiated with adhesive capsulitis, teno-synovitis of shoulder joint. Vagbhatacharya has mentioned about this condition in Uttara Sthana in Agrya Sangraha and also mentioned about the treatment of the disease in same line.

गुडमंजिरीखपर नस्य स्कंदअंसरूजाम अ ह. 40/52

Pancha Karma has five fundamental therapies like Vamana, Virechana, Basti, Nasya, Raktamokshana. Nasya plays an important role in treatment of Vata Dosha situated in Supraclavicular region and expels the Vata Dosha from Supraclavicular region. In Ayurveda Nasya is called as Dwara (entrance) for Shiras and Nasya Karma is therapeutic procedure where drug is administered through nostrils reaches the Shiras, Skandha, Greeva, Ansa and removes the morbid Doshas present above Supraclavicular region and expel them from Uttamang.

**KEYWORDS:** Vatavyadhi, Teno-Synovitis, Nasya, Uttamang.**INTRODUCTION**

Ayurveda is an ancient science, it is not merely a curative science but it is the way of life. It deals with the every aspects of human life, The aim of Ayurveda is not just to treat the patients but to prevent the diseases. The life style of present world is full of stress and strain. Every field is in increase undue pressure in human life so people are unable to follow Dinacharya and Rutucharya which leads to many disorders. Most of them are not life threatening but can hamper day to day life, "Skandha Ansa Bahu Ruja" is one of them. In this condition many patients are treated with the analgesics, steroids which gives symptomatic relief to patients, But not permanent cure. In Ayurveda Nasya is called as Dwara (entrance) Shiras and Nasya Karma is therapeutic procedure where drug is administered through nostril reaches the Shiras, Skandha, Greeva, Ansa and removes the morbid Doshas present above Supraclavicular region and expel them from Uttamang.



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28 March 2023.

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**\*Corresponding Author****Dr. Shrikant Vitthalrao  
Pawar**Assistant Professor,  
Panchkarm Department  
SSVF Ayurvedic College  
And Research Institute,  
Hatta, Hingoli, India.  
[shrikant9049@gmail.com](mailto:shrikant9049@gmail.com)**ABSTRACT**

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CONCEPT OF RASAYANA WITH SPECIAL REFERENCE TO AMALAKI RASAYANA –  
REVIEW ARTICLE<sup>1</sup>Vd. Seema Ingole and <sup>2</sup>Vd. Sumedha Pande<sup>1</sup>Associate Professor Samhita Department Ram Rao Patil Ayurveda College Purna Dist Hingoli.  
<sup>2</sup>Professor Siring Department Ram Rao Patil Ayurveda College Purna Dist Hingoli.<sup>\*</sup>Corresponding Author: Vd. Seema Ingole  
Associate Professor Samhita Department Ram Rao Patil Ayurveda College Purna Dist Hingoli.

Article Received on 16/12/2021

Article Revised on 06/01/2022

Article Accepted on 26/01/2022

## ABSTRACT

Healthy and long life is the desire of everyone since the ancient period of time. Ayurveda is an ancient science of life which deals with the to maintain the health of healthy individual and cure the diseases of diseased one. Ayurveda is divided into eight principal branches known as Ashtang Ayurveda. Among the eight branches of Ashtang Ayurveda, Rasayana is the most important one. As Rasayana deals with the promotive treatment, intelligence, prevention from diseases, excellence of lustre, complexion and voice, strength of physique and sense organs and longevity of life. 'Rasa' means fluid or plasma & 'Ayan' means pathway. Hence the literal meaning of rasayana is 'fluid pathway'. Various types of Rasayana dravyas acts at the cellular level metabolism i.e. dosha, dhatus, agni, srotas, etc. Among the various types of Rasayana dravyas explained by Acharya, Amalaki is one of the important and effective rasayana which is not only widely used in various forms but also in various kinds of diseases. This study is planned to assess the efficacy of the ayurvedic formulation Amalakarasa Rasayana is especially suggested in Charak Samhita. **Material and Methods:** The classical texts of Ayurveda and modern medicine, Journals and Research articles from Google Scholar, Pubmed, etc were selected for the study. **Conclusion:** Amalaki is a significant rasayana dravya and a widely used Ayurvedic medicine. Amalaki's pharmacodynamics includes all rasas except Lavana rasa, Laghu, raksha gomas, Madhura vipaka, and Sheeta virya. Amalaki has a wide range of therapeutic properties and is used by doctors to treat a different kind of diseases. It is frequently utilized in the treatment of anaemia, diabetes, jaundice, immunosuppressive diseases, bleeding disorders.

**KEYWORDS:** Rasayana, Amalaki, Immunity, Ayurveda.

## INTRODUCTION

"Swastharya swastha rakshanama aturayavikarprasanamanam" is the main aim of Ayurveda.<sup>[1]</sup> To achieve this goal for healthy and longer life Rasayana is the only and best way of treatment therapy. 'Rasa' means fluid or plasma & 'Ayan' means pathway. Hence the literal meaning of rasayana is 'fluid pathway'. After the digestion of food, it produces Rasa, which provides nutrition, enhances the immunity, and sustains life. Rasayana is the method of treatment through which the rasadi dhatus are maintained in the body. Various types of Rasayana dravyas acts at the cellular level metabolism i.e. dosha, dhatus, agni, srotas, etc.

## AIM AND OBJECTIVES

1. To explore the concept of Rasayana Therapy and its benefits.
2. To explore the concept of Amalaki Rasayana.

## MATERIALS AND METHODS

## 1. Concept of Rasayana Therapy and its benefits

Rasayana is the unique concept explained in various classical texts of Ayurveda.

**Charak Samhita** – Rasayana concept is explained in Chikitsasamhita of Charak Samhita. Acharya explained Rasayana as the one of the types of Swasthyasaurjakra Bhesaja,<sup>[2]</sup> i.e. which promotion of strength including immunity and alleviation of disorders. Rasayana for longevity of life, youthful age, memory, immunity, intelligence, strength of body organs, excellence of lustre and the way for attaining excellent rasa etc. dhatus.<sup>[3]</sup> Rasayana deals with the promotive treatment, intelligence, prevention from diseases, excellence of lustre, complexion and voice, strength of physique and sense organs and longevity of life.

**Sushrut Samhita** – Acharya explained Rasayana tantra in Chikitsasamhita. Rasayana tantra is the branch which bestows Varahasthapana property – age sustainer, imparts longevity, intellect and above that which is also able in curing diseases by enriching immune system. Acharya

Sushruta has given the adjective for Rasayana is Rasayana.<sup>[4]</sup> Rasayana acts as rejuvenator and general restorative treatment.

**Ashtanga Hridaya** - Rasayana is the mode through which excellent Rasadi Dhatus can be attained. Arundatta while commenting on the chronological order of eight specialties of ayurveda says that as Rasayana is capable of treating poisons and their severe ill effects, it is listed after Visha Tantra Ashtanga Hridaya.<sup>[5]</sup> Acharya Vagbhata explained the benefits of Rasayana as same as Charakacharya.

**Harit samhita** – Rasayana is the therapy which provides strength to all body organs, as well as which cures aging, graying of hair, hair fall. Harit also says that the disorders which are associated with complications can be dealt successfully by rasayanas.<sup>[6]</sup>

**Sharangdhar Samhita** - Rasayana destroys senility and diseases. Eg. Gubachi, Rudam, Guggul, Haritaki.<sup>[7]</sup>

**Bhasmaprakath** - According to acharya Rasayana is the medicine which destroys ageing and diseases, sustains age and is body strengthening, beneficial for eyes and also is aphrodisiac.<sup>[8]</sup>

and added with the powder (bhasma) of gold, silver, copper, coal and iron in one-eighth quantity.

2. This should be taken regularly in the dose of 5gms. Gradually increasing with the same by the said method in every morning taking into consideration the power of digestion. By the use of this one becomes disease-free, long-lived and with great strength, even poison is reduced to non-poison.
3. **Chyavanprasa**<sup>[9]</sup> It is made by Amalaki and mahapanchamula, rasayan kshudrapanchmala, jranisapanchmala & quantity of 40gms. It alleviates cough and useful for the wasted, injured and old & promotes development of children. By rasayana the extremely old Chyavanprasa youthful age.
4. **Chaturtha amakarasarayana**<sup>[10]</sup> By the sages regained youthfulness and attained disease-free life for many years, and endowed with the strength of physique, intellect and senses practiced penance with utmost devotion.
5. **Amalaki Ghrita**<sup>[11]</sup> If a person uses this formulation properly, he attains big body with great strength and compactness like the essence of mountains, firm and strong sense organs.
6. **Amalakavalcha**<sup>[12]</sup> - It should take only in fore moon according to power of digestion. By its use, one



**COMPARATIVE STUDY OF SHRUNGATAK CHURNA AND  
VIDARIKAND CHURNA IN THE MANAGEMENT OF  
STANYAKSHAYA**

**Dr. Santosh Kamble<sup>\*1</sup>, Dr. Prakash Mane<sup>2</sup>, Dr. Dahake S. J.<sup>3</sup>, Dr. Surekha Atram<sup>4</sup>,  
Dr. Amar Kamble<sup>5</sup> and Dr. Prashant Khade<sup>6</sup>**

<sup>1</sup>Department of Swasthavritta, D.Y. Patil Ayu. College and Hosp. Pune (MS).

<sup>2</sup>Associate Professor Rognidan Dept., Dr D.Y. Patil Ayu. College and Hosp. Pune (MS).

<sup>3</sup>Professor and HOD Rashtashtra Bhaishajya Kalpana Dept., CSMSS Ayurved College,  
Kanchanwadi, Aurangabad (MS).

<sup>4</sup>Asst. Professor Kayachikitsa Dept., Dr D.Y. Patil Ayu. College and Hosp. Pune (MS).

<sup>5</sup>Asst Professor Sharir Rachana Dept., Dr. D.Y. Patil Ayu. College and Hosp. Pune (MS).

<sup>6</sup>Asst Professor Sanskrit Samhita Dept., Dr. D.Y. Patil Ayu. College and Hosp. Pune (MS).

Article Received on  
22 June 2017,  
Revised on 13 July 2017,  
Accepted on 03 August 2017  
DOI: 10.20959/wjpr20179-9227

**\*Corresponding Author**  
**Dr. Santosh Kamble**  
Department of Swasthavritta,  
D.Y. Patil Ayu. College and  
Hosp. Pune (MS).

**INTRODUCTION**

Woman is the main stem of the family. Stree has a divine role to play in utapatti, dharana and poshana. Exclusive breast milk is the ideal form of nourishment in neonates and infants till 6 months. Adequate lactation has been defined as secretion of 300 ml daily by 5<sup>th</sup> day and 480 ml by 10<sup>th</sup> day, if this amount are not achieved a baby of normal weight will not be adequately fed and such a situation is termed clinically as lactation deficiency. In Asian and Tropical countries like India, prevalence of lactation deficiency may be 30–40%.

Breast feeding promotes close physical and emotional bonding between mother and child leading to better parent – child adjustment. It is clean, uncontaminated, contains several anti-infective factors that protect baby from infection. Enhance development and intelligence, social and psychomotor capabilities. Breast milk provides the primary source of nutrition for new born and it is the ideal form of feeding in neonate.

Breast milk is composed of immunoglobulin, IgA, Fat, Proteins, Carbohydrate, Minerals, Digestive enzyme, Antibodies. So breast milk is the best than any other type of feeding. As

no other milk can be compare with the mother milk, mother milk for the proper growth and development of the baby, who has also recommended that breast milk is the best milk for the growth of the baby.

Due to adaptation of western life style and more exposed towards the stress and strain the women are facing many problems. Among these Stanyakshaya is major one, which seems to be very simple condition but pertaining to children's it is major problem. Stanyakshaya is a common problem noticed in about 40% patients in clinical practice. Evaluate this topic because only Vidarikand is popular ayurvedic drug for stanya kshaya and has satisfactory results. But in ayurvedic samhitas many drugs are described. It is necessary to orient the material Shrungatak Churna from old text in a systemic manner. Hence I have decided to work on this subject.

**OBJECTIVES**

1. To collect the detail information about Shrungatak Churn and Vidarikand Churn.
2. To Study Detailed Etiopathological of stanyakshaya from Ayurveda and modern

## Review of Frequently Used Psychotropic Drugs

**1 .Dr Dinesh Ramkishan Bahirwad**

Assistant Professor.

Dept. Of Agadtantra

S.S.V.P Ayurved college & R.I Hatta , Hingoli

**2. Dr.Vilas V. Khanapurkar**

Asso.prof.

Dept.of Dravyagun Vigyan

Sau.Shantadevi V patil ayurved college and RI Hingoli

### Introduction

**F**orensic science, also known as criminology, is the science applied to criminal and civil law, primarily on the criminal side during criminal investigations, governed by legal standards of admissible evidence and criminal procedure. Criminology is the study of crime and deviant behavior. Criminology is an interdisciplinary field of both behavioral and social sciences, drawing primarily on the research of sociologists, psychologists, philosophers, psychiatrists, biologists, social anthropologists, as well as legal scholars.

The cases and crimes related to illegal drugs come under this criminology department. Nowadays these types of drug crimes are increasing day by day. And also, it is mainly influencing the younger generation as well. Before describing illegal drugs, first, we have to know what is drugs? A drug is any substance that causes a change in an organism physically or psychologically when consumed. Drugs are typically distinguished from food and substances that provide us nutritional support. Consumption of drugs can be through inhalation, injection, smoking, ingestion, absorption via a patch on the skin or dissolution under the tongue. We can differentiate drugs into two categories: legal drugs and illegal drugs. Knowingly or unknowingly we use a lot of drugs in our daily life. Some drugs, such as alcohol, caffeine, nicotine, and various prescribed and over the counter medications are legal but may have

restrictions based on age, location of use, driving, and point of sale regulations. The active ingredients in legal drugs can be regulated and controlled: the alcohol content of drinks etc can be controlled.

If a drug is classified as illegal, it means that it is prohibited by law. Different illegal drugs have different effects on people, and these effects are influenced by many factors. As it depends on the type of drug used, how much is consumed, how many different drugs are taken at the same time etc. This makes them unpredictable and dangerous, especially for the young. Illegal drugs include cannabis, cocaine, heroin, steroids, opium, hallucinogens, etc.

### Materials and Methodology

Various toxicological text and forensic texts by different authors, web search, various Textbooks and peer reviewed journals were studied to get more information about Drugs.

### Heroine:

These are drugs that slow down the central nervous system and the messages that transfer between the brain and the body. These drugs decrease people's concentration and slow down their ability to respond. The name 'depressant' suggests that these drugs can make a person feel depressed, but this is not always the case. The term depressant purely refers to the effect of slowing down the central nervous system. Some other examples include alcohol, opioids, barbiturates, GHB.

### Cocaine:

Also known as a stimulant (also called a psychostimulant). These are drugs that stimulate the central nervous system and speed up messages



## National Journal of Research in Ayurved Science

### “Role of different ayurvedic drugs on liver dysfunction.”

Vilas Khanapurkar<sup>\*1</sup>, Varsha V. Khanapurkar<sup>2</sup>

1. HOD & Asso. Professor, Dravyaguna Dept., S.S.V.P. Ayurved College & Research Center, Hatta, Tq. Basmat, Dist.Hingoli, Maharashtra.
2. M.D.(Dravyaguna), Asso. Professor, Dravyaguna Dept., Late Babruwan Vitthalrao Kale (Manjara) Ayurved Medical College & Hospital, Latur, Maharashtra.  
Email Id:- dr.k.varshav@gmail.com

*\*Corresponding author: Email Id: vil.24napster@gmail.com*

#### ABSTRACT:-

Ayurveda, the ancient science of life is one of the oldest forms of health care in the world. It is the holistic science that places great emphasis on prevention and aims at bringing about and maintaining harmony of body mind and consciousness. A well known quotation states “Is life worth living? It depends on the liver!” Liver often called the engine of the body, plays an important role in digesting, metabolising and manufacturing essential compounds. The job of the liver is to identify toxins in the blood.

Liver secretes bile which breakdown and digest fatty acid, Produces blood clotting factors, stores sugar in glycogen form, also

stores iron, Vit.A, D, B12 etc. In this way liver has a pivotal role in human metabolism. Because of the significant role the liver plays in maintaining our health, we must do all we can to keep it function well.

Ayurvedic medicines play a significant role in protecting the liver from different pathologies. Clinical studies done on certain hepato-protective drugs like *Tinospora cordifolia*, *Phyllanthus niruri*, *Eclipta alba*, *Picrorrhiza kurroo* etc. have shown their ability to reverse liver pathology. Ayurvedic drugs detoxify and purify the body, cleaning its channel from the gross level. The contemporary modern medicine though pacify the ailments but they are found incompetent in removing

ROLE OF *DINCHARYA* IN MANAGEMENT OF *PRAMEHA*

Dr. Rajashree S. Ambhore\* and Dr. Ashwini B. Galande

SSVP Ayurved College and Research Institute, Hatta, Tq. Basmat, Dist. Hingoli.

\*Corresponding Author: Rajashree Ambhore

SSVP Ayurved College and Research Institute, Hatta, Tq. Basmat, Dist. Hingoli.

Article Received on 24/12/2021

Article Revised on 14/01/2022

Article Accepted on 04/02/2022

## ABSTRACT

In today's world faulty lifestyle has been found to be associated with various metabolic disorders like diabetic mellitus, obesity, hyperlipidemia, hypertension, thyroid disorders etc. Diabetic mellitus that is *Prameha* as per ayurveda is one of such metabolic disorder which is the topic in fire today. Due to deviation from ideal lifestyle, people are spending more years living with illness and disorders. Correction of faulty lifestyle to control diseases and adaptation of ideal lifestyle for prevention and management of such metabolic disorders, ayurveda had mentioned ideal lifestyle in form of "*dincharya*" (Daily regimen). One should eat, act and think for the happiness and *dincharya* gives all the methods to accomplish this thing.

**KEYWORDS:** *Prameha*, *Dinacharya*.

## INTRODUCTION

Ayurveda the Indian system of medicine means knowledge about the life, art of living, science of health and philosophy of life. Ayurveda is life science because by following ayurvedic protocols one can live a healthy life. These protocols are regarding *aahara* and *vihara* of human being. Here, *aahara* includes special diet modules, wholesome and unwholesome diet. The body according to ayurveda is the result or outcome of nutrition; while, disease is the result of mal or impaired nutrition. *Vihara* includes *dinacharya* and *richucharya*, *yoga* act helps to maintain physical and mental well being.<sup>[1]</sup>

Lifestyle disorders like *prameha* owes for more than half of the death annually worldwide. This is leading to global risk for mortality in world due to *prameha* that is high blood sugar level which is 6%.<sup>[2]</sup> Dealing with *prameha* etiology, it mainly includes *ahitakara aahara* (unwholesome diet) and second is the less active lifestyle. Ayurveda has great potential for treating such metabolic disorders with correcting unhealthy diet and lifestyle habits with the principles explained by our *acharyas*.

*Dincharya* is the procedure which should be followed in day to day life but *ritucharya* is about the procedure which should be followed by the person as per the seasonal changes. As per ayurveda following these rules of *dinacharya* helps us to maintain balance between *tridoshas* by which disease can be prevented. So in this article, simple daily routine rules are studied for prevention and management of *Prameha*.

## AIMS AND OBJECTIVES

AIM - Effect of *dincharya* on prevention and management of *prameha*.

## OBJECTIVE

- Study *dinacharya* mentioned in ayurvedic text.
- To analyze the methods mentioned in *dinacharya* for prevention and management of *prameha*.

## MATERIAL AND METHODS

*Bruhatrayi* with their commentaries, supportive text, contemporary science, references from internet and journals were used.

## REVIEW OF LITERATURE

Methods used in *Dinacharya*

*Dincharya* is the classical ayurvedic treatment and is composed of two "*Din*" which means "day" and "*Charya*" which means the "actions". A sequence of activities frequently practice is called as routine. The routine is the perfect daily calendar that necessitates taking care of the cycle of nature. A daily routine brings strength, energy and a sense of ingenuousness into our lives. Implementation of a proper daily routine can helps to prepare and manage in various disease conditions. So, in *Prameha*, what daily routine should be follow by one person is mentioning below.



## ROLE OF BASTI CHIKITSA IN MANAGEMENT OF PAKSHAGHATA WITH S. R. T. HEMIPLEGIA (NEUROLOGICAL DISORDER)- A REVIEW STUDY

Dr. Ashwini B. Galande\*<sup>1</sup> and Vd. Ujwala V. Pawar<sup>2</sup>

<sup>1</sup>PG Scholar, Rognidan Dept. Govt. Ayurved College, Nanded.

<sup>2</sup>Associate Professor, Rognidan Dept. Govt. Ayurved College, Nanded.

\*Corresponding Author: Dr. Ashwini B. Galande

PG Scholar, Rognidan Dept. Govt. Ayurved College, Nanded.

Article Received on 20/05/2019

Article Revised on 10/06/2019

Article Accepted on 30/06/2019

### ABSTRACT

As civilization grows advanced, man has become more vulnerable for many neurological conditions due to lifestyle, high expectation, unwanted stress, competition and pseudo society status. So that he adopted new habits like alcohol, smoking, tobacco and drug abuse. All these leads to the many life style disease. Neurological disorders are one of them. In *Ayurveda*, neurological disorders can be correlated with *Vatvyadhi*, *Pakshaghata* is one of them, caused due to vitiation of *Vata Dosha*. It can be correlated with Hemiplegia in modern science. Hemiplegia is commonest manifestation of stroke with the neurological deficit, affecting face, limbs and trunk on one side or either side of body. In *Pakshaghata* *Vata* getting aggravated dries up the *Strotas* and *Snayu* of one side of body makes the organ of that side incapable of functioning and loss of sensation. *Basti Karma* is an ultimate treatment modality advised for *Vatvyadhi*, so in present study tried to find out mode of action of *Basti chikitsa* in *Pakshaghata* as being a neurological disorder.

**KEYWORDS:** Neurological Disorder, Stroke, Hemiplegia, *Vatvyadhi*, *Pakshaghata*, *Basti*.

### INTRODUCTION

In *Ayurveda* various neurological disorders are correlated with *Vatavyadhi* *Pakshaghata* has been enlisted amongst the eighty types of *Nanatmaja* *Vatavyadhi*.<sup>[1]</sup> and it is considered to be prominent of all *Vatavyadhi*. This disease has been described in almost all *Ayurvedic* literature under *Mahavatavyadhi*.<sup>[2]</sup>

*Pakshaghata* can be correlated with hemiplegia in modern science. The term *Pakshaghata* literally means paralysis of one half of the body, due to impairment of *Karmendriyas* *Gyanendriyas* and *Mana*. *Gnyanendriyas* are considered as part of sensory system and *Karmendriyas* are considered a part of motor system. Hemiplegia caused due to manifestation of stroke with neurological deficit from vascular mechanism 85% are ischemic and 15% are primary hemorrhage.<sup>[3]</sup> Stroke is a disease which appears suddenly with strong pathophysiology. It hampers the functional ability of person sometimes may cause death.

As birds need both wings to maintain posture coordinatibon of movement. Similarly humans need both halves of body If a bird loses its wing it is unable to fly .In the same way that when person suffers from stroke he is like bird with clipped wings.

There is no effective treatment modalities are available in modern science because according to them once the nervous tissue get damaged permanently, its regeneration is not possible by therapies. But with the help of *Ayurveda* it is possible.

*Panchakarma* is vital treatment modalities of *Ayurveda*, described as purification process which helps to detoxify body. *Ayurveda* described *Panchakarma* to maintain normal physiological functioning of body. *Basti* is one of the important aspect of *Panchakarma* Mainly employed for the disease where *Vata dosha* is prominent.<sup>[4]</sup> *Basti* being the best to maintaining the quality and quantity of life is described as "*Ardha Chikitsa*"<sup>[5]</sup> or half of all the treatment *Vata* is considered to be the main controller of the body.<sup>[6]</sup> Science the *Vata* is useful for elimination or retention of *Mala Mutra*, *Pitta*, *Kapha* in their respective *Aashayas*. There is no remedy other than the *Basti* in alleviation of *Vata* so in present study I tried to find out the mode of action of *Basti* in *Vatavyadhi* (Neurological Disorders).

### AIM AND OBJECTIVES

To study the mode of action of *Basti Chikitsa* in *Pakshaghata*.



# PHARMACEUTICAL STUDY OF SHILA - SINDUR W.S.R. TO ITS ACUTE TOXICITY STUDY

**Dr. Ajay Nagula**

Associate Professor, Department of Rasa-shastra and Bhaishajya Kalpana, S.S.V.P. Ayurved College, Hatta, Hingoli.

**Dr. Suhas Khote**

Associate Professor, Department of Shalya Tantra, V.P.Ayurved College, Jalna.

**Dr. Swapanil Agrawal**

Associate Professor, Department of Prasuti Tantra, R.P.A.M.P., Purna.

## ABSTRACT:

The Kupipakwa Rasayana is a unique preparation in Ayurveda as it is very compact in structure & very fast acting due to its high potency. Shila-Sindur is prepared with combination of Shudha Parada; Shudha Gandhaka, Shudha Manahshila. Preparation method of Shila-Sindur is unique in the way it is prepared in Valuka Yanutra, which is heated in Bhrashtri for 40 hrs. Because of this its efficacy increases many times. In spite of availability of vast theoretical description in Ayurvedic texts regarding Kupipakwa Rasayana, very less research work is carried out on Shila-Sindur & presence of Arsenic ingredient it will cause toxicity in patient so it is mostly out of practice in Ayurvedic community. In the present article various methods of preparation of Shila-Sindur has been described along with its acute toxicity study is also discussed in detail.

**KEYWORDS:** *Shila-Sindur, Parada; Gandhaka; Manahshila, Bhrashtri.*

## INTRODUCTION:

In Rasa shastra the mercury is used as medicine with the combination of sulphur and without sulphur. The combination of mercury with sulphur is mainly divided into four categories viz. Kharaliya Rasayana pottali Rasayana; Parpati Rasayana and Kupi Pakwa Rasayana. As per nomenclature the drug which is prepared by intense heat inside the Kupi (glass bottles) & giving it the compactness by special method of preparation. Due to application of agni for long period, kupipakwa Rasayanas become very “laghu” & due to this quality these medicine can enter in various minute channels of body (sukshma strotas) Kupipakwa rasas also increase Dhatwagni & Jatharagni which is the main principle treatment of Ayurveda. It was safe to carry, easy to administer, minute in quantity and no chances of destruction due to its hard and solid form. Kupipakwa Rasayana was first time enlightened in Rasa Prakash Sudhakar (Year--). As the time



## CLINICAL EVALUATION OF NAGARADI KWATH IN MOOTRASHMARI WITH SPECIAL REFERENCE TO UROLITHIOSIS

**Suhas Khote**

Associate Professor, Department of Shalya Tantra, V.P.Ayurved College, Jalna

**Ajay Nagula**

Associate Professor, Department of Rasa-shastra and Bhaishajya Kalpana, S.S.V.P. Ayurved College, Hatta, Hingoli

**Swapanil Agrawal**

Assistant Professor, Department of Prasuti Tantra, R.P.A.M.P., Purna.

### ABSTRACT:

Ashmari has been known as a disease since ages, the severity of this disease was a very well known fact in the samhita kala. Sushruta calls it a fierce disease, which is as total as good of death himself. According to Madhava Kara it is dangerous vyadhi. He mentioned it as a vatavyadhi in Mootrashmari Nidan adhgay. The prevalence of the disease was more and the prognosis was not considered to be good, thus it was included in the Ashta Mahagada. Mootrashmari is a disease of mootravaha srotas and according to sushruta it is formed due to drying of kapha because of the action of vata & pitta. The present study has been conducted by selecting patients from OPD & IPD of shalya. Two groups was made i.e. trial & control group in which 30 samples in each group was allotted. This is clinical study with pre-test and post-test study design. Group –A trial group with Nagaradi kwath while group B control group with cystone. The duration of treatment for both group was 30 days. It was found that in trial group the main clinical features like udarshoola; sadaha Mootrapravritti; muhurmuha Mootra pravritti, sarakta Mootra pravritti, size of ashmari were reduced remarkably in both group.

**KEYWORDS:** *Ashmari; Ashta Mahagada; Mootrashmari, Nagaradi kwath; cystone; undershoota, Muhurmohu mootrapravatti; sadaha mootraprimitis sarakt mootrapravatti.*

### INTRODUCTION :

Mootrashmari or urolithisis is known to mankind as one of the most troublesome disease since ancient time. It is commonest disease entitled among etiological factor of acute and chronic pain in Abdomen.

While entering into 21<sup>st</sup> century human life has become so fast that one can define it as 'on wheel Era'. Now a days everything is calculated in terms of nano-technology. Everybody is facing

## A Review on Natural or Herbal Materials and their Properties used in *Shalya Tantra*

Available online at [www.hjhs.co.in](http://www.hjhs.co.in)

### REVIEW ARTICLE

Anantkumar V. Shekokar<sup>a</sup>, Vd. Manish Choudekar<sup>b</sup>, Vd Rajesh Chandrakant Pandit<sup>c</sup>

<sup>a</sup>Professor and HOD, Dept of Shalya Tantra, S. V. N. H. T Ayurved College, Rahuri, India.

<sup>b</sup>Reader & Head of Dept., Stiroga & Prasutitantra, SSVP Ayurved College, Hospital & Research Center, Hatta, Dist Hingoli, India.

<sup>c</sup>Professor, Shalya Tantra Department, SSVP Ayurved College, Hospital & Research Center, Hatta, Dist Hingoli, India.

DOI 10.22270/hjhs.v5i1.51

### ABSTRACT

Shalya Tantra or surgery is prime branch of traditional medical system of India; this branch helps to cures various surgical or para-surgical problems. It provide benefits of quick action and boost process of healing thus provide relief in pathological conditions like: wound, ulcer and cuts, etc. Shalya Tantra utilizes instruments, Kshar and other materials obtained from natural sources. Shalya Tantra not only utilizes but also uses animal based products. These products offer specific therapeutic benefits in various surgical or para-surgical interventions. Considering this present article summarizes importance of natural materials used in Shalya Tantra.

**Keywords:** Ayurveda, Shalya Tantra, Kshar, Apamarga.

### Introduction

Ayurveda the classical system of social health management described various branches and *Shalya Chikitsa* is vital one amongst many since it provides health benefits in surgical and para-surgical problems. The *Shalya Tantra* mainly used for the management of pathological conditions such as; *Arsha*, *Bhagandara*, *Kadara* and *Aharmakeela*, etc.

*Shalya Tantra* not only involves uses of instruments or equipments but also utilizes various natural materials obtained from plant or animal sources. These natural materials offers analgesic, anti-inflammatory, antiseptic, lesions healing, haemostatic and blood purifying effects, thus offers beneficial effects in surgical problems. As per ayurveda some plants such as *Snuhi*, *Apamarga* and *Haridra*, etc. possess *Vrana Shodhana*, *Vrana Ropana* and *Vranakled Shoshana* properties thus helps in the management of *Vrana* and other surgical problems. Similarly materials obtained from animal sources (**Figure 1**) also used in *Shalya Tantra*.

### Plant materials used in *Shalya Tantra*:

- *Euphorbia nerifolia*
- *Achyranthus aspera*
- *Curcuma longa*

#### *Euphorbia nerifolia*

*Euphorbia nerifolia* (*Snuhi*) used to prepare *Snuhikshira* which employed in surgical problems. It was obtained from stem of *Snuhi* plant, the milk secreted from plant stem used for therapeutic purposes. The plant also termed as *Snuk*, *Sudha*, *Sehunda*, *Thuhar*, *Perumbu Kalli* and *Elai-kalli*. It possesses *Katu* & *Tikta Rasa*, *Guru* & *Tikсна Guna*, *Usn Virya* and *Katu Vipaka* thus offer *Tiksnavirecana*, *Amakaphavatahara* and *Bhedana* actions (*Karma*).

It is used in para-surgical intervention for the preparation of *Kshara Sutra*, helps to cure *Vrana* & enhances process of natural healing. *Snuhikshira* imparts *Tridoshaghna* effect thus pacify diseases predominant to *Kap* & *Vata*. The *Dahan* & *Darana* action of *Snuhi* offers beneficial effects in non-healing



An Ayurveda Review on *Upyantras* used in *Shalya Tantra*Available online at [www.hjhs.co.in](http://www.hjhs.co.in)

## REVIEW ARTICLE

Vd Rajesh Chandrakant Pandit<sup>a</sup>, Dr Anantkumar V. Shekokar<sup>b</sup>, Vd. Manish Choudekar<sup>c</sup><sup>a</sup>Professor, Shalya Tantra Department, SSVP Ayurved College, Hospital & Research Center, Hatta, Dist Hingoli, India.<sup>b</sup>Professor and HOD, Dept of Shalya Tantra, S. V. N. H. T Ayurved College, Rahuri, India.<sup>c</sup>Reader & Head of Dept., Striroga & Prasutitantra, SSVP Ayurved College, Hospital & Research Center, Hatta, Dist Hingoli, IndiaDOI [10.22270/hjhs.v5i1.50](https://doi.org/10.22270/hjhs.v5i1.50)

## ABSTRACT

Ayurveda is the ancient science of health and well being, routed through several distinguish branches, these branches of ayurveda meant for particular purposes. Shalya Chikitsa is one of them in which various surgical and para-surgical interventions utilize for treating different diseases which require surgical and para-surgical care. Arsha, Bhagandara, Charmukeela, Kshara and Kadara etc. are some conditions which can be treated through Shalya Chikitsa. Various types of Yantras used Shalya Chikitsa including Swastika, Taala, Samdansa, Shalaka, Naadiah and Upayantra. These equipments play vital role in the success of Shalya Chikitsa and without them the practical utilization of concepts of Shalya Chikitsa can't be made. Considering this fact some perspectives related to the Upayantra are presented here in this article.

**Keywords:** Ayurveda, Shalya Chikitsa, Yantras, Upayantra.

## 1. Introduction

*Shalya Chikitsa* is branch of ayurveda which treat diseases using surgical and para-surgical approaches. These therapies offer *Vranashotha pachana*, *Dharana*, *Vrana shodhana*, *Vilayana*, *Vrana kleda soshana* and *Vrana ropana* actions thus effectively helps in the management of wounds and cuts. Ayurveda *Shalya chikitsa* also offers advantages like; minimal invasiveness, chances of recurrence of disease are less, no severe complication, cost effectiveness and patient acceptability, etc. These all merits of Ayurveda *Shalya chikitsa* make it therapy of choice for the management of conditions like; fracture, burn, abscess, cysts, wounds and ano-rectal disorders, etc.

*Shastra karma* is one of the important modality of *Shalya Chikitsa* which involves uses of various surgical or para-surgical instruments for the management of diseases. Sutures, cotton, bandages, sharp needles and fracture beds, etc. are some materials used in *Shalya Chikitsa*. Some *Yantra* also described for specific diagnostic purposes like;

*Bhagandara* and *Arshoyantra* for examination of *Fistula-in ano* and *Haemorrhoids* respectively.

*Yantra* which remove foreign bodies termed as *Srotogatashalya uddharnarth*, *Yantra* used to visualize disease termed as *R Darshanaarth Yantra*. Generally these *Yantra* are made by metal or other hard substance. *Upyantra* are non-metallic subordinate items which can be used when real surgical instruments are not available. *Dalhana* called *Upyantra* for tools which work like instruments but not actually instruments or can be used as subsidiary of instrument. *Sushruta* mentioned 25 *Upyantra* while *Vagbhata* mentioned 19 *Upyantras* and *Ashtang sangraha* counted 19 *Upyantras*. *Rajju*, *Patta*, *Charma*, *Antarvastra*, *Danta* and *Baal*, etc. are some examples of *Upyantras* as per classical texts of ayurveda. *Sushruta Samhita* and *Ashtang Sangraha* differs in their considerations related to *Yantra*, as mentioned in **Table 1**. *Sushruta Samhita* mentioned some of them which are described by *Ashtang Sangraha* and *Ashtang Samhita*. (1-5) The ayurveda classics mentioned



ejpmr, 2022,9(4), 412-413

EUROPEAN JOURNAL OF PHARMACEUTICAL  
AND MEDICAL RESEARCH

www.ejpmr.com

SJIF Impact Factor 6.222

Research Article  
ISSN 2394-3211  
EJPMR

## CONCEPTUAL STUDY OF PHANA MARMA AND ITS CLINICAL RELEVANCE

<sup>1</sup>Dr. Sachin Sonappa Dargu and <sup>2</sup>Dr. Rajesh Renukadasrao Choudhary<sup>1</sup>Lecturer, Rachana Sharir, SSVF Ayurved College, Hatta, Dist. Hingoli 431513.<sup>2</sup>Reader, Rachana Sharir, SSVF Ayurved College, Hatta, Dist. Hingoli 431513.

\*Corresponding Author: Dr. Sachin Sonappa Dargu

Lecturer, Rachana Sharir, SSVF Ayurved College, Hatta, Dist. Hingoli 431513.

Article Received on 17/02/2022

Article Revised on 10/03/2022

Article Accepted on 31/03/2022

## ABSTRACT

Concept of Marma Sharir is revealed in Ayurveda as the vital spots in human body where there is matrix formation of structures like Masa (Tendon), Sira (Veins), Snayu (Ligaments), Asthi (Bones) and Sandhi (Joints). At these vital spots there is predominance of one structure over the other four structures. Due to this structurally the Marmas classified as Masa marma, Sira Marma, Snayu Marma, Asthi Marma and Sandhi Marma respectively. Overall any trauma or injury to these spots in human body leads to Sudden Death, Death after some time, deformity, severe pain in reference to the specific location of the Marma in human body. As mentioned in Ayurvedic literature it is important to know the exact position of these Marmas in human body with today's human anatomy with its clinical overview. There 107 Marmas mentioned in Ayurved. Out of this 2 Phana Marmas are mentioned. They are located inside the Nose on each nostril at the olfactory area in the nose. Structurally it is Sira Marma and any trauma to this Marma leads to loss of sense of smell. In Ayurveda nose is also considered as Moolsthan of Prana (Respiratory System). Trauma to this structure inner membrane through air pollution leads to respiratory disorders and olfactory disorders.

## KEYWORDS

- 1) Review of Marma Sharir concept in Ayurvedic Literature.
- 2) Structural and Traumatic aspect of Marma Sharir.
- 3) Locating the position of Marmas in human body.
- 4) Ayurvedic Literature review of Phana Marma.
- 5) Clinical of relevance Phana Marma.

## MATERIAL AND METHODOLOGY

In Ayurvedic *samhitas* of *Sushruta* and *Ashtang Hrudaya* Marmas as vital spots in human body are described briefly in *Sharir Sthana*. According to *Sushrutacharya* Marmas are spots in human body where *Prana* is situated. Literature evidence regarding Marmas in texts mentions that Marma is point where there is meeting of *Mamsa*, *sira*, *snayu*, *asthi* and *sandhi*. Perhaps it is the structure where accumulation of above mentioned entities. It is spot in the body where any trauma or injury leads to death of individual, excruciating pain at the spot, deformity of adjacent structure. Such spots in human body are classified into two categories by the Acharya *Sushruta* as

- 1) Structural Classification (Rachnatmak)
- 2) Severity of Trauma (Parinama)

Rachnatmak Classification of Marmas:

- 1) *Mamsa Marma* (11)
- 2) *Sira Marma* (41)
- 3) *Snayu Marma* (27)
- 4) *Asthi Marma* (08)
- 5) *Sandhi Marma* (20)

## Parinamanusar Marmas

- 1) *Sadhya Pranahata (Agni Mahabhat)* (19)
- 2) *Kalanar Pranahata (Agni-Soma Mahabhat)* (33)
- 3) *Vaikalyakar Marmas (Soma)* (44)
- 4) *Vishalyaghyaya Marmas (Vayu Mahabhat)* (03)
- 5) *Rujakar Marmas (Agni-Vayu Mahabhat)* (08)

There are total 107 Marmas mentioned by the Acharya. In that *Urdhvajatrugat Marmas* are described in *Grivagat Marmas* and *Shirogat Marmas*. In *Shirogat Marmas* Phana Marmas mentioned by *Sushrutacharya*.

Site and names of fatal spots-

## 1) Fatal spots of leg (11)

*Kripa* lies in between the big toe and the next toe.*Talahrdaya* lies in the center of sole.*Kurca* is situated above *Kripa*.*Kurcasta* lies below the ankle joint, on its both sides.*Gulpha* lies at the meeting place of the foot and foreleg.*Indrabasti* lies in the middle of the calf.*Ani* situated 3 angul (6cm) above the *jani* (knee) on both its side.*Urvi* lies in the middle of the thigh.

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Vol 9, Issue 4, 2022.

ISO 9001:2015 Certified Journal

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*Lohitaka* lies above *urvi* marma and below the groin and at the base of the thigh.

*Vitapa* lies between the groin and scutum.

Thus described eleven fatal spots of one leg; by this, those present in the other leg and two arms are also described.

*Gulpha*, *jani* and *Vitapa* are special to the leg; their counterparts in the arms are *manibandha*, *karpura* and *kaksadhara* respectively.

## 2) Fatal spots in the trunk

*Guda* attached to the large intestine.

*Basti* is present inside the pelvis, consisting less of muscles and blood is the seat of urine.

*Hridaya* is situated between the two breasts, in the chest, at the mouth of stomach.

*Stanamal* situated below the breast.

*Apalapa* lies above the nipples.

*Apalapa* situated below the shoulder joint and at the top of the flanks.

*Agnasthambha* is present on the two sides of the chest

## 3) Fatal spots in the back

*Katikatama* situated on both sides of the vertebral column, near the bones of the pelvis.

*Rukardura* lies on the two *Dakha*, on the outer side of the

*Srngataka* situated in the middle of the confluence of veins supplying nourishment to the nose, ears, eyes and tongue.

*Adhipati* situated inside the head, at its top, in confluence of veins and joints.

Phana marma<sup>(2)</sup>

**Number:** Two in human body.

**Site:** Present on the two sides of the *Ghranamarga* (nose) *ubhayata* (near to the nasal passage) and inside them.

**Rachnatmak** (structural classification): *Sira marma*

**Parinama** (Effect-wise): *Phana marma* *Vaikal*

**marma.**

**Injury:** Injury to these produces loss of sensa

**smell.**

## Clinical relevance of Phana marma:

According to Ayurvedic literature *Phana marma* are the vital spots that are located inside the nose near to the nasal passage.

The above mentioned one of the vital spot in the area inside the nose it is the area above the  or  coated with olfactory mucous membrane contains nerve endings sensitive to the reception of smell.





## Anushastra Karmas in Shalya Tantra: An Ayurveda Perspective

Available online at [www.hjhs.co.in](http://www.hjhs.co.in)

### REVIEW ARTICLE

Vd. Manish Choudekar<sup>a</sup>, Vd Rajesh Chandrakant Pandit<sup>b</sup>, Dr Anantkumar V. Shekhar<sup>c</sup>

<sup>a</sup>Reader & Head of Dept., Striroga & Prasutitantra, SSVP Ayurved College, Hospital & Research Center, Hatta, Dist Hingoli, India.

<sup>b</sup>Professor, Shalya Tantra Department, SSVP Ayurved College, Hospital & Research Center, Hatta, Dist Hingoli, India.

<sup>c</sup>Professor and HOD, Dept of Shalya Tantra, S. V. N. H. T Ayurved College, Rahuri, India.

DOI 10.22270/hjhs.v5i1.49

### ABSTRACT

Shalya Tantra is branches of Ayurveda that deals with surgical and parasurgical techniques for the management of various diseases. Shalya Tantra involves uses of various techniques or Karma to facilitate surgical or parasurgical interventions and Anushastra Karma is one of them. Anushastra Karma means uses of non-surgical instruments to perform surgical procedure. Agnikarma, Kshara Sutra, Jalukavacharana and Siravyadaha, etc. are some approaches of Anushastra Karma which mainly employed for the management of pathological conditions like; fistula, fissure and pilonidal sinus, etc. The Anushastra Karma play vital role in surgical interventions, therefore in this article the various aspects related to the Anushastra Karma presented.

**Keywords:** Ayurveda, Shalya Tantra, Anushastra Karma, Agnikarma, Kshara Sutra.

### Introduction

Acharya Sushruta described concept of Anushastra Karma as important modality of Shalya Tantra which involves parasurgical procedures without surgical instruments. Anushastras not only helps in disease management but also facilitate diagnosis of various pathological conditions like; Nadi Vrana, Unmargi vrana and Utsangi Vrana. As per Acharya Sushruta various types of Anushastra used in Shalya Tantra including Twakasara, Kancha, Jalauka, Agni, Kshara, Shephalika, Shaka-Patra, Kareera and Bala. The all types of Anushastras are important but Kshara karma, Agnikarma and Jalaukawacharana are major approaches which involves utilization of Kshara Sutra, Agni and Jalauka for various therapeutic purposes (Figure1). Agnikarma helps in Vata and Kapha predominant abnormalities. Kshara obtained from ash of different plants mainly used in Arsha and Bhagandara. Jalaukawacharana mainly used for bloodletting or purification purposes. Considering importance of these three approaches present article summarizes various

aspects related to the Agnikarma and Kshara karma. (1-3)

### Agnikarma

Agnikarma is cauterization technique which involves use of Agni in direct or indirect manner to cure various health ailments. Agnikarma imparts effect of sterilization thus prevent microbial infections and kill pathogens effectively. Agnikarma prevent diseases to reoccur so it causes diseases removal through its root causes. Shalaka (instrument made by Panchadhutu) mainly employed Agnikarma to apply heat on affected body parts. Agnikarma helps to cure diseases Asthi and Sandhi. It effectively cure Arsha, Arbuda, Gridhrasi and Bhagandara etc. The other materials used for Agnikarma are Pippali, Godanta, Ghrita, Taila and Ajashakrit. The instrument used for Agnikarma must possess specific characteristics; Shalaka should be pointed tip while Vilekha may Tiryak, Riju and Vakra to perform Agnikarma procedure.

Based on Akriti Agnikarma may following types:

**A comparative study of kshar sutra with apamarg kshar and without  
apamarg kshar in the management of fistula in ano**

**Rajesh C. Pandit<sup>\*1</sup>, Shrinivas Gujjarwar<sup>2</sup>**

1. Professor, Dept. of Shalya Tantra, SSVP Ayurved College & Research Institute, Hatta, Dist. Hingoli

2. Professor, Shalya Dept. Ayurved College, Kurukshetra, Haryana, INDIA

\*Corresponding Author: 09637465065; [rajeshpandit44@gmail.com](mailto:rajeshpandit44@gmail.com)

**ABSTRACT**

Fistula in ano is treated conventionally, by using the surgical techniques like fistulectomy or fistulotomy. In this practice of surgery there are many complications like delayed healing and stenosis or incontinence. The period of convalescence is also long. But after the advent of 'Kshara Sutra' for the treatment of fistula in ano, the complications have reduced to negligible level. Still the quest is continuing to improve the efficacy of kshar sutra, to make it more acceptable.

Of late kshara sutra is being prepared in different ways by changing materials used for preparation.

**INTRODUCTION**

Deshpande et al. proved that the Kshara sutra treatment is a safe, effective, ambulatory and un hazardous method of treatment in fistula-in-ano. A multi centric study carried by ICMR<sup>2</sup> also confirmed that the method is very much effective and free from recurrence. However, the study also revealed that the time required for the treatment is essentially more than the conventional surgery. It is also found that the pain factor is more in the Kshara Sutra over the fistula-in-ano surgery.

**MATERIALS AND METHODS**

The Kshara Sutra was prepared in the usual way with the use of a specially



**A CRITICAL REVIEW ON EMBALMING TECHNIQUE****Dr. Sagar Subhash Ambekar<sup>1\*</sup> and Dr. Jagruti Vidyadhar Rode- Ambekar<sup>2</sup>**

<sup>1</sup>Professor in the Department of Rachana Sharir At Ramrao Patil Ayurved College and  
Rugnalaya, Purna, Dist- Parbhani.

<sup>2</sup>MS – Shalyatantra & Ex Associate Professor in dep. of Shalyatantra at Vijayashree  
Ayurved Medical College and Hospital, Jabalpur.

Article Received on  
18 June 2022,

Revised on 08 July 2022,  
Accepted on 28 July 2022

DOI: 10.20959/wjpps20228-22961

**\*Corresponding Author****Dr. Sagar Subhash  
Ambekar**

Professor in the Department  
of Rachana Sharir At  
Ramrao Patil Ayurved  
College and Rugnalaya,  
Purna, Dist- Parbhani.

**INTRODUCTION**

Embalming is the science of preserving human remains by treating them in its modern form with chemicals to forestall decomposition. The intention is to keep them suitable for public display at a funeral, for religious reasons, or for medical and scientific purposes such as their use as anatomical specimens. The three goals of embalming are sanitization, presentation and preservation.

While selecting a dead body for dissection, the criteria are very significant. Such a cadaver should be selected which has all the body parts intact and healthy so that we can get the complete and correct information about the anatomy of human body. He or she should not be died due to poisoning as many corrosive poisons tend to damage the

effected organs. In the same manner death due to chronic diseases like tuberculosis also ruins the normal anatomy of affected organ. Specific age group was also a selecting criteria because in old age like after completion of 100 year many anatomical changes occurs like fusion of suture, loss of dentition, degeneration of gonads etc. All these criteria were set to get the real and flawless knowledge of anatomy. Removing the faeces from the intestine is toward off bacteria and other pathogens, unpleasant smell and to delay the putrifaction. Wrapping the body with grass etc. is to prevent damage of the body. Scrubbing the skin and other structures was being done with brushes of usira, bamboo to separate soft structures. The time of seven days for completing the dissection and to carefully observe all the parts from external skin to deeper structures was probably considered sufficient for the purposes.



**A CONCEPTUAL REVIEW OF LITERATURE OF KALA ACCORDING TO MODERN SCIENCE**<sup>1</sup>**Dr. Sagar Subhash Ambekar** and <sup>2</sup>**Dr. Jagruti Vidyadhar Rode- Ambekar**<sup>1</sup>(Professor in The Department of Rachana Sharir At Ramrao Patil Ayurved College and Rugnalaya, Purna, Dist- Parbhani.<sup>2</sup>(MS – Shalyatantra & Ex Associate Professor in Dep. of Shalyatantra at Vijayashree Ayurved Medical College and Hospital, Jabalpur).**\*Corresponding Author: Dr. Sagar Subhash Ambekar**

(Professor in The Department of Rachana Sharir At Ramrao Patil Ayurved College and Rugnalaya, Purna, Dist- Parbhani.

Article Received on 10/06/2022

Article Revised on 10/07/2022

Article Accepted on 31/07/2022

**INTRODUCTION**

All living organisms are made of cells and cell products. This simple statement, called the cell theory, was first proposed more than 150 years ago. You may think of a theory as a guess or hypothesis, and sometimes this is so. A scientific theory, however, is actually the best explanation of all available evidence. All of the evidence science has gathered so far supports the validity of the cell theory. Cells are the smallest living subunits of a multicellular organism such as a human being. A cell is a complex arrangement of the chemicals discussed in the previous chapter, is living, and carries out specific activities. Microorganisms, such as amoebas and bacteria, are single cells that function independently.

Human cells, however, must work together and function interdependently. Homeostasis depends upon the contributions of all of the different kinds of cells. Human cells vary in size, shape, and function. Most human cells are so small they can only be seen with the aid of a microscope and are measured in units called micrometers (formerly called microns). One micrometer = 1/1,000,000 of a meter or 1/25,000 of an inch (see Appendix A: Units of Measure). One exception is the human ovum or egg cell, which is about 1 millimeter in diameter, just visible to the unaided eye. Some nerve cells, although microscopic in diameter, may be quite long. Those in our arms and legs, for example, are at least 2 feet (60 cm) long.

With respect to shape, human cells vary greatly. Some are round or spherical, others rectangular, still others irregular. White blood cells even change shape as they move. Cell functions also vary, and since our cells do not act independently, based on function, there are more than 200 different kinds of human cells, though they all have certain similarities. Each type of cell is made of chemicals and carries out specific chemical reactions. Despite their many differences, human cells have several similar structural features: a cell membrane, a nucleus, and cytoplasm and cell organelles. Red blood cells are an exception because they have no nuclei when mature. The cell membrane forms the outer boundary of the cell and surrounds the cytoplasm, organelles, and nucleus.

**CONCEPTUAL REVIEW****Modern Review On Kala**

All the tissues of the body develop from the three primary germ cell layers that form the embryo:

✚ **Ectoderm** - develops into nervous tissue and epithelial tissue.

✚ **Endoderm** – develops into epithelial tissue.

✚ **Mesoderm** – develops into epithelial tissue, connective tissue and muscle tissue

➤ **The main derivatives from these three layers can be understood as follows:**

**The Ectoderm** is the start of a tissue that covers the body surfaces. It emerges first and forms from the outermost of the germ layers. The ectoderm forms: the central nervous system, the lens of the eye, cranial and sensory, the ganglia and nerves, pigment cells, head connective tissues, the epidermis, hair, and mammary glands.

**The Endoderm** during animal embryogenesis the specialized cells migrate inwards along the archenteron form the inner layer of the gastrula, which develops into the endoderm. The endoderm consists at first of flattened cells, which subsequently become columnar. It forms the epithelial lining of the whole of the digestive tube excepting part of the mouth and pharynx and the terminal part of the rectum (which are lined by involutions of the ectoderm).

It also forms the lining cells of all the glands which open into the digestive tube, including those of the liver and



**A CONCEPTUAL REVIEW OF LITERATURE OF KALA ACCORDING TO MODERN SCIENCE**<sup>1</sup>**Dr. Sagar Subhash Ambekar** and <sup>2</sup>**Dr. Jagruti Vidyadhar Rode- Ambekar**<sup>1</sup>(Professor in The Department of Rachana Sharir At Ramrao Patil Ayurved College and Rugnalaya, Purna, Dist- Parbhani.<sup>2</sup>(MS – Shalyatantra & Ex Associate Professor in Dep. of Shalyatantra at Vijayashree Ayurved Medical College and Hospital, Jabalpur).**\*Corresponding Author: Dr. Sagar Subhash Ambekar**

(Professor in The Department of Rachana Sharir At Ramrao Patil Ayurved College and Rugnalaya, Purna, Dist- Parbhani.

Article Received on 10/06/2022

Article Revised on 10/07/2022

Article Accepted on 31/07/2022

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It also forms the lining cells of all the glands which open into the digestive tube, including those of the liver and

**MASANUMASIK PARICHARYA OF GARBHINI- A CRITICAL  
REVIEW****Dr. Sagar Subhash Ambekar<sup>1\*</sup> and Dr. Jagruti Vidyadhar Rode- Ambekar<sup>2</sup>**

<sup>1</sup>Professor in the Department of Rachana Sharir at Ramrao Patil Ayurved College and  
Rugnalaya, Purna, Dist- Parbhani.

<sup>2</sup>MS – Shalyatantra & Ex Associate Professor in dep. of Shalyatantra at Vijayashree Ayurved  
Medical College and Hospital, Jabalpur.

Article Received on  
18 June 2022,

Revised on 08 July 2022,  
Accepted on 28 July 2022

DOI: 10.20959/wjpr202211-25137

**\*Corresponding Author****Dr. Sagar Subhash  
Ambekar**

Professor in the Department  
of Rachana Sharir at  
Ramrao Patil Ayurved  
College and Rugnalaya,  
Purna, Dist- Parbhani.

**INTRODUCTION**

“To awaken people, it is the woman who must be awakened, once she is on the move, the family moves, the village moves, the nation moves.” - Pandit Javaharlal Nehru.

Above line indicates the importance of woman in our society. Woman is the backbone of family. She should always be cared as she is responsible for the unity and happiness of the family. Though woman is the important member of family, she is often neglected for her health. Hence this is the duty of family members, doctors and society to take care of her health. One of such moment when woman needs keen observation and proper health support is pregnancy. The joy of motherhood is the most precious moment in woman's life. Having a healthy baby is the dream of every woman but for having that joy she

has to carry the developing fetus for more than nine months and at last have to suffer a painful step called as labour.

Ayurvedic classics have explained the importance of female as she is the most important part of human existence on this earth. A woman who has carried a fetus for nine months, who cared and followed all the precautions to keep the fetus safe has to pass through the stage of labour. This stage of delivering baby from the uterine environment to external world comprises a sequence of many changes occurring in both mother and the fetus.



**A REVIEW OF LITERATURE OF DANTA SHARIR WITH SPECIAL  
REFERENCE TO MODERN DENTISTRY****Dr. Sagar Subhash Ambekar<sup>1\*</sup> and Dr. Jagruti Vidyadhar Rode- Ambekar<sup>2</sup>**

<sup>1</sup>Professor in the Department of Rachana Sharir at Ramrao Patil Ayurved College and  
Rugnalaya, Purna, Dist- Parbhani.

<sup>2</sup>MS – Shalyatantra & Ex Associate Professor in dep. of Shalyatantra at Vijayashree  
Ayurved Medical College and Hospital, Jabalpur.

Article Received on  
18 June 2022,

Revised on 08 July 2022,  
Accepted on 28 July 2022

DOI: 10.20959/wjpps20228-22962

**\*Corresponding Author****Dr. Sagar Subhash  
Ambekar**

Professor in the Department  
of Rachana Sharir at  
Ramrao Patil Ayurved  
College and Rugnalaya,  
Purna, Dist- Parbhani.

**INTRODUCTION**

Teeth are of vital importance to nearly all animals except mankind. Indeed the loss of them is incompatible with life and in many mammals longevity is directly related to the time for which the dentition can withstand the very abrasive process of mastication. In non-mammalian vertebrates the teeth are constantly being replaced throughout the life. (POLYPHYODONT), in man the teeth are replaced only once (DIPHYODONT).

This is probably related to the fact the many such forms grow through life, and larger replacement take, more commensurate with the increasing size of animal, are constantly required thus tooth replacement may be primarily a reflection of a growth process and

only secondarily related to the maintenance of the dentition against wear and tear.

Limitation of the number of replacement, teeth is rare in non-mammalian dentitions the condition of Diphyodonty (two dentition) a deciduous so called milk and permanent dentition is all most diagnostic feature of a mammals, some mammals for E.g. the rat are Monophyodont. The emergence and success of Diphyodonty was probably related to the evolution of the condition in which upper and lower teeth meet during mastication.

The presence of teeth is vertebrate characteristic. in them acquisition of teeth is a new feature which sharply differentiates the vertebrates from invertebrates who do not possess any tooth, although some of them might have hard mouth appendages sub serving the same function of



## Concept of Diabetic Neuropathy and its management in Ayurveda

Dr. Suraj Rathod<sup>1</sup>, Dr. Pralima Prabhakar Rao Surve<sup>2</sup>, Dr. Vrinda P. Kadu<sup>3</sup>, Dr. Ramdas B. Shinde<sup>4</sup>

<sup>1</sup>Asst. Prof., Dept. of Kayachikitsa, Shri K.R. Pandav Ayurved College & Hospital, Nagpur, <sup>2</sup>Reader, Dept. of Behnaga, Smt. Shantadevi Vedarakash Patil Ayurved Mahavidyalaya & Research Centre, Hingoli, <sup>3</sup>Asst. Prof., Dept. of Kayachikitsa, E.M. Ayurveda Mahavidyalaya, Nagpur, <sup>4</sup>Post Graduate Scholar, Government Ayurveda College, Nagpur, Maharashtra, INDIA

### ABSTRACT

Diabetes mellitus is a giant disease considered as one of the arch enemies of the mankind. The evidences at present suggest that incidence of Diabetes mellitus is rising among the general population. In Ayurveda, Diabetes mellitus closely resembles a disorder called Madhumeha, which is a subtype of Vataja Prameha. In Avartanya Madhumeha vitiated Kapha, Pitta and Mada causes Avarana to Vata that leads its aggravation causing diminution of vital Dhatu. This may lead to the complication of Madhumeha such as Diabetic Neuropathy. According to Ayurvedic principles there is involvement of Vata and Pitta Dosha in diabetic neuropathy. The drugs used conventionally are mostly for relief in the symptoms and moreover they have certain side effects. Many single drugs and Ayurvedic formulations are used in practice have significant effect on the symptoms of numbness, tingling, burning sensation and pain in the patients of diabetic neuropathy.

**Key words:** Diabetes Mellitus, Diabetic Neuropathy, Prameha Upashleha, Madhumeha

### INTRODUCTION

Diabetic neuropathy is a type of nerve damage that can occur if you have diabetes. High blood sugar (glucose) can injure nerves throughout your body. Depending on the affected nerves, symptoms of diabetic neuropathy can range from pain and numbness in your legs and feet to problems with your digestive system, urinary tract, blood vessels and heart. Some people have mild symptoms. But for others, diabetic neuropathy can be quite painful and

disabling.<sup>[1]</sup> Painful small fibre neuropathy can occur in both type 1 and type 2 diabetes, although there are far more cases in patients with type 2 diabetes because of the much higher prevalence of that type. Significant neuropathic pain occurs in 7.5% to 24% of all patients with diabetes.<sup>[2]</sup> India is the diabetes capital of the world with a projected 109 million individuals with diabetes by 2035. Globally diabetic neuropathy affects approximately 152 million people as of 2010 (1.9% of the population).<sup>[3]</sup> There is a higher prevalence (60.4%) and incidence (8.76%) of sensory peripheral neuropathy among the observed diabetic patients and it may go on increasing as the age progress.<sup>[4]</sup> So this disease is becoming a global problem and it affects the daily life. According to Ayurvedic principles the symptoms like Suptata (numbness) and Daha (burning sensation) in body parts especially in hands and feet are described under Purvarupa of Prameha.<sup>[5]</sup> Daha is also described among the Upadrava (complications) of Prameha.<sup>[6]</sup> There is an involvement of Vata and Pitta Dosha (according to the symptoms) in diabetic polyneuropathy. Symptoms like numbness and

### Address for correspondence:

Dr. Suraj Rathod  
Asst. Prof., Dept. of Kayachikitsa, Shri K.R. Pandav Ayurved College  
& Hospital, Nagpur, Maharashtra, INDIA  
E-mail: surajrathod@gmail.com

Submission Date: 09/07/2019 Accepted Date: 18/08/2019

Article has been accepted for publication

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/



## ROLE OF BHALLATAKA (SEMECARPUS ANACARDIUM L) IN THE TREATMENT OF ARBUDA (CARCINOMA)

Pratima Prabhakar Rao Surve

Reader, Dept. of Balroga, Sou. Shantadevi Vedprakash Patil Ayurved Mahavidyalaya and Research Centre, Basmat, Hingoli, Maharashtra, India

Email: [Pratima.donage1976pd@gmail.com](mailto:Pratima.donage1976pd@gmail.com)

### ABSTRACT

Human being is constantly struggling against the changing environmental conditions to maintain optimum health and vigor throughout his life. Many diseases can be correlated with Arbuda but Cancer is a parallel disease for it. The signs and symptoms of Arbuda can very well explained in modern terms. *Arbuda* is one of the surgical diseases and was explained in detailed by Sushruta the pioneer of in ancient ayurvedic texts. Extensive research has produced many new healing methods for the management of cancer. The treatment of cancer has increased in complexity. Surgical procedures are often less extensive than in proceeding decades. Chemotherapy as *Visha* (highly toxic) creates the tremendous *Rukshata* (dryness) in the body. The basic pathology behind the side effect of systemic chemotherapy is the vitiation of *Tridosha* mainly *Vata*. In *Ayurveda*, the action of a drug is understood by the properties of its basic physico-chemical factors. *Bhallataka* oil is possessing mainly *Tikta* and *Katu Rasa* which are effective to control the cell metabolism, in another words decreases the rate of *dhatu pusti*, specially the dhatus of *Kapha* groups like *meda*, *mamsa* etc. are comparatively affected more than others which helps in *Samprapti Vighatana* of *Arbuda*.

**Keywords:** *Arbuda, Carcinoma, Semecarpus anacardium, Bhallataka taila*

### INTRODUCTION

Human being is constantly struggling against the changing environmental conditions to maintain optimum health and vigor throughout his life. During this struggle the internal environment of body may get deviated from normal in the form of loss of physiological control and give rise to diseases like Carcinoma (*Arbuda*). *Arbuda* is a name given to a large group of diseases, all of which have one thing in common, cells that are growing out of control. *Acharya Sushruta* has described very

clear and detailed definition of *Arbuda* that is The *Doshas* having *vitseda* in any part of the body and which is circular, fired, slightly painful, big in size, broad, slowly growing and does not suppurate<sup>1</sup>. Extensive research has produced many new healing methods for the management of *Arbuda*. The treatment of *Arbuda* has increased in complexity. Surgical procedures are often less extensive than in proceeding decades. However, to limit the extent of surgery, the patient receives adjuvant chemotherapy and radiotherapy

# Ayurvedic approach of hypertension and prevention through Ayurveda

**Dr. Pratima Prabhakar Rao Surve**

Reader, Dept. of Balroga, Sou. Shantadevi Vedprakash Patil Ayurved Mahavidyalaya and Research Centre,  
Tq Basmat, Dist. Hingoli, Maharashtra, INDIA.

## ABSTRACT

Modernization in medical field has changed the understanding of illness. Many a diseases has been vanished and newer emerged with the time. Hypertension is one among them, a newer condition which has been creating burden on health expenditure of mankind and being the risk factor for many diseases. Hypertension is not curable condition, so the prevention is major factor to avoid the condition. Hypertension is not directly mentioned in ayurvedic literature but knowledge prevailing to the condition is scattered under different headings in Ayurveda classics. This article is an attempt to conceptualize and to search preventive measures in Ayurveda.

**Key words:** Hypertension, vyanavata, rasarakta dhatu, dhamanis.

## INTRODUCTION

An infinite group of lifestyle diseases haunting the mankind today include certain forms of cancer, most heart diseases, high blood pressure,<sup>[1]</sup> type 2 diabetes, obesity and certain diseases of the internal organs. Hypertension is one commonest cardiovascular disorder affecting about 20% adult populations worldwide and is an important risk factor for cardiovascular mortality.<sup>[2]</sup> Its rapidly increasing prevalence in developing countries as leading cause of death and disability.<sup>[3]</sup> The prevalence of hypertension in India is reported as ranging from 10 to 30.9 %<sup>[5]</sup>; 25% in urban and 10% in rural people;<sup>[6]</sup> and is projected to cause 4.6 million deaths by 2020.<sup>[4]</sup> In last

century, human population witnessed major shift in lifestyle; healthy traditional food practices being replaced by readymade, attractive but nutritiously poor stuffs. Environment, consisting of many factors including atmosphere, habitat, stress etc. also play decisive role in lifestyle disorders. Stress in modern society is skyrocketing with the urbanization and busy schedule of individuals. For their slow pathology and high degrees of resultant impairments, prevention becomes the key to lifestyle diseases. Ayurveda being the science of life, has well highlighted the effect of food and environment in causing various diseases. However the disease hypertension has not been directly explained but understanding the disease in terms of Ayurvedic principles is more preferable than naming the disease. So this paper is a humble attempt to find out probable correlation and prevention of the hypertension in Ayurvedic perspective.

## High blood pressure (hypertension)

High blood pressure or hypertension is defined by JNC 7 report in three categories which can be summed up as systolic pressure ranging from 140 & >140 mm of Hg and diastolic as 90 & > 90 mm of Hg. In Ayurveda, neither the concept of hypertension is mentioned directly nor its objectivity as because of discrepancy in the concept and the instrument like

## Address for correspondence:

**Dr. Pratima Prabhakar Rao Surve**

Reader, Dept. of Balroga, Sou. Shantadevi Vedprakash Patil  
Ayurved Mahavidyalaya and Research Centre, Tq Basmat,  
Dist. Hingoli, Maharashtra, INDIA.

E-mail: sunder147@gmail.com

Submission Date: 18/11/2019

Accepted Date: 11/12/2019

Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

Published by Maharshi Charaka  
Ayurveda Organization, Vijayapur,  
Karnataka (Regd) under the license CC-  
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## Case Study

### CLINICAL EFFICACY OF SAHACHARADI TAIL BASTI IN MANAGEMENT OF PCOS - A CASE STUDY

Snehal Akhare<sup>1\*</sup>, Rajesh Raut<sup>2</sup>, Vidya Dole<sup>3</sup>, Karuna Dongre<sup>4</sup>

<sup>1</sup>Assistant Professor, Prasutitantra and Steerog, <sup>2</sup>Assistant Professor, Department of Swastha vritta, SSVV Ayurveda college, Hatta, Maharashtra.

<sup>3</sup>Assistant Professor, Department of Rachana sharir, Mahatma Gandhi Ayurveda College and Research Centre, Salod (H) Wardha.

<sup>4</sup>Assistant Professor, Department of Kriya sharir, SSVV Ayurveda College, Hatta, India.

#### Article info

##### Article History:

Received: 20-03-2022

Revised: 01-04-2022

Accepted: 12-04-2022

##### KEYWORDS:

PCOS, Anovulation, Irregular menses, Oligomenorrhoea, Sahacharadi Tail, Basti.

#### ABSTRACT

Menstrual irregularities, acne, obesity are the most common reproductive health problems that adolescent girls are facing in present era. The most debilitating underlying disorder that causes these problems is Polycystic Ovary Syndrome. Initially PCOS was related to infertility only but now it is clearly established that in many it starts with puberty and ends with menopause. The associated endocrine and metabolic abnormalities with PCOS play an important role in causing not only infertility but also put women at an increased risk of type II diabetes mellitus, chronic heart disease, dyslipidaemia, hypertension, hyperinsulinemia and obesity. So, it is very important to treat this condition not only from infertility point of view but otherwise also at the earliest to prevent the above-mentioned risks. *Basti* is one of the *Panchakarma* procedure in which medicine is administered in the form of *Kwatha* or *Sneha* through anal region or urinary or vaginal region. *Basti chikitsa* is the most effective treatments of *Artavavyapad*. A 19yrs old female patient approached the OPD complaining of irregular menses, acne, obesity, hair fall and weakness. USG abdomen scan revealed as a PCOS. Patient took lots of allopathic treatment for it but didn't get relief, so she wanted to take Ayurvedic treatment. Hence, she was treated as per Ayurvedic basic line of treatment of *Aartavavyapad*. She was administered *Sahacharadi tail basti* for 7 days along with *Chandraprabha vati* and *Aarogyavardhini vati*. After such two cycles of *Basti chikitsa* from next month menses were regular. In follow up after 6 months all symptoms were subsided and scan revealed absence of PCOS. During this treatment patient did not report any negative effects suggesting progression of disease. An attempt has been made for successful management of PCOS in adolescence age to relieve her symptoms.

#### INTRODUCTION

The incidence of delayed periods, oligomenorrhoea, acne etc. in adolescent girls and young women is rising in our practice. These women do not ovulate regularly and the ovaries show small multiple follicles looking cysts, hence called Polycystic

Ovary Disease which is a misnomer and now called a syndrome. PCOD is a common cause of infrequent and irregular periods affecting as many as 10% of woman in their reproductive age. The PCO is a familial condition and appears to have its origins during adolescence mainly associated with increased weight gain during puberty. In modern medicine the treatment is mainly symptomatic which may fail in preventing the long-term consequences of PCOD.<sup>[1]</sup>

In Ayurveda there is no direct mentioning of this disease but the symptom of PCOD is found under various diseased conditions at various references i.e. menstrual irregularities are described under the broad heading of *Ashtartavadushti*. From Ayurved point of view, *Artav Dhatu* under the guidance of *Vata* brings

#### Access this article online

Quick Response Code



<https://doi.org/10.47070/ayushdhara.v9i2.935>

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**“A REVIEW ARTICLE ON ROLE OF AHARA (DIET) IN  
VYADHIKSHAMATVA (IMMUNITY) FROM CHARAK SAMHITA.”**

**Surve P.P.<sup>1</sup>, Raut R.P.<sup>2</sup>**

1. Professor, Department of Swasthavruta SSVP Ayurved College and Research Centre, Hatta, Dist.Hingoli
2. Associate Professor, Department of Swasthavruta SSVP Ayurved College and Research Centre, Hatta, Dist.Hingoli

**ABSTRACT:**

When diseases started blighting life, creating impediments in penance, abstinence, study, celibacy, religious observance and lifespan of mankind, the holy sages out of their compassion for creature assembled at auspicious place near Himalayas and then they gained knowledge about Ayurveda. Likewise, in recent past, the surge of COVID – 19 disturbed day to day life of humans and no satisfactory answer was found by medical system. So, the world is hopeful about Ayurveda to fight against such newly emerging infections and also to prevent against them by boosting own immunity. So, it is important to study Vyadhikshamatva from Ayurveda perspective. Acharya Chakrapani has stated that one which attenuates the manifested disease and other which prevent its occurrence comes under Vyadhikshamatva. Many factors like equilibrium of dosha, strength of body tissue, wastes in proper proportion, proper diet, lifestyle, behaviour, adequate physical and mental strength of body, Oja, Vayu in normal state, normal digestive fire, normal body channels, purified blood, purification according to season, use of immunomodulator and aphrodisiac drugs, Aptopdesha and pratipatti, daiva, purushakara contribute to build Vyadhikshamatva. Out of these, ahara plays most important role. So, the present article focusses on to study the concept of Vyadhikshamatva from Charak samhita and role of ahara in it.

**KEYWORDS:** Ahara, diet, Vyadhikshamatva, immunity, Charak Samhita

**Corresponding Author:**

**Dr. Pratima Prabhakar Rao Surve**

Professor, Department of Swasthavruta

SSVP Ayurved College and Research Centre, Hatta, Dist.Hingoli

Email: [pratima.donage1976pd@gmail.com](mailto:pratima.donage1976pd@gmail.com)

Mobile number: 9890912661

**How to cite article:** Surve P.P., Raut R.P. A review article on role of Ahara (diet) in Vyadhikshamatva (immunity) from Charak Samhita. AYUSCRIPT 2023;2(3):01-11  
DOI: <http://doi.org/10.55552/AYUSCRIPT.2023.2301>



# International Journal of Indian Medicine

Access the article online



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

## A review article on role of *Sadvrutta* (code of right conduct) in prevention of *Manas Vyadhi* (psychological illness).

**Surve P.P.<sup>1</sup>, Raut R.P.<sup>2</sup>**

1. Professor, Dept of Swasthvrta, SSVP Ayurved College and Research Centre, Hatta, Dist. Hingoli
2. Associate Professor, Dept of Swasthvrta, SSVP Ayurved College and Research Centre, Hatta, Dist.Hingoli

### ABSTRACT:

Nowadays, knowledge is gained on many fronts than in all the earliest centuries, but at a price. We are better fed, clothed, housed and protected from disease yet we are seemingly more restless and unhappy than ever before. In the rat race, pressures, deadlines, soaring highs and abysmal lows have become part of our lives. We desire new things and seldom content with what we have, which is mentioned as a cause of manas vyadhi (psychological illness) in Ayurveda. Sadvrutta (code of right conduct) has quoted by all the classical texts of Ayurveda. It promotes satva guna over raja and tama that cause diversion of mind from unwanted causative factors leading to prevention of manas vyadhi (psychological illness). The prevalence of psychological illness is increasing day by day. So, it is important to incorporate code of good conduct in daily lifestyle to prevent occurrence of psychological illness. So, the present article focusses on to study the role of sadvrutta (code of right conduct) in prevention of manas vyadhi (psychological illness).

**KEYWORDS:** Sadvrutta, code of right conduct, manas vyadhi, psychological illness.

### Corresponding Author:

**Dr. Pratima Prabhakar Rao Surve**

Professor, Department Swasthvrta,

SSVP Ayurved College and Research Centre, Hatta, Hatta, Dist.Hingoli

Email: [Pratima.donage1976pd@gmail.com](mailto:Pratima.donage1976pd@gmail.com),

Mobile number: 9890912661

**How to cite this article:** Surve P.P., Raut R.P. A review article on role of Sadvrutta (code of right conduct) in prevention of manas vyadhi (psychological illness). Int J Ind Med 2023;4(5):13-22

DOI: <http://doi.org/10.55552/IJIM.2023.4503>





## Ayurvedic approach of hypertension and prevention through Ayurveda

**Dr. Pratima Prabhakar Rao Surve**

Reader, Dept. of Balroga, Sou. Shantadevi Vedprakash Patil Ayurved Mahavidyalaya and Research Centre,  
Tq Basmat, Dist. Hingoli, Maharashtra, INDIA.

### ABSTRACT

Modernization in medical field has changed the understanding of illness. Many a diseases has been vanished and newer emerged with the time. Hypertension is one among them, a newer condition which has been creating burden on health expenditure of mankind and being the risk factor for many diseases. Hypertension is not curable condition, so the prevention is major factor to avoid the condition. Hypertension is not directly mentioned in ayurvedic literature but knowledge prevailing to the condition is scattered under different headings in Ayurveda classics. This article is an attempt to conceptualize and to search preventive measures in Ayurveda.

**Key words:** Hypertension, vyanavata, rasarakta dhatu, dhamanis.

### INTRODUCTION

An infinite group of lifestyle diseases haunting the mankind today include certain forms of cancer, most heart diseases, high blood pressure,<sup>[1]</sup> type 2 diabetes, obesity and certain diseases of the internal organs. Hypertension is one commonest cardiovascular disorder affecting about 20% adult populations worldwide and is an important risk factor for cardiovascular mortality.<sup>[2]</sup> Its rapidly increasing prevalence in developing countries as leading cause of death and disability.<sup>[3]</sup> The prevalence of hypertension in India is reported as ranging from 10 to 30.9 %<sup>[5]</sup>; 25% in urban and 10% in rural people;<sup>[6]</sup> and is projected to cause 4.6 million deaths by 2020.<sup>[4]</sup> In last

century, human population witnessed major shift in lifestyle; healthy traditional food practices being replaced by readymade, attractive but nutritiously poor stuffs. Environment, consisting of many factors including atmosphere, habitat, stress etc. also play decisive role in lifestyle disorders. Stress in modern society is skyrocketing with the urbanization and busy schedule of individuals. For their slow pathology and high degrees of resultant impairments, prevention becomes the key to lifestyle diseases. Ayurveda being the science of life, has well highlighted the effect of food and environment in causing various diseases. However the disease hypertension has not been directly explained but understanding the disease in terms of Ayurvedic principles is more preferable than naming the disease. So this paper is a humble attempt to find out probable correlation and prevention of the hypertension in Ayurvedic perspective.

### High blood pressure (hypertension)

High blood pressure or hypertension is defined by JNC 7 report in three categories which can be summed up as systolic pressure ranging from 140 & >140 mm of Hg and diastolic as 90 & > 90 mm of Hg. In Ayurveda, neither the concept of hypertension is mentioned directly nor its objectivity as because of discrepancy in the concept and the instrument like

### Address for correspondence:

**Dr. Pratima Prabhakar Rao Surve**  
Reader, Dept. of Balroga, Sou. Shantadevi Vedprakash Patil  
Ayurved Mahavidyalaya and Research Centre, Tq Basmat,  
Dist. Hingoli, Maharashtra, INDIA.  
E-mail: sunder147@gmail.com

Submission Date: 18/11/2019 Accepted Date: 11/12/2019

Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

Published by Maharshi Charaka  
Ayurveda Organization, Vijayapur,  
Karnataka (Regd) under the license CC-  
by-NC-SA





## A REVIEW OF LITERATURE OF GROWTH AND DEVELOPMENT IN TODDLERS

**Dr. Pravin Dadarao Kadam<sup>1\*</sup>, Dr. Vilas Mukunda Shelke<sup>2</sup> and Dr. Jagruti Shivlingrao Kharatmal<sup>3</sup>**

<sup>1</sup>Assistant Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra.

<sup>2</sup>Associate Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra.

<sup>3</sup>Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra.

Article Received on  
16 April 2022,

Revised on 06 May 2022,  
Accepted on 26 May 2022

DOI: 10.20959/wjpps20226.22382

### \*Corresponding Author

**Dr. Pravin Dadarao  
Kadam**

Assistant Professor in  
Department of  
Kaumarbhritya At Sau.  
Shantadevi Vedprakash Patil  
Ayurved College and  
Research Institute, Hatta.  
Dist- Hingoli, Maharashtra.

## INTRODUCTION

Growth and Development are essential features that distinguishes a child from an adult. Growth and Development are not synonymous, but they are assessed simultaneously. Growth denotes an increase in size of an individual due to increase in the number and diameter of cells, and development denotes functional maturity of the child. Hence, growth is quantitative and development is qualitative. The growth performance in a child should be coupled with assessment of the development to get an idea of the child's performance in overall growth. Growth and development begin at conception and end at maturity. They are unique characteristics of children and any obstacle in this process at any stage can possibly result in aberration of growth and development. Growth, a measure of physical maturation, signifies an increase in size of the body and its various organs. Thus, it can be measured in terms of centimeters and kilograms. Growth is mainly due

to multiplication of cells and increase in intracellular substance. Tissues show an increase in deoxyribonucleic acid (DNA) content. During the second half of pregnancy, an increase in cell size with increase in protein/DNA ration occurs. Unlike in the adult, growth is an essential feature of a child's life. Development is a measure of functional or physiological maturation and myelination of the nervous system. It signifies accomplishment of mental





## ORIGINAL RESEARCH PAPER

Ayurveda

### USING BLENDED LEARNING MODEL FOR LARGE GROUP TEACHING IN ROGI PARIKSHA OF ROGNIDAN IN AYURVEDA

KEY WORDS:

**Deepali Jayesh  
Agrawal\***

Associate Professor, Rognidan Department S.S.V.P. Ayurved College Hatta dist Hingoli Maharashtra. \*Corresponding Author

**Rajesh Raut**

Assistant Professor Department of Swastavritta S.S.V.P. Ayurved College Hatta dist Hingoli Maharashtra.

**Snehal Aakhre**

Assistant Professor Department Streerog & Prasutitantra, S.S.V.P. Ayurved College Hatta dist Hingoli Maharashtra.

#### ABSTRACT

Ayurveda is characterized for many years with teacher centered face to face pedagogy. With the advent of new technology tools, the process started changing in other field of higher education. Yet in Ayurveda teacher student interaction is very less. National educational policy 2020 envisions transforming higher education system with many new ideas and one of it is using online and blended modes in day today teaching learning process.

Blended learning is combination of online and face to face learning. In this method teachers role is moving away from lecture based classes and delegating some learning responsibilities to students. This is one of new strategy proposed in teaching learning process.

In the present study aiming to evaluate the blended learning model for Ayurveda is conducted through presenting model based on combining face to face learning with distance learning. The study is carried out on 2nd year undergraduate BAMS Students. The blended learning model was designed on astavidhpariksha of rognidan using Google classroom as LMS platform. In this study OSCE and students feedback is used to assess the overall pattern. According to this study the blended learning was significantly more effective for acquiring relevant knowledge.

#### INTRODUCTION

The quality of teaching in higher education is increasingly important and considered. However in general teaching methods the level of teacher student interactions very low and causes some problem for teachers'. It seems that active learning method and modeling by faster can change traditional roles of students from passive learner to active learner and teach them. How to acquire knowledge and skills and to apply the set thought meaningfully.<sup>1</sup> However clinical skills are still taught by traditional lecture based learning and evidence suggest that students receive more theoretical knowledge than hands of learning. Clinical skills must be taught and practiced to ensure that medical students master skills, practice proficiency, and avoid medical errors to protect their patients' lives, safety and rights. Therefore it is important to determine how best to teaching techniques and students practice skill<sup>2</sup>.

Beautiful class means look and feel of class, learning experience, learning material, classroom organization, group formation in the class, interactions with lecturer and peer interaction. We can make our class beautiful by meaningful blend. Blended learning is combination of online and face to face learning.<sup>3</sup> Learning some parts of theoretical lessons through distance learning is one of the policies proposed for the necessity of changing teacher centered to student centered procedures and even learning centered ones<sup>4,5</sup>. There more time remains to discuss the lessons requiring more teacher's justification and to discuss some important issues in educational workshop such models are called as blended learning model and covers wide range of educational needs<sup>6</sup>. According to findings teachers perceiving the advantage of blended learning can improve the degree and effect of cooperation between students of their classes, as closed. In this process students study before class and then apply their knowledge in classroom discussion and through practical operation<sup>7</sup>. Blended learning reportedly achieved better student outcomes than traditional face to face tacking in gross anatomy courses<sup>8</sup>. According to change the traditional teaching methods were increasingly unable to fulfill medical students need for complement their learning habits. According to Elisabeth coyne etel 2018 April. A blended learning model which incorporates video

assistance online resources may be a useful tool to teach clinical skills to students of health including nursing. Blended learning is not only increases students' knowledge and skills but is often preferred by students due to its flexibility<sup>9</sup>. Residency programs need to problem arising in medical education. It is feasible to introduce the fc model into an existing curriculum in anesthesia residency programs and both. The blended learning is associated with student's satisfaction and learner's achievement. Blended learning gives students associability, self-assessment, and higher level of engagement compare to F2F delivery of course. but still in Ayurveda the blended learning is not introduced yet. So in the present study blended learning model for large group teaching was designed on astavidh pariksha of rognidan based on combining physical learning in classroom with distance education through creating virtual classroom was experimentally implemented on 2<sup>nd</sup> year undergraduate BAMS students. The present study aims to implement and evaluate the efficacy of proposed model of blended learning in Ayurveda medical education.

#### AIMS AND OBJECTIVES

To assess the effectiveness of blended learning compared to that of traditional learning in Ayurveda undergraduate students.

#### METHODOLOGY

We selected 50 Ayurveda students from SSVP Ayurveda College. We divided them into control and experimental group having 25 students each. Written informed consent was obtained from all participants involved in this study. There were no statically significant difference between experimental group and control group in terms of age, gender, and examination score in previous year. Ayurvedic students in the control group and experimental group were taught using traditional lecture method and blended learning respectively. This pilot study was done by teaching astavidhpariksha of rognidan.

#### Intervention methods in the control group:

A traditional teaching method consisting of in class lectures and posting based on clinical skills training was applied in the control group. Teachers introduced theoretical knowledge of





**A DETAILED REVIEW OF LITERATURE ON SHAIYYAMUTRATA WITH SPECIAL  
REFERENCE TO ENURESIS**

**Dr. Vilas Mukunda Shelke<sup>\*1</sup>, Dr. Pravin Dadarao Kadam<sup>2</sup> and Dr. Shilpy Gupta<sup>3</sup>**

<sup>1</sup>Associate Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra.

<sup>2</sup>Assistant Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra.

<sup>3</sup>Assistant Professor in Department of Kaumarbhritya At Government Ayurved College, Patna, Bihar.

**\*Corresponding Author: Dr. Vilas Mukunda Shelke**

Associate Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra.

Article Received on 13/03/2022

Article Revised on 02/04/2022

Article Accepted on 23/04/2022

**INTRODUCTION**

Children in the modern age suffer at large due to physical problems; in addition to that they also suffer from psychological problem too. Often this is because their parents are too busy and cannot afford much time to look after them. As a result of that children lack love from their parents which make them unhappy. Although they are too young to express it, they hold the negative impression inside, which affect their personalities.

The events leave a lasting impression on the tender mind of children and later become the cause of behavioural or psychosomatic diseases. The behavioural problems like Bedwetting, Stammering and Sleepwalking, etc in young children are quite common. Among these, Bedwetting is one of the obstinate problems. Due to this problem a lot of concealment and profound repercussions occur in family life, since a child's psychosomatic health and mothers pride involved with this problem. It affects small to middle age group of children mainly but adolescents are also found among sufferers, it affect all races and children from all geographical areas. Children are most among the sufferers of bedwetting may because of starting of development of personality and ego since the age of 3 years, which culminates as negativism against parents when they forced them to control the bladder.

Kaumarabhritya emerged as an independent medical specialty right from dawn of civilization. This revolutionary development was the result of increasing awareness among the health professionals that, the problems of children differ considerably from those of adults and from the point of view of medical therapeutics, "A child cannot be considered as miniature adult". Though pediatrics as a science has evolved much since then, this basic observation still remains valid.

Impact of enuresis on children: In the United States, about 25% of enuretic children are punished for wetting the bed. In Hong Kong, 57% of enuretic children are punished for wetting<sup>3</sup>. Medical literature and studies show that punishing or shaming a child frequently for bedwetting will make the situation worse. Doctors

describe a downward cycle where a child punished for bedwetting feels shame and loss of self-confidence. This can cause increased bedwetting incidents, leading to more punishment and shaming. It's significantly affects self esteem and instills guilt and shame in children.

**Conceptual review**

Enuresis has been recognized as a problem since the time of Papyrus Ebers, dated 1550 BC. This was one among few medical texts of the time and the mere mention of NE (Nocturnal enuresis) gave some merit to its problematic nature. Treatments advocated since then include use of various portions from animals, organs or plants, for example some remedies included placing a comb from a hen in tepid water and giving it to the child to drink or putting testicles from a hare into a glass of wine and having the child to drink it. Others tried drying the comb of a cock and scattering it over the enuretics bed. Few include the urine of spaded swine, burning leaves between the legs (Okinawa), a rectal suppository of strychnine and sheep fat, cauterization of urinary meatus with silver nitrate to make micturition painful, repeated cauterization of prostatic urethra by silver nitrate through a catheter, stinging nettles applied to the penis, an inflated bag in vagina, collodion poured into the prepuce to seal it, galvanic stimulation to the urethral orifice, a toad tied to the penis so that when the child passes urine, the toad croaks and awakens the child (Nigeria) or a clamp applied.

In 1545, Thomas Phaer in his book of children wrote a section of Pyssying in the Bedde, recommending the trachea of cock or the claw of the goat for treatment.



# Concept of Infant and Young Child Feeding Practices in Ayurveda

Vilas Mukunda Shelke<sup>1\*</sup>, Shilpy Gupta<sup>2</sup> and Vijendra Kumar<sup>3</sup>

<sup>1</sup>Department of Kaumarbhritya, Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta, Maharashtra, India.

<sup>2</sup>Department of Kaumarbhritya, Government Ayurvedic College, Patna, Bihar, India.

<sup>3</sup>Department of Prasuti Tantra evum Stree Roga, Government Maharani Rameshwari Bharatiya Chikitsa Vigyan Sansthan, Mohanpur Darbhanga, Bihar, India.

\*Corresponding author email id: dr.vilasms@gmail.com

Date of publication (dd/mm/yyyy): 02/03/2022

**Abstract** – Infant and Young Child feeding (IYCF) practices emphasizes on exclusive breast feeding for first six months of life and introduction of solid food from six months onwards as complementary food along with breastfeeding up to two years of age. First two years are crucial period for an individual life as it is a period of rapid physical and mental growth and development. *Phalaprashan* and *Annaprashan* are unique concept mentioned in detail in *Ayurveda* texts. Both of these are celebrated as ceremony named as *Sanskar*. It is an introduction of fruit juices at an age of six months followed by semisolid food in a very small quantity and further offering food to the infant on demand in a quantity sufficient for proper growth and development; and according to *Agnibala* (digestive capacity) of the child. Similarly *Lehan* is mentioned with specific indication and contraindication. It is a multi-dimensional approach for over all physical, mental and social well being of child. Along with promotion of growth and development, it protects the child from being exposed to nutritional deficiency, complements breast feeding and functions as supplementary food. Practicing *Annaprashan*, *Phalaprashan* and *Lehan* along with guidelines mentioned under IYCF, the target goal of achieving best feeding practices for young and child can be achieved.

**Keywords** – IYCF, Complementary Feeding, *Phalaprashan*, *Annaprashan*, *Lehan*.

## I. INTRODUCTION

Complete nutrition, proper care and education are basic right of each and every individual. Necessity and importance of food and nutrition starts right from conception; indirectly from mother and directly through milk feeding after birth. According to National food security act 2013, for children age group between six months to 6 years, an age appropriate meal should be provided free by local government bodies like *Anganwadi* to meet the food security of child. Different guidelines are laid to fulfill the desired nutritional requirement of Infant and young child. Optimal infant and young child feeding (IYCF) practices have been proved as effective interventions to improve child health. Despite all these, National family health survey-5 indicates that only 11% children up to age 2 years get complete nourishment. Sub-optimal breastfeeding [1], especially non-exclusive breastfeeding in the first 6 months of life, results in 1.4 million deaths and 10% of the disease burden in children younger than 5 years. Improper weaning and delayed introduction of complementary foods when a child has completed 6 months of age abate the infant's growth [2]. Various studies suggest early nutritional inadequacy can lead to long-term impairment in growth and development [3]. Micronutrient deficiency, also termed as hidden hunger leads to a cycle of poor health, poor educability, poor productivity and consequent economic losses. First two years of life is considered crucial as it's an opportunity for ensuring children's appropriate growth and development through optimal feeding [4]. Care of first 1000 days (conception to first two years of life) with appropriate nutrition ensures growth and development of a child to its full potential. Concept of Infant and young child feeding practices are given immense importance in *Ayurveda*. It is believed that *Ahara* (food) is

## THE LAWS RELATING TO RIGHTS OF CHILD – A CRITICAL REVIEW

<sup>1</sup>\*Dr. Vilas Mukunda Shelke, <sup>2</sup>Dr. Pravin Dadarao Kadam, <sup>3</sup>Dr. Shilpy Gupta

<sup>1</sup>(Associate Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra).

<sup>2</sup>(Assistant Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra).

<sup>3</sup>(Assistant Professor in Department of Kaumarbhritya At Government Ayurved College, Patna, Bihar).

Article Received on  
16 March 2022,

Revised on 05 April 2022,  
Accepted on 26 April 2022

DOI: 10.20959/wjpr20225-23966

### \*Corresponding Author

**Dr. Vilas Mukunda Shelke**

(Associate professor in  
Department of  
Kaumarbhritya At Sau.  
Shantadevi Vedprakash Patil  
Ayurved College and  
Research Institute, Hatta.  
Dist- Hingoli, Maharashtra).

### INTRODUCTION

In order to ensure child rights practices and in response to India's commitment to UN declaration to this effect, the government of India set up a National Commission for Protection of Child Rights.

The Commission is a statutory body notified under an Act of the Parliament on December 29, 2006. Besides the chairperson, it will have six members from the fields of child health, education, childcare and development, juvenile justice, children with disabilities, elimination of child labour, child psychology or sociology and laws relating to children.

The Commission has the power to inquire into complaints and take suo motu notice of matters relating to deprivation of child's rights and non-implementation of laws providing for protection and development of

children among other things. Aimed at examining and reviewing the safeguards provided by the law to protect child rights, the Commission will recommend, measures for their effective implementation. It will suggest amendments, if needed, and look into complaints or take suo motu notice of cases of violation of the constitutional and legal rights of children.

The Commission is to ensure proper enforcement of child rights and effective implementation of laws and programmes relating to children- enquiring into complaints and take suo motu



**A CRITICAL REVIEW ON SWARNA AMRUT AND ITS VARIOUS METHODS OF PREPARATION****Dr. Vilas Mukunda Shelke<sup>1\*</sup>, Dr. Pravin Dadarao Kadam<sup>2</sup> and Dr. Shilpy Gupta<sup>3</sup>**

<sup>1</sup>Associate Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra.

<sup>2</sup>Assistant Professor in Department of Kaumarbhritya At Sau. Shantadevi Vedprakash Patil Ayurved College and Research Institute, Hatta. Dist- Hingoli, Maharashtra.

<sup>3</sup>Assistant Professor in Department of Kaumarbhritya At Government Ayurved College, Patna, Bihar.

Article Received on  
14 March 2022,

Revised on 04 April 2022,  
Accepted on 24 April 2022

DOI: 10.20959/wjpps20225-22064

**\*Corresponding Author****Dr. Vilas Mukunda Shelke**

Associate Professor in  
Department of  
Kaumarbhritya At Sau.  
Shantadevi Vedprakash Patil  
Ayurved College and  
Research Institute, Hatta.  
Dist- Hingoli, Maharashtra.

**INTRODUCTION**

Children are world's most important resource and amongst the most vulnerable in the society. The health problems of children differ from those of adults in many a way. Therefore, we have to properly take care of them, in order to prevent the occurrence of any diseases, maintaining the healthy state and thereby help in Growth and Development. Children are tomorrow's future citizen and they are more than one third of the total Indian population. By ensuring that it is a healthy generation of children at present, then we will have a good future generation. World Health Organization broadly defines health as "a state of complete physical, mental, and social well being, not merely an absence of disease or infirmity". Since body systems and tissues are still in developing stage in children (Dosha dushya malalpata, Asampurna bala, Aparipakwa dhatu, Soukumaryata, Akleshasaha)

proper health care, essential nutrition, provision of good healthy unpolluted environment and health awareness are essential to maintain their optimum growth. The present era is expecting their children to be extra brilliant and immune so as to grasp quickly and perform better. Society is looking forward to traditional health care systems with trust, in order to promote and preserve the health of their children.

A STUDY OF NIDRAJANAN DRAVYAS AND THEIR KARMA W.S.R. TO  
MANOVAHASROTASA

Dr Madan B Tonge

Professor Dept Of Dravyaguna , Government Ayurved College , Nanded (M.S.)

Contact No 9422872589

E Mail [madan.tonge@gmail.com](mailto:madan.tonge@gmail.com)

ABSTRACT

According to Ayurveda, Aahara , Nidra , Bramhacharya are supposed to be the Trayopstambha i.e. central factors for healthy and long life .Among them Nidra or sleep is necessary for maintaining proper psychosomatic health as it rejuvenate both mentally and physically.

Nidrajanan dravya means drug which induces and maintain sleep.It is a need of time to study and explore Nidrajanan Dravyas due to change in lifestyle and increasing stress factor which create disturbances in manovaha srotasa causing Nidralpata , Nidranasha Due to manovikara .

So in this article I tried to compile theNidrajanana Dravyas and their related action on manovaha srotasa .These dravyas are like Aahara dravyas , Aushadhi dravyas , and Vihara.

Key words – Nidrajanan Dravyas Manovaha srotas .

INTRODUCTION

Now a days, in day to day clinical practice there is an increase in number of patients which complain about improper sleep or sleep disturbances and insomnia .[Nidralpata, Nidranasha ]

Due to increased stress in todays life style with hectic work schedule , compitition , ambition people feel stress on their mentle and physical health .Change in lifestyle and food habits vitiates sharir and manas doshas. Which causes sharir manas vyadhis t.e. psychosomatic disorders . Nidra is very much related to sharir and manas dosha samya . when sharir and manas doshas are vitiated, nidra gets affected .vatprakopa ,pittaprakopa , manastapa, dhatukshaya these are some causes of nidra vikara .

According to Ayurveda Aahara , Nidra , Bramhacharya are supposed to be the Trayopstambha t.e central factors for healthy and long life.A good samyaka nidra is “ SUKHAYUSHI PARA KURYAT “ helps to achieve sukha and ayu t .i.e happy long life .

So there is need to study Nidrajanan dravyas , their karma on manovaha srotasa to give relief in psychosomatic diseases and manovikaras (pscchological problems ).Many metabolic disorders such as diabetes ,hypertension ,cardiac diseases , psoriasis ,Irritable bowel syndrome ,Eczema ,skin diseases ,gastric ulcers ulcerative colitis , rheumatoid arthritis.

In Charaka Samhita Grahani chikitsa adhyaya, grahani dushti causes manovahasroto dushti lakshanas.So to treat these psychosomatic disorders manas swasthya is needed. For this good sound sleep





## Concept of Dwadasha Ashana: A Review

Kiran R. Pabitwar<sup>1\*</sup> and Madan B Tonge<sup>2</sup>

<sup>1,2</sup>Department of Kriya Sharir, Government Ayurved College Nanded, MS, India

### ABSTRACT

In ancient Ayurveda; conceptual study on food has been discussed in multidimensional aspect. A variety and divergent type of description is available on *Aahara*. It is discussed and classified into various ways and parameters. Few of those are like *Dwividha, Trividha, Chaturvidha, Panchavidha, Shadavidha, Ashatavidha*, and so on. Although all classical texts covered concept of diverse diet; but style of *Acharya Susruta* is unique and intellectual. *Susruta* is having objective approach regarding description of any concept, which can be accepted without any hesitation. One has to assess the type of diet in views like property, utility, advantage and drawback on individual's health. Food has to be taken in to account in different angles for the sake of sustaining health. Not only qualitative analysis of food is taken in to mind but also its benefit for health is to be considered. *Aacharya Susruta* in *Uttartantra* chapter 64 as *Swasthvritam Aadhyaya* introduced a new thought regarding classification of food. It is divided in twelve different points of considerations termed as *Dwadasha Ashana Vicharana*. If we go through the conceptual review of the same a new outlook on the horizon of diet classification can be seen; this type of classification is important in subjective and objective aspect. Discussion of food is dealt with goodwill of diseased and healthy person. This article is enlightened on deep prudential approach of *Susruta* about narration of *Dwadasha Ashana*.

### KEYWORDS

*Dwadasha Ashana, Ushna Aahara, Swasthvriti Aahara*



**Greentree Group Publishers**

Received 20/06/18 Accepted 30/06/18 Published 10/07/18



## एरण्डतैल - एक बहुउपयोगी औषध

वैद्य मदन बन्सिधरराव टोंगे



बहुता तत्र योग्यत्वम् अनेकविध कल्पना।  
संपच्चेति चतुष्कोऽयं द्रव्याणां गुण उच्यते॥ च.सू. १/७  
चरक संहितेत चिकित्सा चतुष्पाद खालील प्रकारे  
सांगितले आहेत.

१. भिषक् (वैद्य) २. द्रव्य (भेषज)

३. गुणवान उपस्थाता (परिचारक) ४. रोगी

प्रशस्त भेषजाची लक्षणे - १. बहुता: मोठ्या प्रमाणात सहज  
उपलब्ध होईल. २. तत्र योग्यत्वम् : रोगहरण करण्याची  
क्षमता.

३. लोकविध कल्पना : विविध प्रकारच्या कल्पना करता  
याव्यात. ४. संपन्न : रस, गुण, वीर्य, विपाक यांनी संपन्न  
असावे.

प्रशस्त भेषजाची सर्व लक्षणे एरण्डास लागू पडतात.  
एरण्ड हे संपूर्ण भारतात सहज व मोठ्या प्रमाणावर उपलब्ध  
असणारी वनस्पती आहे. महाराष्ट्र, बंगाल व तामिळनाडू मध्ये  
व्यापारी दृष्ट्या तेलबियासाठी लागवड करतात. प्राचीन  
काळापासून बृहत्त्रयी, लघुत्रयी पासून एरण्ड तैलाचा वापर  
चिकित्सेत अभ्यंतरतः आणि बाह्यतः केलेला आढळतो.

महर्षी चरकाचार्यांनी एरण्डाचा भेदनीय, स्वेदोपग,  
अंगमर्दप्रशमन, मधुरस्कंध या गणात उल्लेख केला आहे.

सुश्रुताचार्यांनी विदारीगंधादि, अधोभागहर,  
वातसंशमन या गणात उल्लेख केला आहे.

रसः

रस - मधुर, तिक्त, कटु, विपाक - मधुर, वीर्य - उष्ण,

गुण - स्निग्ध, तीक्ष्ण, गुरू, सूक्ष्म, पिच्छिल

दोषघ्नता - प्राधान्याने वातघ्न, त्रिदोषघ्न

उत्कृष्ट आमपाचक म्हणून सामवातावरील श्रेष्ठ द्रव्य.

बाह्यउपयोग :

कटिशूल, गृध्रसी, पार्श्वशूल, आमवात, वातरक्त, स्तनशोथ इ.  
मधील वेदना व शोथावर उपयुक्त वेदनाशामक, शोथहर, शूलहर  
कार्य करते.

एरण्डतैलात वात भिजवून पेटवून तयार केलेले काजळ  
हे चक्षुष्य व नेत्र शोथात उत्तम कार्य करते.

एरण्डतैलाचे थेंब डोळ्यात टाकल्याने प्राकृत दृष्टी  
ठेवण्यास मदत होते. चष्माचा नंबर वाढणे अशा विकृतीत

फायदा होतो. एरण्डतैल हे नेत्रास बल्य आहे. तेथील पेशींचा  
ग्रह, स्तंभ कमी होऊन नेत्रस्नायुमधील लवचिकता वाढून प्राकृत  
दृष्टीसाठी उपयुक्त ठरते.

योनिशूल, गुदशूल यामध्ये पिचु धारणार्थ दिल्याने शूल  
कमी होतो. शिरःप्रदेशी व भुवया याठिकाणी अभ्यंग केल्यास  
केश्य म्हणून कार्य करते व केस गळती थांबते. एरण्डतैलाचे  
विविध संहिता व निघंटु मध्ये आलेले गुण, कर्म व व्याधीघ्नता.

गुण : १) तीक्ष्ण २) उवण ३) पिच्छिल

४) गुरू ५) सूक्ष्म ६) विस्त्र

एरण्डतैलाची संहिता व निघंटुमध्ये आलेली कर्मे :

१) दृष्ट्य २) त्वच्य ३) वयस्थापन

४) मेधाकर ५) कांतिप्रदम् ६) बलप्रदम्

७) योनिविशोधन ८) शुक्रविशोधन ९) ज्वरघ्न

१०) शूलहर ११) वातहर १२) विट्भेदी

१३) श्लेष्मवर्धन १४) दीपन १५) शोधन

१६) स्रोतोविशोधन १७) सर

१८) स्मृतिविवर्धनम् १९) बलविवर्धनम्

२०) आरोग्यविवर्धनम् २१) शुक्रविवर्धनम्

२२) कृमिदोषनाशन २३) रसायनोत्तमम्

२४) स्तन्यवृद्धीकर २५) स्तन्यशोधन २६) बल्य

एरण्डतैलाची संहिता व निघंटुत आलेली व्याधीघ्नता :

१. विषमज्वर २. हृदोग ३. पृष्ठशूल

४. गुह्यशूल ५. वातोदर ६. आनाह

७. गुल्म ८. अष्ठिला ९. कटिग्रह

१०. वातरक्त ११. ब्रध्न १२. शोथ

१३. आमविद्रधी १४. आमवात १५. जीर्णज्वर

१६. अर्श १७. प्लीहारोग १८. उदावर्त

१९. योनिरोग २०. शुक्रगद २१. गृध्रासि

२२. पक्षवध २३. वातव्याधी २४. आवृत्तवात

२५. मेदावृत्त वात २६. कफावृत्त वात २७. रक्तावृत्तवात

२८. पित्तावृत्तवात २९. व्रणशोथ ३०. आनाह

३१. त्रिबंध ३२. पृष्ठशूल ३३. कुष्ठहर

३४. दातकटक ३५. वृद्धि ३६. अपतानक

चरकसंहिता :

एरण्डतैलं मधुरं गुरू श्लेष्माभिवर्धनम्।





## Review

An overview on traditional uses and pharmacological profile of *Acorus calamus* Linn. (Sweet flag) and other *Acorus* speciesSandeep B. Rajput<sup>a</sup>, Madan B. Tonge<sup>b</sup>, S. Mohan Karuppaiyil<sup>a,\*</sup><sup>a</sup> DST-FIST and UGC-SAP Sponsored School of Life Sciences, SRTM University, Nanded 431-606, MS, India<sup>b</sup> Prabhu Ayurvedic Clinic, Nanded 431-606, MS, India

## ARTICLE INFO

## Article history:

Received 10 June 2013

Received in revised form 19 August 2013

Accepted 29 September 2013

## Keywords:

*Acorus calamus*

Sweet flag

Pharmacological properties

## ABSTRACT

*Acorus calamus* (Sweet flag) has a long history of use and has numerous traditional and ethnomedicinal applications. Since ancient times, it has been used in various systems of medicines such as Ayurveda, Unani, Siddha, Chinese medicine, etc. for the treatment of various ailments like nervous disorders, appetite loss, bronchitis, chest pain, colic, cramps, diarrhea, digestive disorders, flatulence, gas, indigestion, rheumatism, sedative, cough, fever, bronchitis, inflammation, depression, tumors, hemorrhoids, skin diseases, numbness, general debility and vascular disorders. Various therapeutic potentials of this plant have been attributed to its rhizome. A number of active constituents from leaves, rhizomes and essential oils of *A. calamus* have been isolated and characterized. Of the constituents, alpha and beta-asarone are the predominant bioactive components. Various pharmacological activities of *A. calamus* rhizome such as sedative, CNS depressant, anticonvulsant, antispasmodic, cardiovascular, hypolipidemic, immunosuppressive, anti-inflammatory, cryoprotective, antioxidant, antidiarrheal, antimicrobial, anticancer and antidiabetic has been reported. Genotoxicity and mutagenicity of beta and alpha-asarone is reported, which limits their use at high dosage. Though *A. calamus* has been used since ancient times, many of its uses are yet to be scientifically validated. In the present review an attempt has been made to explore traditional uses and pharmacological properties of *A. calamus*.

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\* Corresponding author. Tel.: +91 9028528438; fax: +91 2462 229245.

E-mail address: [prof.karuppaiyil@gmail.com](mailto:prof.karuppaiyil@gmail.com) (S.M. Karuppaiyil).

## To Reveal the Identity of Nrutyakundaka Beeja - A Review

Tonge Madan B\*

\* Department of Dravyagunavigyana, Government Ayurveda College, Wazirabad, Nanded, Maharashtra, India

### Abstract

The exact identity of various *Ayurvedic Dravyas* is always a burning issue for *Ayurveda* practitioners. For the same *Acharyas* made a suitable adjustment in terms of *Pratinidhi Dravyas* as well as *Abhava Dravyas*. Still some *Dravyas* mentioned in *Samhitas* were granted according to the ability and knowledge of different *Acharyas* in their own way. One of this type of *Dravya* is *Nrutyakundaka Baaja*, which is still to be revealed. The exact identity of the *Nrutyakundaka Beeja* is still not clearly established and still in ambiguous state. It was used by traditional healers in different way, nearly for the same purpose of treatment. This paper reviews the references and importance of *Nrutyakundaka Beeja* through *Samhita* and *Nighantus* because *Nighantu* is considered as latest among classical work in *Dravyaguna Shastra*. The traditional knowledge is transferred through oral teachings and the lack of clear documents creates gaps in the system. That's why there is a need for the extensive study of ancient literature to adopt and implement modern techniques to study the identity and medicinal properties. Current literature review was performed by collecting relevant information from *Ayurveda* literature. The traditional knowledge of healing system and literature study paves the way for more productive benefit. Also much more extensive studies have to be carried out to get the knowledge of identity and pharmacological properties of *Nrutyakundaka Beeja*, in future.

### Keywords

*Nrutyakundaka, Beeja, Ragi, Mutrala, Lithotriptic, Gokshura*



**Greentree Group**

Received 06/07/15 Accepted 30/7/15 Published 10/09/15



## द्रव्यगुण मंथन

### कुष्ठ व कोष्ठ (कुलिंजन) नामसाधर्म्य व गुणसाधर्म्य

वैद्य मदन टोंगे, नांदेड.

काष्ठौ षड्धा दुग्धानात् गेल्यानंतर बऱ्याचवेळा जेव्हा आपण कुष्ठ किंवा कोष्ठ या नावाने द्रव्य मागितले असता आपणास कोष्ठकुलिंजन अथवा पुष्करमूळ हे दिले जाते. यातील मराठी नावातील साम्यामुळे असे होते.

आयुर्वेदात वर्णिलेले कुष्ठ हे द्रव्य Botanically Saussurea Lappa जे हिमालयात उत्पन्न होते याचे मराठी नाव उपलेट असे आहे. सध्या कुष्ठ हे endangered species असल्याने दुर्मिळ झाले आहे. कुष्ठाचे प्रतिनिधीद्रव्य हे पुष्करमूळ सांगितले आहे. पुष्करमूळ हे सुध्दा हिमालयातच उत्पन्न होते Botanically ते Enula racimosa येथे. सध्या कुष्ठ म्हणुनही पुष्करमूळच विकले जाते. मराठी मध्ये, कुलिंजन ज्यास भावप्रकाशाने महाभारी वचा असे नामकरण केले आहे त्यास कोष्ठ कुलिंजन असे संबोधले (बोलीभाषेत) जाते Botanically ते Alpinia galanga जे की Zinziberaceae चे द्रव्य आहे. याचे पर्यायी नावे मलयवचा गंधमूल असे आहेत. हे थोडे सुगंधी अशा प्रकारचे द्रव्य आहे. भावमिश्राने यास 'सुगंधा' व 'उग्रगंधा' असेही

संबोधले आहे.

आयुर्वेदीय ग्रंथात प्रथम भावप्रकाशाने याचा उल्लेख केला आहे. त्याच्या पूर्वीच्या काळातील ग्रंथात याचा उल्लेख नाही याचे आकारानुसार दोन प्रकार पडतात. एक स्थूल आकाराने मोठे 'स्थूलग्रंथी' जे की प्रामुख्याने भारतात दक्षिणेस उत्पन्न होते त्या Alpinia galangal व जे आकाराने लहान ते भारतात आयात होते हे चीन व south east asia countries कडून भारतात येते ते Lessar galangal किंवा Alpinia officinacoum होय दक्षिणात्य लोक हे कुलिंजन यासच आयुर्वेदातील प्रमुख द्रव्य 'रास्ना' असे मानतात. तेलगुमध्ये यासच क्षुपा रास्ना (मोठी रास्ना) असे म्हणतात. याचे पान 'एलापत्र सदृश्य' असेच असतात व मूळ हे सुगंधी 'सुगंधमूला' असे असतात, जे वर्णन रास्नाच्या वर्णनाशी मिळते जुळते आहे.

'सुगंधमूला', एलापर्णी रास्ना शिवदत्त रास्ना तु त्रिविधा प्रोक्ता मूलं पत्रं तृणं तथा ज्ञेयौ मूलदलौ श्रेष्ठौ तृणरास्ना तु मध्यमा । रा.नि.

केरळ मध्ये रास्नादिचूर्ण हे

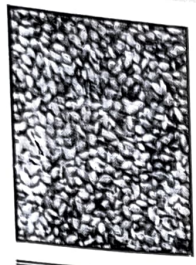
तालुप्रदेशी स्नाना नंतर (शिरस्नान) हे घासतात (तौलधारणा) जे की जलदोष, सर्दी, पडसे, प्रतिबंधासाठी वापरतात. आपल्याकडे सुध्दा बाळंतपणात बाळ जन्मलानंतर स्नानानंतर ते टाळुवर लावण्याची पध्दत आहे. गुणानुसार हे कफवातशामक आहे व ते सर्दी, पडसे, प्रतिश्याय, श्वास, कास आदी विकारात उपयुक्त आहे. कुलिंजन अवलेह हा प्रतिश्यावरचा कल्प सांगितला आहे. ताशी Zinziberaceae Family तील बरीच द्रव्ये ही श्वास, कास, प्रतिश्याय व वात विकार संधिगतवात, आमवात यावर उपयुक्त आहेत. उदा. शुंठी, हरिद्रा, एला, तवक्षीर (curcuma angustifolia)

कुलिंजन हे उत्तेजक stimulant कफनिस्सारक दीपक, पाचक, वातानुलोमक तथा वृष्य आहे. अल्प मात्रेतही हे श्वसनलिका विस्फारक आहे गलसरभ श्वास, कास, प्रतिश्यायात मधाबरोबर चाटणे उपयुक्त. संधीवात व आमवातात ही हे अतिशय गुणकारी आहे.

**कुष्ठ saussurea lappa**

कुष्ठ हे औषधी द्रव्य

वनस्पतींवरूनही अनेक उखाणे, म्हणी तयार झाल्या आहेत. साहित्य प्रकारातही वनस्पतींना स्थान आहेच.



## कंगु (राळा) तृणधान्य Foxtail millet

वैद्य मदन ब. टोंगे



प्राचीन भारतातील आहार पद्धतीमध्ये मुख्य धान्य हे षष्ठीक शाली विविध तृणधान्ये असे होते तृणधान्यात प्रामुख्याने कंगु (राळा) ज्वारी, बाजरी, कोदो, नाचणी, भगर, कुटकी, वरी, चीनाक आदींचा वापर होता. यव धान्याचा ही मोठ्या प्रमाणात वापर होता. कंगु ज्याला कंगुनी किंवा राळा म्हणतात असेच एक प्राधान्याने वापरले जाणारे तृणधान्य आहे. राळा दिसण्यास भगरीसारखा पण पिवळसर असतो.

Latin name - setaria Italica - सिटेरिया इटालिका, Family - Gramineae - गवत कुल, मराठी नाव - कांग, कंगु, राळे, हिंदी - कंगुनी, संस्कृत - कंगु, धान्यप्रियंगु, पीततण्डुला, इंग्रजी - Foxtail millet भारतात सर्वत्र हे घेतल्या जाते. आंध्रप्रदेश, कर्नाटक यात अधिक प्रमाणात तर महाराष्ट्र, आंध्र काही प्रमाणात लागवड केली जाते. कोरडवाहु कमी पर्जन्य प्रदेशात व हलक्या जमीनीत हे पीक तग धरून असते.

ग्रंथातील संदर्भ व गुण कर्म :- चरक संहितेत सूत्रस्थानात अन्नपानविधी अध्यायात कंगु चा उल्लेख आला आहे. सकोरदूष शामाक क्रषायमधुरो लघुः। वातलः कफपित्तघ्नः शीतः संग्राहि शोषणः। १६ हस्ति श्यामाक नीवार तोयपर्णी गवेधुकाः। प्रशान्तिकाम्भः श्यामाक लौहित्याणु प्रियंगवः॥२७/१७ कोरदुष (कोदो) व श्यामाक (भगर) हे जसे कषाय व मधुर रस तथा लघु व वातकर असतात कफघ्न व पित्तघ्न, वीर्याने शीत, संग्राहि व शोषण करणारे असतात.

प्रियंगु काङ्गनी इति प्रसिद्धाः)। चक्रपाणी येथे प्रियंगु या शब्दाने कंगुचा उल्लेख आला आहे चक्रपाणीने यांना कुधान्य म्हणुन संबोधले आहे षवटीक धान्यापेक्षा गुणांनी थोडे अल्प म्हणुन केचित कुधान्यानि वरकादीनि वदन्ति। चक्रपाणी

षष्टिकाल्पान्तश गुणैः। च. चि. २७/१४ शामाकश्च प्रियंगुश्च भोजनं रक्तपित्तिनाम्।

शामाक (भगर) व प्रियंगु (कंगु) हे दोन्ही रक्तपित्ती रोग्यासाठी भोजनात हितकर आहेत.

उष्णाः कषायमधुरा रूक्षा कदुविपाकिनः)। श्लेष्मघ्ना बद्धनिष्ठांदा वातपित्त प्रकोपणाम ॥ सु. सु.

स्त्रियां कंगु प्रियंगु द्वे कृष्णाश्वता सिता तथा। पीता चतुर्विधा कंगुस्तासां पीता वस स्मृता। कंगुस्तु भग्नसंधान वातकृद बृंहणी गुरुः। रूक्षा श्लष्वहरा तीव वाजिनी गुणकृद भृशम्। भावप्रकाश.

प्रियंगु मधुरोऽयः कषायः स्वादुशीतलः। वातकृत पित्तदाघ्नौ रूक्षो भग्ना स्थिबन्धकृत। राजनिघण्टु

धातुवृद्धिकरश्चैव गर्भपाते हितावह। निघण्टु रत्नाकर निरूक्ति :- कं सुखं गच्छति इति कंगुः। कं सुखं वा गच्छति जनो नया, बृंहणत्वाद इति। - कंगु ही पौष्टिक बुहण असल्याने लोक याच्या सेवनाने सुख प्राप्त करतात. शरीरात याची गति सुखपूर्वक होते अर्थात याचे पचन सुखाने ही पचण्यास हलकी आहे म्हणुन पूर्वापार हिचा भात ज्वराच्या रूग्णास खाण्यास देतात. कृष्ण रक्त श्वेत व पीत असे वर्णावरून चार प्रकार होतात. यापैकी पिवळ्या रंगाची कंगु सर्वोत्तम सांगितली आहे.

रस : कषाय, मधुर, विपाक : मधुर, वीर्य : शीत, गुण : लघु, रूक्ष, दोषघ्नता : कफहर, पित्तहर, किंचित वातकर, रक्तपित्तकर (चरक), अतिवश्लेष्महर (भावप्रकाश). कर्म :- संग्राहि, शोषणः, बद्धविटकः मलातील द्रवांशाचे शोषण करून परिपिंडीत पक्कस्य मलाला स्वरूप प्राप्त करून देणारे. बद्धनिष्पंदा :- क्लेद शोषणाने मूत्रमात्रा कमी होते अभिवंद कमी होते.

क्लेदशोषकम् लेखनम् भग्नसंधानकृतः भग्नास्थिबन्धकृत् धातुवृद्धिकर, बृंहणी गर्भहितावहा गर्भपातेहितावहा वाजीनां गुणकृत् भृशम् - घोडयांसाठी गुणकारी असते.

व्याधीत उपयुक्तता - प्रियंगुश्च भोजनं रक्तपित्तीनाम्। चरक संहित - प्रियंगुश्च राळा हे रक्तपित्ती रोग्यासाठी भोजनात हितकर प्रियंगुतण्डुलसिध्दं पायसं शार्करं हितम्। शूलचिकित्सा वंगसेन - वंगसेनाने अन्नद्रव नामक शुलात कंगुची दुधातील पायस खीर सशर्करा पिण्यास सांगितले आहे.





## A Review Article on Species used as *Musali* (*Curculigo orchioides*) and *Salam* (*Eulophia compestris*)

Madan B. Tonge\*

\*Dept. of Dravyaguna, Govt. Ayurved College Nanded (MS), India

### Abstract

In day to day practice when we see the market samples of *Musali* it creates confusion in mind; which type *Musali* is sold by the vendor. These days various species of plants are used as *Musali* in different parts of India. Traditionally, *Salam* and *Salam panja* are also used as *Mushali*. To rule out all these differences and arrive to a definite conclusion. This is an attempt to collect the referances from *samhitas* and *nighantus* about *musali*. Botanically classify the species which are used as *musali*. Describe all the species which are in use as *musali* in a systematic manner.

### Keywords

*Mushali, Shweta Musali, Salam, Talmuli*



Greentree Group

Received 09/08/16 Accepted 29/08/16 Published 10/09/16



## डॉ. सुमंदा व सुभाष रानडे फाउंडेशन तर्फे पारितोषिक प्राप्त लेख गर्भमासानुमासिक चिकित्सेतील द्रव्यांचे द्रव्यगुण कर्म विवेचन॥

वैद्य मदन टोंगे



**स्वस्थस्य स्वास्थ्य रक्षणम्।**

**आतुरस्य विकारप्रशमनम्॥**

हा आयुर्वेदाचा मुख्य उद्देश आहे. त्यानुसार गर्भ व गर्भिणी यांचे स्वास्थ्य प्राकृत राहण्यासाठी व सुखप्रसूतीसाठी आयुर्वेदात गर्भिणी परिचर्या वर्णिलेली आहे. त्यातील एक भाग म्हणजे गर्भिणीत प्रत्येक मासात वापरली जाणारी द्रव्ये, त्यांचे गुणधर्म याचा थोडक्यात आढावा घेण्याचा प्रयत्न येथे केला आहे. गर्भात प्रत्येक मासात निर्माण होणारी अंगप्रत्यंगे, उत्पन्न होणारे शारीरिक व मानसिक भाव, त्याचप्रमाणे गर्भिणीत उत्पन्न लक्षणे, त्यावर द्रव्यांचा होणारा परिणाम, या सर्वांची सांगड घालण्याचा येथे प्रयत्न केला आहे.

१. मधुकं शाकबीजं च पयस्या सुरदारं च ।

२. अश्मन्तकः कृष्णतिलास्ताम्रवल्ली शतावरी ॥

३. वृक्षादनी पयस्या च लता चोत्पलसारिवा ।

४. अनन्ता सारिवा रास्ना पद्मा च मधुयष्टिका ।

५. बृहतीद्वयकाशमर्यः क्षीरीशुङ्गात्वचो घृतम् ।

६. पृश्निपर्णी बला शिग्रुः श्वदंष्ट्रा मधुपर्णिका ॥

७. शृङ्गाटकं बिसं द्राक्षा कसेरु मधुकं सिता ।

सप्तैतान् पयसा योगानर्धश्लोकसमापनान् ॥

क्रमात्सप्तसु मासेषु गर्भे स्रवति योजयेत् ॥

८. कपिलथ बिल्व बृहती पटौलेक्षुनिदिग्धिजैः ।

मूलैः शृतं प्रयुंजीत क्षीरं मासे तथाऽष्टमे ॥

९. नवमे सारिवाऽ नन्तापयस्यामधुयष्टिभिः ।

योजयेत् दशमे मासि सिद्धं क्षीरं पयस्यया ॥

१०. अथवा यष्टिमधुकनागरामदारुभिः ।

वा. शा. २ - गर्भव्यापद - ५४-६०.

सु. शा. १० गर्भिणीव्याकरणाशारीर - ६३-६९.

**प्रथमे मासे -**

प्रथम मासामध्ये गर्भाचे स्वरूप खेटभूत/श्लेष्मा/कलल अशा प्रकारचे असते. त्याचप्रमाणे, गर्भिणीत सद्योगृहित गर्भलक्षणे निष्ठीवन, गौरव, अंगसाद, तन्द्रा, प्रहर्ष, हृदयप्रदेशी व्यथा, श्रम, म्लानि, पिपासा, सक्थिसदनं, योनिप्रदेशी स्फुरण इ. लक्षणे उत्पन्न होतात.

According to modern science, in first month

of pregnancy, fertilization of ovum and its implantation occurs in proper place, uterus. Primary germ layers, blood vessels formation begins.

Primary gut, pharyngeal arches, limb bud develop. From above first month combination of drug, Sag Beej provides proper implantation.

Deodar prevents implantation problems.

वरील सर्व लक्षणांचा विचार करता रस धातु पोषक, गर्भस्थैर्यकर, छर्दिघ्न, बल्य, बृंहण, अग्निदीपन, आमपाचन, अशा द्रव्यांची योजना केलेली आढळते. मधुक मधुर व स्निग्ध गुणाने, छर्दिनिग्रहण, तृष्णानिग्रहण, वातानुलोमन कार्य करते. मधुक रसधातूचे पोषण करून गर्भाला स्थैर्यता प्राप्त करून देण्यास मदत करतो. शाकबीज कषाय रसाने गर्भसंधानाचे कार्य करतो. रक्ताचे प्रसादन करून गर्भास योग्य ते पोषण पुरवण्याचे कार्य शाकबीज करते. पयस्या स्निग्ध, गुरु गुणाने बृंहण कार्य करते. गर्भिणीचे बल वाढवते.

तर सुरदार मुख्यतः लघु, उष्ण गुणाने, तंद्रा, म्लानिहर कार्य करते व स्निग्ध गुणामुळे वातहर कार्य करून गर्भस्थापनाचे कार्य करते. अशा प्रकारे, प्रथम मासात गर्भ हा अस्थिर असतो. त्याला स्थैर्यता देवून त्याचे पोषण, त्याबरोबरच मातेचे आमपाचन, अग्निदीपन या द्रव्यांद्वारे घडून येते.

**द्वितीय मासे -**

द्वितीयमासामध्ये गर्भास घनता प्राप्त होते, त्यामुळे विशिष्ट आकार गर्भाला येतो. तो पिण्ड, पेशी अथवा अर्बुदस्वरूप असतो. त्याचप्रमाणे गर्भिणीत निष्ठीवन, गौरव इ. लक्षणे उत्पन्न असतात. वरील सर्व लक्षणांचा विचार केल्यास पुन्हा गर्भपोषण, गर्भस्थैर्यकर, गर्भकर, आमपाचक, दीपन, बृंहण, बल्य, रसायन अशा वरील द्रव्यांची योजना केलेली आढळते.

In 2nd month of pregnancy, embryo start getting organised in the form of different layers of stem cells. Neural tube (brain, spinal cord) is well formed. Digestive tract and sensory organs begin to develop.

From above combination of drug, black sesame and manjishtha promotes mesodermal development.

गर्भधारणा करणाऱ्या सर्व भावात मनाची प्रसन्नता मुख्य आहे. (अ.सं.)



## REVIEW OF RUSHYAGANDHA

Tonge Madan B

Professor, Department of Dravyagunavigyana, Government Ayurveda College, Wazirabad,  
Nanded, Maharashtra, India.

## ABSTRACT

There are many medicinal plants mentioned in Ayurvedic texts, particularly in Nighantus. One of them is *Rushyagandha* which has been used for the management of various diseases. *Rushyagandha* is mentioned in *Charaka Samhita* in *Bruhaniya Mahakashaya* and *Madhura skandha dravya*. In northern India, its fruits are used in the treatment of *Prameha* (Diabetes). This plant has the property of coagulating milk, and has been used for preparing vegetable rennet ferment for making cheese. *Rushyagandha* fruits powder is an effective therapeutic regimen for a long term in the management of uncomplicated cases without any side effects. But the basic problem is that, there are some controversies related to its identification of exact species. That's why to reveal its identity and to compare it with current biological flora; we selected the topic to review of *Rushyagandha*.

**Key words:** *Rushyagandha*, *Withania*, *Coagulans*, *Bruhaniya Madhura*,

## INTRODUCTION

*Rushyagandha* is mentioned by *Acharya Charaka* in *Bruhaniya Mahakashaya*<sup>1</sup> and in *Madhura Skanda*.<sup>2</sup> In *Bruhaniya Mahakashaya*, *Chakrapani* – the one of the commentator of *Charaka Samhita* commented on *Rushyagandha* as *Rushya jangalakaha* i.e. the wild variety.

In *Madhura Skanda* of *Charaka* both *Rushyagandha* and *Ashwagandha* came with *Yugmakrama* (in pair). In Ayurvedic text the drugs which come in *Yugmakramas* are mostly of same *Guna* (properties) and *Karmas* (actions). Here *Rushyagandha* and *Ashwagandha* both are mentioned in *Bruhaniya Mahakashaya* and *Madhura Skanda* so they may be of having similar properties. The term *Rushyagandha* commented as *Rushya jangulika* denotes the wild variety of *Ashwagandha* or likewise drug.

The drug *Ashwagandha* comes from the *Withania* species. In India, two species of the the genus *Withania* are found.<sup>3</sup> *Withania somnifera* which is

known by the name *Ashwagandha* and *Withania coagulans* known as *Paneer dodi* in Hindi and as Indian rennet in English. Both species closely resemble each other. Though *Withanolides* are the principle compound found in both species, there are some *Withanolides* specific to each of them.

*Wit haferin-A* is a major compound found in *Withania somnifera* where coagulin L has been found in major amounts in *Withania coagulans*. Antihyperglycemic leads from *Withania coagulans* have been identified.<sup>4</sup>

*Withania somnifera* has been used as an antioxidant, adaptogen, aphrodisiac, liver tonic, anti-inflammatory agent and most recently as an antibacterial, antihyperglycemic, hypolipidaemic and anti-tumoural as well as to treat ulcers and senile dementia.<sup>5</sup>

Hepatoprotective<sup>6</sup> anti-inflammatory<sup>7</sup>, antihyperglycemic<sup>8</sup> hypolipidaemic<sup>9</sup> free radical scavenging activ-



## संजीवनी वटी - बहुपयोगी कल्प

वैद्य मदन टोंगे



संजीवनी वटी हा औषधी योग शारंगधर संहितेत आला असून या योगात आयुर्वेदात वापरात असलेली द्रव्ये आली आहेत. १. विडंग २. शुंठी ३. पिंपळी ४. हरीतकी ५. आमलकी ६. बिभितकी ७. वचा ८. गुडुची ९. भल्लातक १०. वत्सनाभ. वरील द्रव्यांना गोमूत्राने भावित करून वटी तयार केली जाते.

संजीवनी वटी रामायणात प्रसिध्द असून हनुमंताने लक्ष्मणासाठी ही हिमालयातून आणली व लक्ष्मणाचे प्राण वाचवले. नवचैतन्य देणारी, जीवन देणारी ती संजीवनी. कदाचित अशा प्रकारचे कर्माचे महत्व जाणूनच शारंगधराने या कल्पाचे नाव संजीवनी ठेवले असावे असे मला वाटते. यातील ही दहा द्रव्ये आयुर्वेदातील अतिशय महत्वाची व स्वतंत्ररित्या चिकित्सेतील अतिशय महत्वाची व उपयुक्त द्रव्य आहेत. अशी ही Top Ten द्रव्ये एकत्र येण्याने त्यांचा एकत्रित संयोग प्रभाव व synergistic action effect हा या कल्पाला अतिशय प्रभावी (highly potent) बनवतो. या कल्पातील प्राधान्याने पाचन करणारी उष्ण, तीक्ष्ण, व्यवायी गुणाची, सूक्ष्म स्रोतसात प्रवेश करू शकणारी शुंठी, पिंपळी, भल्लातक, वचा, विडंग आदी द्रव्ये व गोमूत्राची भावना ही या कल्पाला अतिशय वीर्यवान बनवते. वाढलेल्या दोषांचे, आमाचे पाचन करण्यास उपयुक्त बनवते. त्यामुळे हा कल्प सान्निपातिक अवस्थेत व विषचिकित्सेत ही उपयुक्त ठरतो. ही सर्व द्रव्ये (bioavailability) वाढवणारीच आहेत. त्यामुळे कल्पाची काम करण्याची क्षमता पटीत वाढते.

संजीवनीतील हरीतकी, बिभितकी व आमलकी ही तीन द्रव्ये जी त्रिफळा नावाने परिचित आहेत हे त्रिदोषहर आहेत (सन्निपातहर) उर्वरित सात द्रव्ये ही कफ-वात शामक आहेत. शुंठी व गुडुची पित्तशामक आहेत व कफवात शामक आहे. त्यामुळेच संजीवनी वटी हा सन्निपातहर व कफवातशामक कार्य करणारा कल्प ठरतो.

संजीवनी वटी हा कल्प ज्वरघ्न कार्य करतो. यातील शुंठी हे द्रव्य उत्कृष्ट आमपाचक करणारे आहे यातील बाकी द्रव्ये ही हरीतकी, विडंग, वचा, गुडुची ही आमपाचन करून अग्निबल देणारी आहेत.

वत्सनाभ हे उत्कृष्ट ज्वरनाशक द्रव्य, आमपाचन करतो व स्वेदवह स्रोतसातील अवरोध दूर करून ज्वर कमी करतो.

पिंपळी, वचा, शुंठी, भल्लातक - हे त्यांच्या कटु रस व उष्ण गुणामुळे स्वेदवह स्रोतसातील अवरोध दूर करतात.

अशा प्रकारे - \* रसपाचन \* आमपाचन \* स्वेदजनन

अशी कर्मे करणारी द्रव्ये असल्याने कल्प सन्निपातज ज्वर विशेषतः कफवातज ज्वरात उपयुक्त ठरतो.

यातील द्रव्ये आमपाचन करून अजीर्ण दूर करतो. त्यामुळे हा कल्प विसूचिकेत, प्रवाहिका, अतिसारात उपयुक्त ठरतो.

संजीवनी वटी गुल्म चिकित्सेत प्रभावी औषध आहे. यातील द्रव्ये आमपाचन करून स्रोतसोरोध दूर करतात व वाताचे अनुलोमन कार्य होते व गुल्म व्याधीत उपशय होतो. या कल्पातील सर्वच द्रव्य ही शोथहर, शूलहर, आध्मानहर, वेदनास्थापक कार्य करणारी आहेत.

यातील वत्सनाभ व भल्लातक हे स्थावर विष असून ते सर्प विषास (जांगम विष) व इतर जांगम विषास antitote विरोधी कार्य करीत असावे म्हणून उल्लेख आला असावा. गोमूत्र हे दीपन, पाचन, विषहर, कृमिघ्न कार्य करणारे आहे.

**संजीवनी वटीचे उपयोग** - \* प्रतिश्याय, कास, श्वास allergic प्रतिश्याय \* ज्वर, Viral fever, Typhoid नासासाव \* कफवातशामक \* अतिसार, अजीर्ण, प्रवाहिका \* कृमी \* पाचक शक्ती वाढवते, अग्निमांदात उपयुक्त \* संधिशूल, आमवात, संधिशोथ \* सर्पविष \* अंगमर्द, आध्मान, भोजनोत्तर सुस्ती, निद्रा, अंगगौरव यात उपयुक्त. \* विद्यार्थ्यांमध्ये विशेषतः कफ वा तमाच्या आवरणाने लिप्त बुद्धिमांदात मेध्य म्हणून काम करते. यातील अनेक घटक द्रव्य मेध्य म्हणून काम करतात.

**मात्रा (Dose)** - एकमेव औषध जे वेगवेगळ्या व्याधी अवस्थांमध्ये वेगवेगळ्या मात्रेत द्यावयास सांगितले आहे.

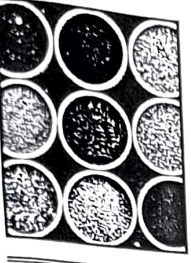
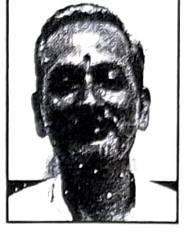
\* अजीर्ण व गुल्मात - एक वटी \* अतिसार, प्रवाहिका, विसूचिका - दोन वटी \* सर्प विषावर - तीन वटी \* सान्निपातिक दोषांच्या अवस्थेत - सान्निपातिक ज्वर

रसादिंचा सूक्ष्म विचार हा कल्पाची अचूक योजना करण्यास उपयुक्त आहे.



## तृणधान्य (Millets)

वैद्य मदन ब. टोंगे



चरकसंहितेत अन्नपानविधी अध्यायात आहार द्रव्यांचे वर्गीकरण आले आहे. चरकाने आहार द्रव्यांचे १२ वर्गात वर्गीकरण केले आहे. १. शुकधान्य २. शमीधान्य ३. मांसवर्ग आदी... चरकाने शुकधान्य वर्गात रक्तशाली, षाष्टिक शाली असे शाली धान्याचे विविध प्रकार सांगत तृणधान्य सुध्दा याच वर्गात सांगितली.

अत्र शालिशब्देन हैमान्तिक धान्यमुच्यते । हेमंत ऋतुत होणारे ते शालिधान्य. तद् ग्रैष्मिकेषु षष्टिकादिषु । ग्रीष्मात होणारे ते षष्ठीक. शारदेषुच त्रीहीषु गतत्वात् । शरद ऋतुत होणारे ते त्रीही असे म्हटले आहे. चरकाने या तृणधान्यास शालीधान्यासोबत शूकधान्य वर्गात ठेवले. हे शूकसहित असतात, यांचे बीज हे शूकसहित असते. कोदो, शामक, हस्तीशामाक, नीवार, तोयपर्णी, गर्वेधुक, प्रशांतिका, अम्भाशामाक, लोहितानु, प्रियंगु, मुकुंद, झिण्टी, गर्मूटी, वरूक, शिबिर, उत्कृट, जूर्ण (ज्वारी) आदी तृणधान्य वर्णिनी आहेत व यांचे गुणधर्म शामाक प्रमाणेच असतात असे सांगितले.

सकोरदूषः शामाकः कषाय मधुरो लघुः ।

वातलः कफपित्तघ्नः शीतः संग्राहि शोषणः ॥

कोरदूष (कोदो) व शामाक (भगर) हे दोन्ही कषाय व मधुर रसाचे असून लघु (लवकर पचणारे), वातकर, कफपित्तघ्न, शीतवीर्याचे, संग्राहि मलातील द्रवांशाचे शोषण करणारे व मलास बांधणारे, धातुंचे व क्लेदाचे शोषण करणारे असतात.

सुश्रुताने या तृणधान्यांना कुधान्य असे म्हटले आहे.

कोरदूष शामाक नीवार शांतनुवर कोदालक प्रियंगु ।

मधूलिका नान्दीमुखी कुरुविन्द गवेधूक वरूकतोदपर्णी

मुकुन्दक वेणुयव प्रभृतयः कुधान्यविशेषः ॥

सु.सू.४६/२१.२३

कुधान्य गुणकर्म -

उष्णाः कषाय मधुरा रूक्षा कटुविपाकिनः ।

श्लेष्मघ्ना बद्धनिष्यन्दा वातपित्तप्रकोपणाः ॥

सु.सू.४६/२२

वर उल्लेखलेली कुधान्ये ही कषाय मधुर रसाची, कटु विपाकाची, उष्णवीर्य, रूक्ष गुणयुक्त असून श्लेष्मघ्न, बद्धनिष्यन्द म्हणजे मूत्राची मात्रा अल्प करणारे वात पित्त प्रकोपक असतात. असे कुधान्याचे साधारण गुणकर्म सांगितले. पण पुढे विशेष वर्णन करताना

कषाय मधुर स्तेषां शीतः पित्तापहः स्मृतः ।

कोद्रवश्च स नीवारः शामाकश्च सशान्तनु ॥

च.सू.४६/२३

यापैकी कोदो, नीवार, शामाक व शान्तनु हे कषाय मधुर रसाचे, शीत वीर्य व पित्तनाशक असतात असे म्हटले आहे. सुश्रुताने प्रियंगुचे कृष्ण, रक्त, पीत व श्वेत असे चार प्रकार सांगितले व ते उत्तरोत्तर गुणात श्रेष्ठ असतात, रूक्ष व कफहर असतात असे म्हटले. सु.सू.४६/२४ भावप्रकाशाने तृणधान्याला कुधान्य व क्षुद्रधान्य असे म्हटले.

क्षुद्रधान्यं कुधान्यं च तृणधान्यमिति स्मृतम् ।

क्षुद्रधान्यं नुष्णं स्यात्कषायं लघु लेखनम् ।

मधुरं कटुकं पाके रूक्षं च क्लेद शोषकम् ।

वातकृद बद्धविट्कं च पित्तरक्तकफापहम् ।

भा.प्रकाश

तृणधान्ये ही अनुष्ण (किंचित उष्ण) कषाय तथा मधुर रसयुक्त, कटुविपाकी लघु, रूक्ष गुणयुक्त वातकर लेखन, क्लेदाचे शोषण करणारे बद्धविट्क (मलाला बांधणारे) पित्त, रक्त व कफनाशक.

भावप्रकाशाने - कंगुनी, चीनाक, शामाक, कोद्रव, गवेधुक, नीवार, यावनाल जूर्ण आदी तृणधान्यांचे वर्णन केले. सध्या उपलब्ध असणारे व वापरात असणारे (Millets) तृणधान्ये ही खालील आहेत.

१. Fox tail Millets राळा, कंगनी, कंगु, कांग, २. Little Millets कुटकी, ३. Pearl Millets बाजरी, ४. Kodo Millets कोदो कोद्रव, ५. Barnyard Millets सावा, भगर ६. Finger Millets रागी, नाचणी, नागली, ७. Proso Millets वरी चीनाक,





# ORIGINAL RESEARCH PAPER

Ayurveda

## USING BLENDED LEARNING MODEL FOR LARGE GROUP TEACHING IN ROGI PARIKSHA OF ROGNIDAN IN AYURVEDA

KEY WORDS:

**Deepali Jayesh  
Agrawal\***

Associate Professor, Rognidan Department S.S.V.P. Ayurved College Hattadist Hingoli Maharashtra. \*Corresponding Author

**Rajesh Raut**

Assistant Professor Department of Swastavritta S.S.V.P. Ayurved College Hattadist Hingoli Maharashtra.

**Snehal Aakhre**

Assistant Professor Department Streerog & Prasutantra, S.S.V.P. Ayurved College Hattadist Hingoli Maharashtra.

### ABSTRACT

Ayurveda is characterized for many years with teacher centered face to face pedagogy. With the advent of new technology tools, the process started changing in other field of higher education. Yet in Ayurveda teacher student interaction is very less. National educational policy 2020 envisions transforming higher education system with many new ideas and one of it is using online and blended modes in day today teaching learning process. Blended learning is combination of online and face to face learning. In this method teachers role is moving away from lecture based classes and delegating some learning responsibilities to students. This is one of new strategy proposed in teaching learning process.

In the present study aiming to evaluate the blended learning model for Ayurveda is conducted through presenting model based on combining face to face learning with distance learning. The study is carried out on 2nd year undergraduate BAMS Students. The blended learning model was designed on astavidhpariksha of rognidan using Google classroom as LMS platform. In this study OSCE and students feedback is used to assess the overall pattern. According to this study the blended learning was significantly more effective for acquiring relevant knowledge.

### INTRODUCTION

The quality of teaching in higher education is increasingly important and considered. However in general teaching methods the level of teacher student Interactions very low and causes some problem for teachers'. It seems that active learning method and modeling by faster can change traditional roles of students from passive learner to active learner and teach them. How to acquire knowledge and skills and to apply the set thought meaningfully.<sup>1</sup> However clinical skills are still taught by traditional lecture based learning and evidence suggest that students receive more theoretical knowledge than hands of learning. Clinical skills must be taught and practiced to ensure that medical students master skills, practice proficiency, and avoid medical errors to protect their patients' lives, safety and rights. Therefore it is important to determine how best to teaching techniques and students practice skill<sup>1</sup>.

Beautiful class means look and feel of class, learning experience, learning material, classroom organization, group formation in the class, interactions with lecturer and peer interaction. We can make our class beautiful by meaningful blend. Blended learning is combination of online and face to face learning.<sup>2</sup> Learning some parts of theoretical lessons through distance learning is one of the policies proposed for the necessity of changing teacher centered to student centered procedures and even learning centered ones<sup>3</sup>. There more time remains to discuss the lessons requiring more teacher's justification and to discuss some important issues in educational workshop such models are called as blended learning model and covers wide range of educational needs<sup>4</sup>. According to findings teachers perceiving the advantage of blended learning can improve the degree and effect of cooperation between students of their classes, as closed. In this process students study before class and then apply their knowledge in classroom discussion and through practical operation<sup>5</sup>. Blended learning reportedly achieved better student outcomes than traditional face to face tacking in gross anatomy courses<sup>6</sup>. According to charge the traditional teaching methods were increasingly unable to fulfill medical students need for complement their learning habits. According to Elisabeth coyne et al. 2018 April. A blended learning model which incorpor. as video

assistance online resources may be a useful tool to teach clinical skills to students of health including nursing. Blended learning is not only increases students' knowledge and skills but is often preferred by students due to its flexibility<sup>10</sup>. Residency programs need to problem arising in medical education. It is feasible to introduce the fc model into an existing curriculum in anesthesia residency programs and both. The blended learning is associated with student's satisfaction and learner's achievement. Blended learning gives students associability, self-assessment, and higher level of engagement compare to F2F delivery of course. but still in Ayurveda the blended learning is not introduced yet. So in the present study blended learning model for large group teaching was designed on astavidh pariksha of rognidan based on combining physical learning in classroom with distance education through creating virtual classroom was experimentally implemented on 2<sup>nd</sup> year undergraduate BAMS students. The present study aims to implement and evaluate the efficacy of proposed model of blended learning in Ayurveda medical education.

### AIMS AND OBJECTIVES

To assess the effectiveness of blended learning compared to that of traditional learning in Ayurveda undergraduate students.

### METHODOLOGY

We selected 50 Ayurveda students from SSVP Ayurveda College. We divided them into control and experimental group having 25 students each. Written informed consent was obtained from all participants involved in this study. There were no statically significant difference between experimental group and control group in terms of age, gender, and examination score in previous year. Ayurvedic students in the control group and experimental group were taught using traditional lecture method and blended learning respectively. This pilot study was done by teaching astavidhpariksha of rognidan.

### Intervention methods in the control group:

A traditional teaching method consisting of in class lectures and posting based on clinical skills training was applied in the control group. Teachers introduced theoretical knowledge of

*[Handwritten signature]*





## MANAGEMENT OF GARBHASHAYGATA ARBUD IN AYURVEDA W.R.T. UTERINE FIBROID - A SINGLE CASE STUDY

Deepali J Agrawal<sup>1</sup>, Ashish C Zanwar<sup>2</sup><sup>1</sup>Associate Professor, Department of Rognidan and Vikruti Vigyan, SSVP Ayurved College, Hospital and Research Institute, Hatta, Dist. Hingoli, Maharashtra, India<sup>2</sup>Assistant Professor, Department of Kayachikitsa, SSVP Ayurved College, Hospital and Research Institute, Hatta, Dist. Hingoli, Maharashtra, India

Corresponding Author: draczanwar@gmail.com

<https://doi.org/10.46607/iamj3609072021>

(Published Online: July 2021)

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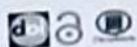
Article Received: 04/06/2021 - Peer Reviewed: 13/06/2021 - Accepted for Publication: 18/06/2021

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## ABSTRACT

Uterine fibroid is the most common solid benign tumour which affects merely pre-menopause age. It is 3<sup>rd</sup> leading cause of hysterectomy. It gives a negative impact on women's physical and social activities. A 45-year-old female patient approached the OPD complaining of heavy menstrual bleeding, heaviness in the abdomen, something coming out of the vagina. USG abdomen scan revealed a big myometrium fibroid in the fundus. She was suggested a hysterectomy for the same. However, due to its complications patient was not willing for surgery. So, she was treated as per Ayurvedic basic line of treatment of *Yoni Vyapad*. She was administered *Ashokarista* and *Chandraprabha Vati* for 2 months along with two cycles of *Yogbasti Chikitsa*. After 2 months all symptoms were subsided. In follow up scan after 6 months revealed an absence of fibroid. During this treatment, the patient did not report any negative effects suggesting the progression of the disease. An attempt has been made for successful management of fibroid of the uterus in premenopausal age to relieve her symptoms. After menopause, the fibroid may be automatically shrinking due to a lack of oestrogen and progesterone. The case study will build confidence among ayurvedic practitioners to treat a fibroid of the uterus in premenopausal age with safe, non-invasive and non-hormonal management fibroid through Ayurveda,

Keywords: uterine fibroid, garbhashaygata arbud, basti, yoni vyapad



## EXPOSITION OF PRINCIPLES OF SUPRAJA (EUGENICS) IN CHARAKA SAMHITA

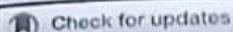
Snehal Bhaurao Akhare<sup>1</sup>, Dipali Jayesh Agrawal<sup>2</sup><sup>1</sup>Lect in Streeerog Avum Prasutitantra, S.S.V.P Ayurved College, Hatta. Hingoli, Maharashtra, India<sup>2</sup>Lect in Rognidan S.S.V.P Ayurved College, Hatta. Hingoli, Maharashtra, IndiaCorresponding Author: [snehalakhare25@gmail.com](mailto:snehalakhare25@gmail.com)<https://doi.org/10.46607/iamj2908122020>

(Published online: December 2020)

Open Access

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Article Received: 30/11/2020 - Peer Reviewed: 01/12/2020 - Accepted for Publication: 03/12/2020



## ABSTRACT

As per theory of eugenics, human race will be benefitted by producing fit and well born children. There are many ways to attain this but can prove dreadful too. Ayurveda, especially *Charaka Samhita*, provides a crisp and clear ideology about how each and every human can beget a superior progeny i.e. *Supraja*. The wisdom is found strewn across *Charak Samhita*. The present review is an attempt to piece together relevant references and provide a roadmap towards principles of *Supraja* or eugenics from *Charaka Samhita*. As healthy mind resides in a healthy body, such mentally and physically fit children will be a boon to the future generations to come, as our survival depends on them.

Keywords: Conception, *Vajikarana*, *Beeja*, *Garbha*, *Charaka*

## INTRODUCTION

As multiple global health concerns go on rise so does the quest to solve them. One of the important solutions sought after is producing competent humans. This notion is often termed as Eugenics. A British anthropologist, Sir Francis Galton, in his work from 1869, coined the term "eugenics," meaning "well

born," and theorized that humanity could be improved by encouraging the fittest members of society to have more children.<sup>1</sup> But, this theory and its practice ultimately went horribly wrong despite its noble aims as evident from various documented unethical events<sup>2</sup>. While the world is pre-cautious of this idea, a ray of



# Role of *Sphatik bhasma* as haemostatic drug in the Management of *Rakta Pradar* W.R.T Heavy Menstrual Bleeding

## Research Article

Deepali Agrawal<sup>1</sup>\*, Rajshree Ambhore<sup>2</sup>

1. Associate Professor, 2. Assistant Professor, Department of Rognidan and Vikruti Vigyan, SSVP Ayurved College, Hospital and Research Institute, Hatta, Dist. Hingoli, India.

### Abstract

Heavy menstrual bleeding or abnormal bleeding is most common problems in females in present era due to improper diet habits, sleeping habits due to increasing degrees of civilisation. There are various treatment on heavy menstrual flow like hormonal replacement therapy where there is hormonal imbalance, Anti fibrinolytics drugs in dysfunctional uterine bleeding available today. According to Ayurveda it can be correlated with *Raktapradar*. Various drugs are suggested in *raktapradar* in classical text. In this study efficacy of *Sphatik bhasma* (potassium aluminium sulphate also known as *potassium alum* or *potash alum*, has a molecular formulae of  $K_2(SO_4) \cdot Al_2(SO_4)_3 \cdot 24H_2O$ ) as haemostatic drug is observed through clinical trial. The clinical study was conducted on 15 patients having heavy menstrual bleeding. Interventional drug *Sphatik Bhasma* with *pakwa kadali phala* (banana or *Musa paradisiaca*) is administered for 3 days. The clinical assessment was done on the basis of grading criteria of *Rakta Pradar* like amount and duration of bleeding, pain, burning sensation and weakness and were assessed on mean scores before and after treatment and analysed. The results were statistically and clinically highly significant in *Raktapradar*.

**Key Words:** *Raktapradar*, *Sphatik bhasma*, Heavy menstrual bleeding.

### Introduction

Menstruation is a special physiological phenomenon of female reproductive period. In menstrual cycle a rhythmic hormonal change takes place due to which a series of events occurs in systemic manner. Menstrual bleeding means shedding of endometrium occurs which causes per vaginal bleeding. (Normally it ends up to 5 days if it extends more than 5 days then it is called abnormal. According to modern science bleeding extends more than 80 ml it is called heavy menstrual bleeding. All types of abnormal menstrual bleeding is called *raktapradar*) (1). "Various reports suggest that 30 to 50% of the women in the reproductive age group suffer from excessive and irregular uterine bleeding due to various causative factors. 8% of the female population consider their menstruation excessive. Menstrual irregularity may lead problems in conception and affects fertility of women. (3)

According to modern science, the abnormal bleeding is due to some disturbance in endometrial blood vessels and capillaries these are probably related with alteration in the ratio of endometrial

prostaglandins. This may be due to disturbance of hypothalamic pituitary axis.(4)

The line of treatment mentioned in *raktapradar* is as per *raktatisar*, *raktapitta*, *raktarsha*.(5) use of such preparations have been explained in classical text for the treatment of *raktapradar*. The drugs used for *raktapradar* are *grahi*, *stambhak* property. In past days *Sphatik* was used to stop bleeding externally as *Shodhit*(purified) *sphatik bhasma* can be used internally. *Sphatik* is easily available, Effective and with minimal side effects. Due to limitation of medical and surgical therapy for excessive uterine bleeding it becomes need of time to find out an effective, harmless therapy with the help of Ayurveda. Thus use of *sphatik bhasma* as haemostatic drug is selected to conduct the study on most prevalent disorder in present situation called *Rakta pradar* or *Asrigdar*.

### Aims and Objectives

- To determine the *stambhan* (haemostatic) property of *sphatik bhasma* in *Rakta pradar* w.r.t. heavy menstrual bleeding.
- To provide a simple, safe, and non-hormonal treatment for the patients of *raktapradar*.

### Materials and methods

Total 15 patients were randomly selected from OPD and IPD of SSVP Ayurveda College, Hatta irrespective of caste and religion on the basis of inclusive and exclusive criteria after taking written informed consent. Ethical clearance was obtained from the institutional ethical committee.

\* Corresponding Author:

Deepali Agrawal

Associate Professor,

Department of Rognidan and Vikruti Vigyan,

SSVP Ayurved College, Hospital and Research

Institute, Hatta, Dist. Hingoli, India.

Email Id: [dr.deepaliagrawal2006@gmail.com](mailto:dr.deepaliagrawal2006@gmail.com)





## Research Article

### JIGSAW COOPERATIVE LEARNING: A VIABLE TEACHING LEARNING STRATEGY IN AYURVEDA

Deepali Agrawal<sup>1\*</sup>, Neeta Shekhar<sup>2</sup>

<sup>1</sup>Associate Professor, Dept. of Rognidan, <sup>2</sup>Assistant Professor, Dept. of Swasthavritta, SSVP Ayurvedic College and Research Centre, Hatta, Maharashtra, India.

**KEYWORDS:** Cooperative learning, JIGSAW method, Ayurveda.

#### ABSTRACT

Teaching and learning are two important pillars in medical education. In lecture base method teachers mere transform all his information about a subject to students, but day by day this method is getting bored. It discourages everyone. Every student doesn't take part in this type of teaching. Cooperative learning considered as one of the greatest innovative method in teaching. Jigsaw is one of the strategies of cooperative learning. It is successfully used in other faculty to improve education from 1<sup>st</sup> standard to graduate level but till it is not used in Ayurveda field so the present study was conducted to compare effectiveness of jigsaw technique with lecture technique for Ayurveda students. **Method:** A pre-test was performed on the students to ensure their knowledge about that subject. Then relevant topics i.e., *Shatkriyakala* (first subject) and *Nidanpanchak* (second subject) were presented to the two groups using mentioned methods. And a post-test was used to measure their learning and assessed it's satisfactory or not by unpaired t test. **Results:** More than 90% of the participants agreed with all the items that assessed their satisfaction with what they learnt by using JIGSAW. **Conclusion:** Cooperative learning for teaching learning process is more effective and satisfactory.

#### \*Address for correspondence

Dr. Deepali Agrawal  
Associate Professor,  
Dept. of Rognidan,  
SSVP Ayurvedic College and  
Research Centre, Hatta,  
Maharashtra.  
Email:  
dr.deepaliagrwal2006@gmail.com

#### INTRODUCTION

Instructional process in Ayurveda is done by many educators today are likely to target curriculum materials more emphasis on memorisation rather than understanding concepts. The classroom is always dominated by teacher. There is pin drop silence in routine class. The student does not active participants in learning. In the delivery of the content teachers used lecture method where students just sit down, take notes, and listen to what it conveys and fewer has opportunity to ask questions. So this concept discourages everyone. Students have passive role in learning.

For achieving skilful generation and their effectiveness depends greatly on the methods of education teacher choose to teach their students. A good teaching method exposes the learner to challenging situation and provides them with opportunities for interaction, consultation, discussion, and debate with themselves. So they can

develop power of thinking and meaningful learning experience in learners. When a learner can link newly gained to previously acquired information. This learning experience can be said to be meaningful. This view of learning is in contrast with unilateral transformation of knowledge from teacher to student.<sup>[1-3]</sup>

This study used a JIGSAW cooperative learning strategy to introduce and involve students directly in its activities so that students experience of how to use the JIGSAW strategy of cooperative learning in teaching. College of medicine, King Faisal University adopted problem based curriculum to facilitate student centred pedagogy in which students learnt about a subject through experience of solving an open ended problem. It explores the importance of placing student in control of their own learning.<sup>[4]</sup>





### Correlation between *Tadvidh sambhasha* and cooperative learning – a teaching methodology

Deepali Agrawal<sup>1</sup>, Renuka Deshmukh<sup>2</sup>, Hemant Aderao<sup>3</sup>

<sup>1</sup> Associate Professor, Rognidan Dept.

<sup>2</sup> Assistant professor, Agadtantra Dept.

<sup>3</sup> Assistant Professor, Rasashastra And Bhaishajya kalpana Dept.

SSVP Ayurved College and Research centre, Hatta, Hingoli, Maharashtra, India

\*Corresponding author: +91 9423385150 [dr.deepaliagrawal2006@gmail.com](mailto:dr.deepaliagrawal2006@gmail.com)

#### Abstract:

Teaching and learning are two sides of a coin. Every faculty education stands upon two pillar teaching and learning similarly Ayurveda too. In present era in Ayurveda learning is teacher centring method which is called as faculty teaching. This method of teaching discouraging everyone. In faculty teaching every student is not take part in learning process. It discourages student's curiosity, questioning, innovation, and feedback. Most of the ayurvedic institution using teacher centring method for teaching.

Opposite to this now a days to enhance the teaching process there are different methodology are put forward like cooperative learning, collaborative learning, and competitive learning. Cooperative learning is student centring method and focused on group accountability, social skill and thinking which is necessary for successful Vaidya. In *Charaksamhita* also it

is mentioned that *Tadvidhsambhasha* is best for enhancing our knowledge. Which means discussion with vaidys for curing patient which can be achieved by cooperative learning.-

So here the study is about correlation of cooperative learning with ancient methods mentioned in *ayurvedic samhita* and implication of cooperative learning in ayurvedic teaching.

**KEYWORDS:** *Tadvidhsambhasha, cooperative learning, teaching methodology*

#### INTRODUCTION

Ayurveda is oldest system of healthcare. In present era, the people are interested in taking ayurvedic treatment rather than modern medicine. Now a days, Department of Ayush noted that Ayurvedic vaidyas have poor confidence to do their conventional practise.<sup>1</sup> A study conducted by Kishore Patvardhan et al. indicates that there are

## AN OUTLINE OF COMMUNICABLE AND INFECTIOUS DISEASES IN CHARAK SAMHITA

Deepali Jayesh Agrawal<sup>1</sup>, B. D. Swami<sup>2</sup>

<sup>1</sup>MD (Ayurved), Assistant Professor in Dept. of Rognidan & Vikruti Vigyan,

<sup>2</sup>Assistant Professor, Dept. of Samhita Siddhanta;

SSVP Ayurvedic Collage & Research Centre, Hatta, Tq-Basmat, Dist-Hingoli, Maharashtra, India

Email: [drjayeshagrawal@gmail.com](mailto:drjayeshagrawal@gmail.com)

### ABSTRACT

The diseases can be categorized into two domains namely, communicable and non-communicable diseases. While all communicable diseases are infectious, not all infections are communicable. The pathology branch of contemporary medicine is largely based on this categorization. It has been a common conception that Ayurveda doesn't endorse germ theory of diseases at all. This is not a complete truth as the great treatises of Ayurveda have touched upon the concept of *Agantuja Vyadhi*. The term *Agantuja* is implied in broad spectrum under which external trauma and organisms such as parasites, viruses, bacteria, fungi all are been incorporated. In the present paper, an effort has been made to compile and review these aspects from *Charak Samhita*. It has clearly attributed patho-physiology of diseases to intrinsic factors such as *Dosha*, *Dhatu*, *Agni* and *Srotas*. Still, in certain places, references of involvement of extrinsic factors can be seen.

**Keywords:** Communicable diseases, Infectious diseases, *Charaka Samhita*, *Agantu Vyadhi*

### INTRODUCTION

The diseases can be categorized into two domains namely, communicable and non-communicable diseases. A communicable disease is an illness due to a specific infectious (biological) agent or its toxic products capable of being directly or indirectly transmitted from man to man, from animal to man, from animal to animal, or from the environment (through air, water, food, etc.) to man.<sup>1</sup> An infectious disease is a disease caused by a micro-organism and therefore potentially infinitely transferable to new individuals. While all communicable diseases are infectious, not all infections are communicable.

Tetanus, for example, can cause an infection, but a person with tetanus can't spread it to other people. A communicable disease on the other hand is an infectious disease that is contagious and which can be transmitted from one source to another by infectious bacteria or viral organisms.

The pathology branch of contemporary medicine is largely based on this categorization. The antibiotics were considered to be super medicine as they had potential to curb the ever-increasing realm of communicable and infectious diseases. The last few decades though, have witnessed advent of drug




**A Conceptual Review of Prameha in Framework of Brihat Trayi**

 Deepali Agrawal<sup>\*1</sup>, Aakhare Snehal<sup>2</sup>

1. Assistant Professor, Rognidan Dept.,

2. Assistant Professor, Stirog Prasuti Dept.

SSVP Ayurvedic College and Research Center, Hatta, Dist. Hingoli

 \*Corresponding author: +91 9423385150, [deepalikavita201@gmail.com](mailto:deepalikavita201@gmail.com)
**Abstract-**

Diabetes Mellitus (DM) is a complex metabolic syndrome characterized by involvement of multiple body systems. It is caused due to absolute or relative insulin deficiency. The characteristic features of DM have close resemblance with different varieties of a disease named as *Prameha* in all Ayurveda texts. Acharya Charaka has mentioned *Prameha Madhumeha* under *Maharoga* (major disease), as important body tissues (*Dhatus*) are vitiated. The disease in which formation of urine and frequency of urination is more, is called as *Prameha*. All *Doshas* and *Dooshyas* get invariably vitiated in all types of *Prameha*. Only those which are vitiated in excess are specifically and separately described in a particular type of *Prameha*. The line of treatment for *Prameha* is dependent on various factors such as the *Prakriti* of the patient, *Dosha* dominance in disease, *Dooshya* vitiation, obstruction in *Srotas*, *Manasika Prakriti*, *Ahara* and *Vihara*, hereditary factors, etc. The Ayurvedic concept of management of *Prameha* emphasizes on dietary and

lifestyle modifications for its prophylaxis and treatment.

**Keywords**

Diabetes mellitus, *Prameha*, *Madhumeha*, *Ayurveda*, *Chakra*, *Sushruta*, *Tagbhata*

**Overview of Diabetes Mellitus and Prameha**

Diabetes Mellitus (DM) is a complex metabolic syndrome characterized by involvement of multiple body systems. It is caused due to absolute or relative insulin deficiency. As per the WHO, "Diabetes mellitus is a heterogeneous metabolic disorder characterized by common features of chronic hyperglycaemia with disturbance of carbohydrate, fat and protein metabolism due to absolute or relative deficiency in insulin secretion and/or action or both"<sup>1</sup>. Reports have stated that 62 million people in India are suffering from DM<sup>2</sup>. India is deemed as the world's capital of diabetes. The diabetic population in the country is close to hitting the alarming mark of 69.9 million







“शोध नृत्यकुंडक बीजाचा .....!”

वैद्य मदन टोंग

सर्व संदर्भाचा विचार  
केल्यास

‘नृत्यकुंडकबीज’  
म्हणून वर्णित केलेल्या  
तुम्बरूबीज, रागी  
(नाचणी / नागली),  
लघुकदंबफल, गोकुल  
(निकण्टक),  
कतकबीज (निर्मली),  
धान्यक, कटुतुम्बरूबीज,  
वींछुडा आदी द्रव्यांचा  
संदर्भासहित विचार  
केल्यास असे आढळते  
की या सर्व द्रव्यांचे  
मूलवह संस्थानावर कार्य  
असून, मूलल म्हणून  
कार्य करताना काहींचे  
अश्मरीभेदन हे कार्य ही  
आढळते. त्यामुळेच  
अनेक ग्रंथकारांनी  
‘नृत्यकुंडकबीज’ हे  
नाव वापरत त्या त्या  
प्रदेश व काळात वर  
उल्लेख केलेल्या या  
विविध द्रव्यांचा वापर  
केला असावा.

“नृत्यकुंडकबीजानां चूर्णं माक्षिकसंयुतम् । अविक्षीरेण सप्ताहं पीतमश्मपातनम् ॥”  
अ.ह.चि.

अष्टांग हृदय मूत्राघात चिकित्सा अध्यायात वरील संदर्भ आला आहे. तेथे  
नृत्यकुंडकबीज चूर्ण हे माक्षिक व अविक्षीरासह (मेंढीच्या दूधासोबत) घेतले असता,  
सप्ताहात अश्मरीपतन होते असे म्हटले आहे. या ठिकाणी सर्वांगसुंदर टिकाकाराने,  
“तुम्बरीबीजानां चूर्णं माक्षिकान्वितम् अविक्षीरेण सप्ताहं पीतमश्मरिपातनम् ॥” असे म्हटले  
आहे. येथे नृत्यकुंडकबीजासाठी ‘तुम्बरीबीज’ असा संदर्भ घेण्यास सांगितला. इन्दुटिकेत  
‘नृत्यकुंडो मलिज्जकः ।’ असा संदर्भ आहे. कैयदेव निघंटुने रागी (नाचणी) यासाठी खालील  
पर्याय सांगितले आहेत.

“मलिज्जको नृत्यकुंडो नर्तको नर्तकुण्टकः ।” कै.नि. शालिग्राम निघंटुत रागीसाठी खालील  
पर्याय आहेत.

‘नर्तको नृत्यकुण्डश्च भुचरा च मलीयसः । कठिनो गुच्छकणिशो लाञ्छनो बहुपत्रकः ॥’  
शा.नि. राज निघंटुने रागी विषयी म्हटले आहे, “रागी तु लाञ्छनः स्याद्वहदलकणिशश्च  
गुच्छकणिशश्च ।” रा.नि. अशा रितीने नृत्यकुंडकबीज हा शब्द रागी (नाचणी) Eleusine  
coracana, Cynosurus coracanus, Poaceae यव कुल यासाठी निघंटुत आला आहे.

“नर्तकः पित्तहा शीतः ।” कै.नि.

भावप्रकाशाने ‘तुम्बरू’ हे द्रव्य हरितक्यादी वर्गात वर्णन के आहे, ते Xanthoxylum  
alatum तेजोह्वा / तेजबल हे होय. याच्या फळांना तुम्बरू म्हटले आहे. याचे फळ व साल ही  
औषधात वापरली जाते. हे उष्णवीर्य व मूत्रल सांगितले आहे. भावप्रकाशाने मुत्रकृच्छ्रात याला  
वापरण्यास सांगितले आहे.

“कुष्ठगुलारूचिश्वासप्लिहकृच्छ्राणी नाशयेत् ॥” भा.प्र.

सुश्रुताने उत्तरतंत्रात श्वासरोगचिकित्सेत नृत्यकुंडकबीजाचा उल्लेख केला आहे.

“तिमिरस्य च बीजानि कर्कराख्या सुवर्चिका । दुरालभाऽथ पिप्पल्यः कतुकाराख्या हरीतकी ।  
श्वविन्मयूरोभाणि कोल भागधिककिणाः । भार्गीत्वक् शृंगवेर च शर्करा शल्लकाङ्गजम् ।  
नृत्यकुण्डबीजानि चूर्णितानि तु केवलम् ॥”

यावर डल्हण टिका,

“नृत्यकुण्डको मर्कटकः, केचिनृत्तकुण्डक बीजानीत्यत्र नीचैः कदम्बबीजानि लघु  
कदम्बबीजानि । केचित् नीपं कदम्बं रक्तच तत्पीतं तण्डुलाम्बुना इति पठन्ति,

व्याख्यानयन्त्रिच नीपं बृहत्कदम्बफलं, कदम्बं लघुकदम्बवृक्षफलं रक्तमिति विशेषणादनयोः पक्वयोग्रहणं यतः परिपक्वं रक्तं  
भवति ॥”

या ठिकाणी नृत्यकुंडक बीज म्हणून ‘मर्कटक’ घ्यावयास सांगितले. पण डल्हणाने काही पाठात लघुकदम्ब वृक्षाचे  
पक्व रक्तवर्णी फळ घ्यावयास सांगितले आहेत. मर्कटस्ततृण हा पर्याय रागी (नागली) नाचणीसाठी आला आहे. मर्कटतृणम्  
असा शब्द वाभटकोष P.44 published by Indian Drug Research Association of Poona यात आला आहे. मर्कटकाला  
डल्हणाने ‘मकरा इति लोके’ असे म्हटले आहे. चक्रपाणीने नृत्यकुंडकबीजासाठी ‘त्रिकंटकस्य बीजानां’ असे म्हटले आहे.  
संग्रहमूलात भृंगकंटकबीजम् कतकबीज असा उल्लेख आहे. अशा प्रकारे नृत्यकुंडकबीजासाठी खालील संदर्भ आले आहेत.





## LITERARY REVIEW OF MEDICINAL PLANTS W.S.R. TO TRIVIDH MARMA

Dr. Washimkar V. B.<sup>1\*</sup>, Dr. Shende M. B.<sup>2</sup>, Dr. Wanole R. M.<sup>3</sup>, Dr. Chothe D. S.<sup>4</sup>, Dr. Shekokar S. S.<sup>5</sup>, Dr. Tonge M. B.<sup>6</sup>, Dr. Kharat R. S.<sup>7</sup><sup>1,3</sup>M.D. (P.G.Scholar), Dravyaguna, G.A.C. Nanded.<sup>2</sup>Guide, M.D. (Dravyaguna), Asso. Professor, G.A.C. Nanded.<sup>4</sup>M.D. (Dravyaguna), Asso. Professor, G.A.C. Nanded.<sup>5</sup>M.D. (Dravyaguna), HOD & Asso. Professor, G.A.C. Nanded.<sup>6</sup>Professor, M.D. (Dravyaguna), G.A.C. Nanded.<sup>7</sup>M.D. (Dravyaguna), Assistant Professor, G.A.C. Nanded.

\*Corresponding Author: Dr. Washimkar V. B.

M.D. (P.G.Scholar), Dravyaguna, G.A.C. Nanded.

Article Received on 22/06/2017

Article Revised on 12/07/2017

Article Accepted on 07/08/2017

## ABSTRACT

Acharya charak described about *Trimarma* in *Trimarmiya Chikitsa* and also in *Trimarmiyasiddhi* in which he described about *Hriday, Sira and Basti* as physician point of view. Acharya Sushruta described Marma in Sharir Sthana of Sushruta Samhita i.e. Pratyeka Marma Nirdeśa Shariram, in which he has considered Marma, as a seat where number of tissues are agglomerated and accounted as a vital part but he explained only about 19 sadhya pranhar marma in which they explained about hriday, shira, and basti along with sankha, guda, shrangatak, kanta – sira. Marma is a ayurvedic anatomical term for vital points of the body. Out of 107 marma points, three marma are very important because they are not only the vital points but they also control the complete body system and Injury to these trimarmas quickly affects the vitality of a person and may be fatal. These trimarma are the Sira (brain), Hriday (heart) and Basti (kidney and urinary system). In today's strenuous, sedentary and hectic lifestyle people facing severe health problems related to Heart, Brain & Kidney. All these three organs are related to each other & the disease are also interlinked to one another. One disease related to these organs may increase the severity of other organ or disease and vice versa. So, current study is taken to review the role of medicinal plants in the management of trividh marma.

**KEYWORDS:** Medicinal plants, Trividh marma, Shira, Hriday, Basti.

## INTRODUCTION

‘स्वस्थस्य स्वास्थ्यं रक्षणम् आतुरस्य विकार  
प्रशमनम्’<sup>1</sup> च. सु. ३०/२६

It is a science which advocates the maintenance of health and to relieve the suffering of human being. In this modern age world, which is said to be a world of amazing achievement, is also a horrible world of stress. In today's, 21st century all the peoples were suffering from the diseases of vital organ viz. Brain, Heart and Kidney.

Brain is the primary vital organ and the normal state of this is important to carry out all the necessary procedure related to body and mind. Heart is the second most important organ which is responsible for the maintenance of blood flow throughout the body and providing the oxygenated blood to brain for its normal function. Kidney is the third most important vital organ which is responsible for the removal of all toxic elements or toxic effects of drugs from body.

Brain, Heart and kidney together called as *Trividh marma* and are placed under ten organ along which *Prana* (Life) is gets associated.

‘दशैवायतनान्याहुः प्राणाः येषु प्रतिष्ठिताः ॥

शंखौ मर्मत्रयं कण्ठो रक्तं शुक्रौजसि गुदम् ॥’<sup>2</sup>

च.सू. २९/०३

मर्मत्रयमिति हृदयबस्तीशिरसि ।<sup>3</sup>

चक्र.

The diseases like Parkinson Disease, Cerebral vascular episode, Alzheimer disease, Paralysis, insanity, Anxiety etc. are related to Brain, while the diseases like HTN, CHF, MI, IHD are related to Heart and that of renal calculi, urinary incontinence, renal failure etc. are related to kidney and all these disease are interlinked to each other. Hence there is an importance to maintain the normal state of these entire three vital organs.



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**Jayesh Agrawal<sup>1\*</sup>, Mohammad Hilal<sup>2</sup> and Kishor Ratnaparkhi<sup>3</sup>**

<sup>1</sup>Assistant Professor, Materia Medica Dept. SSVP Homoeopathic Medical College and Research Institute, Hatta, Tq. Basmath, Dist. Hingoli (MS).

<sup>2</sup>Professor, Pathology Department, SSVP Homoeopathic Medical College and Research Institute Hatta, Tq. Basmath, Dist. Hingoli (MS).

<sup>3</sup>Professor, Anatomy Department, SSVP Homoeopathic Medical College and Research Institute, Hatta, Tq. Basmath, Dist. Hingoli (MS).

Article Received on  
11 Dec. 2020,

Revised on 01 Jan. 2021,  
Accepted on 21 Jan. 2021

DOI: 10.20959/wjpr20212-19718

### **\*Corresponding Author**

**Dr. Jayesh Agrawal**

Assistant Professor,  
Materia Medica Dept. SSVP  
Homoeopathic Medical  
College and Research  
Institute, Hatta, Tq.  
Basmath, Dist. Hingoli  
(MS).

[naitikjagrawal@gmail.com](mailto:naitikjagrawal@gmail.com)

### **ABSTRACT**

Type 2 Diabetes Mellitus is chronic metabolic disorder in which prevalence has been increasing steadily all over the world. It is fast becoming an epidemic in some countries with the number of peoples attacked expected to double in the next decade, due to increasing in aging, burden for health care provider. Type 2 Diabetes Mellitus is increasingly responsible for Hypertension, Obesity and further diabetic complication. Cause of Diabetes Mellitus type 2 is genetic and environmental with various treatment regimen available. But it is with hazardous effect on body. So, Homoeopathic medicine can be effectly post pone diabetic and its complications. The present review mainly deals with organ remedies in treatment of Diabetes Mellitus type 2.

**KEYWORDS:** Homoeopathy, Type 2 Diabetes Mellitus, Hypertension, Obesity, Organ remedies.

### **METHODOLOGY**

In this review article, information from internet, books in the review of definition, aetiology, pathophysiology, signs and symptoms and gist of contemporary text of Homoeopathy related to Signs and symptoms of Diabetes Mellitus type 2 have been documented to understand approach towards the review on organ remedies in the treatment of Diabetes Mellitus type 2.

## INTRODUCTION

Diabetes is known to ancient's physician of India as "Madhumeh" meaning sweet discharge in urine. It was consider to be the kind of "Prameh" that is vital drain. This definition of diabetes is clinically correct even today.

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Diabetes Mellitus is a chronic metabolic disorder of protein, fat and carbohydrate metabolism characterized by hyperglycaemia. Diabetes mellitus has higher prevalence in urban area than rural area because of so called modern life style, socio-economic factors, culture, obesity, stresses and different mode of living and adaptation. Diabetes mellitus is silent killer sometime it is present asymptotically but patient is not aware about the disease.

### Definition

Diabetes mellitus is a chronic clinical syndrome characterized by hyperglycaemia due to deficiency or defective response of insulin. (Harsh Mohan 2000)<sup>[1]</sup>

### Predisposing factors

- 1) **Age :** the disease develops generally after the age of 40 years
- 2) **Sex:** Both sex almost equally affected.
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- 4) **Stress and strain:** Physical and/or mental stress and strain precipitate the disease from latent state.
- 5) **Obesity:** It has been observed to be associated with diabetes mellitus.
- 6) **Infection:** It plays an important role in causation of diabetes.

### Clinical manifestation

This is start with hyperglycaemia associated with increase thirst and dryness of Mouth, Polyuria, Tiredness, Fatigue, and Irritability, Apathy, Sudden loss in weight pruritus valvae, Nausea Headache and desire for sweet food. Many type 2 diabetics are asymptomatic and remain silent for many years and at diagnosis many have feature of long term complications. A middle aged female often consult a Gynaecologist for pruritus vulvae, a



male subject may consult for banalities, because chronic hyperglycaemia makes a subjects prone to several type of bacterial or fungal infections (API textbook of Medicine).<sup>[2]</sup>

### **Investigation**

- 1) Blood testing
- 2) Urine testing for glucose

### **Complications**

Complications are best considered under two heads

#### **1) Macro vascular complication**

- Diabetic Retinopathy
- Diabetic Nephropathy
- Diabetic Neuropathy

#### **2) Micro vascular complication:**

- Coronary heart disease
- Cerebrovascular disease
- Peripheral vascular disease (Harrison)<sup>[3]</sup>

Joslin's Diabetes mellitus (1993) states quite categorically "In dealing with a chronic disease such as diabetes, our goals are aimed at maintenance of wellbeing of the affected individual and minimizing long term complications"<sup>[4]</sup>

Now as diabetes has spread so much that, it has become a challenge to all medical fraternity, high level of research is going on all around to understand the disease, it's clinic pathological correlations and the possible solutions in term of new therapeutic drugs. These drugs due carry effects and side effect and only function at altering the effect of disease, but not the cause. Disease continue to progress as well as continue to evade vital organs.in most of the cases it has been seen that gradually dose of OHA increase and some of them need insulin for controlling the BSL.

### **Homoeopathic concept of diabetes mellitus**

Homoeopathy can help to improve the general health of Diabetic person. This can be achieved by administering proper homoeopathic medicine. The effect will be to improve the general sense of wellbeing, to lower the drug requirement and to improve the diabetes

control. Hence the attempt should be made to understand the utility of homoeopathic medicine exclusively on diabetes.

Hahnemann was the first clinician to advocate accurate, unprejudiced observations as basis of scientific clinical investigation of the disease. He recognizes the importance of unfavourable factors, tangible, intangible. He does not lose sight of importance of constitutional predisposition in genesis of illness.

Study of the individual in a holistic way burn back the back one of homoeopathic practice. Similarly study of materia medica with holistic approach allow us to have a better and more comprehensive idea of the similimum. Study of diabetes mellitus from source book and clinical experiences it combined with the individual study allows us to evolve general guide lines and helps in including lite in the remedies we study.

Diabetes is a very serious disease, but the treatment does not to be. Lifestyle modifications, weight loss, exercise, along with the right vitamins, supplements and Homoeopathic remedies, can make large difference. But due to the fact that, natural approaches can alter the need for both insulin and insulin control drugs, it is highly important to monitor one's glucose level carefully, either with the help of glucose monitoring test or through a physician. It is good idea to find practioner who is supportive of alternative treatment and can further advice on necessary life style changes. The goal of any doctor and patient should be bring high blood sugar under control and to stabilize it at normal level. This can best be achieved by treatment approach that encourages diabetics to become actively responsible for their own health. (Dr. Lynn Hardy ND)<sup>[5]</sup>

In 4<sup>th</sup> monograph in series Homoeopathic approach to disease, published by CCRH, New Delhi, deals with Homoeopathic management of disease, which has reached epidemic proportion in our country. Diabetes is also a life style disease hence in addition to medical management taking care of diet, exercise, regular follow up and prevention of life threatening complications are of utmost importance in improving the quality of life of these this patients. In allopathic medicine numerous drugs, recombinant and genetically modified insulin are flooding the market to optimize type 2 diabetes.

A book defining management of diabetes Mellitus using Homoeopathic approach is timely. The main editor and members of editorial board of this monograph are very well known



Homoeopaths in their own right and they have laid the foundation of this monograph by inviting experts from allopathic school of medicines to right pathogenesis, available allopathic drugs and principle of allopathic management for diabetes. These chapters will allow a Homoeopathic physician to get acquainted with allopathic management for diabetes. This will be extremely helpful as many diabetic patient may seek Homoeopathic treatment as an add on therapy along with allopathy believing that additional Homoeopathic medicines will stabilize the disease. More over the dietary advice given in this book for diabetes is applicable to any system of medicine (Kanjaksha Ghosh).<sup>[6]</sup>

At the end, it must maintained that, change of lifestyle, yoga, diet modification and exercise are equally significant in the management of diabetes. They are symbiotic to the holistic application of Homoeopathy. (Dr. Ajit Kulkarni)<sup>[7]</sup>

### **Miasmatic background**

According to Dr.J.H.Allen "The internal nature of the disease is made manifests wholly in the study of chronic miasms.

Since miasms are the basic inherent dynamic morbid entities of all the disease & they are not restricted to pathological diagnosis of any disease but only on its peculiar susceptibility the disease and modifies course of illness.

According to master, there are 3 basic miasms responsible for the cause of various sufferings of mankind.

Dr.J.H.Allen introduced the tubercular miasms. In his book "The chronic miasm" He described it as "Pseudopura" (Allen 2001).<sup>[8]</sup> Pseudopura is an affliction due to complication of mixed miasm. The tubercular aggravation indicates parental nature of its old syphilitic basis. suppression give miasm a new impetus.

"The tubercular is the combination of psoric and syphilitic. In this combination we find all mental and emotional reaction, the subjective symptoms, of predominant parent psora and pathological and destructive changes of the younger parent syphilis (Robert 1996).<sup>[9]</sup>

It is rapidly progressing with erratic pattern, fast pace with increased sensitivity and low immune process with moderate to high susceptibility which may take very little time develops the disease process as well as its complications which may be life threatening.

Thus it is necessary for true homoeopathic to know about the chronic miasms and their pressure in organism to find out the similimum which always based on exusting miasms.

Tubercular miasm and its correction with diabetes mellitus type 2

The clinical presentation of Diabetes Mellitus type 2 in the tubercular miasm shows following features

- Loss of strength after and copiousness of uring
- The majority of renal difficulties have tubercular basis that can be careful study of all latent miasm of whole person
- Neuralgic Pain
- Excessive suppuration, abscess and ulcers at skin
- Slight inuries at skin turn into abscess and then to ulcers
- Gangrenes
- Perverssion of turn, shape or size are tubercular in origin
- Hunger with all give sensitive in pit of stomach
- Tendancy to secondary complication
- Fibrous changes in kidneys
- Dtabetic patients are as nile strongly tubercular, with tubercular physiology throughout them(Banerjee 2000)<sup>[10]</sup>

### Homoeopathic therapeutics

1. Samuel Lilienthal<sup>[11]</sup> recommends following organ remedies Syz Jambolanum, Uranium Nitricum
2. William Boericke<sup>[12]</sup> recommeds following organ remdedies Syz Jambolanum, Uranium Nitricum
3. E.A.Farrington<sup>[13]</sup> says Phosphoric Acid and lactic acid are principle acid for diabetes mellitus
4. T.S. Iyser<sup>[14]</sup> suggest Phosphoric Acid corresponds diabetes for nervous origin, urine is increased, Milky in colour contains much sugar.
5. Rechard Hugs<sup>[15]</sup> Gives importance to phosphoric acid, Syz Jambolanum, Uranium Nitricum



**1. Abroma augusta**

It is useful in those patients who are losing flesh and suffer from extreme weakness due to diabetes mellitus. It is very useful in complaints. Like increased thirst and urination frequent day and night. It is also great help in treating sleeplessness in person with diabetes, in various skin troubles like boils and carbuncles in diabetes patients burning sensation in the whole body is prominent general symptom.

**2. Syzygium jambolanum**

It acts promptly and efficiently in decreasing the sugar levels. Excessive thirst and Excessive urination are always present in the patient. It is also useful in treatment of lung standing ulcers. In diabetic patients.

It causes marked emaciation this medicine is used in patient diabetes mellitus whom there is sugar in the urine is prickly heat in upper part of body, specific gravity of urine is very high with great thirst. The patients emaciate in spite of proper nutritious diet.

**3. Gymnema sylvestre**

It is very useful in patients of diabetes mellitus who are losing weight with weakness and exhaustion. In such patient this remedy acts as tonic resulting in improvement of overall health.

**4. Phosphoric acid**

It is useful in patients with diabetes mellitus who are extremely weak physically or mentally. Such patient feels exhausted all the time. They have weak memory and are forgetful. Some signs of history of gnetes may be found for numbness of feet in patient of Diabetes mellitus is act best.

**5. Uranium nitricum**

This remedy is useful in patient with diabetes mellitus in whom there is excess urine output, excess thirst dryness of mouth and skin. This remedy reduces sugar blood and urine. It acts better when patient suffers from diabetes and gastric problem together. This is excellent remedy for urination, Appetite, Excessive thirst with nausea, Dryness of mouth complete loss of sexual power vomiting, burning in stomach due to gastric ulcer. This leads to great emaciation debility and tendency to ascites.

The kind of diabetes in which it is especially successful is hepatogenic.

## 6. *Cephalandra indica*

This remedy is very effective in lowering and maintaining blood sugar level and heading diabetes related symptoms. It is used in patient with diabetes mellitus who is suffering from intolerable burning pain all over the body. It is very effective remedy for skin complaints associated with diabetes mellitus like abscess and carbuncles. It is also effective in dealing with frequent urine and thirst in diabetes where patient feels weak and exhausted after passing urine. It is also useful in diabetes related complication like burning in limbs, Muscular tenderness, etc.

## 7. *Helonias*

It is indicated in Patient with diabetes mellitus who suffers from frequent urination which is whitish in colour and clear due to presence of albumin in urine.

Patient have very weak memory, extremely melancholic, depressed and irritable people who cannot bear slightest contradiction

## 8. *Insulinum*

It is useful in treatment of DM types by restoring the lost ability to oxidise carbohydrate and storing glycogen in liver. It is also beneficial in patient with diabetes having acne, carbuncles, erythema with itching eczema, varicose ulceration with polyuria.

## CONCLUSION

here are many more remedies for diabetes mellitus type 2 in Homoeopathy which are rarely used and very less known about their action and efficacy. Organ remedies can be tool to stabilized blood sugar level in glucose dysregulation syndrome in diabetes mellitus type 2, and in controlling acute exacerbation of disease state, in short term management, where susceptibility is on lower side.

Organ remedies are useful in Diabetes Mellitus type 2 cases where further research and reproofing of them is necessary for their use in future.

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**Jayesh Agrawal<sup>1\*</sup>, Mohammad Hilal<sup>2</sup> and Kishor Ratnaparkhi<sup>3</sup>**

<sup>1</sup>Assistant Professor, Materia Medica Dept. SSVP Homoeopathic Medical College and Research Institute, Hatta, Tq. Basmath, Dist. Hingoli (MS).

<sup>2</sup>Professor, Pathology Department, SSVP Homoeopathic Medical College and Research Institute Hatta, Tq. Basmath, Dist. Hingoli (MS).

<sup>3</sup>Professor, Anatomy Department, SSVP Homoeopathic Medical College and Research Institute, Hatta, Tq. Basmath, Dist. Hingoli (MS).

Article Received on  
11 Dec. 2020,

Revised on 01 Jan. 2021,  
Accepted on 21 Jan. 2021

DOI: 10.20959/wjpr20212-19718

### **\*Corresponding Author**

**Dr. Jayesh Agrawal**

Assistant Professor,  
Materia Medica Dept. SSVP  
Homoeopathic Medical  
College and Research  
Institute, Hatta, Tq.  
Basmath, Dist. Hingoli  
(MS).

[naitikjagrawal@gmail.com](mailto:naitikjagrawal@gmail.com)

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- Coronary heart disease
- Cerebrovascular disease
- Peripheral vascular disease (Harrison)<sup>[3]</sup>

Joslin's Diabetes mellitus (1993) states quite categorically "In dealing with a chronic disease such as diabetes, our goals are aimed at maintenance of wellbeing of the affected individual and minimizing long term complications"<sup>[4]</sup>

Now as diabetes has spread so much that, it has become a challenge to all medical fraternity, high level of research is going on all around to understand the disease, it's clinic pathological correlations and the possible solutions in term of new therapeutic drugs. These drugs due carry effects and side effect and only function at altering the effect of disease, but not the cause. Disease continue to progress as well as continue to evade vital organs.in most of the cases it has been seen that gradually dose of OHA increase and some of them need insulin for controlling the BSL.

### **Homoeopathic concept of diabetes mellitus**

Homoeopathy can help to improve the general health of Diabetic person. This can be achieved by administering proper homoeopathic medicine. The effect will be to improve the general sense of wellbeing, to lower the drug requirement and to improve the diabetes



control. Hence the attempt should be made to understand the utility of homoeopathic medicine exclusively on diabetes.

Hahnemann was the first clinician to advocate accurate, unprejudiced observations as basis of scientific clinical investigation of the disease. He recognizes the importance of unfavourable factors, tangible, intangible. He does not lose sight of importance of constitutional predisposition in genesis of illness.

Study of the individual in a holistic way burn back the back one of homoeopathic practice. Similarly study of materia medica with holistic approach allow us to have a better and more comprehensive idea of the similimum. Study of diabetes mellitus from source book and clinical experiences it combined with the individual study allows us to evolve general guide lines and helps in including lite in the remedies we study.

Diabetes is a very serious disease, but the treatment does not to be. Lifestyle modifications, weight loss, exercise, along with the right vitamins, supplements and Homoeopathic remedies, can make large difference. But due to the fact that, natural approaches can alter the need for both insulin and insulin control drugs, it is highly important to monitor one's glucose level carefully, either with the help of glucose monitoring test or through a physician. It is good idea to find practioner who is supportive of alternative treatment and can further advice on necessary life style changes. The goal of any doctor and patient should be bring high blood sugar under control and to stabilize it at normal level. This can best be achieved by treatment approach that encourages diabetics to become actively responsible for their own health. (Dr. Lynn Hardy ND)<sup>[5]</sup>

In 4<sup>th</sup> monograph in series Homoeopathic approach to disease, published by CCRH, New Delhi, deals with Homoeopathic management of disease, which has reached epidemic proportion in our country. Diabetes is also a life style disease hence in addition to medical management taking care of diet, exercise, regular follow up and prevention of life threatening complications are of utmost importance in improving the quality of life of these this patients. In allopathic medicine numerous drugs, recombinant and genetically modified insulin are flooding the market to optimize type 2 diabetes.

A book defining management of diabetes Mellitus using Homoeopathic approach is timely. The main editor and members of editorial board of this monograph are very well known

Homoeopaths in their own right and they have laid the foundation of this monograph by inviting experts from allopathic school of medicines to right pathogenesis, available allopathic drugs and principle of allopathic management for diabetes. These chapters will allow a Homoeopathic physician to get acquainted with allopathic management for diabetes. This will be extremely helpful as many diabetic patient may seek Homoeopathic treatment as an add on therapy along with allopathy believing that additional Homoeopathic medicines will stabilize the disease. More over the dietary advice given in this book for diabetes is applicable to any system of medicine (Kanjaksha Ghosh).<sup>[6]</sup>

At the end, it must maintained that, change of lifestyle, yoga, diet modification and exercise are equally significant in the management of diabetes. They are symbiotic to the holistic application of Homoeopathy. (Dr. Ajit Kulkarni)<sup>[7]</sup>

### **Miasmatic background**

According to Dr.J.H.Allen "The internal nature of the disease is made manifests wholly in the study of chronic miasms.

Since miasms are the basic inherent dynamic morbid entities of all the disease & they are not restricted to pathological diagnosis of any disease but only on its peculiar susceptibility the disease and modifies course of illness.

According to master, there are 3 basic miasms responsible for the cause of various sufferings of mankind.

Dr.J.H.Allen introduced the tubercular miasms. In his book "The chronic miasm" He described it as "Pseudopura" (Allen 2001).<sup>[8]</sup> Pseudopura is an affliction due to complication of mixed miasm. The tubercular aggravation indicates parental nature of its old syphilitic basis. suppression give miasm a new impetus.

"The tubercular is the combination of psoric and syphilitic. In this combination we find all mental and emotional reaction, the subjective symptoms, of predominant parent psora and pathological and destructive changes of the younger parent syphilis (Robert 1996).<sup>[9]</sup>

It is rapidly progressing with erratic pattern, fast pace with increased sensitivity and low immune process with moderate to high susceptibility which may take very little time develops the disease process as well as its complications which may be life threatening.



Thus it is necessary for true homoeopathic to know about the chronic miasms and their pressure in organism to find out the similimum which always based on exusting miasms.

Tubercular miasm and its correction with diabetes mellitus type 2

The clinical presentation of Diabetes Mellitus type 2 in the tubercular miasm shows following features

- Loss of strength after and copiousness of uring
- The majority of renal difficulties have tubercular basis that can be careful study of all latent miasm of whole person
- Neuralgic Pain
- Excessive suppuration, abscess and ulcers at skin
- Slight injuries at skin turn into abscess and then to ulcers
- Gangrenes
- Perverssion of turn, shape or size are tubercular in origin
- Hunger with all give sensitive in pit of stomach
- Tendancy to secondary complication
- Fibrous changes in kidneys
- Dtabetic patients are as nile strongly tubercular, with tubercular physiology throughout them(Banerjee 2000)<sup>[10]</sup>

### Homoeopathic therapeutics

1. Samuel Lilienthal<sup>[11]</sup> recommends following organ remedies Syz Jambolanum, Uranium Nitricum
2. William Boericke<sup>[12]</sup> recommeds following organ remdedies Syz Jambolanum, Uranium Nitricum
3. E.A.Farrington<sup>[13]</sup> says Phosphoric Acid and lactic acid are principle acid for diabetes mellitus
4. T.S. Iyser<sup>[14]</sup> suggest Phosphoric Acid corresponds diabetes for nervous origin, urine is increased, Milky in colour contains much sugar.
5. Rechard Hugs<sup>[15]</sup> Gives importance to phosphoric acid, Syz Jambolanum, Uranium Nitricum

**1. Abroma augusta**

It is useful in those patients who are losing flesh and suffer from extreme weakness due to diabetes mellitus. It is very useful in complaints. Like increased thirst and urination frequent day and night. It is also great help in treating sleeplessness in person with diabetes, in various skin troubles like boils and carbuncles in diabetes patients burning sensation in the whole body is prominent general symptom.

**2. Syzygium jambolanum**

It acts promptly and efficiently in decreasing the sugar levels. Excessive thirst and Excessive urination are always present in the patient. It is also useful in treatment of lung standing ulcers. In diabetic patients.

It causes marked emaciation this medicine is used in patient diabetes mellitus whom there is sugar in the urine is prickly heat in upper part of body, specific gravity of urine is very high with great thirst. The patients emaciate in spite of proper nutritious diet.

**3. Gymnema sylvestre**

It is very useful in patients of diabetes mellitus who are losing weight with weakness and exhaustion. In such patient this remedy acts as tonic resulting in improvement of overall health.

**4. Phosphoric acid**

It is useful in patients with diabetes mellitus who are extremely weak physically or mentally. Such Patient feels exhausted all the time. They have weak memory and are forgetful. Some signs of history of gnetis may be found for numbness of feet in patient of Diabetes mellitus is act best.

**5. Uranium nitricum**

This remedy is useful in patient with diabetes mellitus in whom there is excess urine output, excess thirst dryness of mouth and skin. This remedy reduces sugar blood and urine. It acts better when patients suffers from diabetes and gastric problem together. This is excellent remedy for urination, Appetite, Excessive thirst with nausea, Dryness of mouth complete loss of sexual power vomiting, burning in stomach due to gastric ulcer. This lead to great emaciation debility and tendency to ascites.

The kind of diabetes in which it is especially successful is hepatogenic.



## 6. *Cephalandra indica*

This remedy is very effective in lowering and maintaining blood sugar level and heading diabetes related symptoms. It is used in patient with diabetes mellitus who is suffering from intolerable burning pain all over the body. It is very effective remedy for skin complaints associated with diabetes mellitus like abscess and carbuncles. It is also effective in dealing with frequent urine and thirst in diabetes where patient feels weak and exhausted after passing urine. It is also useful in diabetes related complication like burning in limbs, Muscular tenderness, etc.

## 7. *Helonias*

It is indicated in Patient with diabetes mellitus who suffers from frequent urination which is whitish in colour and clear due to presence of albumin in urine.

Patient have very weak memory, extremely melancholic, depressed and irritable people who cannot bear slightest contradiction

## 8. *Insulinum*

It is useful in treatment of DM types by restoring the lost ability to oxidise carbohydrate and storing glycogen in liver. It is also beneficial in patient with diabetes having acne, carbuncles, erythema with itching eczema, varicose ulceration with polyuria.

## CONCLUSION

There are many more remedies for diabetes mellitus type 2 in Homoeopathy which are rarely used and very less known about their action and efficacy. Organ remedies can be tool to stabilize blood sugar level in glucose dysregulation syndrome in diabetes mellitus type 2, and in controlling acute exacerbation of disease state, in short term management, where susceptibility is on lower side.

Organ remedies are useful in Diabetes Mellitus type 2 cases where further research and reproofing of them is necessary for their use in future.

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