

सर्व आणुवेदाचार्य पदवी व पदव्युत्तर विद्यार्थ्यांसाठी



शल्य तंत्र

(पेपर २)

(Text Book of Surgery)

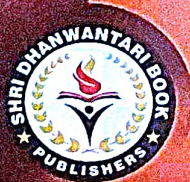
लेखक

वैद्य राजेश पंडित

प्रकाशक

श्री धन्वंतरी बुक पब्लिशर्स

भांडे प्लॉट चौक, उमरेड रोड, नागपूर मो. 8007677540





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- Description in easier language for better grasping.
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- Full Coverage of Ayurvedic as well as modern concepts
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त्यात स्पन्दन जाणवत नाही. उदरभागी वृद्धी होत नाही, गाभणाची लक्षणे उपस्थित नसल्याने रक्तज गुल्माची चिकित्सा ही गर्भकाल झाल्यानंतर करतात. विद्वान यालाच आर्तवर्ण गुल्म म्हणतात.

चक्रवाचाच्या मतानुसार यात स्पंदन हे लक्षण पीडन केल्या नंतरच जाणवते. वाग्भटाचार्यांनी चक्रवाचाकृत कोणत्याही प्रकारची वृद्धी होत नाही. परंतु फक्त गुल्माची वृद्धी होते असे वर्णन केले आहे. चक्रवाचांनी रक्तज गुल्माचे स्थान हे गर्भाशय सांगितले आहे ते यावरून लक्षात येते.

आहे. चक्रवाचांनी रक्तज गुल्माने पीडित स्त्रीची चिकित्सा पित्तगुल्माच्या चिकित्सेप्रमाणे आर्तव विकृतीमुळे उत्पन्न झालेल्या गुल्माने सिद्ध घृताचा प्रयोग आणि पिप्पल्याची प्रयोग करावी. यात गुल्म भेदनासाठी पलाशक्षार जलाने सिद्ध घृताचा प्रयोग आणि पिप्पल्याची प्रयोग उत्तरवस्तीचा वापर करावा अथवा पिप्पल्यादि उष्णद्रव्यांनी रक्तगुल्माचे भेदन करून उत्तरे चिकित्सा रक्तप्रदराच्या चिकित्सेप्रमाणे करावी.

चक्रवाचांनी रक्तजगुल्माची चिकित्सा १० व्या महिन्यात करावी असे सांगितले आहे.

रक्तमोक्षण
शुल्युक्त, उन्नत स्पन्दनरहित, दाह, पाक आणि वेदनायुक्त गुल्म असल्यास त्यातील रुक्मिणी सिरामोक्षणाद्वारे बाहेर काढावे अथवा गुल्मस्थानावर जलौकावचरण करावे.

गुल्मात विन्नापन आणि अभ्यञ्जन
गुल्माच्या चिकित्सेत विन्नापन, अभ्यञ्जन, दहन आणि कोषण शात्वणादि उपनाह कर्तव्य याचप्रकारे हरितकी चूर्ण इत्यादी उदररोगात वर्णित घृत, मूत्रवर्तिका तसेच पत्र लवण, नैलेकण आणि कल्याणलवणादि लवणांचा उल्लेख वातव्याधित केलेला आहे यांचा वापर करावा.

गुल्मोपद्रव
स्वहेतु प्रकुपित दोषांमुळे गुल्म पीडित रुग्णात शुल होतात त्यात खिळा गाडल्याप्रमाणे वेदना होत.

गुल्मात अपथ्य
शुष्कमांस, मूलक, मत्स्य, शुष्कशाक, मुद्गा आदि दाळ, आलुक तसेच क्षीरवृक्षांचे मधुर फळे गुल्मात अपथ्य आहेत.

- विद्रधी व गुल्म भेद**
- | | |
|-----------------------------|---|
| विद्रधी (Abscess) | गुल्म (Gaseous swelling of the abdomen) |
| १) सनिबन्धन | अनिबन्धन (without any base) |
| २) मांस व रक्त दुष्य | प्रकुपित दोष गुल्माकार होतात. |
| ३) विद्रधी मांसरक्त निर्मित | जलबद्बुद् प्रमाणे व स्रोतानुसार |
| ४) विद्रधमध्ये पाक होतो | गुल्मामध्ये पाक होत नाही |

शस्त्रकर्म
रक्तपित्ताद्युद्धत्वात् क्रियामनुपलभ्यच
... च.चि. ५/३९

यदि गुल्माने पीडित रुग्णात समुचित चिकित्सा न दिली गेल्यास रक्त व पित्त हे अतिमात्रे वाढते जेव्हा गुल्म विदाही झाल्यास अशा स्थितीत गुल्माची चिकित्सा ही शस्त्रकर्मने करावी.

आणि गुल्म लक्षण
गुरूः कठिनसंस्थानो गूढमांसान्तराभ्यः ।

गुरूः कठिनश्चैव ह्यपक्वो गुल्म उच्यते ॥ ... च.चि. ५/४०

अविर्णः स्थिरश्चैव गुल्म कठोर आकृतीचा आहे. ज्याने आत जाऊन मांसाचा आश्रय घेतलेला आहे. ज्या अवस्थेत गुल्म अविर्णता आहे आणि जो गुल्म स्थिर आहे त्याला अपक गुल्म असे म्हणावे.

त्यामध्ये त्वचाभागी अविर्णता आहे आणि जो गुल्म स्थिर आहे त्याला अपक गुल्म असे म्हणावे.

गुल्मान गुल्मलक्षण
दाहशूलार्तिसङ्क्षोभस्वप्न नाशार्तित्ज्वरेः ।

दाहशूलार्तिसङ्क्षोभस्वप्न तमुपनाहयेत् ॥ ... च.चि. ५/४१

विदहमानं जानीयाद् गुल्मं तमुपनाहयेत् ॥ ... च.चि. ५/४१

ज्या अवस्थेत गुल्मात दाह, वेदना, बेचैनी, क्षोभ, निद्रानाश, अरति आणि ज्वर ही लक्षणे दिसतात ती अवस्था गुल्माची पच्यमानावस्था असते त्यावर उपनाह स्वेद बांधावा.

अवस्था गुल्माची पच्यमानावस्था असते त्यावर उपनाह स्वेद बांधावा.

गुल्म लक्षण
विदाहलक्षणो गुल्मे बहिरुत्तुङ्गो समुन्नते ।

श्यावे सररक्तपयन्ते संस्पृशं बस्तिरसन्निभे ॥

निपीडितोन्नते शूले सम्पक गुल्ममादिशेत् ॥ ... च.चि. ५/४२, ४३

तत्रैव पिण्डिते शूले सम्पक गुल्ममादिशेत् ॥ ... च.चि. ५/४२, ४३

ज्या अवस्थेत गुल्मात विदाही लक्षणे उत्पन्न होतात बाहेरील त्वचेवर उन्नत दिसून येते, उन्नतव भागाच्या चारही बाजूला रक्तवर्णता प्राप्त होते आणि मध्यभागी श्याव वर्णता येते. स्पर्श केल्यास जलाने पूर्ण भरलेल्या बस्तिप्रमाणे भासते, दाबल्यावर आत जावून पुन्हा उन्नत प्राप्त होते. रुग्णानु कुशीवर झोपल्यास त्याचा पार्श्व भाग दबल्यामुळे गुल्मस्थानात स्तब्धता आणि निश्चलत्व येते आणि गुल्म पिण्डाकार आणि शूलयुक्त असल्यास त्याला पक्व गुल्म समजावे.

पक्वगुल्म चिकित्सा
तत्र शान्वन्तरीयाणामधिकारः क्रियाविधी ।
वैद्यानां कृतयोभ्यानां व्यधशोधनरोपणे ॥ ... च.चि. ५/४४

गुल्माची पक्कावस्था जाणून चिकित्सकाने वेधन, शोधन आणि रोपण अशी चिकित्सा करावी.

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ROLE OF GRAHANEESHTAKA IN VATAJ GRAHANI : A CASE REPORT

ABSTRACT: Grahani is a common disorder of GIT system in the present era because of the improper food habits ,junk food, stressful lifestyle, etc. Grahani is also known as the Pittadhara Kala. A diagnosed case of Grahani is discussed here. In this case studied patient was administered first laghvaashan for 7 days, after that Grahaneeshtak. This Ayurvedic treatment showed highly significant results.

Keywords : Vataj Grahani, Grahaneeshtak, Pittadhara Kala

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ॐ ॥ श्री ॥ ॐ

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

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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 Kupa Pakwa Rasayana. As per nomenclature the drug which is prepared by intense heat inside the Kupa (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

STUDY THE EFFICACY OF KARANJ TAIL YONI PICHU & TRIPHALA KWATH YONI DHAVAN IN THE MANAGEMENT OF R.T.I. FREQUENCY

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College, Hatta, Hingoli

ABSTRACT:

According to Ayurveda, health of a female starts in the fetal stage itself which describes the measures to yield a good female child. The distinctive anatomical & physiological features of women in each age group were well studied by ancient sages of Ayurveda. Just as the river is cleansed by its flow the women are purified by menstrual flow. That is the reason for the non-susceptibility of women to many diseases. The regimens to be followed during menstrual & post menstrual periods are well advocated in Ayurveda. At least once in her life, a reproductive age women faces one of the common problems like Leucorrhea, dysmenorrhea PID etc. ayurvedic management has special effects that are long lasting safe & natural in this regard.

KEYWORDS : *Ayurveda, PID*

INTRODUCTION :

Reproductive age women, repeatedly suffer from vaginitis, cervicitis, leucorrhea, lower abdominal pain and low backache like symptoms. The first and foremost of these problems is emergence of a vaginal discharge of varying degrees, the shweta pradara (white discharge). This includes discharge due to vaginitis caused by different infective genera, cervicitis and related cervical erosion, PID and dysmenorrhea, due to related cervicitis. This causes considerable discomfort for daily work of a woman. If these symptoms persist, many women feel insecure and worried by the possibility of Cancer. WHO is undertaking various programmes all over the world to promote women's health.

SWASTHASYA SWASTHA RAKSHANAM (Health for all), is the motto of Ayurveda. Ayurvedic literature gives a handful of drugs and procedures in this regard. The aim of this study is to establish a standard ayurvedic regime for the above said problems on OPD basis and evaluate its efficacy.

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