



**GENERAL CONCEPTS OF RASA-SHASTRA AND AYURVEDA  
PERSPECTIVES OF RASA DRAVYAS W.S.R. TO THEIR MEDICINAL  
IMPORTANCE**

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**Abstract**

The medical science of originated from India named "Ayurveda" and this science not only deals with plant or animal based drugs but also encompasses many theories related to the therapeutic importance of mineral and metal based formulation. The *Rasa-Shastra* is one the modality of ancient Ayurveda which deals with preparation and therapeutic utilization of mineral & metal based formulations. These formulations mainly prepared from *Parad* (mercury) which recognized as *Rasa* element in classical Ayurveda. These formulations possess enormous therapeutic values like; antioxidant property, rejuvenation effect, stress relieving action, sexual stimulants and helps in many metabolic disorders such as; *Madhumeha* and *Sthoulya*. The main theory of *Rasa Shastra* helps to converts non-compatible metal or mineral into compatible form, in this regards ancient philosopher presented many techniques like; *Mardana*, *Murchana*, *Niyamana*, *Jarana* and *Samkramana*, etc. *Rasa-Shastra* theories need to be explored in modern scenario; therefore this article summarizes some critical aspect of *Rasa-Shastra*.

**Key-words:** *Ayurveda, Rasa-Shastra, Therapeutic, Parad*

ANALYTICAL INVESTIGATIONS ON SOME MINERALS OF MEDICINAL  
IMPORTANCE WITH SPECIAL REFERENCE TO UPARASAS

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## ABSTRACT

Rasashastra is Ayurveda subject deals with the medicinal importance of metals and minerals. Rasa dravyas can be classified as Maharasa, Uprasa, Sadharanrasa, Dhātu, Ratna and Upratna varga based on their origin and properties. The characterization and standardization of Rasa dravyas is very important to ascertain their quality and avoid any chances of toxic events. The identification and characterization of Uprasa is need of current scenario since depth studies on such elements yet to establish as per the requirements of modern science. Considering this present study was planned to establish identification and characterization parameters of some Uprasa.

**KEYWORDS:** Ayurveda, Rasashastra, Uprasa, Rasadravyas.

## INTRODUCTION

Ayurveda science classically mentioned uses of minerals and metals for various therapeutic purposes. Geology and pharmacology branch of modern pharmaceuticals science also described therapeutic details of such elements. The *Rasashastra* branch of Ayurveda deals with purification, preparation and therapeutic applications of *Rasadravayas*. *Rasa Shastra* encompasses many classical documents related to the metals and minerals based formulations.

The classical Ayurveda formulations prepared from combination of metallic and herbal products (herbo-mineral formulations) used for many diseases but their identification and quality assessment prerequisite to avoid any chances of unwanted health effects. This study aimed to establish quality parameters of some *Uprasa* in a view to explore this science as per modern requirements.

## AIM AND OBJECTIVES

- To identify the raw drugs of *Uprasa* by physical and chemical properties as per Ayurveda classics.
- Mineralogically identifying them as per norms of modern mineralogy and establish standardization of raw drugs mentioned in *Uprasa varga* of *Rasa Ratna Samucchaya*.

## Materials

Following compounds considered from *Uprasa varga* were analyzed:

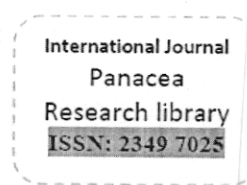
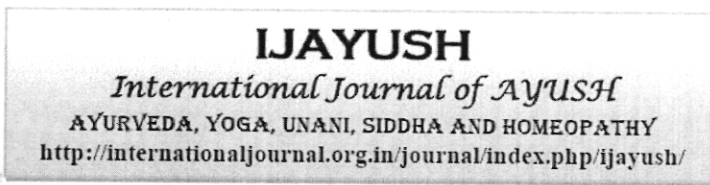
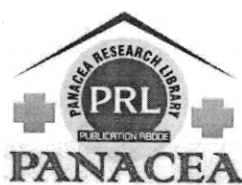
- ✦ *Gandhaka*

- ✦ *Gaireeka*
- ✦ *Kaseesa*
- ✦ *Kankshi*
- ✦ *Hartaal*
- ✦ *Manahshila*
- ✦ *Anjana*
- ✦ *Kankushtha*

## Methods

The following tests were carried out for analysis of selected *Uprasas*:

- SEM-EDX
- PETROGRAPHY
- XRD, XRF
- Tests for: Color, Luster, Electric conductivity, Heat conductivity, Hardness, etc.



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## DETAILED DESCRIPTION ABOUT RAKTAMOKSHANA

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### ABSTRACT

*Raktamokshana* is the important and prime process of blood detoxification. It is derived from two words i.e.; 'Rakta' which means blood & 'Mokshana' which means leave. So the meaning of *Raktamokshana* is to let the blood out. The blood is expelled out from the body to reduce the quantity of toxic substances in the blood borne diseases (*raktaja vikara*). The process of *raktamokshana* can be traced back to the Vedic period only and not beyond that. In the *koushika sutra* of *atharvaveda*, reference of *raktamokshana* by leech application are available. Sushruta, Father of Indian Surgery, has given all the information regarding bloodletting in detail in his treatise, "*Sushruta Samhita*". To expel out the vitiated blood, seven procedures are advocated Venesection (*Sira Vedhan*), horn application (*Sringa Avacharana*), gourd application (*Alabu Aavacharana*), leech application (*Jalauka Avacharana*), scrapping (*Pracchanna Karma*). Bloodletting as a method of treatment is indicated in gouty arthritis, filariasis, herpes, tumors, various skin disorders, genital infections, abscess, inflammatory condition, cellulitis, painful ulcers, and chronic ulcers resulting from snake bite. *Raktamokshana* is the one of the principle *Shodhana* therapies in Ayurveda. It widely been practised in the various clinical settings depending on the training and exposures of the physician. With renewed interest in the parasurgical procedure in the recent times *raktamokshana* has gained foremost appraisal to attempt treatment to disease of various categories. *Raktamokshana* is indicated as a therapy of choice in many diseases, formally being indicated in *rakta* and *pitta* related morbidities. Moreover the scope of this therapy is further extended to disease that is found to be refractory to conventional *sheeta- Ushna rooksha* kind of treatment. The final attribute of *raktamokshana* can be considered on its tremendous prophylactic potential to do away certain disease.

## KANKUSHTHA- A CONTROVERSIAL DRUG (IDENTIFICATION ON THE BASIS OF MINERALOGY)

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### ABSTRACT

Rasashastra is a subject which deals with the study of metals and minerals, and their therapeutic effects. Rasa dravyas are broadly classified under the heading of Maharasa, Uprasa, Sadharanrasa, Dhatu, Ratna and Upratna varga. Ayurvedic formulations are formulated for the only after centuries of trials experience. These are well known to be free from toxicity. Ancient Acharyas mentioned about the best variety of metals and minerals based on the physical appearances which are coined in ancient literature as Grahya lakshanas and synonyms. But in modern era due to continuous development and increasing demand of Rasaushadhies which contain Uprasas as a prime ingredient, it is very difficult to identify genuine raw drug. The characterization aspect of all the types of Uprasa has not studied in

depth so far, by analyzing all the varieties of Uprasas, it is possible to establish standards for all Uprasas, which will be used for therapeutic purpose as mentioned in the classical texts, hence it is intended to take up uprasa varg dravyas specially Kankushtha in the present study.

**KEYWORDS:** Rasa Shastra, Uprasa, Metals and Minerals, Grahya Lakshanas.

### INTRODUCTION

Kankushtha is a purely controversial drug explained in Uparasa group in RRS. Many controversies were explained by different Acharyas to identify it. It is the 8<sup>th</sup> mineral drug of uprasa group. Many classical texts have put forward their opinion about this drug. Many opinions have contributed heavily to the earlier existed controversy about the drug.





# ROLE OF AHAR VIHAR IN MANAGEMENT OF AAMVATA

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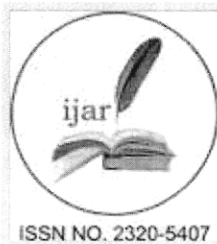
## ABSTRACT

Ayurveda's primary goals are to preserve health in healthy individuals and to treat illness in those who are ill. Ayurveda focuses primarily on a number of rules and laws to achieve this. The results of Ahara (diet) and Vihar are what determine whether a body is healthy or ill (lifestyle). The two main methods used by Ayurveda for illness prevention and management are Ahar (diet) and Vihar (lifestyle). Ayurvedic lifestyle concepts are extremely original, evidence-based, and focused on physical, mental, social, and spiritual welfare. They are applicable even in the modern world. Incorporating the adage "prevention is better than cure" into one's lifestyle undoubtedly bestows whole health on a person. One of the most prevalent illnesses in the modern period is Amavata (rheumatoid arthritis). An effort has been made in the current study to highlight the contributing variables, function, and significance of food (Ahara) and Vihar (lifestyle) in Amavata prevention using Ayurveda. Joints are impacted by arthritis, a medical disorder. This food fact sheet discusses the role that nutrition plays in treating the signs and symptoms of rheumatoid arthritis, one of the most prevalent Amavata.

**KEYWORDS:** Amavata, Ahar- Vihar, Lifestyle etc.

## Introduction

Ama triggers intensified Vata Dosha and lodges in the trika sandhi in the degenerative condition known as Amavata. This causes intense joint pain, inflammation, Jwara, and finally joint weakness, which can lead to temporary or permanent joint impairment and restrict daily activities. The pathophysiology of the two

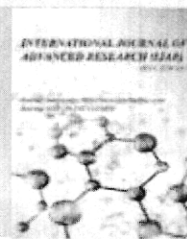


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### RESEARCH ARTICLE

#### SUCCESSFUL AYURVEDIC MANAGEMENT OF VICHARCHIKA (ECZEMA) - A CASE STUDY

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Eczema, Vicharchika, Rakta Pradoshaja Vikara, Mahatiktaghrit and Panchnimba Churna

#### Abstract

Vicharchika is skin lesions of varying size with inflammation, severe itching sensation, with bleeding in some cases, and this condition is as distressing as it causes disfigurement by affecting cosmetic look of an individual. In the present case study a 60 years old female consulted in Out-patient Department of Kayachikitsa Rama Ayurvedic Hospital, Rama University Mandhana Kanpur Uttar Pradesh. Complain of the patient was recurrent skin rashes with redness, skin edema, intense itching, with crusting of skin flaking, blistering, cracking, oozing and bleeding of upper layer of skin over both hands. By examining the signs and symptoms of complaints of patient was diagnosed with vicharchika. In the present case report patient was intended to treat with some ayurvedic formulations under the treatment of Vicharchika. Vicharchika according to Ayurveda is Rakta Pradoshaja Vikara being involved of three Dosha with dominance of Kapha. The management available in current mainstream medicine is unsatisfactory. Various Ayurvedic treatments have been in use for these manifestations. The patient was considered suffering from Vicharchika and was treated with ayurvedic medicines. Patient's condition was assessed for signs and symptoms of eczema which were cured after the treatment. This study is carried out as per International conference of Harmonization-Good Clinical Practices Guidelines (ICH-GCP) as per Declaration of Helsinki guidelines. This study shows that the cases of eczema can be successfully managed with Ayurvedic treatment only without any complications and side effects.

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#### Introduction:-

Most common skin ailment encountered during clinical practice is Vicharchika and its incidence is alarmingly rising is quite a concern on healthcare of the public.<sup>1</sup> This condition has two forms one which is Ruksha or dry form and other being the Sravi or the moist form based on its clinical presentation. The characteristic feature of Vicharchika is skin lesions of varying size with inflammation, severe itching sensation, with bleeding in some cases, and this condition is as distressing as it causes disfigurement by affecting cosmetic look of an individual.<sup>ii</sup> It also affects quality of life and increases the economic burden of an individual. Recurrence is by far the most common complaint associated with this ailment. In this case study Sravi Vicharchika in chronic form was dealt with Ayurvedic

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## Ayurveda Treatment protocol in Medoroga w.s.r to Hypercholesterolemia- A Case Study

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### ABSTRACT:

The prevalence of Hypercholesterolemia is 79% in Indian population. Hypercholesterolemia is one of the major modifiable risk factors for cardiovascular diseases, pancreatitis, fatty liver and many other diseases. According to *Ayurveda* Hypercholesterolemia is the corresponding output of *Medovaha Srotodushti* (micro channel disturbances). *Indian Privarjan* (elimination of causes) and advice of specific *Pathya* measures are useful in the management of Hypercholesterolemia. In present case we applied the principle of *Medovaha Srotodushti Chikitsa (Aptarpana Chikitsa)* for Hypercholesterolemia. The lipid lowering therapy in modern medicine including statin and fibrate is well tolerated with less side effects (2%). In this context Ayurveda provides cost effective therapy for Hypercholesterolemia without any side effects. The authors tried to share their experiences through this case study to state that given Ayurvedic management and along with specific *Pathya Ahara-Vihara* are effective in the management of Hypercholesterolemia. As a single case is not enough to prove the efficacy, the further extended research is recommended.

**KEYWORDS:** Hypercholesterolemia, *Nidan Privarjan*, *Medovaha Srotodushti*, *Pathya*.

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### Quick Response code



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### INTRODUCTION:

Dyslipidemia is a disorder of disturbed lipid metabolism involving abnormality in any or all of the lipoproteins in blood. According to ICMR-INDIAB study, the prevalence of Hypercholesterolemia was 13.9%, of Hypertriglyceridaemia was 29.5%, of low HDL-C was 72.3%, and of high LDL-C levels was 11.8%. The metabolic consequences associated with changes in diet and lifestyle is responsible for increased number of hyperlipidemia individuals. Lipoproteins are complex lipids that are essential for

transport of cholesterol, triglycerides and fat soluble vitamins. The level of LDL cholesterol is most directly associated with coronary heart disease while VLDL shows association with premature atherosclerosis. The ratio between Total Cholesterol: HDL<3.5 has been recommended as clinical goal for prevention of CHD. Coronary Heart Diseases contribute 25-30% of deaths in most of industrial countries and originated by several risk factors, out of them Dyslipidemia is most important. Clinical manifestations of hyperlipidemia are



# CONCEPT OF BIOLOGICAL CHANGES (CHEMICAL & PHYSICAL) CHANGES IN RITU SANDHI

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## ABSTRACT

Ayurveda proposes a number of ideas, including Dinacharya, Ritucharya, Ratricharya, and others, to preserve a person's health. One of them is Ritucharya. Ritucharya are the routines that need to be maintained throughout each season to stop illnesses from developing during certain times. Ritusandhi refers to the transition between two seasons. Instead of Ritucharya, the idea of Ritusandhi Charya is emphasized in this essay. This is owing to the fact that, even if a person follows the right regimen during each season, the abrupt change in regimen during the seasonal transition time may make him susceptible to illness. Just a canonical source, Ashtanga Hridaya, among the Brihatrayee, discusses the significance of Ritusandhi. According to the Hindu calendar, there are 6 seasons, hence there are 6 seasonal intersections. Since that different areas experience the seasons differently, the Ritusandhi Charya should be practised accordingly. The Ashtanghridaya commentary makes specific note of the progressive change of schedules at each seasonal juncture. You may follow it based on where you feel the seasons. The conservation of the ecosystem throughout the seasonal transition is crucial since human health depends on a healthy environment. Also, the method of gradually cutting back on Ritusandhi Charya may be used to overcome other addictions, prevent health problems during migration, and many other situations.

**KEYWORDS** - Ritusandhi, Brihatrayee, Dinacharya, Ritucharya etc.



**AN ILLUSTRATION OF GARBHINIPARICHARYA AND ITS CLINICAL IMPORTANCE**

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**ABSTRACT**

Pregnancy is one of the most beautiful events in the women's life, although this is most complex one. A normal labour can be turned pathologically any time as rightly described in classics that women's one leg in this loka and another in yamaloka at the time of child labour. As Acharyas, having the wisdom of the knowledge, it is our responsibility to make this process of labour easier and happier. In Ayurvedic classic, there is detailed explanation about month wise regimen stated as masaanumasika garbhini paricharya to facilitate smooth labour. Food regimen during pregnancy is a unique contribution of Ayurveda, focusing at wholesome prenatal care of the pregnant lady and the growing foetus.

**KEYWORDS:** Garbhini paricharya, Masaanumasik, Pregnancy, Foetus.

**INTRODUCTION**

Childbirth is the period from the onset of regular uterine contraction until the expulsion of placenta, this is called as labour because she has to struggle a lot to expulse the foetus. Therefore, motherhood is essence of being women so they are rewarded and worshiped by almighty. Ayurveda is dedicated to health and welfare of the mankind through achievement of Purushartha chatustaya (Dharma, Artha, Kama, Moksha).<sup>[1]</sup> Shreyasi praja (healthy offspring) is considered as one of the essential for this. For achieving healthy progeny, it is mandatory to select good health of parents, gametes and especially pregnant women.<sup>[2,3]</sup> The pregnant women should indulge in prescribed diet and life style as mentioned by Acharya for achieving virtuous child, this is defined as Garbhini paricharya or Garbhopakrama.<sup>[4,5]</sup> Ayurveda states that pregnant lady should receive congenial food, balanced status of mind, physical activities and plant base medicines for the maintenance of the pregnancy (Garbhsthapak dravya). If pregnant women oppose the above life style, medicine etc it will be fatal for foetus and defined as Garbhopaghatakar Bhavas.

**Garbhini paricharya:** "Nahimatuhuvinagarbhotpatisyat"<sup>[6]</sup>

Stree plays an important role in producing and bringing up a healthy child from womb to world. Therefore,

without mother there is no imagination and possibilities of conception. Child is partantra jeevi so all the activities of child is entirely dependent on mother. Therefore, health of mother is very important for upcoming Sukumar from hazardous effect's like garbhapata, garbhasrava etc.

Dietary regimen for pregnant women shows samanya and vishesha i.e. month wise paricharya. It emphasizes on the proper growth and development of foetus, for keeping good health of mother, her normal delivery and also child free from post natal complications.

If pregnant women follow Garbhini paricharya then she will be benefited with Arogya, bala, varna, Swarna, samhanana and also will help in attainment of shresthapraja. At the time of labour, kukshi, kati, parshwa, pristha will become mridu in nature and vata anuloman will be attained which help in proper expulsion of placenta and finally results in birth of healthy baby.

In samanya garbhini paricharya, satvik aahar shows very important in pregnant women. Aahar like ksheer, ghrit and Navneet. Jeevaniya group of drugs are also advised during this period. Stanya and Madhura ras are also advised for entire pregnancy period. Stanya (milk) is





## ANNAVAHASROTASA AS AN ESSENTIAL SYSTEM FOR DIGESTION AND EXCRETION

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### ABSTRACT

*Ayurveda* defines human body is made of different gross and subtle channels called *Srotas*. *Srtoas* are the channels through which different elements undergo transformation, transmutation, circulation and transportation. The *srotas* is an integral part of the body, serving as a route to conduct a substance from one place to other. There are 13 major *srotas* mentioned. The *srotas* or channels which carry Anna or food is called as *AnnavahaSrotas* with some parts of digestive system or gastrointestinal tract. If the organs of *AnnavahaSrotas* like *Amashay*, *Antra*, *Grahanee* do not function properly, it leads to indigestion also known as *Agnimandya*.

**KEYWORDS:** *Annavaha Srotas*, *Agnimandya*, *digestive system*,

*Grahanee*.

### INTRODUCTION

Living body is a channel system compromised of innumerable channels which are designed as inner transport system for divergent functions gross and subtle biological and energetic.<sup>[1]</sup> *Srotas* is defined as "*Srotomayam hi Shariram*". *Srotas* is used as generic term showing all the macro and micro channels in living organism. According to *Ayurveda*, *acharya* has given various view in concerning *Moolasthan* of *Annavaha Srotas* whereas *Acharya Charak* and

**A REVIEW ARTICLE ON AHARA KALPANA TO ENHANCING AGNI****Dr. Usha Singh\*<sup>1</sup>, Dr. Aditya Narayan Upadhyay<sup>2</sup> and Dr. Abhisek Rajpurohit**

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**ABSTRACT**

*Ayurveda* being a holistic science is treasure of measures of life, health and diseases. The fundamental principles of *ayurveda* laid down thousands years back are being explored and analyzed again for better understanding and their practical utility. One of such principles is concept of *agni*. *Agni* has been said among *karana dravyas* which are the causal factors for genesis of other factors. *Agni* has an important role in maintenance of health as evident in definition of health. As per *Acharya Charaka ayu* (life), *varna* (luster, complexion), *bala* (physical and mental strength), *swasthya* (health), *prana* (vitality), *uthsah* (capacity to do difficult tasks), *upchaya* (nourishment of the body), *prabha*, *oja* (immunity), *teja* (vital radiance), *dhatvagni* and *bhutagni* are all dependent upon *dehagni* or *jatharagni*. In the absence of *agni* human being perishes and in its balanced state he remains to be in a

state of good health. Derangements of the same leads to many diseases. So it is an important factor for vitality, maintenance of life and health. Hence to maintain the *agni* different *ahara kalpana* given in our *samhitas*.

**KEYWORDS:** *Agni, ahara, kalpana, dehagni, jatharagni.*

**INTRODUCTION**

*Ayurveda* being a holistic science is treasure of measures of life, health and diseases. The fundamental principles of *ayurveda* laid down thousands years back are being explored and analyzed again for better understanding and their practical utility. One of such principles is



## HERBAL SUPPLEMENTS AS GALACTOGOGUES

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### Abstract

Galactogogues are those inducing production of breast milk in lactating mothers. According to WHO guidelines, for the first 6 months after delivery, exclusive breastfeeding should be done. The use of breast milk substitutes is increasing the risk of morbidity and mortality among infants in developing countries. These supplements are common cause of malnutrition also. To encourage breast feeding and to increase milk production are the solutions. For increasing milk production, even though various synthetic supplements are available, due to reduced side effects, people prefer to herbal medicines or preparations.

Key words: Herbal supplements, reduced breast milk, Galactogogues.

### Introduction

Galactogogues are synthetic or plants molecules used to induce, maintain, and increase milk production, which mediate complex processes involving interaction between physical and physiological factors<sup>1</sup>. According to WHO guidelines, for the first 6 months after delivery, exclusive breastfeeding should be done. It means that an infant receives only breast milk from his or her mother or a wet nurse, or expressed breast milk, and no other liquids or solids, not even water, with the exception of oral rehydration solution, drops or syrups consisting of vitamins, minerals supplements or medicines. Estimated incidence of reduced breastmilk is 23% to 63% during first four months after delivery and it is noted about 40% in common clinical practice in India. Lactation insufficiency is a public concern and major problem worldwide. The use of breast milk substitutes is increasing the risk of morbidity and mortality among infants in developing countries. These supplements are common cause of malnutrition also. To encourage breast feeding and to increase milk production are the solutions. Breastfeeding is influenced by nutritional and non-nutritional factors (associated with endocrinology, health, climate, and management) that affect milk synthesis and secretion. These factors modulate physiological actions that regulate situations such as noninfectious agalactias and hypogalactias, the latest being the main problem of breastfeeding women<sup>2</sup>.

Some of the galactogogues commonly used by herbal medicine practitioners are-



## Critical Review on Asatyamendriyarthasamyoga

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### Abstract

Ayurveda is the knowledge that indicates the appropriate & inappropriate, blissful or miserable conditions of living, what is auspicious & inauspicious for longevity as well as the measure of life itself. There are different causes of the diseases relating to both body and mind are three fold. They are *Atiyoga*.

*Heenayoga* and *Ayoga of Kaala*, *Budhi* and *Indriyarthas* (object of senses).

Keywords: *Atiyoga*, *Heenayoga*, *Ayog*.

### Introduction

Ayurveda is the knowledge that indicates the appropriate & inappropriate, blissful or miserable conditions of living, what is auspicious & inauspicious for longevity as well as the measure of life itself. Life or *Ayus* is the union of body, the sense organs, the mind & soul. Any defect in the combination of the above features may affect the health and thereby *Ayus*.

In *Charaka Samhita* sutrastana *Dheerghanjeevitiya Adhyaya*, it is mentioned that the causes of the diseases relating to both body and mind are three fold. They are *Atiyoga*, *Heenayoga* and *Ayoga of Kaala*, *Budhi* and *Indriyarthas* (object of senses). In *Indriyopakramaneeya* chapter of sutrastana: Charaka described about the *Panchapanchaka*; they are *Panchendriyani*, *Panchendriyarthani*.

*Panchendriya Dravyani*, *Panchendriya Adhishtanani* & *Panchendriya Budhi*. Sense perceptions are produced as a result of the combination of *Indriyas* (sense faculties), *Indriyarthas* (objects of sense faculties), mind and soul. Proper use of one's *Sareera* and *Manas* leads to health & pleasure, whereas improper use results in diseases. The sense faculties together with mind get vitiated by *Atiyoga*, *Ayoga* & *Mithyayoga*. There are 3 *Hetus* for disease. They are *Asatmyendriyarthasamyoga* (unwholesome conjunction of the sense organs with their objects), *Prajnaparadha* (intellectual blasphemy) and *Parinama* (transformation). According to Ayurveda a *Vyadhi* is generally studied under the five main headings to understand the entire process of a disease manifestation. They are *Nidana*, *Poorvaroopta*, *Roopa*, *Upashaya* and *Samprapti* respectively, also called as *Nidana Panchaka*<sup>1</sup>. Among these *Nidana Panchaka* 'Hetu' stands first and forms the base or root cause for the





## SWARNPRASHANA

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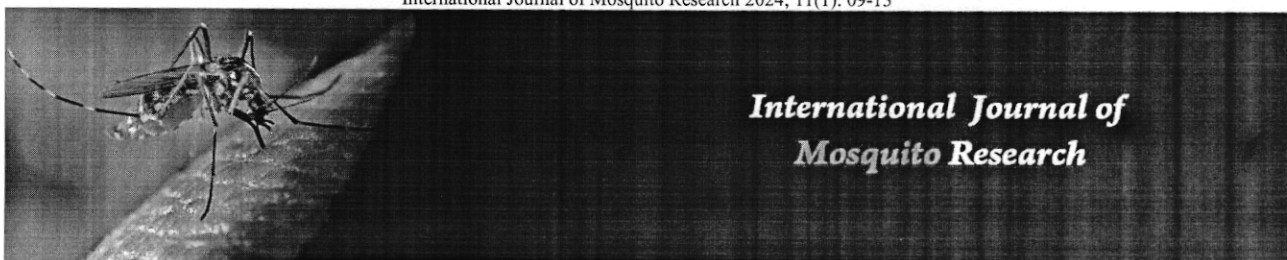
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**ABSTRACT**

According to Acharya Kashyapa, Swarnprashana Therapy is intended to boost memory, intelligence and immunity in infants. Traditionally shuddha swarn has been advised to be emulsified with madhu and ghrita to obtain a fine colloidal suspension. Swarnprashana is becoming widely popular, being administered on the Pushyanakshatra of every month in India. The effects of Swarnprashana in infants mentioned in samhitas owe to the quick absorption & assimilation of gold nanoparticle contained in the swarn bindu. Research studies on nanoparticle show that they can by-pass digestion and are directly absorbed via the sub-lingual route in to the blood stream. Gold nanoparticle have been found to be absorbed in the small intestines and nanoparticles less than 58 nm in size reached the target organs via blood. Swarnprashana has been advised to be given on empty stomach to assure maximum absorption without interference of food. At least a gap of 2 hours should be given after eating food for administering Swarnprashana. It has an excellent scope in boosting community health by ensuring healthy childhood. Swarnprashana is a comprehensive Rasayanchikitsa, administered for the physical, mental, intellectual & Spiritual wellbeing of the children. It can be safely prescribed to infants and children up to 16 years of age. There is urgent need of standardizing the preparations, dose, duration and method of administrations. It needs to be popularized and promoted as a proactive and preventive therapy in society.





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## International Journal of Mosquito Research

# The implications for vector control of the feeding preference of female *Aedes aegypti* mosquitoes for different types of human blood and how it affects their fertility

**Mydeen Sadik, Ramakrishna Allam, Antony Stephen Raj, Udhaya Shankar T, Govardhan Sahani and Fiaz Mohammed**

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### Abstract

**Aim:** The aim of the present was to identify the preferential feeding of *Ae. aegypti* on human ABO blood groups and their impacts on fecundity.

**Methods:** Laboratory reared female *Ae. aegypti* mosquitoes were exposed to all four blood groups at once in separate membrane feeders. After feeding, DNA of blood in mosquitoes was extracted and identified using ABO genotyping PCR. Fecundity was determined by the mean number of eggs in an egg batch.

**Results:** Among 410 mosquitoes allowed for feeding, 200 individual females were identified as blood fed mosquitoes by amplifying the 334bp fragment in the human DNA detection PCR. In the ABO genotyping PCR, blood groups A (n= 36), B (n=38), AB (n=50) and O (n=61) were detected. Additionally, 15 samples were detected having consumed multiple blood meals. The mean numbers of eggs laid per females were analyzed using one-way ANOVA test with the 0.05 significance level. There was no significant difference in fecundity for different blood groups.

**Conclusion:** The discovery of the underlying mechanism responsible for the preference of *Ae. aegypti* mosquitoes for blood group O has resulted in the development of a novel trap that attracts adult mosquitoes. This trap shows promise in combating the growing problem of pesticide resistance. Recent research has shown that persons with blood type O are more susceptible to contracting vector-borne illnesses transmitted by the *Ae. aegypti* mosquito.

**Keywords:** *Aedes aegypti*, Dengue, ABO blood groups, feeding behavior

### Introduction

Mosquitoes are well recognized as significant carriers of disease-causing agents that have severe implications for human well-being. Tropical and subtropical climates are the most geographically favourable environments for mosquitoes to thrive and reproduce, making them a significant threat for mosquito-borne illnesses in these regions. Nevertheless, the occurrence of climate change, together with the surge in human travel and migration seen in recent times, has led to the dissemination of these illnesses to regions where they were previously absent [1-4]. *Aedes aegypti* poses a significant public health threat since it is very effective in transmitting diseases such as malaria, dengue, Chikungunya, Zika, and other arboviruses [5, 6].

Female mosquitoes are categorized as pernicious, ferocious, and hazardous ectoparasites that consume the blood of many vertebrate creatures, including mammals. The phylum Chordata includes several classes, such as Mammalia, Aves (birds), Reptilia (crawlers and creepers), Batrachomorpha (amphibians), and Pisces (fishes). In mosquitoes, blood meals are essential for providing the necessary dietary proteins and amino acids that are required for the formation and maturation of eggs in females [7, 8].

Furthermore, the reaction of mosquitoes to their hosts involves a series of three crucial steps: activation, orientation, and alighting. These stages dictate the process and technique by which mosquitoes are attracted to their particular hosts [9, 10].

## “A COMBINED EFFECT OF SHIRODHARA AND TIKATAK KSHEER BASTI IN THE MANAGEMENT OF PARKINSON’S DISEASE w.s.r. TO KAMPVAAT”

Dr.Rajesh kumar<sup>1</sup>,Dr.Ragini Tiwari<sup>2</sup>, Dr.Aditya N Upadhyay<sup>3</sup>

### ABSTRACT

Neurological disorder is the speedily spreading disorder in all over the world.

Parkinson disease is one of them characterized by rest tremors, stiffness, and gait dysfunction with postural in stability.

The prevalence of Parkinson disease according to WHO has dabbled in the past 25 year .in 2019,8.5 million individuals are living with Parkinson disease globally . Disability and death due to the Parkinson disease are increasing faster than any other neurological disorder.

In Ayurveda classics Kampvaat is the condition which closely resembles with Parkinson disease. According to acharya Charak endogenous disease caused by single vaat dosha described in 80 types of vaat nanatamaj vikar named as VEPATHU .means shaking for trembling. According to Madhav Nidan tremors in all over body and specific organ due to aggravation of vaat called KampVaat. Longer use of modern medicine use in treatment this disease having more side effect like excessive day time sleepiness, hallucinations, delusions ,confusion etc.

Shirodhara is one of the best Panchkarma Procedure which act of the cerebral system help in the relaxing the nervous system and balancing the Pran Vayu around the head .Basti is the one of Panchkarma procedure described as “Ardhchikitsa” by Acharya Charak for all type of vaat Roga .This Paper is being Presented to state the effect of combined therapy of shirodhara and swa anubhoot Titak Ksheer Basti in the management of Parkinson disease w.s.r. to Kampvaat

**Keywords:** *Parkinson's disease, Kampvaat, Shirodhara, swa anubhoot Tiktak Ksheer basti*

### INTRODUCTION

Parkinson’s disease is a long term progressive degenerative neurological disorder that mainly affects motor system. The mean age of onset of this disease is 50 years. It is estimated that, there are 10 million people all over the world suffering from this disease.<sup>1</sup>

The clinical features are resting

tremors, cog wheel rigidity, bradykinesia & postural instability. It is caused by degenerative changes of neurons in an area of brain known as substantia nigra. These neurons produce dopamine which helps in communication between substantia nigra and other areas of brain. The communication (upper &ordinates smooth and balanced muscle movement.

impairment, difficulty in walking are seen and in later stages dementia, sleep disturbances, dysphagia speech difficulties, constipation, urinary function, disturbance nocturia , urge incontinence and are seen.

In Ayurveda due to similar disease presentation

Parkinson’s can be co-related with *kampavata*.

*Kampavata* has been described under 80types of vataja nanatmaja vyadhi in *Ayurveda* text<sup>2</sup>.

*Kampavata* was first narrated by *acharya Madhavkara* under the name of *vepathu*.

*Kampavata* is described with

Lakshan like *kara padatala* *Kampa*  
lower limbs  
tremors), *Stambha* (rigidity),

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## An Ayurvedic diet supplement for Kuposhita children of India

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### Abstract

India has the 10th-highest percentage of overweight children and the 17th-highest percentage of stunted children in the world, according to UNICEF. Under nutrition is thought to be the cause of 3 million child deaths annually, or over half of all child fatalities under the age of five. The most crucial 48 hours following delivery are these 48 hours, and many of these deaths might be prevented with appropriate prenatal and postpartum care. In addition, adequate breastfeeding reduces the risk of childhood obesity, diabetes, infections, and malnutrition. The WHO has launched maternal death and surveillance and response (MDSR), a critical strategy for reducing avoidable maternal mortality. For all living things in the universe to survive, food is essential. The dietary or pathya guidelines, together with the Ayurvedic principles of Ahara, are exceedingly detailed and grounded on empirical knowledge. Nutrition is the study of food, whereas dietetics is the application of food to health and disease. Classical literature vividly depicts the three tripods (Trayopastamba) of life: nourishment, sleep, and mental progress. Aushadhi (medicines) and Ahara (food and lifestyle) are the three foundations upon which all Ayurvedic prescriptions are based. Only themes like balanced diets, diets tailored to certain seasons, constitutions, and age groups, specific diets for each of Ayurveda's eight clinical divisions, food source classification, food item protection, appropriate and inappropriate eating regulations, and incompatible diets are covered in major works.

**Keywords:** Ayurvedic nutritional therapy, Diet, Food, etc.

### Introduction

Ayurveda states that Ahara items consist of five Mahabhuta and matching bhutagnis, which break down the constituents throughout the digestive and metabolic processes—but only when they are stimulated by antaragni. Over many years, India has evolved a rich legacy of food preparation, preservation techniques, and medical uses [1]. Ancient Ayurvedic texts cover a wide range of food-related subjects, such as the diversity of natural sources, their qualities in relation to specific seasons and places, and their unique function in both physiological and pathological states [2]. When properly ingested, they promote mental acuity, the constitution of dhatus, strength, skin tone, and sensory organ clarity; when swallowed improperly, they become harmful [3].

### Basic fundamentals of Ayurvedic nutrition

The three components of the body, Dosha, Dhatu, and mala, are formed from a healthy, balanced diet, which is why nutrition is so important. The saying "we are what we eat" is accurate for this reason. Food is essential for maintaining our physical health, but it also provides mental nutrition. The Upanishad states that there are three parts to the food we eat. The vulgar part is turned into flesh, while a delicate part feeds the mind. The fact that the water we drink is divided into three parts is also noted there. Urine makes up the bulk, blood makes up the middle portion, and prana, the essence of life, makes up the little amount.

### Vedic literature on Ahara Kalpana

The Vedas were not the Aushadha granthas, but they did include all relevant material, much like encyclopedias. Man is never ahead of the taste of his own food. Man may have experimented with different ahara kalpana throughout the Vedic era, in the same way that we try to make delicious dishes with the vast array of vegetables available to us. The Vedic literature refers to different anna kalpana on several occasions. Among other texts, the Rigveda, Yajurveda, and Atharva Veda all refer to yava, a kind of grain.

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**RASA DRAVYA: IMPORTANCE, ADVERSE IMPACT AND ITS MANAGEMENT**

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**ABSTRACT**

Rasa Dravya, or the therapeutic metals and minerals employed in medicinal formulations, is an important concept in the ancient system of traditional medicine known as Ayurveda. The literal translation of the phrase Rasashastra is "Science of Mercury". This particular branch of Ayurveda, known as "Rasa dravya," deals mostly with metals, minerals, and gems. Taking into account the significance of this field in Ayurvedic medicine and the lack of thorough reviews available, an effort has been made in this review to offer a concise yet complete overview of the different aspects associated with it. The present study explores the various dimensions of Rasa Dravya, including its historical, traditional, and modern significance in Ayurvedic procedures. The study also discusses the possible negative effects of using Rasa Dravya, taking into account toxicity issues and the careful balancing act needed to get the best possible therapeutic outcomes. Additionally, the study explores different methods and tactics used in the control of possible side effects related to Rasa Dravya. To improve safety and efficacy, this entails the creation of standardized processing procedures, dosing guidelines, and the incorporation of contemporary scientific methodologies. In order to promote patient well-being, the study seeks to give a thorough overview of Rasa Dravya in Ayurveda, highlighting its crucial role in healthcare and highlighting the significance of responsible and evidence-based practices.

**KEYWORDS:** Ayurveda, Rasa dravya, Rasashastra.

**1. INTRODUCTION**

Since around 1500 BC, the ancient Indian system known as Ayurveda has been practiced throughout India. Its primary goal is to maintain good health and treat illness. Patient safety and benefits have been given potential prominence by this system. Ayurvedic alchemy, also known as rasa shastra, is a significant part of Ayurveda that addresses the usage of metals, minerals, and gemstones as well as their processing. The renowned Buddhist Sage Naagaarjuna is credited with helping Rasashastra develop into a specialized discipline of knowledge. who is regarded as Rasashastra's "Father." The "Ayurvedic system of medicine" saw the emergence of a new class of medications known as "Rasaushadhi" and a new branch of knowledge known as "Rasashastra" with the discovery of Mercury, a miraculous substance in those days. The term "Rasashastra" refers to the scientific study of mineral and metallic substances and their potential therapeutic applications, including the preparation of drugs by processing.<sup>[1]</sup> The tenets of "Ayurveda" state that every material in the universe has the potential to be employed as a medication, given that

it is used sparingly by the doctor when necessary. One of the most prominent Ayurvedic figures, Caraka, states in this reference that "Anenopadeshena Na Anaushadhibhootam Jagati Kincitdravyamupalabhyate." Historically, the focus of Ayurveda has been on plants and their medicinal applications. However, as time went on, practitioners began to prioritize animal products, metals, and minerals.<sup>[2]</sup> The elements in the universe are categorized as follows: 'Jangama', meaning they originate from animals, such as milk, meat, blood, urine, etc.; 'Audbhida', meaning they originate from plants, such as leaves, roots, stems, etc.; and 'Paarthiva' or 'Khanija', meaning they originate from minerals, such as gold, silver, copper, sulphur, etc. When it comes to illness prevention, regeneration, and immunity, minerals and metals are incredibly powerful and effective. The most crucial component of the Rasa shastra is Parada, or mercury.<sup>[3]</sup>

Pharmacovigilance must be implemented in Ayurveda in order to address a variety of issues in a way that is more sophisticated than traditional science and to make the





## Review Article : Open Access

## A review on kala-azar and management with Ayurveda herbs

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## Abstract

Leishmaniasis is a neglected public health problem that largely affects the impoverished people of developing nations. It is caused by protozoan species that are members of the genus *Leishmania*. The causative organism is dispersed by female sandflies. Visceral, mucocutaneous, and cutaneous symptoms are the most prevalent clinical manifestations of leishmaniasis. Miltefosine, amphotericin B, and pentavalent antimonials are only a few of the drugs that are used to treat this significant infectious condition. Apart from that, these medications have very bad side effects in humans, and the exorbitant price of liposomal amphotericin B prevents them from being used in low-income nations. Moreover, certain parasite species have developed medication resistance. The scarcity of drugs and the side effects of currently used drugs, it is necessary to find novel medications with leishmanicidal activity. Although, the term "kala-azar" is not used in Ayurveda; it describes three diseases, visamajvara (a type of fever), plihodara/pliharoga (splenomegaly), and raktaja krimi (microorganism in blood), which are similar to Indian kala-azar and appear to be appropriately correlated based on their etiology, prognosis, symptomatology, and treatment. Kala-azar can be effectively treated with ayurvedic herbs like Guduci (*Tinospora cordifolia*), Katuki (*Picrorhiza kurroa*), Daruharidra (*Berberis aristata*), Kumari (*Aloe barbadensis*), and Earanda (*Ricinus communis*), etc. An emphasis on medicinal herbs used to treat leishmaniasis is particularly apparent in this review. New antileishmanial drugs can be discovered and produced using the bioactive phytochemicals found in plants.

## 1. Introduction

The disease leishmaniasis is spread through the bite of specific sandfly species (subfamily Phlebotominae), which are infected by protozoan parasites of the genus *Leishmania* (Kharaji *et al.*, 2016). Other names for leishmaniasis are: kala-azar, Delhi boil, Oriental sore, and espundia. Depending on the organ system it affects, leishmaniasis can be classified into several kinds, including viscerotropic leishmaniasis, post-kala-azar dermal leishmaniasis, mucocutaneous leishmaniasis, cutaneous leishmaniasis, and visceral leishmaniasis (Bifeld and Clos, 2015). The World Health Organisation estimates that there are between 600,00 and one million new cases of cutaneous leishmaniasis and between 50,000 and 90,000 new cases of visceral leishmaniasis per year (WHO, 2020). Environmental factors including deforestation, irrigation projects, dam construction, and urbanization have been linked to the rise in cases in recent decades. Miltefosine, amphotericin B, and pentavalent antimonial are only a few of the drugs that are used to treat this significant infectious condition. Apart from that, these medications have very bad side effects in humans, and the exorbitant price of liposomal amphotericin B prevents them from being used in low-income nations. Moreover, certain parasite species

have developed medication resistance. The scarcity of drugs and the side effects of currently used drugs, it is necessary to find novel medications with leishmanicidal activity (Charlton *et al.*, 2018).

Medicinal plants are thought to be a significant source of novel compounds with possible medical use (Ramakrishna *et al.*, 2023; Nadeem *et al.*, 2022). There was antileishmanial activity observed in several natural products, such as naphthoquinones, neolignans, lignans, alkaloids, chalcones, and triterpenoids. India is blessed with an incredible abundance of medicinal plants and a deep understanding of their traditional use in the ayurvedic medical system. This country has earned the moniker "Medical Garden of the World" due to its tremendous biodiversity (Li *et al.*, 2020). This review therefore aims to explore knowledge regarding medicinal plants mentioned by traditional medicine that are used to cure leishmaniasis.

## 2. Review on kala-azar

The protozoa in the genus *Leishmania* infect humans and animals to produce leishmaniasis. Leishmaniasis is caused by at least 23 species of *Leishmania*. The disease can take three forms; mucocutaneous (mucous membranes), which is extremely uncommon; cutaneous (skin), which is the most common form; and visceral (internal organs). Generally speaking, various *Leishmania* species induce varied manifestations of the illness. Other names for leishmaniasis are kala-azar, Delhi boil, and oriental sore. Phlebotomine sandfly, a microscopic insect vector that is between two and three millimetres long, is responsible for leishmaniasis. Only around 30 of the 500 known species of phlebotomine have been conclusively identified as

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# “An Ayurvedic Management of Asthimajjagat Vata Vyadhi W.S.R. to Avascular Necrosis of Femur Head” A Case Study

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## Abstract:

Avascular necrosis is the condition where an interruption of sub-chondral blood supply leads to death of cellular component of bone typically at weight bearing joint. Here, we present a case of 30 years old male patient presenting chief complaints of bilateral pain in knee joints with numbness since last 3 month. The pain radiating towards medial aspect of thigh which is associated with stiffness. The patient also complained difficulty in walking, crossing the leg, sitting and squatting positions. This is a known case of Avascular necrosis (AVN). As per Ayurveda, suggest this is a disease of Asthimajjagat Vaat Vyadhi. This patient was initially taken for Panchakarma procedure namely classical Virechan. After classical Virechan, Basti (Anuvasan and Asthapana) and Shamana Chikitsa were given to the patient. Pristha Abhyanga, Katiabhyanga, Avagahana, yoga as well as physiotherapy were subsequently advised to patient. The entire procedure was going on for 8 month. MRI scan of bilateral hip joint after 8 month of follow up, this treatment revealed change in AVN grade from 3<sup>rd</sup> to 2<sup>nd</sup>. The range of movement of this joint was also increased significantly. Most of these medicines are Rasayana (immuno modulatory in action). Therefore the present case study strongly suggests that Panchakarma therapy, Rasayan Aaushadhi, yoga and physiotherapy bring significant improvement in the treatment of AVN.

**Keywords:** Avascular Necrosis, Asthimajjagat Vaat Vyadhi, Basti, Rasayan, Yoga

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## INTRODUCTION

Avascular necrosis(AVN) is incapacitating state that troubles predominantly younger patients in middle of their working lives in the present scenario, it has persisted as damaging disease.<sup>1</sup> Sequels of AVN is pain, long term joint damage and loss of joint function. Morbidity ratio integrated with AVN of hip joint is high with long lasting impairment. Most of the patient affected with prolonged AVN cases need and also demand for one hip replacement during

their life span. Post operative morbidity rate is also on peak. Among 2500-3400 cases of AVN of hip joint occupied every year, in which 34.7% were due to corticosteroid abuse, 21.8% due to alcohol consumption and 37.1% due to idiopathic process.<sup>2</sup> Incidence of glucocorticoid induced AVN is between 3 to 38%<sup>3</sup>. Osteoarthritis, sclerosis, secondary muscle wasting and non- union fracture are probable ailments in succeeding stages.<sup>4</sup>





# BRAHMI: A MEGIC DRUG FOR MENTAL HEALTH

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## ABSTRACT

The two most common issues that people are facing these days are stress & anxiety. Brahmi is a potent Ayurvedic herb that provides many health benefits. if there is a corona virus pandemic Situation and home quarantine is taking a toll on Your mental health. You must go to Ayurvedic way to secure it. Blame it on pandemic pressure or lockdown restrictions. Our stress and anxiety levels have touched the seventh sky. Brahmi can help to reduce Stress. It has Anti anxiety and anti depressant properties to release stress and reduce anxiety. Brahmi is a powerful the herb that can unlock the Shakes of Mental health woes including Stress & Anxiety. This Ayurvedic herb improves nerve transmission in the brain to boost Cognitive functions.

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**KEY WORDS-** Brahmi, Rasayana, Medhya Rasayan, Mental Health, Stress, Anxiety.

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## INTRODUCTION

- The two most common issues that people are facing these days are stress and anxiety.
- Blame it on pandemic pressure or lockdown restrictions, our stress and anxiety levels have touched the seventh sky.
- From mood swings to unnecessary arguments to fights, we are facing it all due to stress.
- Consuming Brahmi herb can help.
- It has anti-anxiety and antidepressant properties to release stress and reduce anxiety.
- Brahmi - This herb helps balance the left and right hemispheres of your brain so you operate with both your analytical (left hemisphere) and intuitive (right hemisphere) side.

- Bacopa Monnieri, also known as water hyssop or Brahmi, is a herb commonly used in traditional Ayurvedic medicine for its memory-enhancing, anti-inflammatory, analgesic, antipyretic, sedative, and anti-epileptic properties.
- It is native to India, but also grows in other parts of the world, including Australia and North America. Bacopa is known for its ability to improve memory, reduce anxiety, and promote overall brain health.
- In this article, we will explore the benefits, uses, side effects, and Effect on mental health of Brahmi.

## BENEFITS OF BRAHMI

- Helps in Insomnia
- Increases memory power
- Prevents hair fall
- Helpful in burning sensation
- Reduce anxiety





# ASHWAGANDHA; FOR CARE OF MENTAL HEALTH

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## ABSTRACT

*Ashwagandha* (*Withania Somnifera*), known commonly as winter cherry or *Ashwagandha* is Evergreen herb in the Solanaceae or night shade family. *Ashwagandha* is a well known Ayurvedic Rasayana and belongs to a sub-group of rasayanas Known as Medhya Rasayanas. *Ashwagandha* is particularly beneficial for vata types as it calms the nervous system & helps focus the mind. *Ashwagandha* plays an important role in improving quality of life and performance at work and possess several Pharmacologic actions. Each part of herb i.e. From root to fruit possess medicinal properties. With adaptogen properties reducing Cortisol in the body, *Ashwagandha* has been suggested to help improve mental health Condition including stress, Anxiety, Depression and Attention Deficit Hyperactivity disorders (ADHD).

5759

**KEY WORDS-** *Ashwagandha*, *Rasayana*, *Medhya Rasayan*, Mental Health.

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## INTRODUCTION

*Ashwagandha* (*Withania somnifera*, Solanaceae) can also be referred to as 'Indian Ginseng' or 'Indian Winter Cherry'. One significant herb in Ayurveda is *Ashwagandha* which has been used as a Rasayana (tonic).

A herbal or metallic concoction that promotes physical and mental happiness. *Ashwagandha* is the most prominent Ayurveda Rasayana herb.

A study published in 2008 found that *Ashwagandha* extract reduced cortisol (an essential stress hormone) levels by up to 51% when given to rats. Cortisol levels are typically higher in humans after exposure to stressors like work or family obligations.

It may also be effective at reducing swelling because it contains compounds called steroidal lactones that reduce inflammation.

Inflammation is believed to play a role in many

diseases, including heart disease, artherities, renal disorders etc.

For hundreds of years, people have used the roots and orange-red fruit of *Ashwagandha* for medicinal purposes. The herb is also known as Indian ginseng or winter cherry. The name "ashwagandha" describes the smell of its root, meaning "like a horse." By definition, ashwa means horse.

*Ashwagandha* Trusted Source is an important herb in Ayurvedic medicine. This is one of the world's oldest medical systems and one of India's healthcare systems. In Ayurvedic medicine, *Ashwagandha* is considered a Rasayana. This means that it helps maintain youth, both mentally and physically.

## BENEFITS OF ASHWAGANDHA

1. Relieves anxiety.





# A comparative study of *ksheerpana*, *Padabhayanga* and both in *vata Pradhan prakriti* individuals with special reference to quality of sleep

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## INTRODUCTION

In our modern society, wrong dietary habits, busy and stressful life style, people are not able to get good quantity and quality of sleep. *Nidra* plays an essential role in our health and wellbeing throughout our life. Getting enough good quality of sleep has many benefits including protecting our physical and mental health. The three pillars of life are aahar, *Nidra* and Brahmacharya and these three are well regulated factors of life. According to Acharya Vagbhata *Nidra* is caused by *Tama Guna* due to *Avarana* of *Kapha* and is *Nidra* is defined as the state of a person when its mind and all the *Indriya* (both *Karmendriya* and *Jnanendriya*) get exhausted and then dissociate themselves from their objects, then the individual is said to be slept. *Vata Pradhan Prakriti* individuals having the symptoms of Jagaruka (disturbed and alert sleep). Acharya's described so many *Ahara-Vihara* for improving quality of sleep. In which *Ksheerpana* is one of them. Those suffering from difficulty in sleep can use *Ksheerpana*. In Ayurveda, Acharya Sushruta described about *Padabhayanga* Application of oil to the sole is improve the quality of sleep.

## AIM

To study the effect of *Ksheerpana*, *Padabhayanga* and both in quality of sleep of *Vata Pradhan Prakriti* individuals

## OBJECTIVES

1. To Assess the Effect of *Ksheerpana* in Quality of Sleep of *Vata Pradhan Prakriti* individuals.
2. To Assess the Effect of *Padabhyanga* in Quality of Sleep of *Vata Pradhan Prakriti* individuals.
3. To Assess the Effect of *Ksheerpana* & *Padabhyanga* in Quality of Sleep of *Vata Pradhan Prakriti* individuals
4. To Compare the Effect of *Ksheerpana* , *Padabhyanga* and both in Quality of Sleep of *Vata*





# PATHYA AND APATHYA IMMUNITY FOR CHILDREN

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## ABSTRACT

Ayurveda is not merely a medical science. It is a complete life science. The first aim of Ayurveda is to maintain the health of healthy person so that no disease should manifest. Treatment of diseases is the second aim of Ayurveda. Most of the health problem develops due to the wrong eating habits and looking methods. Ayurveda deals with the *pathya* and *apathya* or *pathyavyavastha* (planning of diet dietetics) in a very scientific and holistic way of dietetics. *Ahara* and *Vihara* which is beneficial and nutritional to the body and also give the happiness to the mind is known as *pathya* and *Ahara* and *vihara* which is opposite to the *pathya* is known as *Apathya*. *Ghee*, *amla*, *saindhav*, *mudag*, cow milk, rain water all these things are including in *pathya* and it helps to improve immunity, opposite to *pathyagomansa*, *aluka*, *masha*, *hastimeda*, dry and light food and drink is *apathya*, which is responsible for a decrease immunity.

**KEY WORDS**-*Pathya*, *Apathya*, *Pathya vyavastha*, Immunity, *Ahara*, *Vihara*.

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5335

## INTRODUCTION

- The *ahara* and *vihara* which do not adversely effect on the body and mind are regarded as wholesome.
- The body includes *dosha*, *dhatu* as well as their channel's.
- The purpose of intake of wholesome and balanced diets etc. is to maintain normal health and alleviate the various diseases.

### PATHYA AND APATHYA

**Nirukti-**

पथ्य- पथे, मार्गे  
हिते चिकित्सादौ, हितकारक भोज्यद्रव्य  
भेदे ।

**Definition-**

पथ्यं पथोअनपेतं यद् यच्चोक्तं  
मनसः प्रियम्।  
यच्चाप्रियम् पथ्यं च नियतं तन्न  
लक्षयेत ।

(Ch.Su. 25\45)

- The *ahara* and *vihara* which is beneficial and nutritional to the body and also give the happiness to the mind as known as *pathya* and opposite to that is known as *apathya*.
- According to monier williams *pathya* means- suitable, proper, wholesome.
- *Pathya* as two types-  
(A)  
✓ Foods indicated for healthy person  
✓ Foods contraindicated for healthy person.  
(B)  
✓ *Pathya* and *apathya* for the diseased person.
- Person with the onset of monsoon and covid-19, looking around a strong

