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EDITORIAL

Safe Surgery Saves Lives

Now a days everywhere and everyone is talking about Safe Anaesthesia and Safe Surgery. Really it is a matter of great concern. Therefore, through this editorial I want to put up some information from different sources published on web platform.

Links to the WHO appear on the APSF website home page and more specific information about the WHO Safe Surgery Saves Lives Global Patient Safety Challenge can be accessed at: <http://www.who.int/patientsafety/safesurgery/en/>.

With the Anaesthesia Patient Safety Foundation as one of the 160 endorsing professional organizations from literally all around the globe, the World Health Organization (WHO), through WHO's World Alliance for Patient Safety, **launched its Second Global Patient Safety Challenge: "Safe Surgery Saves Lives," June 25 in Washington, DC.**

This world-wide patient safety initiative acknowledges that surgery often is, in fact, not a therapeutic benefit, but rather a public health *hazard* for much of the world's population and addresses improving the safety of surgical care everywhere. The previous First Global Patient Safety Challenge, "Clean Care is Safer Care," focusing on "Hand Hygiene in Health Care" and clean water was launched in October 2005, and has been widely credited with promoting significant advances in the safety of basic health care in the developing world.

The new Safe Surgery Saves Lives program centres on a single-page safety checklist, but is presented in a 170-page document that has 4 main sections: Surgical Site Infection Prevention, Safe Anaesthesia, Safe Surgical Teams, and Measurement of Surgical Care and Quality Assurance Mechanisms.

The 6-member "Working Group" that produced the Safe Anaesthesia section includes John H. Eichhorn, MD, professor of anaesthesiology at the University of Kentucky, who was founding editor of the *APSF Newsletter* and now serves as consultant to the APSF Executive Committee, and also Jeffrey B. Cooper, PhD, director of biomedical engineering at Partners Healthcare/Massachusetts General Hospital and executive vice president of APSF.

The other 4 anaesthesiologists are from New Zealand, India, Nigeria, and England. Dr. Eichhorn attended the launch event as the APSF representative.

The Safe Surgery Saves Lives June launch event was hosted by the WHO Regional Director for the Americas and attended by Ministers of Health, world leaders in surgery, anaesthesiology, and nursing, and also Dr. Atul Gawande, a Harvard faculty member in both Health Policy/Management and Surgery, the organizational leader for this WHO initiative intended to reduce deaths and complications in surgery globally.

During the launch there were video links to numerous sites around the world testing the

new “WHO Surgical Safety Checklist” and endorsements of this approach to safety from health care associations—anaesthesia, medical, surgical, nursing, patient safety, as well as ministries of health—worldwide.

The World Alliance for Patient Safety was honoured that Senator Edward M. Kennedy had accepted its invitation to deliver welcoming remarks for this global launch. Senator Kennedy affirmed his strong support for this initiative, but his recent health concerns prevented his personal attendance at the expansive event that took place at the Pan American Health Organization headquarters building.

Mission

There are more major surgeries than births worldwide, yet surgery is much more dangerous and has a much higher mortality rate. The incidence of conditions requiring surgery is rising as a proportion of the total global burden of disease, and surgical intervention is expected to increase around the world. Surgical care and its safe delivery can potentially affect the lives of many millions of people worldwide. By defining a core set of minimum standards that can be applied universally across borders and settings, the Safe Surgery Saves Lives Challenge hopes to create an environment of safety that will help improve both access for and care of surgical patients.

Dr. Gawande stated, “Surgical care has been an essential component of public health systems worldwide for a century. The quality and safety of that care has been dismayingly variable in every part of the world. The Safe Surgery Saves Lives campaign aims to change that by raising the standard that people everywhere can expect.”

Universal Application

Primarily targeting underdeveloped, resource-challenged parts of the world, but *applicable universally wherever surgery is performed*, the Safe Surgery Saves Lives program focuses on providing simple and practical checklists, practice standards, and protocols specifically intended to help make surgery and anaesthesia safer. Quality improvement programs, perceived as a need in a majority of the world, are specifically targeted by the “measurement and QA” section.

Main tangible product of the program is the “**Surgical Safety Checklist**” (see Figure 1) that will be used to promote safety and improve quality of surgical services. The checklist is designed to be simple and widely applicable. It aims to reinforce established safety practices, and many of the steps are already accepted as routine in facilities in many locations. It also aims to foster better communication and teamwork among clinical disciplines (note the requirement for team members to introduce themselves by name and role to open the Time Out). The checklist is intended as a tool for clinicians to improve safety by reducing unnecessary surgical deaths and complications. The individual safety checks have been included based on clinical evidence or expert opinion that their inclusion will reduce the likelihood of serious, avoidable surgical or

anesthesia harm and that adherence to them is unlikely to introduce injury or unmanageable cost.

At the time of the June launch, the Surgical Safety Checklist was being field tested in real cases in operating rooms in each of the 6 WHO regions around the world. Included are surgical settings with widely variable economic and resource-availability conditions. The current checklist is labelled “First Edition” to indicate that the checklist may be enhanced over time based on experience and research on its application.

The image shows the WHO Surgical Safety Checklist (First Edition) with three main columns: SIGN IN, TIME OUT, and SIGN OUT. Each column has a color-coded header and contains several checkboxes for various safety checks. Above the columns are three time points: 'Before induction of anaesthesia', 'Before skin incision', and 'Before patient leaves operating room', each with a series of red arrows pointing to the right. At the bottom of the checklist, there is a disclaimer: 'THIS CHECKLIST IS NOT INTENDED TO BE COMPREHENSIVE. ADDITIONS AND MODIFICATIONS TO FIT LOCAL PRACTICE ARE ENCOURAGED.'

SIGN IN	TIME OUT	SIGN OUT
<input type="checkbox"/> PATIENT HAS CONFIRMED • IDENTITY • SITE • PROCEDURE • CONSENT <input type="checkbox"/> SITE MARKED/NOT APPLICABLE <input type="checkbox"/> ANAESTHESIA SAFETY CHECK COMPLETED <input type="checkbox"/> PULSE OXIMETER ON PATIENT AND FUNCTIONING DOES PATIENT HAVE A: KNOWN ALLERGY? <input type="checkbox"/> NO <input type="checkbox"/> YES DIFFICULT AIRWAY/ASPIRATION RISK? <input type="checkbox"/> NO <input type="checkbox"/> YES, AND EQUIPMENT/ASSISTANCE AVAILABLE RISK OF >500ML BLOOD LOSS (7ML/KG IN CHILDREN)? <input type="checkbox"/> NO <input type="checkbox"/> YES, AND ADEQUATE INTRAVENOUS ACCESS AND FLUIDS PLANNED	<input type="checkbox"/> CONFIRM ALL TEAM MEMBERS HAVE INTRODUCED THEMSELVES BY NAME AND ROLE <input type="checkbox"/> SURGEON, ANAESTHESIA PROFESSIONAL AND NURSE VERBALLY CONFIRM • PATIENT • SITE • PROCEDURE ANTICIPATED CRITICAL EVENTS <input type="checkbox"/> SURGEON REVIEWS: WHAT ARE THE CRITICAL OR UNEXPECTED STEPS, OPERATIVE DURATION, ANTICIPATED BLOOD LOSS? <input type="checkbox"/> ANAESTHESIA TEAM REVIEWS: ARE THERE ANY PATIENT-SPECIFIC CONCERNS? <input type="checkbox"/> NURSING TEAM REVIEWS: HAS STERILITY (INCLUDING INDICATOR RESULTS) BEEN CONFIRMED? ARE THERE EQUIPMENT ISSUES OR ANY CONCERNS? HAS ANTIBIOTIC PROPHYLAXIS BEEN GIVEN WITHIN THE LAST 60 MINUTES? <input type="checkbox"/> YES <input type="checkbox"/> NOT APPLICABLE IS ESSENTIAL IMAGING DISPLAYED? <input type="checkbox"/> YES <input type="checkbox"/> NOT APPLICABLE	NURSE VERBALLY CONFIRMS WITH THE TEAM: <input type="checkbox"/> THE NAME OF THE PROCEDURE RECORDED <input type="checkbox"/> THAT INSTRUMENT, SPONGE AND NEEDLE COUNTS ARE CORRECT (OR NOT APPLICABLE) <input type="checkbox"/> HOW THE SPECIMEN IS LABELLED (INCLUDING PATIENT NAME) <input type="checkbox"/> WHETHER THERE ARE ANY EQUIPMENT PROBLEMS TO BE ADDRESSED <input type="checkbox"/> SURGEON, ANAESTHESIA PROFESSIONAL AND NURSE REVIEW THE KEY CONCERNS FOR RECOVERY AND MANAGEMENT OF THIS PATIENT

Figure 1: The new WHO Surgical Safety Checklist is intended to help improve quality of care and enhance the safety of surgery, especially in developing and resource-challenged parts of the world. It is universally applicable, however, and its rigorous adoption clearly could be of significant benefit, particularly in promoting communication and cooperation in the OR, in every surgical suite in the US.

Expansive Background

Supporting the Surgical Safety Checklist is a comprehensive “technical document” focusing on 10 specific objectives to improve the safety of surgical care. It details the rationale for and explains the application of the checklist items through an “implementation manual” for the checklist. It also stands as an extensive additional resource in the 4 areas in which dramatic

improvements are targeted in the safety of anaesthesia care: surgical site infection prevention, safe anaesthesia, safe surgical teams, and measurement of surgical services. The goal of the Challenge is to improve surgical safety around the world by defining a core set of safety and basic practice standards that can be applied in all WHO Member States regardless of circumstance or environment. The working groups of international experts were convened to review the literature and the experiences of clinicians around the world and achieve the consensus contained in the technical document.

Anaesthesia Antecedents

The Safe Anaesthesia Working Group was first convened in early 2007. Its initial deliberations involved reviewing the International Standards for a Safe Practice of Anaesthesia, a comprehensive practice protocol document that recognized the wide disparity in medical care resources around the world and recommended solutions, which had been adopted as world standards by the World Federated Societies of Anaesthesiologists (WFSA) at the World Congress in June 1992. That document had been created by the independently funded International Task Force on Anaesthesia Safety comprised of experts from 9 countries and chaired by Dr. Eichhorn and also Dr. J.S. Gravenstein, who was then from the University of Florida. The WHO Working Group used the WFSA model as the stimulus for the subject areas and the anaesthesia practice standards in the technical document, included in the detailed tabular “Guide to infrastructure, supplies, and anaesthesia standards at three levels of health-care facilities.”

In addition to the essential practice standards, the “Safe Anaesthesia” section of 30 pages in the technical document includes highly referenced presentations on the value of pulse oximetry and capnography monitoring; preanesthetic preparation and check-out; anesthetic infrastructure, facilities, and equipment; airway management; and medications and their safe administration. The subsequent section on anticipating and treating hypovolemia and haemorrhage combines anaesthesia and surgical considerations. Again, while the first intended target for these patient safety efforts is the underdeveloped and emerging areas of the world, the principles, protocols, and standards are universally applicable in every operating room in the world, including the most advanced and sophisticated. Improvement of anaesthesia and surgical patient safety is possible everywhere and is the goal of this initiative.

D.N. Pande, President AAIM - Central Council & Chief Editor Sangyahan Shodh

Jai Hind !

Jai Ayurveda!

Jai Sangyahan!

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Concept of *Asrigdara* in *Ayurveda*

Dr. Tarannum*, Dr. Rani Singh**, Dr. Preeti Chouhan***

Abstract

Menorrhagia is a commonest gynecological problem characterized by cyclic bleeding in excessive amount or duration or both among 30% of women in reproductive age.¹ Menorrhagia is defined as cyclical bleeding which is either excessive in amount or duration or both and occurs at normal intervals.² Menorrhagia describes menstrual bleeding lasting for longer than 7 days or menstrual blood loss exceeding 80ml from normal secretory endometrium after normal ovulation.³ In Ayurvedic classics, Menorrhagia is termed as *Asrigdara*, means excessive discharge of blood per vaginum.⁴ *Asrik* means blood or menstrual blood and *Dara* means *Deerana* or excessive discharge. Hence the disease in which there is excessive discharge of blood during menstruation is known as *Asrigdara*.⁵ Due to *Pradirana* (excessive excretion) of *Raja* (Menstrual blood) it is named as *Pradara*, and because there is *Dirana* (excessive excretion) of *Asrik* (Menstrual blood) hence it is known as *Asrigdara*.⁶ All types of *Asrigdara* causes body ache, pain in lower abdomen, excessive haemorrhage, feebleness, fainting, giddiness, thirst, burning sensation, delirium, pallor, drowsiness and other disorders caused by *Vata*. Since, *Asrigdara* is mainly due to vitiation of *Vata* and *Pitta doshas*; hence the treatment should be based on the use of drugs which are having *Vata* and *Pitta shamak* properties.

Keywords: *Asrigdara*, *Yonivyapada*, Dysfunctional Uterine Bleeding.

Introduction

Ayurveda is one of the most ancient systems of medicine in the world. It advocates a complete promotive, preventive and curative system of medicine. It is divided into eight branches amongst which "*Kaumarbhritya*" is one of them. Under this branch all the obstetrics and gynaecological and paediatrics condition have been dealt.⁷

Menstruation is a function peculiar to women and high apes. Normal menstruation may be defined as cyclic physiological shedding of endometrium associated with uterine bleeding occurring at approximately 28 days interval between the menarche (onset of menstruation) and the menopause (cessation of menstruation). The duration of menstruation (mens) is about 4-5 days and the amount of blood loss is estimated to be 20 to 80 ml with an average of 35 ml.⁸ Menstrual dysfunction is the cause of discomfort, trouble and disruption of a healthy life which affects many millions of women in both the developed and developing countries. When normal

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menstrual bleeding pattern altered in context of duration, amount, colour and cycle this condition is called *Artavadushti*. *Asrigdara* is also a form of *Artavadushti*. *Asrigdara* (Menorrhagia) can be occur due to many reasons which includes altered menstrual cycle, emotional stress, lack of proper nutrition, pregnancy, use of medications including birth control pills and sexual arousal.

In Ayurvedic classics, all the gynecological disorders comes under *Yonivyapad*. Most of the *Yonivyapad* have characteristic properties of *Asrigdara* (Menorrhagia) such as *Lohitkshara yonivyapad*, *Raktyoni*, *Putraghni yonivyapad*, *Asrija yonivyapad*. *Asrigdara* (Menorrhagia) is not a disease, it is a symptom of many diseases.

The word *Asrigdara* has been described in *Brihatrayee* i.e. *Charaka Samhita*, *Sushruta Samhita* and *Astanga Hridaya*. For excessive bleeding per vaginum the word *Asrigdara* has described in *Sharangadhara Samhita*, *Bhava Prakash*, *Yoga Ratnakar* and in commentary on *Charaka Samhita* by *Chakrapani*. According to *Acharya Charaka*, the disease in which there is excessive flow of *raja* is called *Asrigdara*.⁹ According to *Acharya Sushruta* abundant and/or prolonged menstruation during menstrual and/or intermenstrual period and different from the features of normal menstrual blood is known as *Asrigdara*.¹⁰ In *Asrigdara*, *Acharya Sushruta* and *Madhava* have noted *angamard*, *vedana*, debilitation, faintness, mental confusion, thirst, dyspnoea, feeling of darkness, burning sensation, convulsion, delirium, anemia, drowsiness and disorders of *Vata*.^{10,11}

Nidana (Etiology) of *Asrigdara*: In *Ayurvedic classics* different *Acharyas* have described different causes of *Asrigdara* in their texts. *Asrigdara* is the disease of vitiated *Rakta* and *Pittavrita Apana Vayu*.¹²

In Ayurvedic texts etiology of *Asrigdara* are dietetic, psychological and due to abnormal habits. *Acharya Charaka* described only dietetic causes which produce emaciation or obesity and pelvic congestion. *Acharya Madhav*, *Bhavprakash* and *Yoga Ratnakara* included *Viharjanya* and psychological causes, which produce chronic inflammation and vasomotor disturbances, which causes abnormal uterine haemorrhage. These causes are described in details below:

- 1. *Aharjanya* causes :** Excessive *amla*, *lavana* and *katu ahara* causes *vidaha* (burning sensation) and fatty meats, *krishara* (Rice cooked with pulses), *payasa*(rice cooked with milk), curd, wine, *shukta*, *adhyasana*, *ajirnasana*, *viruddha ahara* etc. vitiate *Pitta* in turn *Rakta* and already vitiated *Vata* mixed with vitiated *Rakta*, increase its volume which reaches in *Rajovaha siras* of uterus and ultimately increases menstrual blood.¹³
 - *Lavana ahara* (salty foods) vitiate *Pitta* and *Pitta* vitiate *Rakta* and may produce internal haemorrhage.
 - *Katu ahara* (pungent foods) produces *Vatika* disorders it vitiates *Vata* and *Pitta*. *Katu rasa* dissolves blood clots.
 - *Amla ahara* (sour foods) vitiate *Pitta* and *Pitta* vitiate *Rakta*. If *amla rasa* is used in excess it aggravates *Pitta*.

- *Shukta ahara* irritates *Rakta*, *Pitta* and *Kapha*.
 - Fatty meats of domestic and aquatic animals are heavy and hot. They aggravate *Vata*, *Pitta* and *Kapha*.
 - Curd has *Amla vipaka* and *Ushna virya*, so it vitiates *Vata* and *Pitta*. *Amla rasa* dissolves blood clots.
 - All wines have *Amla rasa*, *Ushna virya* and *Amla vipaka*. All these factors vitiate *Pitta*.
 - *Adhyasana* is to take meal after some time of taking meal, it causes *ajirna*.
 - *Ajirna* (Indigestion) is caused by *agnimandhya* which leads to improper digestion and further formation of *ama*. This *ama* is also called *amavisha* and works like endotoxin. These toxins combine with *Pitta*, produces *Paittika* disorders.
 - *Krishara* is heavy and *vistambhi*. It aggravates *Pitta* and *Kapha*.
2. **Viharjanya causes** : Riding on animals, long distance walking, excessive sexual intercourse, frequent abortion, any kind of trauma, exhaustion due to any cause, sleeping in day time, carrying heavy load are the causes of *Pradara*.

Abortion (*Garbhapata*) can produce inflammation of reproductive system. It is one of the causes of abnormal uterine bleeding.

3. **Psychological factors** : According to *Acharya Madhava*, *Shoka* is also the cause of *Asrigdara*.

Grief influences women's psychology, which in turn may influence ovarian hormones via hypothalamus, pituitary and ovarian pathway.

Emotional and nervous disorders are as important in causing excessive uterine bleeding. Anxiety, tension, change in environment, marital upset and over work are common factors. These factors operate possibly through endocrine system, which influences hypothalamus, but more probably through autonomic nervous system which controls blood vessels supplying to the pelvic organs.

Samprapti (Pathogenesis) of *Asrigdara* : According to *Acharya Charaka*, the woman who intakes excessive sour, salty, pungent etc. food her *Vata* with *Rakta* gets aggravated and vitiated. This vitiated *Vata* with *Rakta* increases in its amount due to above causes and then *Raja* carrying vessels of the uterus, this increases immediately the amount of *Raja* due to its mixture with increased blood; because of increase in amount of blood it named as *Asrigdara*. Since in this condition excessive blood is discharged hence it is known as *Pradara*.

According to *Acharya Bhela* if body blood goes to abnormal passage, the woman suffer from *Pradara*.¹⁴

Madhava Nidana, *Bhavprakasha* and *Yoga Ratnakara* have mentioned that use of incompatible diet and wine, eating before the previous meal is digested, indigestion, abortion, excessive coitus, riding, emaciation, grief, walking, weight lifting, trauma and day sleeping are the causes of *Asrigdara*.^{15,16}

Samanya lakshan (General clinical features) of Asrigdara : According to *Acharya Charaka*, general clinical features of *Asrigdara* is presence of excessive blood during menstruation. *Charaka* also describes 4 types of *Asrigdara* and their individual *lakshan* and *chikitsa* depending upon the *doshik* involvements.¹⁷

Acharya Sushruta describes that when menstruation comes in excess amount or for prolonged period or both in normal cycle or in intermenstrual period and also in scanty amount for a short duration which is different from the features of normal menstrual blood or which denotes the *lakshanas* of specific *doshas* as described in *Shonita Varniya Adhaya* is known as *Asrigdara*.¹⁸

Generally all types of *Asrigdara* are associated with *Angamarda* (body ache) and *Vedana* (pain). If the disease persists for longer duration, it leads to *Bhrama* (giddiness), *Murchha* (unconsciousness), *Dourbalya* (weakness), *Tama* (darkness in front of eyes), *Daha* (burning sensation), *Trishna* (excessive thirst), *Pralapa* (irrelevant talks), *Tandra* (drowsiness), *Panduta* (anemia), and various other *Vatika* disorders.¹⁹

Acharya Vagbhata describes the excessive bleeding during menstrual cycle or intermenstrual period is the *lakshana* of *Asrigdara*.²⁰ *Bhavprakasha*, *Madhava Nidana* and *Yogratnakara* have also explained that body ache and pain is present in all types of *Asrigdara*.

Classification of Asrigdara : According to *Acharya Charaka*, *Asrigdara* has been classified into four types i.e. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. *Acharya Sushruta* has not given any classification for *Asrigdara* but mentioned all types of *Asrigdara* along with their general clinical features. Most of *Acharyas* have mentioned four types of *Asrigdara* in their classical texts-

1. *Vataja Asrigdara*
2. *Pittaja Asrigdara*
3. *Kaphaja Asrigdara*
4. *Sannipataja Asrigdara*

(1) Vataja Asrigdara- According to *Acharya Charaka*, using the *ruksha ahara vihara* vitiates the *Vayu*, which then carries *Rakta* and gives rise to the *Vataja* form of *Asrigdara*. Menstrual blood that has been expelled in this situation is frothy, thin, rough, blackish or reddish in colour, or resembles washing of a *Palasha* flower, and it may or may not be painful. This *Vayu* causes extreme discomfort in the pelvis, sacral region, back, groin, and cardiac region.

Blood vitiated with *Vata dosha* has been described as frothy, reddish or blackish in colour, rough, thin, flows swiftly, does not coagulate, has an after taste called *kashaya*, smells like iron, and is cold, according to *Sushruta* and *Vagbhata*.

According to *Madhava Nidana*, *Bhavprakasha*, and *Yogratnakara*, this type of *Asrigdara* is characterised by rough, reddish, foamy menstrual blood that is discharged frequently in little quantities and is linked to a variety of *Vatika*-like pains.

(2) Pittaja Asrigdara- According to *Acharya Charaka*, using sour, salty, hot, and alkaline items excessively might causes *Pradara*. Menstrual blood in this is hot, blue, yellow, or blackish in colour, occurs in copious amounts repeatedly and is painful. It produces burning, redness, thirst, mental confusion, fever, and giddiness.

Menstrual blood that has been vitiated by *Pitta*, according to *Acharya Sushruta* and *Acharya Vagbhata* can turn blue, yellow, green, blackish, or resemble water that has been mixed with smoke, *rasanjana*, or cow's urine. It can also smell musty or fishy and has a bitter flavour that ants and flies don't like but it does not coagulate because it is *ushna*.

According to *Madhav Nidana*, *Bhav Prakasha*, and *Yogratnakara*, in *Pittaja Asrigdara* the menstrual blood is blue, yellow, black, or red in colour, gush of hot blood comes frequently with power, and is characterized by burning and pricking pains etc.

(3) Kaphaja Asrigdara- According to *Acharya Charaka*, excessive ingestion of *guru ahara vihara* and other similar substances vitiates the *Kapha* which then creates *Pradara*. Menstrual blood that is ejected in this situation is discharged with only minor pain and is slimy, pale, heavy, cold, mixed with mucus, and thick. There are also additional symptoms including coughing, anorexia, nausea, dyspnoea, and vomiting. *Chakrapani* agreed that intermenstrual bleeding and *Kaphaja Asrigdara* characteristics were present in the *Kaphaja yonivyapada*.

According to *Acharya Sushruta*, *Kapha*-vitiated blood resembles water mixed with red ochre and is unctuous, cold, thick, and slimy. It excretes extremely slowly and coagulates like a muscle.²¹

Acharya Vagbhata who accepted *Acharya Sushruta* point of view, added that the fluid has a pale appearance like *Kovidara* flower, becomes clotted in the form of fibres, stops flowing at the site of wound opening, tastes salty, and smells like fat.²²

Excreted blood mixed with *ama* is described as being slightly slimy, pale, and resembling washing of a rice plant by *Madhava Nidana*, *Bhava Prakasha*, and *Yogratnakara*. Pain has been mentioned in the *Madhukosha* commentary, while *Bhavaprakasha* mentioned comparatively more bleeding.²³

(4) Sannipataja Asrigdara- *Acharya Charaka* describes that in *Sannipataja Asrigdara* all three *dosha*'s clinical characteristics are present.²⁴ When severely ill and anemic woman consumes diet capable of aggravating all the three *doshas*, then her excessively aggravated *Vayu* withholding *Kapha*, which is already burnt due to fire of *Pitta*, is foul smelling, slimy, yellow and has acquired opposite properties, discharges is through the vaginal passage, along with this it is also discharged with force of *vasa* (fat) and *meda* (muscle fat) burnt with *Pitta*, thus simulating *ghrita*, marrow of muscle fat. The woman who has such discharges and who also experiences persistent thirst, burning, fever, anaemia, and weakness is incurable.

According to *Acharya Sushruta*, blood that has been vitiated by *Sannipataja* has the characteristics of all three *doshas*, appears *kanji* like colour, and smells bad. The ejected blood

at *Tridoshaja Asrigdara* smells bad, looks like bone marrow, and has colours like honey, *ghrita*, and *Harital*.²⁵

Treatment : Principle of treatment of *Asrigdara* has described under following headings-

- *Nidana parivarjana*
 - *Dosha shamana*
 - *Dosha shodhana*
 - Specific treatment for *Asrigdara*
1. ***Nidana parivarjana-*** *Nidana parivarjana* is the main principle of treatment which includes identification of cause of particular disease and steps of its prevention.
 2. ***Dosha shamana-*** *Shamana chikitsa* should be given according to predominance of *doshas* or in other words it is a symptomatic treatment. Various medicines are explained in *Ayurvedic classics* for the management of *Asrigdara*. Some of these medicines are listed below:
 - i. ***Churna (Powder):*** *Pushyanuga Churna, Laksha Churna with Ghrit, Salmali Pushpa Churna, Sarpunkha Root.*
 - ii. ***Vati (Tablets):*** *Kutajadi Vataka, Shilajatu Vataka, Shiva Gutika.*
 - iii. ***Kwatha (Decoctions):*** *Darvyadi Kwatha, Panchvalkala Kwatha, Ashoka Valkal Kwath/Ksheerpaka.*
 - iv. ***Aasava/Arista (Alcoholic preparations):*** *Ashokarista, Lodhrasava, Patrangasava, Madhvasava.*
 - v. ***Ghritas (Medicated Ghee):*** *Changeri Ghrita, Shalmali Ghrita, Draksha Ghrita.*
 - vi. ***Tailas (Medicated oils for external use):*** *Guduchyadi Taila, Bala Taila, Mahanarayana Taila, Chandana Bala Lakshyadi Taila.*
 - vii. ***Rasa Bhasma (Herbo mineral preparations):*** *Bola Parpati, Chandrakala Rasa, Pradarantaka Louha, Pradararipu Rasa.*
 3. ***Dosha shodhana-*** *Shodhana chikitsa* is considered as very important part of *Ayurvedic chikitsa*. *Panchakarma* should be done according to the *dosha* involved. In *Asrigdara*, *Virechana* and *Basti* has been described by *Acharyas*.
 - i. ***Virechana:*** *Acharya Kashyapa* has described the use of *Virechana* in *Asrigdara*. Since in *Asrigdara*, predominant *dosha* is *Pitta* so *Virechana* serves as the best *shodhana* therapy. Some common *ghrita* used for *Virechana* in *Asrigdara* are-
 - *Vasa Ghrita*
 - *Mahatikta Ghrita*
 - ii. ***Basti:*** Since in *Asrigdara*, *Vata dosha* is also aggravated so the use of *Basti* has been described by *Acharyas*.
 - ***Niruha basti for Asrigdara are:***
 - Kushadi Asthapana Basti*
 - Lodhradi Asthapana Basti*

Chandanadi Niruha Basti

- **Anuvasana basti for *Asrigdara* are:**

Shatapushpa Taila Basti

Madhukoshiradi Basti

4. **Specific treatment for *Asrigdara***- In Ayurvedic classics various medications in the form of pastes, powders, medicated milk, *modaka*, *avaleha* etc. have been mentioned.

- Treatment on the lines of *Adhoga Raktapitta* is to be applied.
- *Asrigdara* should be treated on the lines of *Raktarshas*, *Raktatisara*, *Guhyaroga* and abortions.
- Treatment of *Asrigdara* to be done as done in case of *Raktayoni* i.e. *Rakta sthapana aushadha* to be used after giving due consideration to the association of *doshas*.

Conclusion

Asrigdara has been very close resemblance with dysfunctional uterine bleeding which is defined as excessive abnormal uterine bleeding for which no organic pathology or pelvic pathology can be found. *Asrigdara* commonly occurs in active reproductive stage. *Asrigdara* not only includes excessive bleeding during menses but it also includes the prolonged duration, shortened intermenstrual period i.e. menorrhagia, polymenorrhoea, etc. Menorrhagia is mainly occurs due to increased total bleeding surface area of endometrium and due to increased vascularity. Since, *Asrigdara* is mainly due to vitiation of *Vata* and *Pitta doshas*, so the treatment should be based on the use of drugs which are having *Vata* and *Pitta shamak* properties.

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Useful Ayurvedic Drugs in the Prevention of Aging

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Abstract:

The global pursuit of effective strategies for age prevention has led to a growing interest in traditional medicinal systems, with Ayurveda emerging as a prominent contributor to holistic healthcare. This abstract provides an overview of the useful Ayurvedic drugs and practices employed in the prevention of aging. Ayurveda, an ancient Indian system of medicine, views aging as a natural process influenced by various factors, including lifestyle, diet, and environmental influences. The preventive aspect of Ayurveda focuses on maintaining a balance of the three doshas - Vata, Pitta, and Kapha - to promote overall well-being and longevity.

Key Ayurvedic drugs highlighted in this paper include rejuvenating herbs such as *Ashwagandha*, *Shatavari*, *Amalaki*, etc. renowned for their adaptogenic properties and ability to enhance vitality. These herbs are commonly used in formulations aimed at balancing bodily functions, reducing oxidative stress, and promoting cellular rejuvenation. Furthermore, Ayurvedic practices like Panchakarma, a detoxification therapy, are discussed for their role in eliminating accumulated toxins and promoting a harmonious balance within the body. Lifestyle recommendations, emphasizing a balanced routine, suitable dietary habits, and mindful practices, are integral components of Ayurvedic anti-aging strategies. The abstract concludes with the potential integration of Ayurvedic principles into mainstream preventive healthcare, highlighting the need for further research and collaboration between traditional and modern medicine for comprehensive approaches to aging gracefully.

Keywords: *Dirghayu, Jara, Rasayan*

Introduction

Ayurveda, an ancient system of medicine that originated in India, offers a holistic approach to health and wellness. In *Brihatrayi*, *Rasayana* is considered among the *Ashtangas* of Ayurveda and Acharya Vagbhata named it *Jara* which is nowadays called 'Geriatrics' in modern medicine. As we all know aging is a natural phenomenon and we can't stop the process but Ayurveda has mentioned a large number of drugs to prevent and delay the process of aging. Ayurvedic approaches to aging focus on maintaining balance in the body and mind, reducing stress, and supporting the body's natural functions. There is no satisfactory management for the same in modern medicine, so in this context, ayurvedic drugs are the best preventive tools.

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Ayurveda recognizes three doshas - *Vata*, *Pitta*, and *Kapha* - which represent different combinations of the *Pancha Mahabhuta* i. e. *Prithvi*, *Jala*, *Aap*, *Vayu*, and *Akasha* are in the body. Balancing these *doshas* is essential for maintaining overall health. Aging is considered a natural process of the *Vata dosha*, and imbalances may accelerate aging. Ayurvedic practices aim to balance the *doshas* through diet, lifestyle, and herbal remedies.

Ayurveda emphasizes the importance of a balanced and personalized diet based on *Prakriti* and *Vikriti*. Antioxidant-rich foods, fresh fruits, vegetables, whole grains, and herbal teas are recommended to nourish the body and combat oxidative stress, which is associated with aging.

Benefits of *Rasayana*¹

दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः।

प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम्॥ च चि 1-1-7

Dirghamayu, *Smriti*, *Medha*,...etc are some benefits gained by the consumption of *Rasayana*. But some drugs are capable of doing these activities separately e.g. *Shankhapushpi*² for *Medha*, *Yasthimadhu*² for *Swara* (voice).

- ***Dirghamayu***

The drugs essential for increasing the longevity of life of different varieties, such as:

Ayushya - *Amalaki*^{3,4}, *Mandukparni*², *Haritaki*⁵.

Vayahsthapana - *Amruta*⁶, *Sthira Punarnava*

Jivaniya - *Jivaka*, *Mudgaparni*, *Mashparni*, *Yasthimadhu*².

- ***Smriti* (memory tonics)**

Drugs that are used as memory (power of recollection) boosters have *Smritiprada* properties & on regular intake, they prevent memory loss. These are *Jyotishmati*⁷, *Mandukparni*²,

¹ Pandit Kashinath pandey, Dr.Gorakhnath Churvedi, Charak Samhita Savimarsh Vidhyotani Hindi commentary Ch.Chi.1/7pg.no. 5, Chaukhambha publication, Varanasi.

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⁶ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Guduchyadi varga shlok No. 8, pg.no.257, Chaukhambha publication, Varanasi.

⁷ Dr. J.L.N. Sastry Dravyaguna Vijnana Dhanwantri Nighantu pg.no.130, Chaukhambha publication, Varanasi.

Brahmi^{2,1}, and *Aparajita*.²

- **Medha**

Drugs useful for *Medha* (grasping power) are called *Medhya* which maintains the grasping power of an individual. These are *Shankhapushpi*², *Dadima*^{3,4}, *Pippali*⁵, *Shatavari*⁶, *Yava*⁷, and *Haritaki*.

- **Prabha, Varna Audarya**

Drugs increasing the complexion of skin comes under *Varnya* property. These drugs prevent early wrinkles on the face, such as *Kamal*, *Taruni*⁸, *Darvi*⁹, *Ashok*, *Manjishta*¹⁰, and *Sariva*¹¹.

- **Swara Audarya**

Drugs useful for maintaining a normal pitch of voice are called *Swarya* drugs. Such as *Draksha*¹², *Vacha*¹³, *Vasa*¹⁴, and *Kakmachi*¹⁵.

- **Deha Bala**

Regular use of *Balya* drugs improves mental & physical fitness as well as immunity

¹ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Guduchyadi varga shlok No. 280, pg.no.446, Chaukhambha publication, Varanasi.

² Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Guduchyadi varga shlok No. 112, pg.no.327, Chaukhambha publication, Varanasi.

³ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Amradiphala varga shlok No. 103, pg.no.570, Chaukhambha publication, Varanasi.

⁴ Dr. J.L.N. Sastry Dravyaguna Vijnana Kaiyadev Nighantu pg.no.235, Chaukhambha publication, Varanasi.

⁵ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Haritkyadi varga shlok No. 54, pg.no.15, Chaukhambha publication, Varanasi.

⁶ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Guduchyadi varga shlok No. 187, pg.no.378, Chaukhambha publication, Varanasi.

⁷ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Dhanya varga shlok No. 28, pg.no.628, Chaukhambha publication, Varanasi.

⁸ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Pushpa varga shlok No. 23, pg.no.474, Chaukhambha publication, Varanasi.

⁹ Dr. J.L.N. Sastry Dravyaguna Vijnana Shodal Nighantu pg.no.56, Chaukhambha publication, Varanasi.

¹⁰ L.N. Sastry Dravyaguna Vijnana Shoda Nighantu pg.no.280, Chaukhambha publication, Varanasi.

¹¹ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Guduchyadi varga shlok No. 238, pg.no.411, Chaukhambha publication, Varanasi

¹² Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Amradiphala varga shlok No. 110, pg.no.573, Chaukhambha publication, Varanasi.

¹³ Dr. J.L.N. Sastry Dravyaguna Vijnana Kaiyadev Nighantu pg.no. 550, Chaukhambha publication, Varanasi

¹⁴ Dr.J.L.N. Sastry Dravyaguna Vijnana Kaiyadev Nighantu pg.no.297, Chaukhambha publication, Varanasi

¹⁵ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Guduchyadi varga shlok No. 246-247, pg.no.423, Chaukhambha publication, Varanasi.

development of the body. These are *Bala*, *Ashwagandha*¹, *Kapikachhu*, *Kharjur*, *Godhuma*, *Masha*, *Vidari*, *Kushmanda*², *Gokshura*, and *Shatavari*.

- **Indriyabala**

The drugs are beneficial for specific *Indriyas* (senses), such as:

For eyes - *Netrya/Chakshushya...Kataka*³, *Vibhitaka*, *Yashtimadhu*², *Haritaki*⁴.

For skin- *Tvachya...Bakuchi*, *Beejaka*, *Bhringraja*

This means *Dirghayu*, *Smriti*, *Medha*, *Indriyabala*, etc. are ultimate benefits gained by *Rasayan Sevana* but drugs alone are capable of doing these properties separately.

Ageing-related signs/symptoms& their prevention:

In the gradual process of ageing lot of signs & symptoms are observed which are given below with their preventable drugs.

1. *Palitya/Khalitya*

This is the first & primary sign of aging. Regular use of *Bhringaraja*⁴, *Sahachara*, *Krishna Tila*, *Japa*, *Nilini*, *Shleshmataka*, *Vibhitaka*, and *Yashtimadhu*² prevents earl hair fall and whitening of hairs.

2. *Drishtimandya*

Weak eyesight is also a typical sign of the gradual process of aging. Regular consumption of *Mudga*, *Amalaki*³, *Yashtimadhu*², *Lodhra*, and *Triphala Churna*⁵ with honey & ghee improves eyesight & protects against early cataract formation.

3. *Dantavikriti*

Regular use of *Jati*, *Khadira*, *Krishna Tila*⁶, and *Bhringaraja* in the form of gargles strengthens gums & teeth and also, prevents dental caries & loosening of teeth.

4. *Asthivikriti (Osteological problems)*

Osteological problems are very common in the elderly. To overcome this problem one should regularly use *Asthisamharaka*, *Kharjura*, and *Godhuma*.

5. *Mutravikriti (Urinary problems)*

Regular use of *Panasbeeja*, *Draksha*, *Gokshura*, *Trapusha*, *Varuna*, *Gambhariphal*, and

¹ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Guduchyadi varga shlok No. 190, pg.no.379, Chaukhambha publication, Varanasi.

² Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Shak varga shlok No. 54-55, pg.no.666, Chaukhambha publication, Varanasi.

³ Dr. J.L.N. Sastry Dravyaguna Vijnana Dhanwantri Nighantu pg.no.849, Chaukhambha publication, Varanasi

⁴ Dr.J.L.N. Sastry Dravyaguna Vijnana Raj Nighantu pg.no.297, Chaukhambha publication, Varanasi.

⁵ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Haritkyadi varga shlok No. 42-43, pg.no.12, Chaukhambha publication, Varanasi.

⁶ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Dhanya varga shlok No. 63-65, pg.no.638-639, Chaukhambha publication, Varanasi.

Dugdhika promotes physiological formation & excretion of urine without any disturbance.

6. *Malavarodha* (Constipation)

Routine intake of Grapes, *Amalaki*³, *Haritaki*⁴, and *Aragvadh* allows proper bowel movements & prevents constipation.

7. *Shwasa, Kasa* (Respiratory problems)

Regular intake of *Ela*, *Draksha*, *Brihati*, and *Vasa* provides immunity to the respiratory tract & prevents asthma-like problems.

8. *Agnimandya* (Loss of appetite)

The use of *Deepana*, and *Pachana* drugs such as *Mishreya*, *Aadraka*, *Chitraka*, *Maricha*, and *Rasona* improves appetite and cures indigestion.

9. Mental Health

Prasannatmendriyamanah is also essential for *Swasthya* (complete health), so mental well-being is also an important part of our health. Due to aging, a mental disturbance occurs so regular use of *Kushmanda*¹⁹, *Yava*, *Shankhpushpi*², *Tagara*, and *Jatamansi* gives proper nourishment & balances the mental status of the body.

Mode of Action:

➤ *Rasayana* Therapy:

Rasayana herbs are considered rejuvenating and are often recommended for their anti-aging properties. Examples include *Amalaki*, *Triphala*, *Haridra*, *Shunthi*, *Guggulu*, *Ashwagandha*, and *Shatavari*.

- *Ashwagandha*: *Ashwagandha* is an adaptogenic herb known for its ability to help the body adapt to stress. Chronic stress is often linked to accelerated aging, and *ashwagandha* may help mitigate the effects of stress on the body.
- *Triphala*: *Triphala* is a combination of three fruits: *Amalaki*, *Bibhitaki*, and *Haritaki*. It is known for its detoxifying properties and is believed to support digestive health, which is crucial for overall well-being.
- *Haridra*: Curcumin, the active compound in turmeric, has potent anti-inflammatory and antioxidant properties. Inflammation and oxidative stress are implicated in the aging process, and turmeric may help combat these factors.
- *Shunthi*¹: *Shunthi* is another herb with anti-inflammatory properties. It may help support joint health and reduce inflammation, contributing to a sense of well-being.
- *Guggulu*: *Guggulu* is known for its potential to support healthy cholesterol levels. Maintaining cardiovascular health is considered important in Ayurveda for promoting overall vitality.

¹ Padma Shri prof.Krishna Chandra chunekar Bhav Prakash Ni. Haritkyadi varga shlok No. 44-48, pg.no.12, Chaukhambha publication, Varanasi.

- *Tila Taila*: Ayurveda often recommends the use of *Tila Taila* for *Abhyanga*. Massaging the body with warm *Tila Taila* is believed to nourish the skin, promote relaxation, and support overall well-being.

Conclusion: Ayurveda, the ancient system of medicine from India, offers a holistic approach to health and wellness, with an emphasis on balance and harmony in the body and mind. While Ayurveda does not promise to prevent aging, it provides principles and herbs that are believed to support healthy aging. The use of Ayurvedic drugs in the prevention of aging is rooted in the concept of *Rasayana* therapy, which involves the use of rejuvenating herbs to promote overall well-being.



A Survey Study on Early Age Hair Fall Problem

Neha*, Mohit Kumar*, Vishal Jaiswal*, Dr. R. K. Jaiswal**

Abstract:

Hair fall is a common condition. It can be possibly caused by a variety of disorders that may be congenital or acquired. Millions of people worldwide suffer from hair loss. Hair fall is more common in males and females. Nowadays, hair fall is common in youngsters too. Early Age Hair fall is mainly seen in the age group of 20-30 years. According to this survey up to 40% of men and 60% of women are victims of Early Age hair fall. It is a slowly progressing disorder. The incidence of hair fall is increasing day by day. The correct diagnosis of hair fall is important to treat it. A thorough clinical evaluation of the patient with hair loss is necessary to reach a diagnosis, so new surveys should be evaluated from time to time. Doctors should be updated with every type of medical advancement. This survey will mainly focus on the commonly known causes of hair fall and further make its treatment possible through ancient techniques like Yoga and Ayurveda. This survey will help general practitioners and the public with the management of hair loss and common baldness.

Introduction: In Ayurveda Hair fall or loss of hair is termed as Khalitya.^[1] Acharya Sushruta classified it under the Kshudraroga^[2] and Acharya Vagbhatta under the Shiroroga^[3]. According to modern medicine hair fall is also known as Alopecia or baldness which refers to partial or complete loss of hair especially from the scalp. The incidence of Hair fall (Khalitya) is increasing daily. Changing lifestyles, unhealthy dietary habits, sleep disturbances, systemic diseases, medications, and stressful life also contribute to it^[4] Millions of people worldwide suffer from hair loss. Nowadays hair fall is mainly seen in youngsters too.^[5] According to the survey up to 40% of men and 55% of women are victims of early age hair fall. Khalitya is primarily a Pitta dominant Tridoshjanya Vyadhi that is Vata, Pitta, Kapha with Rakta dosha. Vitiated Pitta that is Bhrajaka Pitta along with vitiated Vata leads to the weakening or withering of the hair from the hair roots. Vitiated Kapha along with Rakta obstruct the hair roots (Roma Kupa) which prevents further growth of hair.^[6]

Hair adds to the beauty and the personality of a human being. Today everyone is very cautious about one look. A certain amount of hair fall is normal as the old one is replaced by new hair growth. If there is excessive hair loss then it needs a treatment. In Ayurveda, various Bahya and Abhyantar Chikitsa are described for khalitya or hair fall.^[7] Most of the research studies are on Nasya, Raktamokshana, and external applications of lepa but this work is based on some yogic practices like forward or backward downward bending asanas with pranayam and ayurvedic

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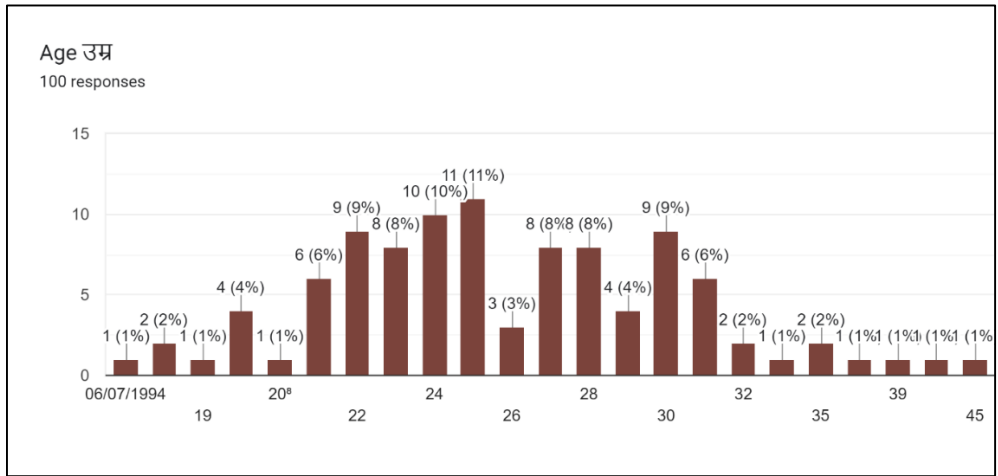
medicines.

Now, Khalitya (Hair fall) is the most common condition at a young age. In the pathophysiology of Khalitya, there is the involvement of Rasa, Rakta Mamas, and Asthivaha Srotas.^[7] Hair fall is a cosmetic disorder affecting patients psychologically. There are so many causes of early-age hair fall in which, lifestyle problems are one of the most important factors.

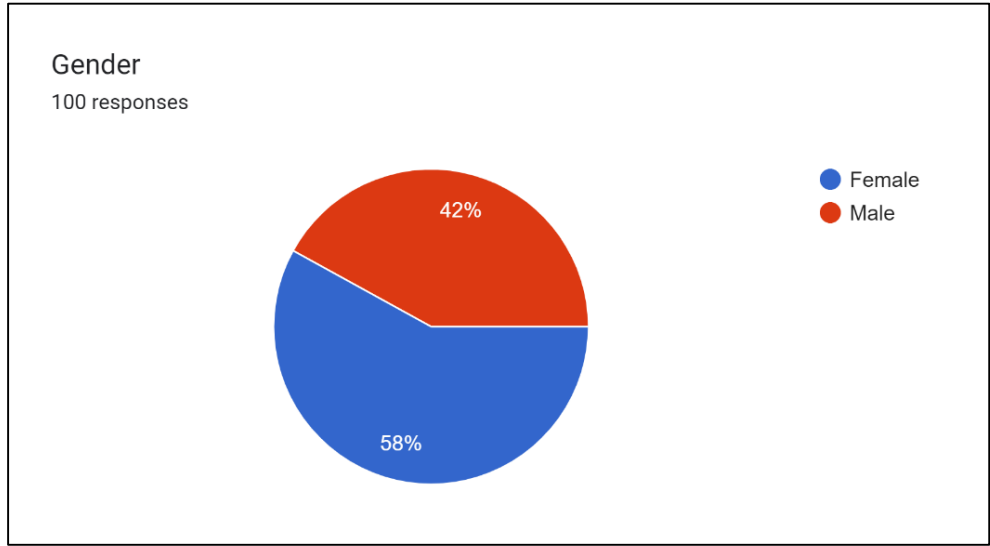
Survey Observation:

A randomized survey was executed among students of BHU to find the severity of early-age hair fall and we found some analytical details as under:

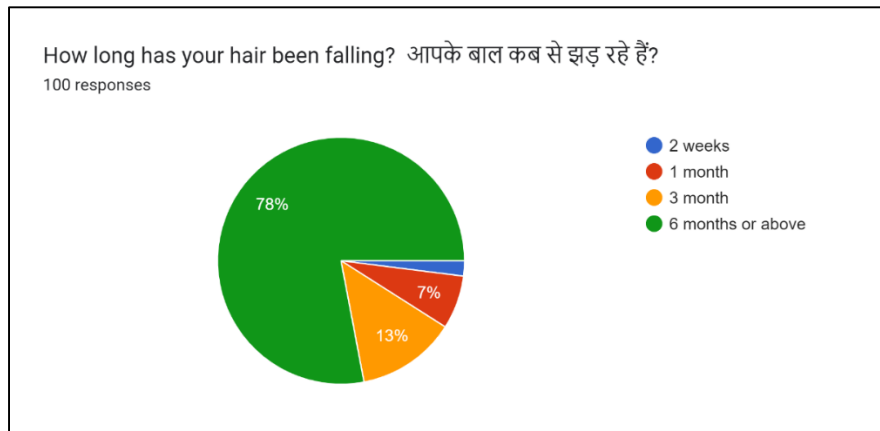
1. The survey was done among 100 students their age below data were found which shows a maximum number of participants lies between 20 years to 30 years.



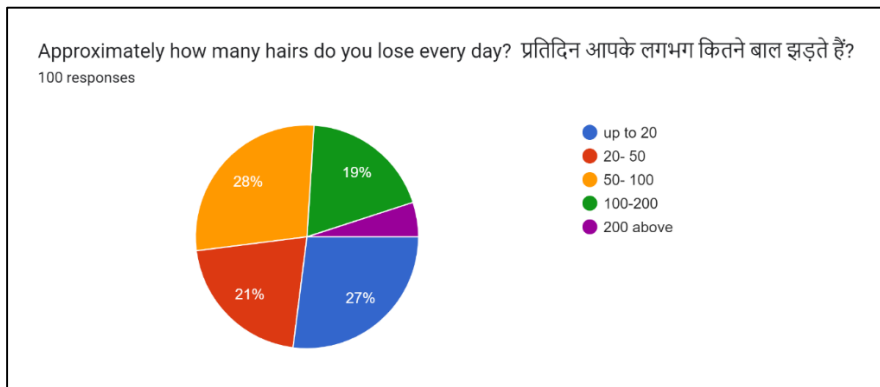
2. Out of 100 participants the % of females is slightly more than males.



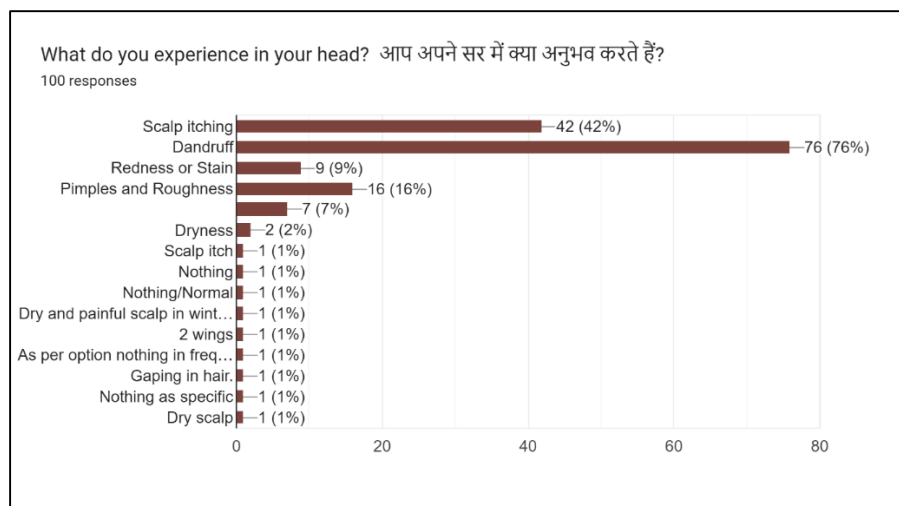
3. Approximately 80% of the participant’s hair loss problem is from 6 months above.



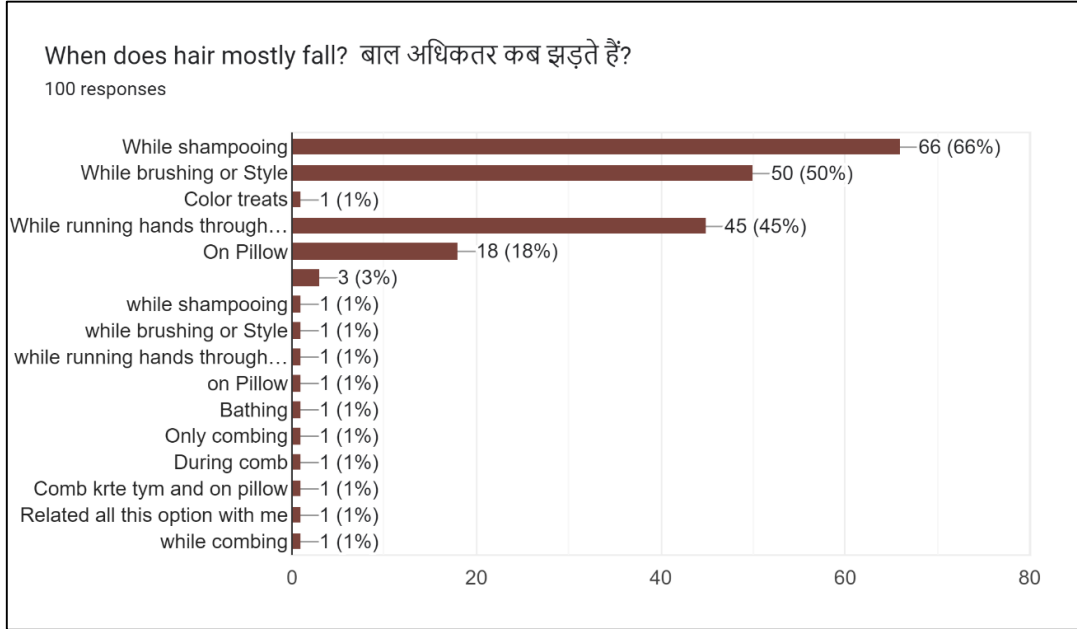
4. At least 55% of participants are worried about daily hair loss of more than 50 hairs.



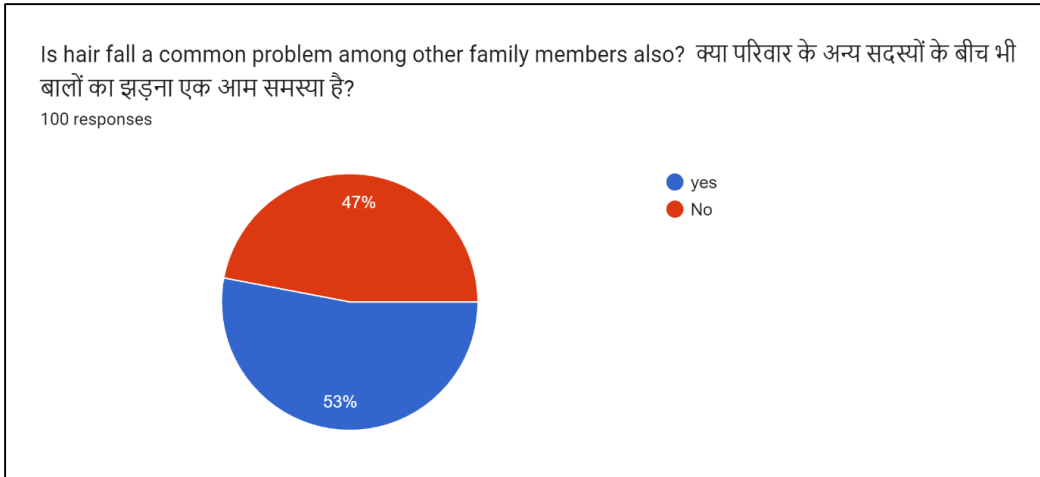
5. About 75% of people experience dandruff in the head due to which the scalp also feels itchy.



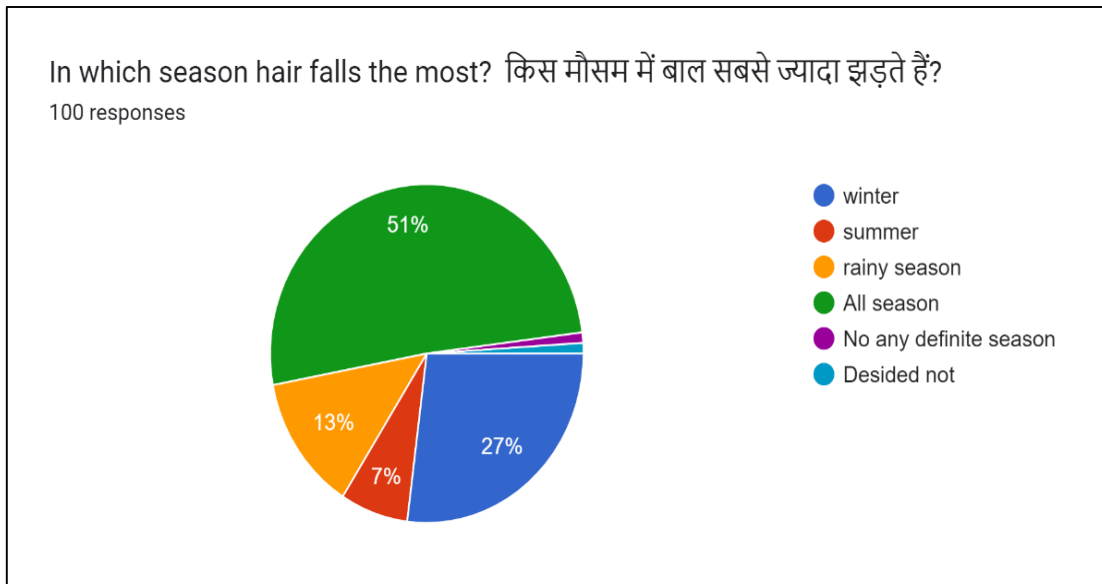
6. More than 60% of people observed that more hair breaks while shampooing and 50% feel that more hair breaks while combing or stroking the hair.



7. About 53% of people declared that other members in their family also have hair fall like them.

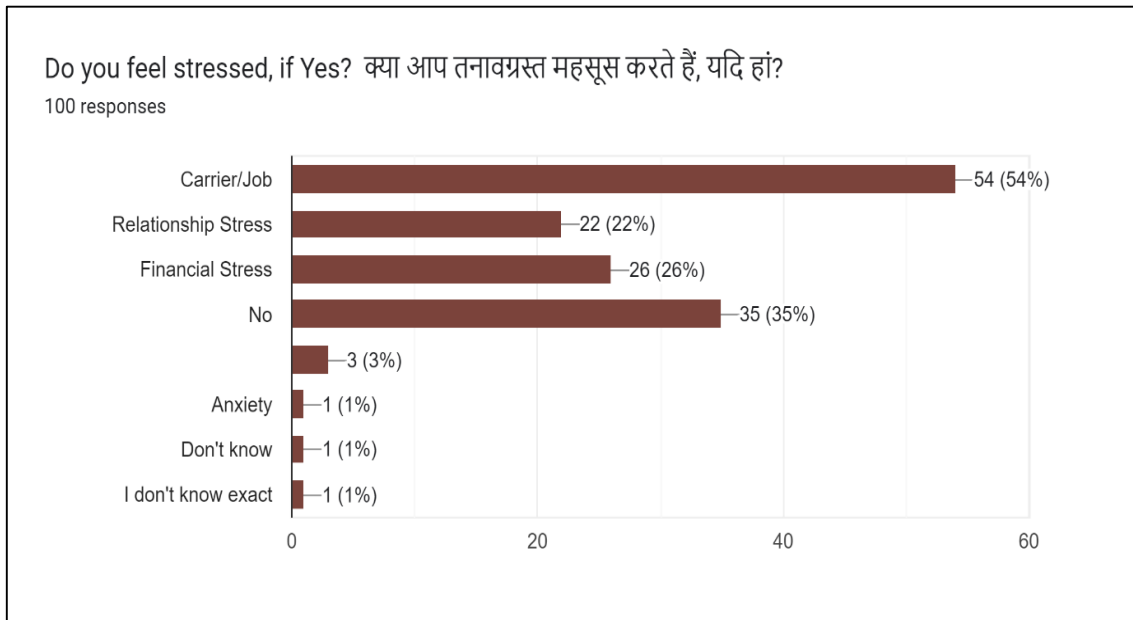


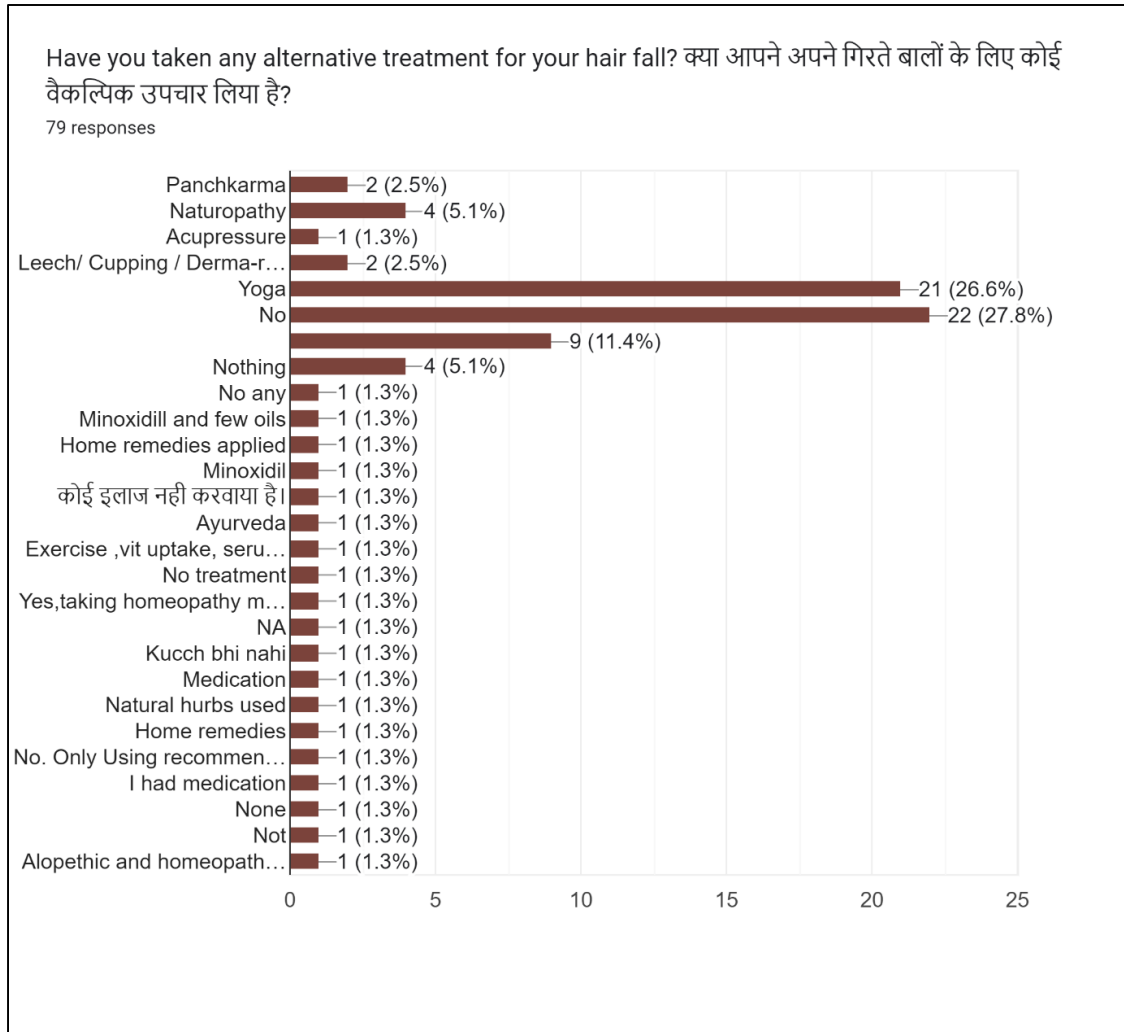
8. More than 50% feel that the problem of hair fall occurs in all seasons while 25% feel that it is more in winter and about 20% feel that hair fall is more in rain.



9. About 68% of participants suffer from stress.

10. Nearly 55% of people have not taken any treatment for this problem.





Discussion:

In today’s era, there is a race to follow a modern lifestyle for which various cosmetics and, more critically, adaptation to western culture and unhealthy dietary habits have made their hair either fall or grey at a younger age. Varieties of chemical products like hair oils, shampoos, conditioners, soaps, serums, gels, and various beauty products, in the name of saundarya prasadana as pharmaceutical propaganda was launched to promote the growth of hair which has made the situation even worse.

Hair is a dead part of the body with no nerve connections, and it is one of the most important aspects of the body originating from the ectoderm of the skin. The hair follicle is unusual in that it has the power to regenerate itself. Hair development is divided into three phases: anagen (growth), catagen (involution), and telogen (rest). Hair problems include pigmentation issues (Fading), dandruff, and hair falling out (Shedding).^[8] The most who are affected by this

problem are the young population not only men but also women and people are spending lots of money to get rid of this problem but all in vain.^[14]

According to this survey, we found that Dandruff is one of the causes of hair fall. It is caused by lack of nutrition, sleep, and awareness of health. Stress is also the main key to hair fall problems, making it one of the biggest reasons for hair loss, however, hair fall due to stress is not permanent. It is recoverable and tiding over one's stresses will be an ideal hair fall solution. An unbalanced lifestyle also plays a major role in hair loss because of lack of nutrition, late night sleep, improper diet, and unawareness of health issues.

Hair fall is considered a natural physiological phenomenon that usually occurs after the mid-forties, but it is regarded as a disorder when it occurs before this time. Though it has been mentioned in Ayurvedic texts^[9,10] that we cannot improve two things that have been provided to us since birth, that is, dristi and romakoopa, with proper ayurvedic or yogic treatment, we can give strength to the hair follicles that have lost their ability to grow new hair.

Conclusion:

Diagnosis of early-age hair fall and common baldness is not difficult. Understanding the common causes of hair loss is the main objective of this survey. History taking and scalp examination are crucial for initial diagnosis and management. Although there have been several studies about hair loss, no one can determine what exactly causes this condition, in our survey we found certain causes of early-age hair fall such as:

1. Dandruff
2. Stress
3. Lifestyle

We found that dandruff, stress, and lifestyle play a more important role in early-age hair fall. Ayurveda and yoga may be the answer to cure early-age hair loss. For proper growth of hair, there is a need for a healthy and balanced diet where the proportion of carbohydrates, proteins, fat, vitamins, and minerals should be equally balanced.^[15] Yoga and Ayurveda both emphasize Ahar (Diet) Vihar (lifestyle), Achar (Character building or refined emotional state), and Vichar (Purity of Thoughts) which are very important for healthy living. Hair primarily comprises protein, so more thrust should be directed towards protein products. Usually, yogic practices and ayurvedic treatments for hair loss include diet, meditation, deep breathing, some classical formulations, and oil massage. Being a holistic system of medicine, Ayurveda, and Yoga prescribe altering your lifestyle for treatment. As a result, it can be stated that early-age hair fall can be efficiently treated without side effects using appropriate yoga therapy and ayurvedic formulations.

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Prevalence, Characteristics, and Dietary management of Haemorrhoids among Adults and its Impact on their Quality of Life

Rahnuma Parvin*, Prof. Rahul Sherkhane**

Abstract

Haemorrhoids are defined as the symptomatic enlargement and distal displacement of the normal anal cushions. They can be either internal, external, or internoexternal, according to their position in relation to the dentate line. They can cause significant financial burdens and personal discomfort. The study also showed that not eating enough fibre and eating lots of spicy food could increase the risk of Haemorrhoids. However, the typical symptoms of Haemorrhoids include bleeding, pain, skin irritation, faecal leakage, prolapse, mucus secretion, and developing a thrombosed hernia.

Keyword: *Haemorrhoids, Dietary management, Fibrous Diet, Quality of life*

Ethical clearance - not applicable

Conflict of author – none

Introduction

Aetiology: Hemorrhoids are defined as the symptomatic enlargement and distal displacement of the normal anal cushions. They can be either internal, external, or internoexternal, according to their position in relation to the dentate line. They can cause significant financial burdens and personal discomfort ¹. However, the typical symptoms of hemorrhoids include bleeding, pain, skin irritation, faecal leakage, prolapse, mucus secretion, and developing a thrombosed hernial. According to Goligher's classification, they are classified into four grades with grade I meaning non-prolapsing hemorrhoids; grade II: prolapsing hemorrhoids on straining but reduce spontaneously; grade III: prolapsing hemorrhoids requiring manual reduction, and grade IV: non-reducible prolapsing hemorrhoids, which include acutely thrombosed, incarcerated hemorrhoids ^[2]. They can cause significant financial burdens and personal discomfort. Hemorrhoids are the third most common gastrointestinal disease.

They are one of the most common reasons why people go to the doctor or the hospital. Every year, about four million people visit the doctor or the hospital because of hemorrhoids. While researchers do not completely agree on the pathophysiology of hemorrhoids, there are several theories that aim to explain their underlying causes. These theories propose that hemorrhoids could be associated with diseases that impact the veins

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in the anorectal vascular cushions, a weakening of the collagen support in the anal canal, or an elevation in arterial flow to the vascular plexus³

Objectives: To study about Haemorrhoids.

To Identify Dietary Management Strategies.

Prevalence: Most of the theory that is widely accepted suggests that constipation leads to continuous pressure and the formation of hardened stools, resulting in the deterioration of tissue in the anal canal and displacement of the anal cushions. According to the National Centre for Biotechnology Information (NCBI), haemorrhoids have a global prevalence of 4.4%. Nevertheless, the Association of Colon & Rectal Surgeons of India predicts that half of the population will experience haemorrhoids at some stage in their lives, with approximately 5% of the population having them at any given moment. According to Frontiers, therapeutic treatment for haemorrhoids includes diet. According to Dr. Betsy F. Clemens, low-fiber foods like dairy and meat can cause or worsen constipation, which can lead to haemorrhoids. Haemorrhoids are a condition that mostly affects people who are younger than 40 years old. This report says that less than 40% of the people with haemorrhoids were vegetarians, and more than half of the mate a variety of different foods.

The study also showed that not eating enough fiber and eating lots of spicy food could increase the risk of hemorrhoids. Eating more fiber can help prevent hemorrhoids because it helps with constipation, which is a risk factor this study also found that straining during bowel movements can lead to complications like bleeding and a mass coming out of the rectum, which was also seen in this study.

Hemorrhoids can be painful, especially during activities such as sitting, standing, or bowel movements. The pain can range from mild discomfort to severe pain, affecting daily activities and overall well-being. Itching and irritation are common symptoms of hemorrhoids, causing personal discomfort and reduced quality of life. This ongoing discomfort can be painful. Bleeding is a common symptom of hemorrhoids and, although usually not serious, can cause anxiety and worry. It can make normal bowel movements difficult, causing straining and additional discomfort. The pain and discomfort associated with hemorrhoids can interfere with daily activities such as work, exercise, and socializing, making it difficult to concentrate or enjoy leisure activities. Chronic hemorrhoids can have psychological effects, causing stress, anxiety, and even depression due to ongoing symptoms of discomfort and worry. The pain and discomfort caused by hemorrhoids can disrupt sleep, lead to fatigue and reduced quality of life. Hemorrhoids can make it difficult to maintain proper anal hygiene, leading to increased discomfort and self-consciousness.

Dietary management: These patients should be recommended to follow a dietary

modification involving increased fibre intake with adequate fluid as a first-line treatment. Diet has a powerful yet complex effects on health. It maintains the homeostasis in the body if taken in good proportion during normal life cycle and modification is required during diseased condition. Foods provide energy needed to keep the body breathing and alive, for movement and warmth, and for growth and repair of tissues. A healthy diet provides the body with nutrition such as fluid adequate essential amino acid they get from protein, essential fatty acids, vitamin, minerals and proper carbohydrate (calories). A healthy diet support energy needs and provides nutrition without exposure to toxicity or excessive weight gain from consuming excessive amount. Charaka says in praise of food “the life of all living things is food and all the world seeks food. Complexion, clarity, good voice, long life, understanding, happiness, satisfaction, growth, strength and intelligence are all established in food. It is believed that a diet that is low in fiber and high in processed foods and refined carbohydrates can contribute to the development of haemorrhoids. A lack of dietary fiber can lead to chronic constipation, which is a common risk factor for haemorrhoids. Fiber adds bulk to the stool and helps it pass more easily through the digestive system. Without enough fiber, the stool can become hard and difficult to pass, leading to straining during bowel movements. This straining increases the pressure on the rectal veins and can contribute to the formation of haemorrhoids. Additionally, a diet high in processed foods and refined carbohydrates can contribute to obesity and weight gain. Increased body weight can put added pressure on the veins in the rectal area, contributing to the development of haemorrhoids. diet that is rich in fiber can help prevent haemorrhoids and alleviate symptoms. Adequate fiber intake promotes regular bowel movements and helps soften the stool, reducing the need for straining. Foods that are high in fiber include fruits, vegetables, whole grains, legumes, and nuts. The two different types of fiber, both of which can help with hemorrhoids, which are helps in this disease:

Soluble fiber: Soluble fiber attracts water and turns to gel, which slows digestion. It is found in oat bran, barley, nuts, seeds, beans, lentils, peas, and some fruits and vegetables, as well as in psyllium (a common fiber supplement).

Insoluble fiber: Insoluble fiber adds bulk to stool, and it may help food pass more quickly through the digestive system. It's found in wheat bran, vegetables, and whole grains.

Ayurvedic reviews of Haemorrhoids

Acharya Sushruta, the Father of Indian surgery, had a deep understanding of this subject. He directed to treat Vatarsha with Snehana, Swedana, Vamana, Virechana, Asthapana and Anuvasana Basti. As usual Pittarsha should be treated with Virechana whereas Shamana therapy is the best way to tackle with Raktrasha. Kapharsha could be managed with Ahardravya mixed with Shunthi and Kulattha. The Sannipatika Arsha should be subjected to the mixed treatment of all Dosha. Many treatment modalities like

Abhyanga, Swedana, Dhupana, Avagaha, Lepana, Raktamokshana, Deepana and Pachana are employed as a part of Arsha treatment. It recommends a diet containing barley, wheat, rice, green leafy vegetables, and legumes, as they are soothing and easy to digest. It advises avoiding heavy and fatty foods, excessively cold or hot foods, and the use of dietary herbs like Triphala to improve digestion and regulate bowel movements.

The Charaka Samhita, a foundational Ayurvedic text, emphasizes the importance of diet in maintaining health and treating diseases. It recommends consuming easy-to-digest foods, including cooling and astringent foods, to reduce inflammation and promote healing. Dietary fiber is crucial for preventing and alleviating constipation, a common trigger for hemorrhoids. Adequate hydration with lukewarm water is also recommended. Hot, spicy, and pungent foods can worsen the condition¹⁰.

The Ashtanga Hridaya, a comprehensive text that combines Charaka and Sushruta's knowledge, emphasizes a fiber-rich diet, fruits, vegetables, and whole grains, and advises against excessive meat, alcohol, and spicy foods. Triphala is also highlighted as a valuable herbal remedy for promoting regular and comfortable bowel movements.

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Review of Sridhanya (Nutricereals)-“A Sustainable Ancient Era Super Food with Health Benefits”

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Abstract-

Millets are one of the initial foodstuffs consumed by humans and perhaps the first cereal grain employed in household cooking. Since ancient times, millets have been a primary source of nutrition for the inhabitants in semi-arid tropics in Asia and Africa, where other crops do not thrive. India and Asia have both been major millet consumers for centuries. Millet seeds are ground to create the Indian flatbread known as Roti. The area used for millet cultivation has been declining over the previous 50 years, especially since the green revolution period, despite all these outstanding traits and capacity of millet farming systems. The little "grain" is free of gluten and rich in vitamins and minerals. Good quality protein, minerals, dietary fibre, phytochemicals, and vitamins are all abundant in millet grain, which is also extremely nutrient-dense. As compared to rice and wheat, millets' nutritional profiles are examined. Foxtail millet, proso millet, and pearl millet all have protein levels that are higher than those of wheat. Kodo, little, foxtail, and barnyard millet have higher fibre contents. Interestingly, finger millet has 344.00 mg of calcium per 100g. Millets are added to cereal-based food products, which have grown in popularity due to their nutritional and practical advantages. As consumers believe millets and meals made from millet directly affect their health, value-added millet products have the potential to bring value to businesses and have significant growth potential. In order to further raise public awareness of millets' positive effects on health.

Introduction- Millets are a traditional staple food of the dry land regions of the world. In India, millets are grown on about 17 million ha with annual production of 18 million tonnes and contribute 10 percent to the country's food grain basket¹. They are nutri-cereals which are highly nutritious and are known to have high nutrient content which includes protein, essential fatty acids, dietary fiber, B-Vitamins, minerals such as calcium, iron, zinc, potassium and magnesium. It helps in rendering health benefits like reduction in blood sugar level (diabetes), blood pressure regulation, thyroid, cardiovascular and celiac diseases². However, the direct consumption millets as food have significantly declined over the past three decades. The major reasons of decrease in consumption is the lack of awareness of nutritional merits, inconveniences in food preparation,

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lack of processing technologies, and also the government policy of disincentives towards millets and favoring of supply of fine cereals at subsidized prices. It has become imperative to reorient the efforts on the sorghum and millet crop to generate demand through value-addition of processed foods through diversification of processing technologies, nutritional evaluation and creation of awareness backed by backward integration^{1, 2}.

In that context it is important to explore ways for creating awareness on nutritional merits of millets. The importance of nutrition as a foundation for healthy development is underestimated. Now-a-days people are very conscious about their healthy living practices to overcome metabolic disorders and life style diseases³. This publication deals with the review on the scientific empirical studies on the nutritional aspects, functional aspects and health benefits of millets from seed structure to processed products, which are conducted in India and elsewhere across the globe⁴.

Further, it deals elaborately with nutritional evaluation of the value added sorghum product technologies that have been developed and standardized under the IIMR-led consortium of NAIP subproject on millets value chain conducted by NIN⁵. The products have shown to have high nutritional values and the micronutrient studies conducted have reported these to have relatively low glycemic index and glycemic load⁶. Sorghum/millet processed products recipes and the method of preparation are embedded with content that can be of some use to various stakeholders, researchers, academic fraternity.

Pearl millet (*Pennisetum glaucum*)

Pearl millet is widely grown indigenous millet commonly known as *Bajra* and cultivated in sandy soil with lesser irrigation requirement. Due to higher oil content (4–9%) pearl millet can easily be stored at low temperatures and moisture conditions⁷. These are rich in both the micro and macronutrients and its flour is consumed in various bakery and traditional food items.

Its phytochemical constituents help in lowering cholesterol levels and maintaining lipid profile⁷. It contains substantial amount of folate, copper, zinc, iron, magnesium, calcium, vitamin B complex, and unsaturated fatty acids^{7, 8}. It contains high folate makes it a biofortificant against the anemic population. The presence of magnesium can foster the treatment of migraines and also can reduce the respiratory problems in asthmatic patients.

Pearl millets also contain some phytonutrients such as apigenin, flavonoids, lignin, and myricetin that help in preventing breast cancer, cardiovascular disease and are anti-fungal and anti-ulcerative^{8, 9}. It is reported that pearl millet also induces the hypoglycemic effect and improves the lipidemic control in diabetic rats.

Foxtail millet (*Setaria italica*)

Foxtail millet is the second highest grown millets in India commonly known as Kangni¹⁰. These are generally cultivated in semi-arid areas and require less irrigation. Foxtail millets are antipest and contain a good amount of protein, dietary fibre, calcium, vitamins, iron, and copper and also help in increasing disease resistance capacity¹¹. It is non-acid-forming and non-glutinous,

so easily digestible. It helps in steadily releasing sugars in the body without hindering body metabolism. It contains catechin, quercetin, and apigenin, kempherol that helps in combating diabetes, cardiovascular disease, and maintaining dyslipidemia. Due to the magnesium content it is known as healthy heart food. It is anti-microbial, anti-tumorigenic and helps in body detoxify.

Foxtail millets show the anti-ulcer response along with pervasive antioxidant effect and protect the gastric mucosa.

Barnyard millet (*Echinochloa* spp.)

Barnyard millet is the rapidly grown millet crop generally harvested within 6 weeks commonly known as *Swank* or *Shyama*¹². It is rich in protein, dietary fibre and some of its soluble and insoluble fractions and low carbohydrate. It mainly contains 3 fatty acids; linoleic acid, palmitic acid, and oleic acid. Barnyard millet is very effective in reducing the blood sugar level and due to its gluten-free nature; it also prevents from celiac diseases¹².

It contains anti-oxidative phenolic compounds, flavonoids, and serotonin derivatives, and shows very strong anti-oxidative activity. Luteolin, N-(p-coumaroyl), serotonin, and triclin are its major compounds that are anti-cancerous, anti-rheumatic, and anti-diabetic¹³.

Little millet (*Panicum miliare*)

Little millet is commonly known as *Gajrao*¹⁴. It contains around 37–38% of dietary fibre and good amount of protein. It can be utilized for snacks, baby foods, processed foods, etc. It contains apigenin that helps in combating diabetes, celiac disease, cardiovascular disease, high cholesterol level, and is anti-cancerous¹⁴. These are also good for wheat intolerant people. Little millets are rich in phosphorous and iron and also carry a high amount of vitamin-B. Germinating little millets are the good sources of α -amylase with higher purity and specific yield.

The soluble fraction of little millets contains around 80% of phenolic (caffic, ferulic and sinapic acids) and flavonoid (kaempferol and luteolin) contents¹⁵.

Finger millet (*Eleusine coracana*)

Finger millet is an annual, dry season crop that is adjusted to fairly reliable precipitation conditions¹⁶. It contains considerable amount of protein, dietary fibers, essential amino acids, vitamin A, and vitamin-B. It also contains a high amount of calcium (10 times as compared to rice and wheat) and phosphorous and helps in controlling high blood cholesterol, constipation, and intestinal cancer^{16, 17}. It is considered as the best food for diabetic people and controls hyperglycemia and blood sugar levels.

It also contains catechin, myricetin, epicatechin, triclin, epigallocatechin, luteolin, taxifolin, kempherol, vitexin, daidzein, gallic acid, pyrocyanidin B1, apigenin and pyrocyanidin B2, all these are vital in diabetes and cardiovascular disease treatment¹⁷. Finger millets are anti-microbial and anti-tumorigenic in nature.

Another study has recommended that an instant health beverage powder supplement or an extract of finger millet can use to combat the calcium-deficient diseases. The study also reveals that this drink can compete with any sort of health drink available in the market.

Quinoa (*Chenopodium quinoa*)

Quinoa is considered as pseudo-cereal or pseudo-grain due to its high protein content. It can grow at an altitude of around 3500–4000 above mean sea level (MSL) in cold and high and climatic zones and used in cooking, baking, or as green fodder, animal feed, and pellets¹⁸.

It has gained huge attention from Asia, Europe, and the United States due to its higher minerals, protein, and vitamin composition. In India, quinoa cultivation is done in the high altitude area of the Indian Himalayan region. It contains flavonoids, polyphenols, and phytosterols with some possible nutraceutical properties^{18,19}. It contains high amount of protein, dietary fibre, minerals, and vitamins that help in combating diabetes, protein-energy malnutrition, celiac disease, maintaining dyslipidemia, cardiovascular disease, and intestinal health. It is rich in iron, magnesium, copper, phosphorus, potassium, and zinc and also contains lysine and methionine amino acids which are lacking in cereals¹⁹. Besides, quinoa is considered as an oil crop due to the high amount of available oil, omega-6 fatty acid, vitamin-E, and vitamin-B.

Sorghum (*Sorghum vulgare*)

Sorghum is a traditional staple food for the dry land population of the world and commonly known as *Jowar*²⁰. Worldwide sorghum is the fifth highest produced crop and fourth in India. Its nutritional qualities are better than rice and it contains β -carotene, folic acid, fibre thiamine, and riboflavin²⁰. Sorghum is rich in condensed tannins, flavonoids, and phenolic acids. Its antioxidant and pigments level are competitive to vegetables and fruits. Sorghum is anti-carcinogenic and lowers esophageal cancer.

It also contains protein, vitamins like vitamins B1, B2, and B9; some essential minerals like calcium, iron, potassium, phosphorus, sodium, and zinc; dietary fibre, etc. Sorghum is highly nutritive and prosperous millet contains a high amount of nutritional value than rice or wheat and having nutraceutical properties that help in fighting both pre and post-transition problems such as, arthritis, heart-related cardiovascular diseases, less body weight, and body mass index (BMI), malnutrition, obesity, etc²¹.

Kodo millet (*Paspalum scrobiculatum*)

Kodo millet is drought resistant, pest resistant, thermophilic xerophytes plant that is native to subtropical and tropical regions of Africa that have become indigenous Indian millet as it has domesticated here around 3000 years ago²².

Kodo millet is commonly known as *Kodra*. *Kodo* millet has the highest dietary fibers concentration as compared to other millets and an ideal food for diabetic patients. It contains a high amount of protein, low-fat content, a considerable amount of vitamins like folic acid (B₉), niacin (B₃), pyridoxine (B₆), and some minerals like calcium, iron, magnesium, potassium, zinc, etc^{22,23}. Due to lack of gluten, it is used by the gluten or wheat intolerance people. *Kodo* millets also contain lecithin which is good for strengthening the nervous system. Consumption of *kodo* millet is good for post-menopausal women that are suffering from high cholesterol problems or

dyslipidemia, high blood pressure, and heart-related diseases. *Kodo* millet can significantly decrease diabetes in rats caused by alloxan and can be used in rendering general debility, hemorrhages, hepatopathy, and inflammation²³. The stem of kodo millet's plant can be used as a poultice if suffering from beriberi while the concentrate of kodo roots can be used as diuretic and galactagogue.

Proso millet (*Panicum miliaceum*)

Proso millet is an ancient important crop of the human diet particularly in Asia, Australia, Europe, and the USA. The common name of proso millet is *Chena* having shorter growing season²⁴.

It contains high amount of calcium, dietary fibre, protein and is gluten-free. It is the most inexpensive source of manganese in contrast to other available nuts, spices, and cereals. It helps in lipid profile improvement and cholesterol reduction.

Proso millets are good for bones and also help in combating cardiovascular diseases and breast cancer. Carotenoids extract of proso millet has very high cellular antioxidant activity as compared to fruits and vegetables. Proso millets have higher anti-proliferative activity against the human liver cancer cells but dose dependant. It contains around 65% of phenolic compounds and rich in some bioactive phytochemicals like caffeic acid, chlorogenic acid, ferulic acid, and syringic acid that all are beneficial for human health^{24,25}. The protein concentrate of proso millet significantly increases the glycemic response and but decreases the insulin level in mice.

Another similar study on diabetic rats has demonstrated the preventive nature of the protein concentrate of proso millet and stated that it directly affects the D-glucosamine induced liver injuries in rats.

Health Benefits of Nutri-cereals (sridhanya)

Obesity- Obesity is the biggest emerging problem in India, and it is associated with several chronic diseases including diabetes and cardiovascular diseases²⁵. Recent studies show that intake of high dietary fiber decreases the incidence of obesity.

Foods' rich in dietary fiber improve the bowel function and slows the process of digestion and absorption, thereby reducing the risk of chronic diseases. The dietary fiber content present in millets is 22% which is comparatively higher than other cereals like wheat and rice

Diabetes- Millets reduces the α -glucosidase and pancreatic amylase thereby reducing the postprandial hyperglycemia by reducing the enzymatic hydrolysis of complex carbohydrates. Hence consuming millets helps in controlling the blood glucose levels²⁶.

Millets helps in prevention of type II diabetes due to their significant levels of magnesium. Magnesium is an important mineral which helps in increasing the efficiency of insulin and glucose receptors by producing many carbohydrate digesting enzymes, which manages insulin action.

Cardio-Vascular Diseases- Millets are rich source of magnesium, which is an important mineral for reducing blood pressure and the risk of heart attacks, particularly in the case of atherosclerosis²⁶. Millets are also a great source of potassium, which further keeps blood pressure low by acting as a vasodilator. Reducing the blood pressure and optimizing the circulatory system is one of the best ways to protect cardiovascular health.

Millets are also rich in Phyto-chemicals which contain phytic acid helping in lowering cholesterol and preventing cardiovascular disease by reducing plasma triglycerides.

Studies suggested that regular consumption of whole millet grains reduces the risk of Cardio-Vascular Diseases.

Cancer- Millets are rich in phenol acids, phytates and tannins which are the anti nutrients that help in reducing the risk of colon and breast cancer²⁷.

Celiac Disease- Celiac disease is a genetically susceptible problem triggered by the consumption of gluten, a protein found in cereals like wheat and rye that gives sticky nature to the food products like *chapatti*, *roti*, *parota* etc²⁸. As the millets are gluten free, they help in reducing the celiac disease by reducing the irritation caused by the common cereal grains which contain gluten.

Phytochemicals- Millets are good source of phytochemicals and micronutrients. Phytochemicals like phenolics, sterols, lignans, resistant starch, β -glucan, phytates, tocopherol, dietary fiber and carotenoids are present in millets²⁸. The polyphenols are the phenolic acids and tannins, flavonoids are present in small quantities, which act as antioxidant and play a role in protection of body's immune system.

Millets contain phosphorous that plays a major role in cell structure developments. In addition to its role in forming the mineral matrix of bone besides it is an essential component of numerous compounds including adenosine triphosphate (ATP), the molecule that is the energy currency of the body^{29, 30}. Phosphorous is an important component of nucleic acids, the building blocks of the genetic code. In addition to the metabolism of lipids, phosphorous is an essential component of lipid-containing structures such as cell membranes and nervous system structures.

Conclusion-

Underutilized millets are Nutri-cereals and must be implemented in the developing countries like India due to their high nutritional qualities, healthy dietary fibre concentration and likewise effective in small as well as large scale supplements and best agent for fortification. Millets are nutrients rich and contain iron, calcium, manganese, magnesium, zinc, potassium, and phosphorus. Millets are gluten-free, alkaline in nature, soothing, and intestinal friendly so gluten/wheat intolerants and constipation patients can consume them. Its cells and tissue maintenance actions are effective in inflammations. Millets contain tannins, phenol mixes, flavonoids, and other important amino and fatty acids. These are effectively edible and rich in β -carotenoids and lecithin so functional food can be prepared as pasta, noodles, biscuits multigrain

floor, etc., these help in keeping down the cholesterol like LDL, VLDL, triglycerides, hypertension.

Millets also decrease the chances of getting various type of malignant growths and cardiovascular disease. All the aforementioned nutrients provide energy to body for the growth, maintenance, reproduction, and for performing all the body functions. Millets as high-energy nutritious food if utilized properly can combat malnutrition, obesity, diabetes, cardiovascular disease, protein-energy malnutrition, celiac disease, etc., as free from gluten. Millet is a yield with dry season safe characteristics, simple to process; it contains a high measure of lecithin and is magnificent for reinforcing the sensory system. Millets are plentiful in vitamins; and contains vitamins A, B, D, and E, particularly (B3) niacin, B6, and B9, just as the minerals; calcium, iron, and many other minerals. Proper millet utilization can help us easily to overcome many pre and post-transition diseases and can create a healthy and disease-free environment in our country. However, bio-fortification and development of some functional foods (biscuits, slices of bread, pasta, noodles, beverage powder etc.) can also be a potential alternative.

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वर्तमान समय में गीता में वर्णित कर्मयोग की उपादेयता

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सार- श्रीमद्भगवद्गीता भारत का प्राचीन एवं पवित्र धार्मिक ग्रन्थ है जिसमें समस्त वेद, पुराण, उपनिषद्, षट्दर्शन का सार समाहित है। यह एक पूर्ण ग्रन्थ है, जिसमें ज्ञानियों का ज्ञान है, योगियों का योग है, भक्तों के लिए भक्ति है, और कर्मशीलों का कर्तव्यबोध है। यह श्रेष्ठ जीवन की कुंजी, आदर्श जीवन का मार्ग है, सृष्टि रचना का विज्ञान है।

काल- 'मेगस्थनीज' के अनुसार श्री कृष्ण ईसा से 3072 वर्ष पूर्व हुए थे और ईसा से अब तक 2022 वर्ष बीत चुके हैं इसलिए श्री कृष्ण आज से $3072 + 2022 = 5094$ वर्ष पूर्व हुए अतः यह गीता का काल है।

शब्द कुंजी- गीता, निष्काम कर्म, कर्म योग

Ethical clearance- not applicable

conflict of author- None

परिचय- श्रीमद्भगवद्गीता को गीता क्यों कहते हैं 1- श्रीमद्भगवद्गीता में उपनिषदों का सार संग्रहीत है इसलिए महर्षि वेदव्यास जी ने इसे श्रीमद्भगवद्गीतोपनिषद् भी कहा है। श्रीमद्भगवद्गीतोपनिषद् का संधि विच्छेद करे तो श्रीमद्भगवद्गीतऽउपनिषद् होता है। इसमें 'गीता' का शब्द रूप 'नपुंसकलिंग' है और 'उपनिषद्' का शब्द रूप 'स्त्रीलिंग' है। अतः 'उपनिषद्' शब्द 'स्त्रीलिंग' है इसलिए उसका विशेषण होने से 'गीता' शब्द 'स्त्रीलिंग' हो गया। इसलिए इस ग्रन्थ को श्रीमद्भगवद्गीता कहा जाता है। गीता में 18 अध्याय एवं 700 श्लोक हैं। गीता का मुख्य उपदेश कर्मयोग कहा जा सकता है। गीता का प्रतिपादन निष्क्रिय और किंकर्तव्यविमूढ अर्जुन अपने कर्तव्य कर्म का ज्ञान कराने के उद्देश्य से की गई है।

कर्मयोग- 'कर्म' शब्द की उत्पत्ति संस्कृत भाषा 'कृ' धातु से हुई है। जिसका अर्थ है- 'कार्य करना'। कर्म का परिभाषित अर्थ है- 'कर्मफल'।

“वह विधि जो हमें अपने कर्मों का ज्ञान कराती है, 'कर्मयोग' कहलाती है”²

कर्मयोगी द्वारा प्रत्येक कार्य कुशलतापूर्वक सम्पन्न किये जाते हैं, गीता में कहा गया है-

बुद्धि युक्तो जहातीह उभे सुकृत दुष्कृतौ

तस्माद्योगाय युजस्व योगः कर्मसु कौशलम्॥3 (गीता- 2/50)

बुद्धिमान मनुष्य संसार के सुकृत और दुष्कृत दोनों प्रकार के कर्मों के आसक्ति को त्याग देता है ऐसे ही कर्मों के लिए प्रयत्न करना चाहिए क्योंकि ये कुशल कर्म ही योग कहलाते हैं। कर्मों में कुशलता का अर्थ यह है कि वे बंधन का कारण न बन सकें। बल्कि मुक्ति दिलाने वाले हो सकें। छठे अध्याय में गीता में योग की परिभाषा देते हुए कहा गया है-

तं विद्याद् दुःखसंयोग वियोगं योगसंज्ञितम्॥3 (गीता- 6/23)

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अर्थात् वह विद्या जिससे दुःखों से पूर्णतया छुटकारा मिल जाये, उसे ही प्राप्त करना योग कहलाता है।

गीता में ज्ञान योगियों के लिए सांख्य तथा कर्मयोगियों के लिए योग का वर्णन किया गया है।³ (गीता- 2/50)

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते संडगोऽस्त्वकर्मणि॥4 (गीता- 2/47)

अर्थात् तेरा कर्म करने में ही अधिकार है, उसके फलों में कभी नहीं। इसलिए तु कर्मों के फल का हेतु ना बन तथा तेरी उसमें आसक्ति भी न हो। जब भी हम कोई कर्म यह सोच कर करते हैं कि उसका फल हमें मिलेगा या नहीं। तभी उस कर्म को करने में मिलावट आ जाती है और हम अपना शत्रु प्रतिशत्रु नहीं दे पाते। क्योंकि हमारा ध्यान फल भोगने की ओर लगा रहता है।

कोई मनुष्य या प्राणी बिना कर्म किये एक क्षण भी नहीं रह सकता तथा सभी प्राणियों को अपनी योग्यता अथवा आवश्यकतानुसार कर्म करना पड़ता है। इसी क्रम में श्री कृष्ण जी कहते हैं-

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥5 (गीता- 3/5)

अर्थात् मनुष्य में कर्म करने की स्वाभाविक प्रवृत्ति होती है। एक क्षण भी मनुष्य कर्म किये बिना नहीं रह सकता। मनुष्य समुदाय प्रकृति के गुणों के द्वारा कर्म करने के लिए बाध्य है। मनुष्य इच्छा से करें, अनिच्छा से करे, स्वाभाव से करें अथवा कैसी भी वृत्ति से करें, उससे कर्म होना ही है। कुछ भी करो कर्म कभी छुटता ही नहीं। मनुष्य यदि निद्रावस्था में है तब भी वह निद्रा करने का कर्म कर रहा है। क्योंकि निद्रावस्था में मन के व्यापार बन्द नहीं होते विचारों का गमन होता रहता है। धास- प्रधास, उठना-बैठना, निमेषोन्मेष, हृदय की धड़कन एवं प्रत्येक अंतः क्रियाएँ अपने-अपने कर्मों का निर्वहन निरन्तर करती रहती हैं। अतः मनुष्य का कर्मों का प्रारम्भ करने का निश्चय एवं कर्मों के त्याग करने का निश्चय ये दोनों अव्यवहार्य हैं।

अब प्रश्न यह आता है कि हमें किस प्रकार के कर्म करने चाहिए जो मुक्तिदायक हो। गीता में कहा गया है-
कौन से कार्य करने चाहिये और कौन से कार्य नहीं करने चाहिये इसका निर्णय करने के लिए तुम्हारे पास शास्त्र प्रमाण हैं। इस विषय में शास्त्रों की राय जान कर उन्हीं के अनुसार कर्म करने चाहिए। गीता में कहा गया है कि यज्ञ दान एवं तप जैसे कार्य का शुभारम्भ वैदिक निर्देशों एवं 'ओम' के उच्चारण से करना चाहिए।⁶(गीता- 17/24)

इसी प्रकार गीता में कहा गया है- **नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः॥7 (गीता- 3/8)**

अर्थात् जिन कर्मों की आज्ञा शास्त्र देते हैं वहीं कर्म करने चाहिए। मन से इन्द्रियों का संयम करके अनासक्त भाव से कर्म करने वाले की प्रशंसा करते हुए गीता में कहा गया है-

यिस्त्वान्द्रियाणि मनसा नियम्यारभतेऽर्जुन।

कर्मन्द्रियैः कर्मयोगभसक्तः स विशिष्यते॥8 (गीता- 3/7)

जो पुरुष मन से इन्द्रियों को वश में करके अनासक्त हुआ समस्त इन्द्रियों द्वारा कर्मयोग का आचरण करता है,

वही श्रेष्ठ है।

कर्म के प्रकार- गीता के चौथे अध्याय के सत्रहवें श्लोक में कर्मों के प्रकार के चर्चा की गई है जिनके बारे में जानना मुमुक्षुओं (अपना कल्याण चाहने वाले) के लिए अत्यधिक आवश्यक है-

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः॥9 (गीता- 4/17)

अर्थात् कर्म की गति गहन है। हमें यह जान लेना चाहिए कि 'कर्म' क्या है? यह भी जान लेना चाहिए कि 'विकर्म' क्या है? यह भी जान लेना चाहिए कि 'अकर्म' क्या है?

कर्म के तीन भेद- कर्म, अकर्म और विकर्म। कर्म, अकर्म, विकर्म

सकाम भाव से किया गया शास्त्रविहित क्रिया 'कर्म' बन जाती है। कामना या इच्छा से ही कर्म होते हैं। ऐसे कर्मों का फल होता है जिसे अनिवार्य रूप से भोगना ही पड़ता है। फल की इच्छा, ममता और आसक्ति से रहित होकर केवल दूसरों के हित के लिए किया गया कर्म 'अकर्म' बन जाता है। निर्लिप्त रहते हुए कर्म करना अथवा कर्म करते हुए निर्लिप्त रहना यह वास्तव में 'अकर्म' अवस्था है। शास्त्रविहित कर्म भी यदि दूसरों के अहित के उद्देश्य से किया जाय तो वह कर्म 'विकर्म' बन जाते हैं, इसे निषिद्ध कर्म भी कहते हैं।

गीता में कर्मों को दो भागों में विभाजित किया गया है-

1. सकाम कर्म- कर्मफल की इच्छा से किया गया कर्म सकाम कर्म कहलाता है।

2. निष्काम कर्म- कर्मफल में अनासक्त भाव से किया गया कर्म निष्काम कर्म कहलाता है।

कर्मयोग की श्रेष्ठता- गीता के पांचवें अध्याय में ज्ञान और कर्मयोग दोनों की विशेषताओं का वर्णन किया गया है जिससे अर्जुन को भ्रम हो गया कि इन दोनों में कौन श्रेष्ठ है?

तब श्रीकृष्ण जी कहते हैं- **सन्नयासः कर्मयोगश्च निःश्रेयसकरावुभौ।**

तयोस्तु कर्मसन्नयासात्कर्मयोगो विशिष्यते॥10 (गीता- 5/2)

अर्थात् कर्मसन्न्यास और कर्मयोग ये दोनों ही परम कल्याणकारी हैं। परन्तु इन दोनों में भी कर्मसन्न्यास से कर्मयोग साधन में सुगम होने से श्रेष्ठ है। जो अत्रतमुखी व्यक्तित्व वाले होते हैं उनके लिये कर्मसन्न्यास ही ठीक है किन्तु जो बहिर्मुखी व्यक्तित्व वाले हैं उनके लिये कर्मयोग ही श्रेष्ठ है। हे अर्जुन तू रजोगुणी प्रकृति वाला है इसलिए तेरी प्रवृत्ति स्वाभाव से ही कर्म की ओर है इसलिए कर्मसन्न्यास से तुझे सफलता नहीं मिलेगी। तेरे लिये कर्मयोग का मार्ग ही श्रेष्ठ है।

गीता में राग-द्वेष रहित कर्म करने की प्रेरणा- श्रीमद्भगवद्गीता के तृतीय अध्याय में श्रीकृष्ण अर्जुन को राग-द्वेष रहित कर्म करने के लिए प्रेरित करते हैं क्योंकि राग-द्वेष लिप्त कर्म ही बन्धन का कारण बनते हैं। जिसका कारण अज्ञान है। इन्द्रियों को जो विषय है उसमें राग-द्वेष निश्चित होता है। जैसे- कान का विषय शब्द है, कान का राग मधुर शब्द और द्वेष कटु शब्द पर होगा। यही नियम अन्य इन्द्रियों पर भी लागू होता है। इन्द्रियों का मनुष्य के शत्रु है इनके वश में नहीं आना चाहिए॥11 (गीता- 3/34)

आगे कृष्ण कहते हैं -

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥11 (गीता- 3/35)

अपनी प्रकृति एवं अपने स्वाभाव के विरुद्ध किया गया 'परधर्म' से अपनी प्रकृति एवं अपने स्वाभाव के अनुकूल किया गया 'स्वधर्म' श्रेयस्कर हैं क्योंकि 'परधर्म' का पालन दूसरे की प्रकृति- स्वाभाव के अनुसार चलना बहुत भयावह है। क्योंकि मनुष्य की प्रकृति सत्, रज्जु, तम गुणों से लित होती है यदि मनुष्य की प्रकृति राजसिक है तो वह क्रियाशील रहता है यदि उसको सात्त्विक प्रकृति के गुणों की तरह शांत रहने को कहा जाए तो उसमें क्रोध उत्पन्न हो सकता है इसलिए जिसकी जो प्रकृति है उसके अनुरूप स्वधर्म का पालन करना चाहिए। अपनी प्रकृति के विपरीत कार्य करने से कार्य सिद्धि में बाधा आती है। राग-द्वेष से निर्लिप्त होकर निष्काम भाव से स्वधर्म का पालन करने से मनुष्य कर्म बन्धन से मुक्त हो सकता है।

सच्चा कर्मयोगी कौन- गीता में कर्मयोग के दो मार्ग हैं- 1. प्रवृत्ति मार्ग- वह मार्ग जिसमें मनुष्य संसार में रहकर अपने कर्तव्यों को करता है तथा भोगता है। 2. निवृत्ति मार्ग- वह मार्ग जिसमें मनुष्य सांसारिकता से विमुख होकर सन्यास ग्रहण करता है। इन दोनों मार्गों के आदर्शों का समन्वय स्थापित कर इन्हें कर्मयोग कहा गया जो मनुष्य अपने समस्त कर्मों को ईश्वर को समर्पित कर कर्मफल में अनासक्त भाव से कर्म करता है वहीं सच्चा कर्मयोगी है।¹²

अतः हम कह सकते हैं कि मानव जीवन में कर्म का विशेष स्थान है। कर्म ही मनुष्य के जीवन चक्र का आधार है। कर्म के आधार पर ही वर्तमान जीवन के साथ भविष्य का निर्माण संभव है। मनुष्य द्वारा किया गया अच्छा-बुरा कर्म ही जीवन की दशा व दिशा तय करता है।¹³

निष्कर्ष- जिस प्रकार अर्जुन के सामने उनके सम्बन्धियों के आ जाने पर वह व्याकुल होकर वह अपने कर्तव्य से डगमगा जाते हैं ठीक उसी प्रकार मनुष्य भी ऐसी स्थिति से गुजरता है परन्तु गीता का कर्मयोग हमें अनासक्त भाव से कर्तव्य करने की सीख देता है अतः हम सभी को सर्वकल्याण के लिये मोह एवं स्वार्थ छोड़कर किसी भी फल की इच्छा से रहित होकर निष्काम कर्म करना चाहिए। जिस प्रकार अर्जुन रजोगुणी है उसी प्रकार धरती का अधिकांश मनुष्य भी रजोगुणी ही है अतः उन सभी के लिए कर्मयोग ही श्रेष्ठ है।

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वेदों में वर्णित स्वास्थ्य एवं सामाजिक उन्नयन के सन्दर्भों का संकलन एवं विवेचन

Dilip Kumar Singh*, Prof. K.K. Pandey**

सारांश- वेदों में स्वास्थ्य और सामाजिक उन्नति के संदर्भ का संकलन करते समय हम देखते हैं कि वेदों में मानव जीवन के सभी पहलुओं को समृद्धि के मार्ग पर लाने के उपाय और विचार उपलब्ध हैं। वेदों में स्वास्थ्य के लिए आहार, योग, औषधियों का प्रयोग और मानसिक शांति का महत्व बताया गया है। साथ ही, सामाजिक उन्नति के लिए नैतिकता, समरसता और सहयोग के मार्ग पर चर्चा की गई है। वेदों में विभिन्न उपदेश, मंत्र और कथाएं हैं जो हमें समृद्ध और स्वस्थ जीवन जीने के लिए प्रेरित करती हैं। इस प्रकार, वेदों में स्वास्थ्य और सामाजिक उन्नति के महत्वपूर्ण संदर्भों का विवेचन करने से हमें एक समृद्ध और संतुलित जीवनशैली की प्राप्ति के लिए मार्गदर्शन मिलता है। वेदों में वर्णित उपायों और उपदेशों का अनुसरण करने से हम अपने शारीरिक, मानसिक, और आध्यात्मिक स्वास्थ्य को बनाए रख सकते हैं और समाज के साथ हमारे संबंध को मजबूत बना सकते हैं। इस तरह वेदों में स्वास्थ्य और सामाजिक उन्नति के संदर्भ न केवल हमें जीवन को बेहतर बनाने का मार्ग दिखाते हैं, बल्कि हमें समाज के साथ उत्तम संबंध बनाए रखने की प्रेरणा भी प्रदान करते हैं।

शब्द कुंजी – स्वास्थ्य, सामाजिक औषधि।

परिचय – वेदों में स्वास्थ्य और सामाजिक उन्नति का महत्वपूर्ण वर्णन है, जो मानव जीवन के सभी पहलुओं को समृद्धि के मार्ग पर लाने के उपाय और विचार प्रदान करता है। वेदों में स्वास्थ्य के लिए आहार, योग, औषधियों का प्रयोग, और मानसिक शांति का महत्व बताया गया है। साथ ही सामाजिक उन्नति के लिए नैतिकता, समरसता, और सहयोग के मार्ग पर चर्चा की गई है। स्वास्थ्य के मामले में वेदों में विभिन्न आहार, जैविक औषधियों का प्रयोग, और योग की महत्वपूर्ण भूमिका का उल्लेख है। योग और ध्यान के माध्यम से मन, शरीर, और आत्मा के संतुलन को स्थापित करके स्वास्थ्य को सुनिश्चित किया जाता है। वेदों में विभिन्न आहार और औषधियों के उपयोग के बारे में विवरण है, जो शारीरिक संतुलन और स्वास्थ्य को बनाए रखने में मदद करते हैं।¹

सामाजिक उन्नति के संदर्भ में वेदों में नैतिकता, समरसता, और सहयोग के महत्वपूर्ण विचार हैं। वेदों में विभिन्न उपदेश, मंत्र, और कथाएं हैं जो समाज में सद्भाव, सौहार्द, और समृद्धि के लिए महत्वपूर्ण हैं। वेदों के उपदेशों का अनुसरण करने से समाज में शांति, सौहार्द, और समृद्धि की वातावरण उत्पन्न होती है।²

इस प्रकार वेदों में स्वास्थ्य और सामाजिक उन्नति के संदर्भ का विवेचन हमें एक समृद्ध और संतुलित जीवनशैली की प्राप्ति के लिए मार्गदर्शन प्रदान करता है। स्वास्थ्य और सामाजिक उन्नयन के कई संदर्भ मिलते हैं। ये ग्रंथ,

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जिनमें ऋग्वेद, यजुर्वेद, सामवेद, और अथर्ववेद शामिल हैं, जीवन के विभिन्न पहलुओं पर प्रकाश डालते हैं और उस समय के समाज के जीवनशैली, धार्मिक रीति-रिवाजों, और दार्शनिक विचारों को प्रस्तुत करते हैं।³

स्वास्थ्य संबंधी संदर्भ

आयुर्वेद एक प्राचीन भारतीय चिकित्सा पद्धति है जो मनुष्य के स्वास्थ्य और लंबी जीवन के लिए उपाय और निर्देश प्रदान करती है। इसके सिद्धांतों को लेकर विविध ग्रंथों में चर्चा की गई है, जो निम्नलिखित हैं:

पंचमहाभूत सिद्धांत: आयुर्वेद में कहा गया है कि मानव शरीर पंच महाभूतों (पृथ्वी, जल, अग्नि, वायु, और आकाश) के संयोग से बना होता है। इन पांच महाभूतों की संतुलन रखने से ही शरीर का स्वास्थ्य बना रहता है।³

त्रिदोष सिद्धांत: आयुर्वेद में माना जाता है कि मनुष्य का शरीर तीन प्रमुख दोषों (वात, पित्त, और कफ) से बना होता है। इन तीनों दोषों की संतुलन रखने से ही स्वस्थ रहा जा सकता है।

सप्त धातु सिद्धांत: इस सिद्धांत के अनुसार, मानव शरीर सात प्रमुख धातुओं (रक्त, मांस, मेद, अस्थि, मज्जा, मूत्र, और शुक्र) से बना होता है। इन धातुओं का संतुलन रखने से ही शरीर की स्थिति स्वस्थ रहती है।

प्राकृतिक चिकित्सा: आयुर्वेद में बताया गया है कि प्राकृतिक सामग्रियों का उपयोग रोगों के इलाज में किया जाना चाहिए। यह आहार, वनस्पतियों, और जड़ी-बूटियों का उपयोग शामिल करता है।

विद्यानुपात: आयुर्वेद में रोगों के उपचार के लिए निदान, चिकित्सा, और अनुसंधान की विशेष प्रक्रिया को विद्यानुपात कहा जाता है। इसमें रोग का कारण और अकी चिकित्सा के लिए उपयुक्त प्रक्रिया का अध्ययन किया जाता है।⁴

स्वच्छता और शारीरिक स्वास्थ्य: वेदों में शारीरिक स्वच्छता और स्नान के महत्व पर बल दिया गया है, जो स्वास्थ्य और शुद्धि के लिए आवश्यक माने जाते थे।

वेदों में शारीरिक स्वच्छता को बहुत महत्व दिया गया है। वेदों में निर्धारित किए गए नियमों और विधियों के माध्यम से शारीरिक स्वच्छता का अनुशासन किया गया है। यहां कुछ मुख्य तत्व हैं जो वेदों में शारीरिक स्वच्छता को लेकर उल्लेख किया गया है:⁵

आहार: वेदों में स्वस्थ आहार के महत्व का विशेष रूप से वर्णित किया गया है। संतुलित आहार का सेवन करने के द्वारा शरीर को आवश्यक पोषक तत्व और ऊर्जा प्राप्त होती है। इसके लिए अन्न, फल, सब्जियां, और दाल जैसे समृद्ध और पौष्टिक आहार पर विशेष ध्यान दिया गया है।⁶

शौच विधि: वेदों में शौच की महत्ता को बताया गया है। शरीर की स्वच्छता और हाथों की सफाई का विशेष महत्व दिया गया है। इसके अतिरिक्त, स्नान, दंत मंजन, नाक मुख की सफाई और नियमित कपाल भाति का उपयोग करने का भी सुझाव दिया गया है।⁷

व्यायाम: शारीरिक स्वच्छता के लिए व्यायाम का महत्वपूर्ण योगदान है। वेदों में व्यायाम करने की दी गई प्रेरणा दिया गया है। नियमित शारीरिक गतिविधियों से शरीर की लचीलापन बनी रहती है और रोगों से बचाव होता है।

स्वच्छता के नियम: वेदों में स्वच्छता के विभिन्न नियमों का उल्लेख है जैसे कि किसी भी अपवित्र स्थान पर जाने से

पहले नहाना, विशेष रूप से भोजन करने से पहले और बाद में हाथों को धोना, आदि।

ये सिद्धांत वेदों में शारीरिक स्वच्छता की महत्वपूर्ण भूमिका को बताते हैं और लोगों को स्वस्थ और उत्तम जीवन जीने के लिए मार्गदर्शन प्रदान करते हैं⁸

योग और प्राणायाम: वैदिक ग्रंथों में योग और प्राणायाम के अभ्यास को स्वास्थ्य और मानसिक शांति के लिए महत्वपूर्ण माना गया है। वैदिक ग्रंथों में योग और प्राणायाम को विस्तार से वर्णित किया गया है और उन्हें मानव के शारीरिक, मानसिक और आध्यात्मिक विकास के लिए महत्वपूर्ण माना गया है। योग और प्राणायाम के उपदेश वेद, उपनिषद, गीता, और अन्य पुराणों में पाए जा सकते हैं। यहां कुछ विशेष उदाहरण हैं:⁹

योग सूत्र: महर्षि पतंजलि के द्वारा लिखित "योग सूत्र" एक प्रमुख योग ग्रंथ है, जिसमें अष्टांग योग (आठ अंगों वाला योग) का विवेचन किया गया है। इसमें यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, और समाधि के अध्ययन का वर्णन है।¹⁰

उपनिषद् : वेदांत के प्रमुख ग्रंथ उपनिषदों में योग के महत्वपूर्ण सिद्धांतों का वर्णन है। कठोपनिषद में प्राणायाम और मन की शांति के लिए उपायों का वर्णन है।¹¹

भगवद्गीता : गीता में भगवान कृष्ण ने अर्जुन को योग के विभिन्न रूपों का उपदेश दिया है। गीता में ज्ञान योग, कर्म योग, भक्ति योग, और राज योग के बारे में बताया गया है।

वेद: वेदों में योग के विभिन्न रूपों का स्वरूप और महत्व का उल्लेख है। कई मंत्रों में ध्यान और मन की शांति को प्राप्त करने के लिए योग की सिद्धि का संकेत है।¹²

योग और प्राणायाम के अभ्यास से शारीरिक, मानसिक, और आध्यात्मिक विकास होता है। इनका अभ्यास शांति, स्थिरता, स्वास्थ्य, और सद्गुणों का विकास करता है, और व्यक्ति को अपने जीवन के राजनीतिक, सामाजिक, और आध्यात्मिक क्षेत्र में सफलता प्राप्त करने में मदद करता है।¹³

सामाजिक उन्नयन

वेद किसी एक व्यक्ति, वर्ग, समुदाय, पन्थ, देश आदि के लिये नहीं अपितु समस्त संसार के कल्याण के लिये मार्ग प्रशस्त करता है। वेदों का उद्घोष है- यत्र विश्वम् भवत्येकनीडम् । अर्थात् वेद एक ऐसा घोंसला है जिसमें संपूर्ण विश्व एकजुटता से रहता है। इसी दृष्टिकोण से ऋग्वेद में विश्वामित्रस्य रक्षति ब्रह्मदं भारतं जनम् यह कहा गया है। यहां भारतं जनम् इस पद से भारतदेश विशेष में रहनेवाले लोगों का ही बोध नहीं होता अपितु भा नाम ज्ञानप्रकाश का है उसमें रत तल्लीन रहने वाले संसार के समस्त जीवों का बोध होता है।¹⁴

वस्तुतः हमें शब्दों के संकुचित अर्थों से अवश्य बचना चाहिये। वेदों में अधिकाधिक पारिभाषिक शब्दों का प्रयोग किया गया है। उन शब्दों का बहुत व्यापक अर्थ प्रतिपादित है। एकपक्षीय अर्थ करने से वेदों की व्यापकता में हास उत्पन्न होता है। इसी हेतु से नीतिविदों ने-

अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानान्तु वसुधैव कुटुम्बकम् ॥

"उदारचरितानां तु वसुधैव कुटुम्बकम्" - यानी विशाल हृदय वाले लोगों की धारणा में, पूरी पृथ्वी ही एक परिवार के रूप में है। इस श्लोक का सन्दर्भ व्यक्तिगत और सामाजिक सहानुभूति, सामाजिक समरसता और सामाजिक न्याय की महत्वपूर्ण भावना को साझा करने में होता है। यह हमें सिखाता है कि हमें सभी मनुष्यों के साथ सामंजस्य और सम्बन्ध बनाए रखने की आवश्यकता है और हमें सभी को एक ही परिवार के रूप में देखना चाहिए यह उपदेश दिया है। श्रुति वाक्यों में इस प्रकार के संकुचित भावों का कोई स्थान नहीं है। असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मा मृतं गमय इत्यादि वाक्यों का जो भी जीव पाठ करेगा वह उस फल को प्राप्त करने का अधिकारी होगा। इससे यह एकदम स्पष्ट हो जाता है कि वेद का संबन्ध समस्त संसार के सभी जीवों से है।¹⁵

धर्म और कर्म के सिद्धांत: वेदों में धर्म और कर्म के सिद्धांतों को विस्तार से बताया गया है, जो सामाजिक व्यवस्था और नैतिकता के लिए मार्गदर्शक माने जाते हैं। धर्म और कर्म के सिद्धांत भारतीय दर्शन और अध्यात्म के मूलभूत आधार स्तंभ हैं, और इनका वर्णन वेदों, उपनिषदों, भगवद् गीता, और अन्य हिंदू धार्मिक ग्रंथों में मिलता है।¹⁶

धर्म का सिद्धांत

व्यक्तिगत और सामाजिक कर्तव्य: धर्म का अर्थ है 'वह जो सहायक हो' या 'वह जो स्थिरता प्रदान करता हो'। यह सिद्धांत व्यक्ति को उसके व्यक्तिगत और सामाजिक कर्तव्यों की ओर निर्देशित करता है।

धर्म का प्रचार -

अथर्ववेद के अध्ययन से स्पष्ट हो जाता है कि तत्कालीन समाज की मनोवृत्ति धर्म प्रधान थी। धर्म पूर्णतया जनजीवन में छाया हुआ था। अथर्ववेद में वर्णित है कि भग देव ने मनुष्य को उच्च स्थान पर रखा, सोम देव ने उठाया, मरुत देवों ने इसको उच्च बनाया तथा इन्द्र और अग्नि ने व्यक्ति के कल्याण के लिए ही उच्च बनाया।

तत्कालीन धर्म बहु-देवी-देवतावाद पर आधारित था। इसीलिए समाज में रहते हुए व्यक्ति को जब असुरक्षा का आभाव होता था, वह तत्क्षण ही इन्द्र, अग्नि, मित्र वरुण, मरुतदेव, अश्विनी देव, उषा, त्वष्टा, यम तथा अदिती आदि देवों से रक्षा के लिए प्रार्थना करता था। ये देवता व्यक्ति को केवल सुरक्षा प्रदान करने के लिए ही सक्षम नहीं थे वरन कुछ विशिष्ट शक्तियों से युक्त थे। इसीलिए तत्कालीन समाज में इन्द्र देवता के लिए सोम रस निकालने का उपदेश मिलता है क्योंकि यह मनुष्यों के मनोरथ पूरा करता था। उन्हें शत्रुओं से बचाने की सामर्थ्य रखता था। इसीलिए तत्कालीन समाज में इन्द्र देवता को अन्य देवताओं में श्रेष्ठ माना जाता था। इन्द्र की कृपा से ही व्यक्ति यशस्वी बनता था।¹⁷

आचरण के नियम: धर्म उचित आचरण, नैतिकता, और उत्तरदायित्वों का एक संकलन प्रस्तुत करता है जो व्यक्ति को समाज में सामंजस्य और संतुलन स्थापित करने में सहायता करते हैं। युग और समाज के अनुसार परिवर्तन: धर्म समय, स्थान और परिस्थितियों के अनुसार बदल सकता है। इसका अर्थ है कि धर्म एक स्थिर नियम नहीं है, बल्कि समाज और उसके युग के अनुसार अनुकूलित होता है।¹⁷

कर्म का सिद्धांत

क्रिया और प्रतिक्रिया: कर्म का अर्थ है 'क्रिया'। यह सिद्धांत कहता है कि हर क्रिया की एक प्रतिक्रिया होती है। हर व्यक्ति जो कुछ भी करता है, उसका परिणाम उसके जीवन में दिखाई देता है।

संचित कर्म: कर्म का सिद्धांत यह भी बताता है कि व्यक्ति के कर्म जीवन-चक्रों में संचित होते हैं और उनके भविष्य पर प्रभाव डालते हैं।

निष्काम कर्म: भगवद् गीता में कर्म को निष्काम भाव से करने की शिक्षा दी गई है, जिसका अर्थ है कि क्रियाएं बिना किसी फल की इच्छा के की जानी चाहिए।

धर्म और कर्म के ये सिद्धांत न केवल व्यक्तिगत जीवन, बल्कि सामाजिक संरचना और संस्कृति पर भी गहरा प्रभाव डालते हैं। ये सिद्धांत नैतिकता, सही आचरण, और जीवन के प्रति एक जिम्मेदार दृष्टिकोण को बढ़ावा देते हैं।¹⁸

वर्ण व्यवस्था (ऋग्वेद): ऋग्वेद में वर्ण व्यवस्था का वर्णन है, जो प्राचीन समाज की संरचना और कार्यप्रणाली को दर्शाता है। इसे समकालीन संदर्भ में सही रूप से समझना जरूरी है।

यज्ञ और सामाजिक क्रियाएं: यज्ञ और अन्य धार्मिक क्रियाएं, जो सामाजिक सद्भाव और सहयोग को बढ़ावा देती थीं, वेदों में प्रमुख रूप से वर्णित हैं।

अथर्ववेद में रोगों की चर्चा और उनके बचने के उपाय -

व्यक्ति इस संसार में जन्म लेने के साथ-साथ सुख तथा दुःख के घेरे में बंध जाता है, जो कि एक सपाट एवं नीरस जिन्दगी में रस लाने के लिए आवश्यक भी है। मोटे तौर पर सुख-दुःख की व्याख्या शब्दों में इस प्रकार भी की जा सकती है कि मन की आह्लादक स्थिति सुख है, इसके विपरीत दुःख या कष्ट है। इस सुख और दुःख में एक बड़ा हाथ शरीर का भी देखा गया है, जहाँ व्यक्ति एक ओर अपने स्वस्थ और सुन्दर शरीर से प्रसन्न होता है, वहीं दूसरी ओर अपने रुग्ण शरीर से काफी परेशान नजर आता है। प्रश्न उठता है कि किसी भी शरीर को रुग्ण कैसे माना जाय इसके उत्तर में सामान्य रूप से यह कहा जा सकता है कि जब शरीर में प्रकृति के अनुकूल रह सकने की क्षमता न हो, तो वह रुग्ण है। शरीर में सामान्य लक्षणों से इतर, जो भी कष्टप्रद लक्षण घटित होते हैं, उन्हें रोग की संज्ञा दी जा सकती है।

रोगों के भेद हम कई प्रकार से कर सकते हैं। उदाहरणार्थ प्रथम वर्गीकरण (शरीर- रचना के आधार पर) -रोग का शरीर पर हमेशा खराब असर पड़ता है, क्योंकि यह निश्चित है कि जिस प्रकार जल निरन्तर निर्बाध गति से बह रहा है, यदि कोई अवरोध उपस्थित हो जाय, तो उसे कुछ परेशानी होगी। इसी प्रकार सामान्य एवं सुव्यवस्थित रूप से जीवन व्यतीत करते वक्त जब मनुष्य के शरीर में रोग प्रवेश करते हैं, तो उसका जीवन अनियमित हो जाता है। उसकी कार्यक्षमता का हास होता है।

हृदय रोग

अथर्ववेद के अनेक स्थलों में हृदय रोग की चर्चा की गयी है, लेकिन इस रोग की विस्तृत जानकारी अथर्ववेद में उपलब्ध नहीं होती। इस रोग के विषय में केवल इतना ही लिखा मिलता है कि हृदय रोग में हृदय में जलन होती है। यह जलन हृदय के कौन से भाग में होती है तथा किस कारण और कितने समय तक होती है? इस विषय में अथर्ववेद सर्वत्र मौन है। इसीलिए इस रोग में पर्याप्त जानकारी के अभाव में प्रकाश डालना असम्भव ही है।

इस रोग से सम्बन्धित औषधि का अथर्ववेद में कहीं भी कोई उल्लेख नहीं किया गया है। लेकिन प्राप्त कतिपय

मन्त्रों से यह स्पष्ट होता है कि इस रोग की चिकित्सा सूर्यकिरणों तथा जल चिकित्सा द्वारा सम्भव थी। लेकिन इसके प्रयोग के विषय में विस्तृत जानकारी देने में अथर्ववेद असमर्थ है।'

कामिला

इस रोग को पीलिया भी कहते हैं। हृदय रोग की भांति पीलिया रोग का वर्णन भी अथर्ववेद में अनेक स्थलों में आया है। अधिकांश स्थलों में पीलिया रोग की उत्पत्ति ज्वर के परिणामस्वरूप ही मानी गयी है। इस रोग का रोगी निस्तेज हो जाता है। इसीलिए वहाँ उपदेश दिया गया है कि व्यक्ति यथासम्भव ज्वर से अपनी रक्षा करे अथवा प्रयत्नशील रहे कि वह ज्वर से पीड़ित न हो।

पीलिया के रोगी को सूर्य की किरणों तथा लाल रंग की गायों के दूध का सेवन करना चाहिए। इस विषय से सम्बन्धित संकेत भी अथर्ववेद में मिलते हैं। इन्हीं से व्यक्ति निरोग रहता है। इस प्रकार यह विशेष ध्यान देने योग्य विषय है कि अधिकांश स्थलों में अथर्ववेद में सूर्य की किरणों का विशेष महत्त्व स्वीकारा गया है।

संधिवात

अथर्ववेद में संधिवात नामक रोग का वर्णन मिलता है। इसका वर्तमान नाम गठिया रोग है। अथर्ववेद में इस रोग के लिए राक्षसः और ग्राहया शब्दों का प्रयोग किया गया है। यह रोग अस्थिगत होता है। इसमें अस्थियों में गतिशीलता नहीं रहती, साथ ही दर्द भी होता है। अथर्ववेद में इस रोग को सुसाध्य सामान्य रोग माना गया है। प्राप्त संकेतों से स्पष्ट होता है कि तत्कालीन समाज में इस रोग से सम्बन्धित कई औषधियाँ तथा चिकित्सक प्राप्त थे। इस रोग की औषधियाँ अधिकांशतः स्थलगत ही होती थीं। स्पष्ट रूप से दशवृक्ष नामक वनस्पति का इस रोग को दूर करने के विषय में उल्लेख मिलता है, जिसके प्रयोग द्वारा रोगी के रोगमुक्त होने तथा गतियुक्त होने का भी वर्णन मिलता है।

आधुनिक संदर्भ में वेदों का महत्त्व

वेदों में वर्णित ज्ञान का आधुनिक समय में भी बहुत महत्त्व है। आयुर्वेदिक चिकित्सा पद्धति, योग, और प्राणायाम आज भी विश्वभर में प्रचलित हैं और लोगों को स्वास्थ्यप्रद जीवन शैली की ओर प्रेरित करते हैं।¹⁹

वेदों के इन संदर्भों का विवेचन करते समय, यह समझना महत्वपूर्ण है कि इन्हें समय और संदर्भ की दृष्टि से देखा जाना चाहिए। वेदों में वर्णित ज्ञान और शिक्षाएँ उस समय के समाजिक और आध्यात्मिक परिवेश को दर्शाती हैं। आज के समय में इन वैदिक संदर्भों का अध्ययन और अनुसंधान न केवल भारतीय संस्कृति और इतिहास की समझ में योगदान करता है, बल्कि यह भी बताता है कि कैसे प्राचीन ज्ञान और दर्शन का आधुनिक जीवन में अनुप्रयोग किया जा सकता है। ये संदर्भ हमें यह भी दिखाते हैं कि कैसे प्राचीन भारतीय समाज ने और सामाजिक उन्नयन को एक गहरे स्तर पर समझा और इसका विकास किया। वेदों में वर्णित ज्ञान, जैसे कि आयुर्वेद में स्वास्थ्य के सिद्धांत और सामाजिक आचार-विचार, आज भी उतने ही प्रासंगिक हैं जितने कि प्राचीन काल में थे।²⁰

वेतस

ऋग्वेद में इस ओषधि का उल्लेख चतुर्थ मण्डल में प्राप्त होता है। यह जलीय ओषधि है। सायण ने भी इसको

जलीय तट पर उत्पन्न होने वाली ओषधि माना है- 'बेतसो नदीतीरगतो वृक्षविशेषः' (सायण भाष्य अथर्ववेद १०/७/४९)।
बेतस को कौथुमगृह्यसूत्र में सर्वरोगविनाशक कहा गया है-वेतसशाखाभिः कुशमुष्टिभिर्वा त्रिः प्रदक्षिणं प्रोक्षति
गोसूक्तैरुपस्थानं मुच्यते सर्वरोगेभ्यः ॥ (कौथुमगृह्यसूत्र १/९)

कौशिकसूत्र में वेतस की गणना शान्त ओषधियों में की गयी है- पलाशोदुम्बर जम्बुकाम्पीलस्रग्वञ्च-
शिरीषस्रक्त्यवरणबिल्वजङ्गिडकुटकर्हागला- बलवेतसशिम्वलसिपुनस्यन्दनराणिकाश्मयोक्ततुन्यु पुत्रदाखः
शान्ताः ॥ (कौशिकसूत्र ८/१५)

कोश ग्रन्थों में वेतस को वेत्र का पर्याय माना जाता है। परन्तु चरकचिकित्सास्थान में वेत्र तथा वेतस का साथ-
साथ उल्लेख होने से स्पष्ट है कि वेत्र और वेतस दो अलग- अलग द्रव्य हैं। बेतस के दो पर्याय और कोश ग्रन्थों में प्राप्त होते
हैं। वज्जुल और वानीर ।

भावप्रकाशकार ने भी वङ्गुल और वानीर को वेतस का पर्याय माना है। परन्तु चरकसंहिताकल्पस्थान तथा
सिद्धिस्थान में वङ्गुल और वानीर का साथ-साथ उल्लेख होने से उन दोनों का पृथक् द्रव्य होना पूर्णतया सिद्ध है।²¹

वानस्पतिक नाम

वेतस Salicaceae कुल की वनस्पति है। इसका वैज्ञानिक नाम Salix caprea Linn. है।

पर्याय तथा निरुक्ति

१. वेतसः (भा०) - (i) अयनम् 'इण गतौ' ।
(ii) ऊयते 'वेञ् तन्तुसन्ताने' ।
२. रथः (भा०) - रम्यतेऽत्र 'रमु क्रीडायाम्'।
३. अभ्रपुष्पम् (भा०) - अभ्रमिव अनसमये वा पुष्पमस्य ।
४. शीतः (भा०) - शीतमस्यास्तीति ।

कर्म और प्रभाव

1. इसकी छाल का क्वाथ विषमज्वर, पैत्तिक ज्वर, नूतन आमवात कफ एवं क्षय में प्रयुक्त होता है ।
2. इससे दाह, शिरःशूल, संधिपीडा, संधिशोथ एवं रक्तछीवन कम होता है।²²

आधुनिक जीवन में अनुप्रयोग

समग्र स्वास्थ्य दृष्टिकोणः आयुर्वेद, जो कि अथर्ववेद से उत्पन्न हुआ, शरीर, मन और आत्मा के बीच संतुलन पर जोर देता है। यह संपूर्ण स्वास्थ्य और कल्याण का एक दृष्टिकोण प्रस्तुत करता है, जो आज के समय में तनाव और जीवनशैली से संबंधित रोगों के प्रति उपयोगी है।²³

सामाजिक संगठन और व्यक्ति का विकासः वेदों में वर्णित सामाजिक ढांचा और धर्म के सिद्धांत, जैसे कि कर्म और धर्म का विचार, आज भी नैतिक और आध्यात्मिक विकास में मदद कर सकते हैं।

पर्यावरणीय संवेदनशीलताः वेदों में प्रकृति के साथ सामंजस्य और सम्मान का भाव व्यक्त होता है, जो आज के

पर्यावरणीय संकट के समय में बहुत महत्वपूर्ण है।²⁴

उपसंहार

वेदों का अध्ययन और विवेचन हमें यह समझने में मदद करता है कि कैसे प्राचीन भारतीय समाज ने जीवन के विभिन्न पहलुओं को संतुलित और समृद्ध बनाने का प्रयास किया। इसके संदर्भ आज भी हमें नए आयामों में सोचने और हमारे जीवन को समृद्ध करने के नए तरीके प्रदान कर सकते हैं। इसलिए, वेदों के ज्ञान का आधुनिक संदर्भ में पुनर्विचार न केवल भारतीय इतिहास और संस्कृति की बेहतर समझ के लिए महत्वपूर्ण है, बल्कि यह वैश्विक समुदाय के लिए भी मूल्यवान है, जो आज भी हमारे जीवन और समाज को संवारने में सहायक हो सकते हैं। इन प्राचीन ग्रंथों से प्राप्त ज्ञान हमें एक अधिक समझदार, संतुलित और समृद्ध समाज की ओर ले जा सकता है।

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1. पाण्डुलिपि ए-4 आकार पेपर पर डबल स्पेस में टंकित होना चाहिए।
2. हिन्दी एवं संस्कृत भाषा में टंकित लेख –कृतिदेव-010/मंगल फॉन्ट; शीर्षक-18 प्वाइंट ब्लैक, लेखक का नाम- 13 प्वाइंट ब्लैक, टेक्स्ट-14 प्वाइंट, फोलियों-11 प्वाइंट और पाद टिप्पणी 9 प्वाइंट में दें।
3. अंग्रेजी भाषा में टंकित लेख 'टाइम्स न्यू रोमन' फॉन्ट, शीर्षक-14 प्वाइंट आल कैप्स ब्लैक, लेखक का नाम-11 प्वाइंट ब्लैक, टेक्स्ट-12 प्वाइंट, पाद टिप्पणी और फोलियों- 9 प्वाइंट में दें।
4. शोध निबन्ध अधिकतम 06 पृष्ठ से अधिक नहीं होना चाहिए।
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6. शोध निबन्ध में आवश्यक संशोधन का अधिकार प्रधान सम्पादक के पास सुरक्षित होगा।
7. शोध निबन्ध स्तरीय न होने की स्थिति में उसे अस्वीकार किया जा सकता है।
8. किसी भी शोध निबन्ध के कॉपी राईट का अधिकार प्रधान सम्पादक के पास सुरक्षित होगा।
9. उपर्युक्त निर्धारित नियम के विपरीत शोध निबन्ध स्वीकार नहीं किये जाएंगे।

