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## **PREFACE**

This Elite Souvenir is brought out particularly to mark the moment of **KARMA KAUSHALYAM-2017** National seminar on Clinical application of Panchakarma in Day to day Ayurved Practice organized by Faculty of Ayurved Parul University on 28<sup>th</sup>, 29<sup>th</sup> and 30<sup>th</sup> April 2017.

Chairman and the Organizing Committee, places on record their deep sense of sincere thanks and gratitude towards all the guests, members, sponsors, organizations and Industries who have contributed through their Advertisements, Exhibits & valuable Participation. We are very thankful to all the erudite speakers on this occasion. We are deeply indebted to the message received from dignitaries on this occasion. We are also thankful for the support by one and all and the tasks rendered by various committees towards organizing this event.

**Organizing Committee**

**KARMA KAUSHALYAM-2017**

## MESSAGE

Perhaps few colleges get the opportunity to conduct the seminars of National level. On account of same let me first congratulate the organizing team to hold and successfully accomplish **KARMA KAUSHALYAM-2017**, National seminar on Clinical application of Panchakarma in day to day Ayurved practice on 28<sup>th</sup>, 29<sup>th</sup> & 30<sup>th</sup> April 2017. It is with a sense of delight that I convey this message of best wishes on behalf of Parul University.

It is a matter of pride and immense pleasure for arrangement of collaboration of a like minds. When there is no criticism, the things do not normally happen to be true.

The theme of the seminar is self-explanatory where there is a scope for the further development counting on the strengths already occupied and also relevant to the present scenario in many disciplines as is evident from the range of papers which have been contributed by the students, research scholars, Professors and academicians.

I hope this event will be very successful and serve the purpose of organizing. Here's wishing **KARMA KAUSHALYAM** every success.



**Dr.Devanshu Patel**  
**President,ParulUniversity**  
**Limda**

## MESSAGE

It gives me immense pleasure to welcome all members and guests for **KARMA KAUSHALYAM-2017**, National seminar on Clinical application of Panchakarma in day to day Ayurved practice on 28<sup>th</sup>, 29<sup>th</sup> & 30<sup>th</sup> April 2017.

The Parul Institute of Ayurveda has actively participated in various events. The participation of eminent speakers, delegates and students on this very good occasion would have a meaningful impact on the participants and would also be an important contribution in the direction of practical implementation of Ayurvedic concepts for the benefits of human kind.

I will conclude by taking this opportunity to thank those who have contributed to the success of National conference and to all our activities during the past few years.



**Dr. Geetika Patel**  
**Medical Director**  
**Parul Sevashram Hospital**  
**Limda**

## MESSAGE

Seminars and workshops are the prominent sources for the faculty development and knowledge gaining process for the students. Such activities at regular intervals are required to update the sources of informations, knowledge about new interventions and development of latest methodologies required for the concerned subjects.

I am happy to know that the Parul Institute of Ayurved is organizing **KARMA KAUSHALYAM-2017**, National seminar on Clinical application of Panchakarma in day to day Ayurved practice on 28<sup>th</sup>, 29<sup>th</sup> & 30<sup>th</sup> April 2017.

I strongly believe that this seminar will strengthen the fundamental concepts of Ayurveda and also help students, academicians, researchers and all faculty friends in improving the existing knowledge and practically implementing it for betterment of health seekers.

I wish that all the participants of this conference enjoy high-level scientific deliberation, hospitality and social interaction. I also wish all the best to the organizers of the conference.



**Dr. Ketan Kotecha**  
**Honorable Provost**  
**Parul University**  
**Limda**

## MESSAGE

“There is no elevator for success. You have to take the stairs”. This is the wellknown point realized after conducting many successful and fruitful seminars in different aspects of Ayurveda.

We live today in a world that is so very different from the one we grew up in, the one we were educated in. The world today is changing at such an accelerated rate and we as educators need to pause and reflect on this entire system of Education. Parul Institute of Ayurved is a milestone that marks our growth, unfolds our imaginations, and gives life to our thoughts and aspirations.

I feel extremely pleased and proud to place this exclusive issue of the Magazine the “SOUVENIR” in the pious hands of our esteemed stakeholders.

I congratulate the entire souvenir team for their hard work and dedication in making this dream come true. It unleashes a wide spectrum of creative skills this souvenir provides a proper platform to students and staff members to show case their creative talents in print ranging from writing articles, abstracts, posters to editing and even in designing the souvenir.

I congratulate and thank all students and staff members, who have contributed their valuable creations for publication in this issue. I also take this opportunity to appreciate the strenuous efforts made by the editorial board constituted for this task.

A committed and supportive management, dedicated teachers, caring blend harmoniously to create **KARMA KAUSHALYAM-2017**, National seminar on Clinical application of Panchakarma in day to day Ayurved practice a huge success.

Teamwork is the hallmark of Parul Institute of Ayurved. I am very sure through collaborative effort we can achieve more to benefit our students who are the future leaders of tomorrow.

I convey my good wishes to all the readers and wish them a happy and enjoyable reading.



**Dr. Hemant Toshikhane**  
**Dean**  
**Faculty of Ayurved**  
**Parul University**  
**Limda**

## MESSAGE

**KARMA KAUSHALYAM-2017** National seminar on Clinical application of Panchakarma in day to day Ayurved practice is an important aspect discussed around the globe. Therefore, I am congratulating the organizing committee for selection of such a wonderful topic for the National seminar.

I am very pleased to send this message to your members on this occasion of **KARMA KAUSHALYAM** of your Institute. Due to the enthusiasm and hard work of the founding members your Institute has grown to be an active and the vibrant one.

This seminar will help to standardize this time tested approach in the field of Panchakarma with the help of modern technology. Such events will bring closer ties amongst the living in states and around the state and also interacting with other branch associations across the globe is very encouraging and helpful in overall development of health care provided to the needy.

I also suggest all delegates to utilize the platform for the scientific understanding, to involve in quality deliberations and to strengthen the fundamental concepts of learning. I also convey my greetings and good wishes on this occasion and also wish you all the best for the future.



**Dr. Dinesh Katoch**  
**Advisor (Ayurveda)**  
**Ministry of AYUSH, Govt of India.**

**“KARMA KAUSHALYAM” – 2017**

**NATIONAL SEMINAR ON APPLIED ASPECT OF PANCHAKARMA IN DAY TO DAY  
AYURVEDA PRACTICE**

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# ABSTRACTS

## **CLINICAL SIGNIFICANCE OF KAAL IN PANCHAKARMA**

**Vd. Amit Upasani, Asso. Professor, Dept. Samhita Siddhant, Parul Institute of Ayurved, Limda, Vadodara.**

Ayurved is science of existence. How to live better in every condition is explicated in the Ayurvediya Samhita granthas widely. For the stability of basic elements i.e. Dosha, Dhatu and Mala Ayurved consider various modalities of treatment which includes Shodhana, Shamana, Apunarbhava etc. Shodhana includes Panchakarma. Panchakarma comprises vamana, virechana, basti, nasya and raktamokshana. Kala is one of the vital factors incorporated in Nine Karana Dravyas. Nine Karana Dravyas are being used to reestablish the equilibrium of body elements. In Panchakarma or in Shodhana Chikitsa at every level Kaal is an important factor which can't be ignored. As it affects the results of the same. The importance of Kaal starts from the basic things such as Aushadha Sangraha Kaal, Aushadha Sevan or Pana Kaal, Aushadhi Pratyagama kaal and many more things are related to kaal in Panchakarma. This Kaal includes both Nityaga and Avasthika Kaal. In Panchakarma each and every stage is important in relation with Kaal for the better outcomes. So this presentation focuses on the Significance of Kaal in Panchakarma Procedures.

**Keywords:** Kaal, Panchakarma, Aushadha, Nityag, Avasthika.

## **EFFECT OF VAMANA KARMA ON MUKHADUSHIKA - A CASE STUDY**

**Dr. Aparna Bagul, HOD and Asso. Professor, Dept. of Swasthavritta, PIA**

Vyadhi has been classified in Various Aspects in our Samhita. One of the groups of the Diseases in Vagbhata and Sushruta Samhita has been titled as Ksudraroga. Mukhadushika is one of the Ksudraroga which troubles a specific Age group of patients. It not only creates painful condition but cosmetic problems also.

Modern diet pattern especially in youth is tremendously affecting the health. Fast food, cold drinks, spices, fermented food articles etc. are commonly indulged which have been proved to be causative to derangement to Agni-rasa-rakta and other body humors. Besides, hormonal change is the basic factor to this disorder.

Vamana is specific treatment measure by which morbid factors within the body are expelled out through mouth, hence it has been included as one of the Shodhana Karma.

Through this presentation, a case of Mukhadushika is discussed. The patient was given poorvakarma properly – Snehapana, Bhayasnehana & Swedan and then Vamana was carried out along with proper follow up of Peyadi Karma as Paschat karma. Internal medication was not applied before and after Vamana Karma.

A patient was benefitted satisfactorily on completion of Vamana Karma as exposure and severity of the disease was reduced considerably. Vamana comprises entire procedure through which body gains complete purification.

**Keywords:** Mukhadushika, Ksudraroga, Vamanam, Shodhana, Agni-Rasa-Rakta

## **PANCHKARMA: PANCH [MAHABHUTA] KARMA**

**Dr. Mrs. Aparna Pravin Deshpande**

Panchmahabhuta [P.M.] are intrinsic constituents universally found both in living and nonliving beings and responsible for their fundamental structure and function. Panchmahabhuta are the core fundamental aspects of Ayurveda. These are the five basic material constituents which exist in the universe and human beings and represent the basic building blocks of nature as well as body. Each and every fundamental principle of

Ayurveda is based on Panchamahabhuta theory including the two fold objectives of Ayurveda viz. maintenance of health or cure of diseases. It could only be achieved by knowing the structural and functional aspects of the living beings on one hand and universe on other. Panchkarma therapies are also not exception for this rule .For panchkarma physician it is not just sufficient to know that the body is a blend of tissues, fluids, vessels, excreta as well as some vital forces enabling the operational facts of human body. But the intense knowledge of PM is the basic factor for the application of Panchkarma. PM are the basic doctrines for all types of treatment either samshodhana or samshamana. Though all the treatment principles including panchkarma are tridosha oriented still PM are elementary components of them. Hence eventually each and every sort of Ayurveda therapeutic is finally panchbhautikachikitsa. Rightly said by Sushruta that if the physician is proficient with sound knowledge of P.M. then there is no need to worry about the success in therapeutics. Thus panchkarma is panchmahabhuta karma in factual sense.

**Keywords:***Panchkarma, Panchmahabhuta*

## **SIGNIFICANCE OF SHODHAN IN PRESENT ERA W.S.R. TO VIRUDDHAHAR**

**VD. Arun R .Vaidya, Reader Dept.of Samhita &Siddhant, Parul Institute of Ayurved.**

Tridosh is the foremost fundamental principle of Ayurved. The Swasthya and Roga have been defined as balanced and imbalanced state within it respectively. They have been termed TRISTHUN- pillars of body and get nourished through Ahar, which is one of the TRAYOPASTAMBHA.

Viruddhahar is an unique consideration in Ayurved. It has been compared with poison and indicated as common causative factor in many diseases. Besides, specific disorders are indicated which arise from frequent indulgence of Viruddhahar.

Present lifestyle especially diet pattern poses major changes which are more prevalent in youth. It can be hazardous to health and proved to be major cause of variety of diseases.

Panchkarma is specific type of measures. Treatment in general is classified in two : Shodhan & Shaman conclusively. Shodhan is the treatment procedure by which an accumulated morbidity is expelled out of the body. The definition of viruddhahar itself indicates that disadvantageous food stuff does not come out and creates adversities. Hence Shodhan proves to be most practical treatment measure for the diseases arise of viruddhaahar. It has been further added that proper application of Shodhan rules out the possibilities of relapse.

Panchakarma covers both aspects; viz. Shodhan and Shaman, hence it is highly preferable treatment in these specific types of diseases.

**Keywords :** Tridosha, Viruddhahara, Shodhan, Panch karma, Shaman

## **IMPORTANCE OF PRATIMARSH NASYA IN MANAGEMENT OF STRESS**

**Chaudhari Deepika P,Assistant Professor Dept. Of Kriya Sharir Parul Institute Of Ayurved Vadodara Gujarat**

Now a day's life is full of deadlines, demands, frustrations, relationship difficulties, etc. Today's young generation is unable to accept uncertainties in life. All of these situations ultimately end up in stress. Long term exposure to stress can lead to serious health problems like heart disease, digestive problems, sleep disturbances, depression, obesity & most important the increasing suicidal tendency. From Ayurvedic point of view; Samprapti of stress can be stated. Vitiated doshas in the body enter circulation & get lodged into CNS. They interfere with normal functioning of sagnyavaha as well as manovaha srotas & we call it as stress.

As stress is more concerned with CNS & Mind we should consider importance of Nasya karma in its management. Medications given by nasya directly enters brain & nourishes CNS, removes doshas, improves prana and brain functioning. Ayurveda also praises Nasya as to bring about manas sukha, indriyashuddhi, sukhaswapnabodhana. Pratimarsha Nasya can be given daily in all seasons. It doesn't create any vyapat (dosha) & is given in very low dose. Goghrita also has vata-pittaghna, vishaghna, doshaghna, ojaskar, indriyabalya properties. Hence, daily administration of Goghrita nasya can be very beneficial in management of stress.

**Keywords:** Stress, CNS, manas, ghrita, pratimarsh nasya

## **UTILITY OF NIRGUNDIPATRATAILA IN THE MANAGEMENT OF KARNAROGA: LITERARY REVIEW**

**Dr. AshutoshMishra\*,Dr.satyam pandey\*, Dr. ManishaMishra\*\*, Dr. Jitendrapandagre\*\*\***

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Dravyaguna is a science of or herbology. Nirgundi is one of the herbs used as vedanastapan karma, Nirgundi is botanically known as Vitexnegundo. According to all classical texts, it is a reputed medicinal plant used for various preparations prescribed for different disease conditions. The patra are specially reputed for wider range of applications in treating diseases of ear and contain many active principles which are scientifically proven to have analgesic, antimicrobial, anti-inflammatory activities. According to Ayurveda, Nirgundi has vėdhanāsthāpana, shōthahara, vrunashōdana, vrunarōpana properties and is used in karnasrāwa condition. The aim of this study was to analyze the availability of Nirgundipatra as a common ingredient of taila used in treatment of ear diseases in indigenous medicine. Since this is a literature based study for the primary data collection indigenous classical texts SararthaSangrahaya, Yogarnavaya, Varayogasaraya, Besajjamanjusa, Yogaratnakaraya, Sarasankshepaya, VaidyachintamaniBaisajyaSangrahawere used. The data were analyzed in comparative method and demonstrated the availability of patra of Nirgundi as a common ingredient in the selected formulas. All the texts have mentioned eighteen formulas in the chapters dedicated for treatments of ear diseases and patra of Nirgundi was the only ingredient commonly found in all of them. Sarasankshepayahas 5 formulas and VaidyachintamaniBhaisajyaSangrahava 4, Prayogaratnavaliya has 3 and SararthaSangrahaya 2 while each of Yogarnavaya, Bhesajjamanjusa and Varayogasarayamentions 1 formula. Except two formulas found in VaidyachintamaniBhaisajyaSangrahava and Sarasankshepaya all other formulas are exclusive. Another formula prescribed for ear diseases in TailaPancashatakaya contains four ingredients with Nirgundipatra which can be considered as an effective remedy in the fresh form. The formula of Nirgundi aditaila found in Ayurveda pharmacopeia is mostly similar with one of the formulas of Sarasankshepaya but not identical. Nirgundipatra are reputed as an ingredient with an exclusive therapeutic effect on wider range of ear diseases and not commonly found in formulas of similar category in classical Ayurveda.

**Keywords:** Nirgundi Patra, Indigenous medicine, Karnaroga, Taila.

## TO EVALUATE THE EFFECT OF YOGA BASTI IN SANDHIVATA W.S.R TO OSTEOARTHRITIS OF KNEE JOINT

**Dr.Daxa Rathod, Assistant Professor, Dept of Panchkarma, G.J. Patel Institute of studies in Ayurveda & Research, New V. V.Nagar, Anand**

*Sandhivata* (Osteoarthritis) is one of the *Vatajavyadhi* (disease due to *Vata Dosha*) and most common degenerative disease seen in old age people. The *ayurvedic* approach to the management of *Sandhivata* to providing the complete cure. Objective of the present study was to evaluate the effect of *Eranidamooladi Niruha Basti* and *Dashamooladi Anuvasana Basti* as *Yoga Basti* in *Sandhivata* w.s.r to osteoarthritis of knee joint. **Method:** 30 patients fulfilling the inclusion criteria of *Sandhivata* were randomly selected in a single group and treated with *Yoga Basti* [*Dashmooladi Anuvasan Basti* and *Eranidamooladi Niruha Basti*] daily in the morning for a period of 8 days. Clinical signs and symptoms were given suitable scores according to its severity and assessed based on pre and post data gathered through pre-designed research clinical proforma. The results having 'P' value less than 0.0001 was considered to be statistically significant in this study. **Result:** All the patients in the group showed highly significant improvement in all the symptoms. Pain was relieved 80.77%, stiffness was relieved 84.39%, fatigue was relieved 100%, restricted movement was reduced 100%, deformity reduced by 74.15%. **Conclusion:** *agoYBitsais* found effective in the management of *Sandhivata* with reference to osteoarthritis of knee joint. All the patients responded to the given treatment without any adverse effects and complications. Mild to marked relief was found in all the symptoms of *Sandhivata*.

**Keywords** –Osteoarthritis, *Sandhivata*, *Vatavyadhi*, *Yoga basti*.

## CRITICAL ANALYSIS OF BASTI IN CHILDREN

**Dr Deepthi Viswaroopan\*, Dr Lekshmi priya S\*\***

**\*Assistant Professor, Dept. of Kaumarabhritya, Parul Institute of Ayurved and Research**

**\*\*Assistant Professor, Dept. of Rasashastra and Bhaishajya Kalpana,, Parul Institute of Ayurved**

### **Introduction:**

Practice of Panchakarma is always a challenge in children as the very basic criteria i.e Bala is comparatively less in them. All the classics of Ayurveda opine to consider this very seriously and caution the practitioners in surpassing this rule. Basti, as according to the ingredients used can be used as both Shodhana as well as Bruhmana unlike other procedures of Panchakarma.

### **Relevance of the topic:**

Basti does not cause Balkshaya and comes handy as it is the only Panchakarma procedure mentioned in the classics which can be safely and effectively practiced in Balaroga.

### **Method adopted:**

If critically analyzed, this rule has been stated considering the vulnerability of age, efficacy of Basti and uniqueness of action of the procedure. In the paper presentation, it is intended to present the rationale behind practice of basti in children, the modifications and precautions, common conditions and different bastis used in children.

**Keywords:** Basti, children, critical analysis, Panchakarma

## EVALUATION OF THE ANTIHYPERTENSIVE EFFECT OF KSHIRADHARA IN ESSENTIAL HYPERTENSIVE SUBJECT.

**Vd. Dhananjay V. Patel M.D. (Ayu.), Ph.D, Asso. Prof. & HOD. - Kayachikitsa, Shri Gulabkunverba Ayurved Mahavidyalaya, Jamnagar**

The clinical trial was conducted in ten patients of essential hypertension, who were performed Khiradhara i.e. Shirodhara with milk for the duration of 21 days to assess its antihypertensive or blood pressure lowering effect in hypertensive subject. It was observed in the patients that Khiradhara significantly lower the elevated systolic and diastolic blood pressure along with relieved in symptoms like Bhram, Anidra, Shirahshool, Hrida dravatva etc. Furthermore it was obtained highly significant improvement in Ayurvedic parameters of mental health i.e. disturbed Manasabhava and modern parameters i.e. Brief Psychiatric Rating Scale, showing positive effect on mental health of the patients. No any adverse side effect was noted in any of the patients during the study period.

**Keywords:** Kshiradhara, Shirodhara, Essential Hypertension

## BROAD SPECTRUM APPROACH OF PANCHAKARMA IN MANAGEMENT OF SANDHIGATAVATA(OSTEOARTHRITIS)

**Dr. Dhaval Dholakiya\* Prof. Dr. S.N. Gupta \*\***

**\*Lecturer-dept. of Kayachikitsa, J.S. Ayu. College, Nadiad, Gujrat.**

**\*\* Prof & H.O.D.- Kayachikitsa, J.S. Ayu. College, Nadiad, Gujrat.**

### **Introduction:**

The disease like *sandhigataavāta* which is similar to modern disease entity osteoarthritis, is a silent enemy of the physical ability of human beings. The provoked *vāta* gets seated in the *sandhi*(Joints) and damages the joint structure (*hantisandhīn*). Functional and structural deterioration is obvious in the disease. For effective management of the disease Broad spectrum approach of *Panchakarma* is the need of time.

### **Materials and methods:**

In this paper details of Broad spectrum approach of *Panchakarma* in management of *sandhigataavāta* (Osteoarthritis) on the basis of conditions, their mode of action are highlighted which will be based on data collected from various *Ayurveda* – modern text and from the patients.

### **Discussion:**

Involvement of *asthi*, *mamsa* and *snāyu* in the form of functional and structural deterioration is obvious in the disease. For effective management of *sandhigataavāta* (Osteoarthritis), removal of the cause is needed. Broad spectrum *panchakarma* approach patient wise is much useful to reduce pain and swelling and to establish function of the joints normally.

### **Conclusion:**

Multi-modal approach in the Management of *Sandhigataavata*(osteoarthritis) is much useful to treat patient successfully.

**Keywords:** *Sandhigataavata*, Osteoarthritis, *Panchakarma*

## **AFFECT OF SADYOVAMANA AND VIRECHANA IN ALLERGIC RHINITIS & ASTHMA- A CASE STUDY.**

**Dr.Divya.B, Assistant Professor & Consultant,Dept of Panchakarma,Parul Institute of Ayurved & Research,Vadodara,Gujarat.**

Allergic rhinitis & Asthma both diseases frequently coexist in the same patient, with asthma present in 20-50% of patients allergic rhinitis. It is a heterogenous disorder that despite its high prevalence is often undiagnosed. It affects an estimated 30% of population in India and prevalence has been increasing rapidly over past few years.

A diagnosed case of allergic rhinitis preceding asthma with chronic history of 15 years, was taking antihistamines and rotahaler which was giving her symptomatic relief. Patient has been treated with Sadyovamana and Virechana followed by Rasayana therapy. The symptoms like recurrent attacks of running nose, sneezing and difficulty in breathing got relieved completely. Pulmonary function test value which was did before treatment has been significantly improved after treatment. Treatment protocol and mode of action will be discussed in full paper.

**Keywords:**Sadyovaman, Virechana, Allergic rhinitis, Pulmonary function test.

## **RAKTAMOKSHANA IN TERMS OF RACHANATMAKA & KRIYATMAKA SHARIRA**

**Dr. Gayatri Gandhe, Professor & HOD, Panchkarma Dept, G.J. Patel Institute of Studies in Ayurveda & Research**

‘Everybody is a book of blood; wherever we’re opened, we’re red’, Clive Barker.

*Siravedha*, a type of *Raktamokshana*, is considered to be almost half the treatment in *Shalyatantra* similar to a properly given *Basti* in *Kayachikitsa*. *Vamana*, *Virechana*, *Basti* and *Nasya* are mainly intended to remove *Dushita Vata*, *Pitta* and *Kapha Dosha*.

*Rachanatmaka Sharira* of *Rudhira* suggests that *Paramsukshma* (very minute and potent form), *Apya* (dominant *Mahabhuta*) *Rasa* is transformed into *Agni-Pradhana Rakta* in *Yakrut* and *Pliha*. *Yakrut* and *Pliha* are parts of *Koshtha* or *Abhyantara Rogamarga* whereas *Raktadi Dhatu* are parts of *Bahya Rogamarga*. *Shonita* formed by *Vidhi* (methodology) of *Desha*, *Kala* and *Okasatmya* is essentially potent to carry out functions attributed to it. *Jeevana*, continuance of life without letting necrotizing any part of the body is the basic *Kriya* of *Rakta*. *Shonita* is one of the *Ayatana* (seat) of *Prana*. *Kshaya* (qualitative and quantitative drop) and *Vruddhi* (qualitative and quantitative increase) of *Dhatu* is subject to the condition of *Shonita*.

*Raktamokshana* is considered as part of *Swasthavrutta* to be followed in *Sharada Rutucharya*. It is indicated as an effective treatment in *Raktapradoshaja Vikara* as well as various others including *Jvara*, *Udara*, *Vatavyadhi*, *Unmada*, *Apasmara*, *Mukha-Jihva-Karna-Nasa-Akshiroga* etc.

Some *Acharyas* have given huge importance to *Rakta* so much so as to consider it as fourth *Dosha*. Here is an attempt to give a comprehensive thought of the *Raktamokshana* in terms of *Rachanatmaka&Kriyatmaka Sharira* of *Rakta*.

**Keywords:** *Raktamokshana*; *Shonita*; *Prana*; *Rachantmaka*, *Kriyatmaka*

## A CASE STUDY OF CEREBRAL PALSY, MOYAMOYA, INTRADURAL SINUS AND MYELOPATHY MANAGED WITH AYURVEDIC TREATMENT

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\*\* Prof. Dr. Sandhya Patel, Dept. of KB, JS Ayurveda Mahavidyalaya, NADIAD

**Introduction:** An 11-year 7 month old boy with confirmed diagnosis of cerebral palsy (CP), Moyamoya, intradural sinus and myelopathy presented to PD Patel Ayurveda Hospital. After complete clinical evaluation Ayurvedic treatment was started. The child started showing very remarkable improvement.

**Case presentation:** This boy presented with chief complaints of inability to walk without AFO splints and assistance, inability to stand without support, unclear speech, right-sided weakness and difficult and restricted movements of all four extremities. He had quadriplegic spasticity with GMFCS of level 3. MRI (brain) showed gliosis with cystic encephalomalacia involving several areas of brain. MRI (cervico-dorsal spine) showed intradural sinus adherent to spinal cord, which dorsally displaced and changes of myelopathy at C7, D1 and D2 vertebrae. MRA (brain) revealed occlusion, calibre-reduction, and prominence of cerebral arteries. Abnormal gait analysis, speech and hearing were present.

**Management and outcome:** Treatment included abhyanga, shashti-shali pinda-svedana, matra basti and oral medications. The child started showing improvement from the 4<sup>th</sup> day of admission. He got admitted twice; each time for one month. Evidence in the form of photographs and videos will be presented at the time of presentation. The child continues maintaining all learned activities and improving his motor ability even after discharge (with continuing of medicines and daily abhyanga and swedana, whenever possible).

**Keywords:** cerebral palsy, Moyamoya, myelopathy, intradural sinus, abhyanga, swedana

## THE ROLE OF *PRAJASTHAPANA YOGA* AND *PHALAGHRITA UTTARBASTI* IN MANAGEMENT OF INFERTILITY W.S.R. CERVICAL FACTOR

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### Purpose:

Motherhood is described as the pleasing punishment to woman. Infertility is inability to conceive. According to Modern Science, **Cervical factor** is responsible for female infertility in **20%** of case. So this clinical study was selected to evaluate the efficacy of *Prajasthapa-yoga* and *Phalaghrita Uttarbasti* on cervical factors.

### Method:

Total 6 patients of infertility due to cervical factor were selected from the O.P.D. of Stree roga & Prasuti tantra dept. I.P.G.T & R.A Jamnagar. Prajasthapana Yoga 4 tablets (500mg each) were given orally thrice a day for 2 months with warm milk along with intracervical uttarbasti of Phalaghrita were administered 3 ml for 6 days after cessation of menses subsequently for two cycles. Sim's hunter and Moghissa cervical mucus test and Post coital test were selected for the diagnosis and evaluation of efficacy of therapy.

### Results:

Maximum relief was achieved in motility of sperm (100%), viscosity (77.78%) density of sperm (70%), amount (60.67%), spinbarkeit (41.18%), and ferning (40%). 33.33% of patient of patients were completely cured, 50% of patients were markedly improved and 16.67% of patients were moderately improved. None of patients remained unchanged.

### Conclusion:

Significant results were found this therapy. So Prajasthapana Yoga along with Phalaghrita Uttarbasti is recommended for infertility due to cervical factor.



## TIME-TESTED PRACTICES OF GARBHASHAYAGATA UTTARA BASTI

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Uttara basti is one of the vital Panchakarma procedures where the medicines are administered through the vaginal/urethral routes targeting the diseases of Urinary and Genital system. Garbhashayagata utara basti is the common practice to treat the diseases like hypoplastic uterus, endometrial hypoplasia, tubal block, anovulation etc. In classics the utara basti apparatus is termed as pushpa netra which should be about 12 angulas in length, the tip of which resembling the stem of jati pushpa with 2 karnikas. The dose of Garbhashayagata utara basti according to different Acharyas varies from ½ pala to 1 prasruta.

The challenge in practicing the utara basti is lack of a standard device for the administration, confusions in the matra of utara basti, complications like ascending infections. These factors have made the practice of utara basti as a critical procedure and many Ayurvedic gynecologists withhold themselves from the liberal practice of the utara basti. There are different techniques used now days for the easy administration of utara basti e.g. infant feeding tube, IUI cannula, rubber catheter, metal catheter etc. Even the dosage of utara basti varies based on patient, disease condition. There is lot of dilemma with regard to the standard operating procedure of Garbhashayagata utara basti which needs to be standardized to eliminate the myths about this procedure.

**Keywords:** Panchakarma, Uttara basti, Pushpa netra, Vandhyatva

## ROLE OF APAMARGA KSHARA TAILAA UTTAR BASTI IN THE MANAGEMENT OF URETHRAL STRICTURE. - A CASE STUDY

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**Purpose:** Urethral stricture is a very hesitating and painful condition of urinary system, there is no proper management of this disease in modern system of medicine even after urethroplasty there is recurrence noted of this disease. Uttarabasti is one of the biggest innovations in the field of Ayurved. This therapy is the best treatment ever described for various uro-genital disorders; here I apply Uttarabasti of Apamarga Kshara Tailaa for management of this condition.

**Methods:** After locally Abhyanga and Swedana, Uttarabasti inserted into the urethra with the help of urethral adaptor, starting dose of taila is 5 ml and gradually increase up to 20 ml, total 21 sittings of Uttarabasti were done.

**Results:** A male patient of age 42 years attended OPD with the complaints of Urinary stricture since 2 years. After completion of 21 sittings of Uttarabasti, urine flow was increased, also improvement in burning micturation, frequency of urine. There was significant improvement observed in urethrography and uroflowmetry. In follow up of patient up to 06 months, no recurrence of any symptoms was found.

**Discussion:** Basti is a prime location of Vata, Taila and Basti Karma is a main treatment of Vata Vyadhi. Apamarga Kshara is lekhaneeya property gradually decrease the size of stricture, locally snehana karma decrease burning micturation and UTI is also decrease due to anti infective nature of taila.

**Conclusion:** Uttarabasti is a one of the best treatment modality of urethral stricture management.

**Keywords:** Uttara Basti, Urethral Stricture, Apamarga Kshara Taila

## **ROLE OF PANCHAKARMA IN MEDOROGA - A CLINICAL STUDY**

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Worldwide attention is drawn towards growing incidences of obesity. Obesity is considered due to excess nutrient intake for long time and decreased level of energy expenditure. Particularly alarming is rapid rise in its rate in teenage and adolescent population of the world, which in turn means that the incidence of obesity will further increase in a decade and its complications will put more social and financial burden. Obesity may be a risk factor for diabetes, cardiovascular diseases, gall stone, cancer etc.

There is paradigm shift in the understanding of obesity, which was conceptualised quickly simply as a result of mere disturbance in the intake and output of energy. The complexity involved in its manifestation is now getting unfolded by rapid concerted and sustained research. Many a time all the efforts including diet control, physical exercise and surgical intervention to contain it from becoming global epidemic are proving futile. This implies that we need to rethink about this and start a fresh approach in dealing with obesity and its complications.

**Keywords:** Medoroga, Panchakarma Chikitsa

## **RAJONIVRUTTI WITH SPECIAL REFERENCE TO RAKTAMOXANA**

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‘*Raja prasekat nareenam masi masi vishudhyate...*’ is a famous quote in Ayurvedic literature. During the reproductive age of every female, her body naturally gets cleansed from vitiated doshas in each month through menstruation. Later it becomes a habit & nature of female’s body. The cessation of menstrual cycle occurs approximately between the age of 40-50 years. The exact age of Rajonivrutti varies in every woman. At this phase the pitta dosha is more predominant (madhyama vaya) along with gradually increasing vata dosha. So at the stage of Rajonivrutti vata-pitta dushtijanya symptoms are seen. The vitiated doshas which are not expelled out are then responsible for obstruction of Rasavaha, Raktavaha, Aartavavaha & Manovaha srotas. Due to stoppage of masik shodhana, physiology of female’s body suddenly gets changed. It becomes very difficult to compensate these changes physically as well as psychologically & it takes much time.

Alike Basti chikitsa, Raktamoxana has been considered as ardhachikitsa in shalyatantra. Raktamoxana means to let blood out. It expels vitiated doshas (toxins) out of the body, which are responsible for various diseases. Hence, removing them out by means of Raktamoxana along with proper medications can be very effective in management of Rajonivrutti symptoms.

**Keywords:** Rajonivrutti, masik shodhna, obstruction, Raktamoxana

## CONCEPT OF PREVENTIVE MEASURES FOR VIBANDHALAKSHANA OF VAMANA AYOGA KARMA

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Swathasya swasthya rakshanam Aturasya vikaar prashamanm: is the Motto of Ayurveda. Its priormost preventive aspect is attained with the help of Dinacharya, Rutucharya and Sadvrutta and for curative aspects , various treatment measures have been described by our great Acharyas.

The treatment has been divided into two; Shodhana and Shamanam. Shodhana is highly advocated as, it cures disease completely, by which least chances of relapse are there.

Poorvakarma is essential ; many factors are there to follow besides Snehana- Swedana. Vamana is one of the Shodhana. Acharyas have indicated Ayoga, Samyaka yoga And Atiyoga lakshanani arise on administration of Vamanadravyas. The Ayogalakshana are assessed as Hina maatra of Vamanadravya. VIBANDHA is one of the Ayogalakshana which is meant for non expulsion of Dosha.

Prevention of any Vyapada is practically preferable aspect of treatment. In Vamanavidhi, before dministration of Vamanadravya, proper digestion of food (suprajeernabhukte ) taken on previous night has been considered necessary.

But according to my opinion , it will be more facilitating to give some Anulomana Aushadha at previous night to the patient for easy and proper action ( vegapravartan ) of vamanadravya. It will be supportive in preventing Ayogalakshana especially Vibandha. The same will be cohesive to the patient and physician to achive (samyaka vamana) proper completion of Vamanavidhi.

**Keywords:**Shodhana,shaman,vamanam,vibandha,ayoga.Anulomanam,poorvakarmvyapad.

## ROLE OF BASTI IN RENAL DISORDERS –AN AYURVEDIC PERSPECTIVE

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Ayurveda states that the causes of renal disorders(*mutra rogas*) are due to the vitiation of *mutravahasrotas*(channels carrying urine) .It may be *swatantravyadhi* (primary disease) or *paratantravyadhi*(secondary disease). Ten percent of the population worldwide is affected by chronic kidney disease. Excessive exercise,intake of sharp and ununctuous medicaments and alcohol in excess, intake of the meat of animals inhabiting marshy land and fish in excess, intake of food before the previous meal is digested, indigestion,suppression of the urge for micturition,sexual act while having the urge for micturition etc,vitiate the *mutravahasrotas* involving urinary bladder and kidneys(*vanksanas*) and cause various renal disorders.[As per](#) Maharshi Charaka there are thirteen types of *mutra rogas* whereas Acharya Vagbhata has described mainly two types of *mutrarogas* such as due to *mutrapravritti* and *mutra atipravritti*. Painful micturition (*mutrakriccha*),retention of urine,suppression of urine(*mutraghata*),urinary calculus (*ashmari*) and excessive urine(*prameha*) are explained in both categories respectively. In Ayurveda,*basti*(medicated enema) such as *niruha*, *anuvasana*, and *uttara-vasti* are widely prescribed in various *mutra rogas*. Medications prepared formed from *trinapanchamula*,*punarnava*,*gokshura*,*varuna*,*ushira*,*dashamula*,*eranda*,*shatavari*, *viratarvadigana* etc. have excellent effect in various *mutra rogas*.

**Key words:** Nidanas of *mutra rogas*,classification of *mutra rogas*, signs and symptoms of *mutra rogas*, treatment with *basti*therapy

## **ROLE OF PANCHAKARMA IN IDIOPATHIC INTRACRANIAL HYPERTENSION (IIH) –A CASE STUDY**

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**Introduction:**A 36 year old female patient came to P.D.Patel Ayurvedic hospital,Nadiad with confirmed diagnosis of IIH. After clinical evaluation Ayurvedic treatment was started. After that significant improvement was seen.

**Case presentation:**The patient presented with chief complaint of Headache (more over left side), transient vision loss and earache. Clinical findings showed bilateral papilloedema (lt>rt). MRI showed possibilities of Idiopathic Intracranial Hypertension. The menometry showed the pressure of CSF-360 mmHg.

**Management and outcome:**The treatment during the hospitalization of one month included Sarvang Abhyang, Sarvang Swedana, Niruh Basti, Marsh Nasya and oral medication. Later on after 19 days Shirodhara was started. During the stay the patient was followed up for papilloedema. As a result of the treatment the severity of the headache was decreased and papilloedema started resolving. The menometry showed significant reduction in the pressure of CSF. The medicines were continued after discharge.

## **MANAGEMENT OF ARTAVAKSHAYA - BEST OF LIST IS SHODHANA**

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Gender differences play a role in manifestation of disease and health outcomes. Delineating between the commonality of being a woman and the difference or uniqueness of health issue of the individual woman is a key for physicians. Menstruation is a specific event to characterize womanhood but at times it troubles the women in terms of Artavakshaya, Atyartava, Kastartava etc...Artavakshaya is one among them, which became more common in this age of modernization due to faulty food habits, life style, stress etc. Artava kshaya has been described by Sushruta along with clinical features of kshayas of all doshas, dhatus, upadhatu & malas. It may be both dhatukshaya janya and avarana janya, the treatment principle being use of Shodhana karma & Agneya dravyas. There is different opinion regarding the selection of Shodhana therapy in the management of Artavakshaya. Meanwhile we need to know the importance of Shodhana karma in the management of Artavakshaya which is said to be a simple disease and can be managed by Shamana therapy.Hence, this paper is being presented to discuss the need of shodhana therapy in the management of Artavakshaya.

**Keywords:** Menstruation, Artavakshaya, Shodhana karma, Dhatukshaya, Avarana

## **CLINICAL STUDY ON APPLICATION OF JALOKAVACHARAN ON KADARA**

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The term Roga is denoted as “Ruk-samanyat” i.e. its primary feature is pain or discomfort while the term chikitsa has been defined as “Ruk-pratikriya” i.e. to counteract the diseased condition and both are classified in varied form through different aspects.

One of the group of diseases has been titled as Kshudraroga. Kadara is the one which creates considerable pain and discomfort. The chikitsa in general has also been classified to various aspects. One of its types is Shastrakarma i.e. treatment procedure done with the help of surgical instrument.

Vagbhata and Sushruta Acharya both have indicated the treatment of Kadara in short as extraction of diseased portion with the help of Shashtra and then Ushna- Tailen Dahan. Rakta visruti has not been directly indicated as treatment of this disease by Acharya.

Through this presentation an effort has been made to highlight efficacy of Jalaukavacharana on 5 patients of Kadara. Leech application was done once in a week for thrice on each patient and after that, remarkable reduction was noted in severity of pain and elevation with hardness of the skin. Though Jaloukavacharan has not been clearly directed in classics, this study can be encouraging to further such clinical trials.

**Keywords:** Kadara, Kshudraroga, Jaloukavacharan, Shastrakarma.

## **SNEHANA KARMA – PHYSIOLOGICAL COMPREHENSION**

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*Snehana Karma* (oleation therapy) is *Poorva Karma* (preoperative procedure) of *Shodhana Karma* (purificatory procedures). It is also one among the *Shadupakrama* (six treatment modalities). Utmost importance is being laid to this procedure by different scholars. Appearance of *Samyak Snigdha Lakshana* (proper oleation features) is considered as a prerequisite for performing purification.

*Snehana Karma* does the *Utkleshana* of *Dosha* thereby bring them to *Koshta* from *Shakha* prior to their elimination through *Shodhana*. It is not merely *Poorva Karma* but also *Pradhana Karma* (principle procedure) in different clinical conditions.

*Snehana Karma* is of two type viz. *Bahya Sneha* (external) and *Abhyantara Sneha* (internal). Despite of its abundant clinical utility physiological understanding of the *Snehana Karma* is not so clear.

The physiology behind utility of *Sneha Dravya* and mode of action of *Bahya* and *Abhyantara Sneha* will be dealt in this paper in terms of *Ayurveda* and contemporary perspective.

**Keywords:** Snehana, Karma, Bahya, Abhyantara, Poorva Karma

## **AYURVEDIC PANCHKARMA MANAGEMENT OF STHAULYA (OBESITY): A CASE REPORT**

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Obesity is a medical condition in which excess body fat has accumulated to the extent that it may have an adverse effect on health. It is defined by body mass index (BMI).<sup>i</sup> Obesity is one of the leading preventable causes of death worldwide.<sup>ii</sup> Obesity increases the risk of many physical and mental conditions. These co-morbidities are most commonly shown in metabolic syndrome<sup>iii</sup>. As an alternative approach, Āyurvedic treatment may serve as promising modality.

A 26 years old male patient came in P.D. Patel Ayurveda Hospital at 16<sup>th</sup> June 2015. Patient measures weight= 127.7 kg and BMI = 37.33 which is fairly includes in obesity category according to NHI guidelines. He also has some associated complaints like exertional dyspnoea, increased appetite, excessive perspiration. He was admitted in hospital and treated with Snehana ( Aabhyantra and Bahya ), Swedana, Virechana, Niruha Basti, Udvartana along with oral medicines like Vamadi kwatha , Arogyavardhini vati, Triphala guggulu and Navayasa Lauha. Also patient was advised to follow prescribed dietary regimes and life style strictly. The patient responded very well. He loses about 8.6 kg of weight, which is 119.1 kgs and BMI = 34.9 only in 28 days without any complications and any signs and symptoms of malnutrition. So with the help of Āyurvedic management patient gets weight loss significantly.

**Keywords:** A case study, Obesity, BMI, Metabolic syndrome, Aṣṭauninditiya, Varuṇādi kwātha, Ārogyavardhini vati.

## **A CASE STUDY ON GRAHANI (IRRITABLE BOWEL SYNDROME): AN AYURVEDIC APPROACH**

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Irritable Bowel Syndrome (IBS) is a highly prevalent, multi-system gastrointestinal motility disorder that has a wide clinical spectrum. According to modern science stress, strain and anxiety are important aggravating factors in the manifestation of IBS. A 28 year old female patient complaining of Alteration of bowel habits (*Muhurbaddha-MuhurdravaMalapravritti*), Anorexia (*Kshudhamandya*), Headache (*Shirahshool*), Bloating (*Adhmana*), Abdominal pain (*Udarshula*), Insomnia (*Nidralpata*), *Ghabarahat*etc. attended OPD of GACH Nagpur who had the history of receiving allopathic treatment for about two years with unsatisfactory relief. She was admitted, diagnosed as a case of Grahani and treated on the principles of Grahani for a month. As *Agnimandya* was thought to be the principle cause, the patient was treated with drugs having *Dipana Pachana* and *Grahi* property, followed by *Piccha Vasti*. Pranayam was also advised to relieve stress. The result observed symptom wise was encouraging , at the same time the quality of life was also improved.

**Keywords:** IBS, *Grahani*, *Picchabasti*, *Agnimandya*, *Pranayama*.

## **A CASE STUDY OF CEREBELLAR ATAXIA MANAGED WITH AYURVEDIC TREATMENT**

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**Introduction:** A 6½-year old male child came to our Hospital with C/O regression of developmental milestones along with loss of vision, speech, anal and bladder control. It was a case progressive cerebellar atrophy. The child responded well with Ayurvedic treatment (started after detail clinical examination).

**Case presentation:** This child presented with C/O acute regression of mile stone spanning over few weeks. He needed help to sit, had stopped eating by self. His vision and speech were lost. All panels for possible cause of cerebellar ataxia were normal. O/E the child was hypotonic with normal truncal tone, sluggish DTR, vision loss without any oculomotor apraxia or nystagmus, dysarthria, dementia and absence of pyramidal signs.

**Management and outcome:** Treatment included abhyanga, shashti-shali pinda-svedana, matra basti and oral medications. The child was encouraged to attend daily evening session despite his vision loss. The child started showing improvement from the 2<sup>nd</sup> day of admission. He started showing interest in the evening sessions by listening the laughter and talks of other pediatric patients. This positive environment helped him to recover his lost motor and sensory regression and memory. Evidence in the form of photographs and videos will be presented at the time of presentation. The child continues maintaining all learned activities and improving his motor and sensory ability even after discharge (with continuing of medicines and daily abhyanga and swedana, whenever possible).

**Keywords:** progressive cerebellar ataxia, abhyanga, swedana, matra basti

## **ROLE OF SHRINGHATAKA MARMA IN NASYA KARMA**

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Ayurveda the science life has explained five Shodhana therapies to remove the morbid doshas out from the body. Nasya karma is one among them; here medicated liquid is instilled into nasal cavity to remove vitiated doshas from the parts above the shoulder.

Our Acharya have clearly explained the mode of action as, drug which is administered through the nasal orifice after reaching Shringhataka spreads towards the murdha region and the siras related with the indriya, srotra and kanda and wipes out the vitiated doshas from the uthamanga as easy as a vein of a grass is removed from its blade.

The above reference says the importance of Shringataka marma in mode of action of Nasya karma. Acharyas defined it as the Marma which is situated in the middle of confluence of siras which provide nourishment to all sense organs, which is fatal if injured, is called as Shringhataka marma.

The presentation is highlighted with exploring the unexplored areas of Shringhataka marma by studying the literature, observation of structures during dissection and analyzing the possible correlations.

**Keywords -** Shringataka marma, Shodhana, Nasya karma etc.

## **SIGNIFICANCE OF KNOWLEDGE REGARDING “KOSHTHA” IN PANCHAKARMA**

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Among the topics of *Kriya sharira*, the *Koshtha* is very important one in further study of *Ayurveda* especially in *Panchakarma*. *Koshtha* has three types-*Mridu*, *Madhya* and *Krura* on the bases of dominant *dosha* in person and effect of some specific *Ahara* and *Vihara* after consuming it. After *Koshtha* examination, physician get knowledge about predominant *Dosha* and makes judgement for line of treatment, advice regarding do and don'ts. Appropriate diet can be decided as diet is supposed to be one of the lines of treatment. Since 5 cleaning procedures are inevitable in case of vitiation of *Dosha* and *Snehana* is inevitable preoperative procedure before

performing cleaning ones. For *Snehana* which unctuous material should be used is decided by *Koshtha* examination. Also dose and drug of choice of emetics and purgatives can be decided by it.

**Keywords:** *Koshtha*, clinical significance, *Snehana*

## **KSHETRIKARAN: A TOOL TO ACHIEVE RASAYANA WITH SPECIAL REFERENCE TO PANCHAKARMA**

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*Kshetrikaran* is a process of purification and detoxification of body before administration of the drug to avoid any kind of untoward action to the body. Generally it is observed that if any herbomineral formulation is prepared by SOP of that particular medicine then we can achieve maximum effect of the drug by virtue of its proper ADME (Absorption, Distribution, Metabolism and Excretion), provided there is any pathology inside the body by means of obstruction in the channels. The obstruction in the channels might be due to excessive accumulation of vitiated *dosha* or *Ama*. So, in that case to eliminate the accumulated vitiated *dosha* and bring it to the equilibrium state, *Shodhana* should be advocated. But it is also true that, this concept of *Shodhana* i.e., *Kshetrikarana* is mentioned in *Rasashastra* in context of *Rasayana* only. Because even after searching maximum literatures of *Rasashastra*, we could not find this procedure during the intake of herbo-mineral formulation in normal daily practice except few dietary regulations and regimen. So, there is further scope to study why this *kshetrikaran*, which can be co-related with Conventional *Panchakarma* is specifically mentioned for *Rasayana* therapy only. The soul motive may be to achieve maximum efficacy with maximum dose to be used for maximum period without any hazardous effect. So there is further scope to study this *kshetrikaran*, which can be correlated with conventional *panchakarma* is specifically mentioned for *rasayana* therapy only.

**Keywords:** -*Kshetrikarana*, *Rasayana*, *Panchakarma*, *Rasashastra*

## **EFFECT OF JALAUKAACHARAN IN THE MANAGEMENT OF VRANASHIPHA**

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*Vrana* and *Vranashopha* have been a topic of interest for the surgeons since ancient times. *Vranashopha* occurs either as a result of vitiated *doshas* or may be of traumatic origin. This has been emphasized in classics of *Ayurveda* in various contexts. The father of surgery *Acharya Shushruta* has explained the *Vranashopha* as: swelling like a thick, elevated mass, even or uneven, residing in the skin and muscles, having accumulation of the *doshas* and arising in any one part of the body (localised). Inflammatory swellings such as – cellulitis, erysipelas, boil, carbuncle etc. are major issue in health sciences. Jalaukawacharan is one of very effective and common procedure in treating many superficial inflammatory conditions. The principle of management of inflammatory swelling is to localize the infection avoid the toxic substance/bacterial growth, to go in systemic circulation. This may cause septicemia, and if not treated properly then patient may die. Cellulitis is one of the examples of surface inflammatory swelling. However, cellulitis is one of the dangerous and notorious diseases and can cause hazardous complication like necrotizing fasciitis.



**Keywords:** Vranashopha, Jalaaukawacharan, Inflammatory swelling

## **APPLICATION OF SHODHANA IN LEENADOSHA AVASTHA**

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*“Yat Udeerayet Bahirdoshan Panchadha Shodhanam cha Tat”*

*“Yat Doshan Bahirnishkasayet Tat Cha Shodhanam”*

These above definitions of Shodhana clearly mentions regarding the importance and its functions in our shareera.Shodhana procedure helps in expelling out the excessively aggravated doshas.

One of the most alluring concepts in the modulation of disease is Leenadosha.

Technically Leena term suggests to Conceal/Attach or even Merge.Here the doshas will be attached or concealed to the dhatus.So we can frame the quality of Leena dosha as Ekadeshashthita/Anutva and also Dhatvantaragata.

Classiscs clearly mentioned that Leena dosha cant be eliminated through Shodhana without prior Deepana Pachana,Snehana and Swedana i.e bringing back the vitiated doshas from Shaka to Kosta.So saama dosha adhered or concealed in diseases are understood as in leena state.This particular understanding facilitates further intervention of applying shodhana in leenadosha which will be discussed in full paper.

**Keywords:** Shodhana, Leenadosha

## **EFFICACY OF MANYAGAT RAKTAMOKSHAN IN MIGRAINE: A CASE STUDY**

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Migraine/Ardhavabhedak is a type of disease appears as recurrent episodes. Patient's day to day routine is very much disturbed due to exhausting & disturbing nature of the disease. Patient becomes habitual of the modern medicines & sometimes these so called anti migraine drugs don't respond to the disease and patient becomes helpless to the extent of attempting suicide.

At this juncture Ayurveda comes as a savior of life to provide a big relief to the patient. When no other measures help to relieve the patient from agony including vamana, virechana, snigdha, rooksha, sheeta, ushna etc.an application of simple Raktamokshan therapy comes as a handy tool. Paper deals with the successful case study of efficacy of Manyagat Raktamokshan in Migraine. Presentation includes safety, precautions, do's& don'ts of Manyagat Raktamokshan supplied with live video of the procedure.

**Keywords:** Migraine, Raktamokshan

## **EFFECT OF MATRABASTI IN PARIKARTIKA W.S.R TO FISSURE IN ANO**

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Anorectal disorders such as fissure in ano, hemorrhoid, sinus, fistula in ano are direct link with our life style and bowel habit. Fissure in ano is a tearing at muco-cutaneous junction in anal canal. It causes intense pain during defecation with passage of small amount of blood. Primary fissure can be acute or chronic while secondary are due to underlying diseases. Acharya Charaka also notified that arsha (hemorrhoids), atisara (various form of diarrhea) and grahani (irritable bowel syndrome) diseases are concomitant with each other. Acute fissure usually respond to conservative treatment, if not then convert into chronic fissure associated with tag, which is treated with surgical intervention. Fissure in ano is described as parikartika in Ayurvedic literatures as complication of virechan. It is due to alleviation of vata and pitta dosha, which causes severe pain with burning sensation. Matrabasti, avagaha sweda (sitz bath), high fiber diet, isabgol, guggulu preparations are such measures prove highly efficacious in management of fissure. These Ayurvedic medicaments can prevent the development of fissure in ano and reduces the surgical intervention at great extent.

**Keywords:** Parikartika, fissure in ano, matrabasti.

## **AN AYURVEDIC APPROACH TOAMYOTROPHIC LATERAL SCLEROSIS**

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Amyotrophic Lateral Sclerosis (ALS) is a progressive motor neuron disease which results in death of neurons that controls voluntary muscles. Although there is no direct reference of such a condition, the disease when viewed according to Ayurveda resembles different presentations of Vatavyadhi (diseases caused mainly by Vata).In disease like ALS, which is progressive in nature, Ayurveda can contribute in improving the quality of life and put a check to its progress.Chikitsa is done looking into theLakshana (presentation) exhibited and counteracting it with Ahara (food), Vihara (regimen) & Oushadha (medicine) having opposite Guna (quality), considering Matra (amount), Kala (time) & Desha (place).Whenever Vata gets vitiated due to the Nidana, it affects upper and lower limbs first, followed by Shiras and lastly Dhatu following the samprapti of Apartarpana, Santarpana or Avarana. According to the samprapti, differnt modalities of both shodhana and shamana has to be planned.

**Keywords:** ALS, Vatavyadhi, Shodhana, Ayurveda

## EFFECT OF NASYA IN ALLERGIC RHINITIS – CRITICAL REVIEW

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Pollution is one of the curses of industrialization in modern era. Besides, many changes have been established in our lifestyle and diet pattern in current days. All these factors have undoubtedly affected the state of Bala and created some typical type of disorders which are prevalent.

Allergic rhinitis is such type of disorder which has been exposed as a great challenge and may lead to other Naso-respiratory diseases. Nasal mucosa is delicate and highly sensitive layer of sense organ. It has to come to direct contact with external air continuously. Polluted air is the factor which is creative to irritation to it.

Aagantu is one of the classifications of Vyadhi in which polluted air is one of the prime Factors. Nasya is highly considerable therapy in entire Ayurvedic treatment. It has been highly advocated in Urdhwa-jatrugatavikara. Acharyas have recommended Nasya as part of Dinacharya.

Regular practice of Nasya subsides the hypersensitivity of nasal mucosa through Snigdha and Sthira Guna of applied Taila and consequently creates sound state of Bala against irritability of nasal mucous membrane and intra olfactory region. Thus the causative external factors to the disease become futile to produce and develop Allergic rhinitis type of disorder.

**Keywords:** Nasya, bala, Urdhwajatrugatavikara, Allergy, Dinacharya.

## MANAGEMENT OF ENDOMETRIAL HYPERPLASIA ASSOCIATED WITH COMPLEX OVARIAN CYST BY VAMANA KARMA: A CASE STUDY

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Endometrial hyperplasia (EH) is a condition of excessive proliferation of the cells of the endometrium or inner lining of the uterus. This may associated with conditions like obesity, PCOS, oestrogen producing tumour and certain formulations of oestrogen replacement therapy. EH is a significant risk factor for the development or even co-existence of endometrial cancer in future, so careful monitoring and treatment of women with such type of disorder is essential.

The available allopathic regime for EH includes hormone therapy such as cyclic or continuous progestin therapy or hysterectomy. By taking consideration of above facts the present case study was aimed to focus the safe, effective and alternative management for such condition through holistic approach of *Ayurveda*.

A 21 years female patient of reg. no. 37653 complains of irregular scanty menses with prolonged inter menstrual duration associated with Acne, irritability, loss of concentration on study came to OPD of department of panchakarma NIA Jaipur. By doing USG (uterus and adnexa) report shows endometrium hyperplasia associated with complex cyst with multiple septations in Rt. ovary. The patient was planned for classical *Vamana Karma*. After completion of *Sansarjanakrama* again USG was repeated which shows complete dissolution of complex ovarian cyst as well as decrease of endometrial thickness.

**Keywords:** *Panchakarma*, Endometrial hyperplasia, *Vamana Karma*, complex ovarian cyst etc.

## A CLINICAL STUDY TO ASCERTAIN SAFE APPLICATION OF VIRECHANA KARMA W.S.R SERUM ELECTROLYTES LEVEL.

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Panchakarma therapy aims at elimination of excessive *doshas* from the body so that a harmonious, disease free state can be attained. *Virechana* is one of the prime *Panchkarma* therapy wherein purgation is induced by drugs and it specifically aims at elimination of excessive *Pitta dosha* from the body.

Normally, after *Virechana karma*, patient doesn't complain of any untoward complaints like those present after diarrhoea due to dehydration. This study was conducted to evaluate the effect of *Virechana karma* on serum electrolyte levels and ascertain the safety of therapeutic purgation. This study involved estimation of Serum electrolyte levels before and after *Virechana* in fifteen patients and the results are suggestive of safe application of the *Virechana* therapy as the deviation in electrolyte levels were within normal range.

**Keywords :** *Virechana*, Electrolytes, safety

## PHARMACO-THERAPEUTIC ACTION OF DRUGS USED FOR VAMANA KARMA

**Dr. Sarvade Dattatray D.\*, Dr. Bhingardive Kamini B.\*\* , Dr. Rabinarayana Acharya\*\*\***

*Panchakarma* is mainly a *Sanshodhana chikitsa*. (i.e. Purificatory process) *Samshodhana* (Purificatory process) is meant to expel the vitiated *Doshas* from the *Urdhvabhaga* (upper) means by oral route and *Adhobhaga* (lower) means by anal route. Removing the *Doshas* by upper route is called as *Urdhva-virechana* and by lower route is called as *Adhova-virechana*. *Urdhva- Virechana* is also called as *Vamana*.

Hence *Vamana Karma* can be defined as the process of eliminating the vitiated *Doshas* from the body through oral route by inducing vomiting (therapeutic emesis). It is the *shodhana* process mainly for *Kapha dosha* but according to *Sharangdhara*, *Vamana* is for the elimination of *Apakva Pitta* as well as *Kapha Dosha*. In *Ayurvedic* classics various drugs are quoted for the therapeutic emesis. These drugs have certain pharmacotherapeutic action on body thereby inducing emesis. This paper aims at highlighting these parameters on the basis of which drugs induce therapeutic emesis.

**Keywords:** Drugs, Therapeutic emesis, *Vamana*, *panchakarma*.

## IMPORTANCE AND MODE OF ACTION OF EACH STEPS OF VIRECHANA WITH MODERN PERSPECTIVE

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*Virechana* is the one of the prime procedures (*Karma*) among *Panchkarma*. It is performed when *Pitta* dominance is there and when *Pitta* is also increased with *Vata* and *KaphaDosh*. *VirechanaKarma* is planned in three Steps which are *Purvakarma*, *PradhanaKarma* and *Paschatkarma*. By considering individual's bodily constituents above mentioned three *Karmas* are planned. *Purvakarma* of *Virechana* includes *Deepana*, *Pachana*, *Snehana*, and *Swedana* while *Paschatkarma* includes *SamsarjanaKrama*. Each of these steps can be scientifically explained by its co-relation with Modern aspect. Study shows that if *Deepana*, *Pachana* (increase in digestive enzymes) are *Samyaka* then there is more absorption of *Ghrita* and *Taila*. Mode of action of *Snehapan* can be explained in co-relation with proteins synthesis in gut, bile acids, heparin, Phospholipids, Uncoupled Protein 2, Calcium ions, through resorption of local edema and toxins, through hormones and neuropeptides of brain, through GENIE model (this model consists Gastro intestinal tract, endocrine system, nervous system, immunity system and environment.), through neuropeptides of Gut etc. Mode of action of *Virechana* can be widely explained on Effect on gut associated lymphoid tissue, some effect on VIP, increase in bile & its purification, Effect on glycoproteins mucous excreted in *Virechana*, decrease in water content of cells etc. Elaborated Scientific study will be explained in full paper.

**Keywords:** *Dosha*, *Snehapan*, *Virechana*,

## IMMEDIATE EFFECT OF SADYOVAMANA IN KSHUDRA KUSHTHA – A CASE STUDY

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The Skin is the largest among the organs of the body and provides an immediate barrier between the internal tissues and environment. Skin protects the body from the effects of temperature, chemical and microbial attack. Skin has a great cosmetic importance. The disorders of skin greatly affect the mental and physical state of a human being. The prevalence of skin disease in India is 10 to 12 percent of the total population with Eczema and Psoriasis being the major contributors. Due to pollution, ultraviolet light, and global warming, photosensitive skin disorders like tanning, pigment darkening, sunburn, skin cancers, and infectious diseases are increasing at a rapid pace. According to the *Ayurvedic* science most of the skin disorders are mentioned under the term *Kushtha*. There are 18 types of *Kushta*. Among them 7 are *Mahakushta* and 11 are mentioned under *KshudraKushtas*. *Kushta* has been considered as a *BahuDoshavastha* and in relation to other factors *Vamanakarma* (emesis therapy) is the treatment modality of choice which is indicated. If Patient is *Balawan* and *KaphaDosh* is predominant having good *Utkleshanalakshanas* like *Praseka*, *Hrillasa*, *Aruchi*, *Gaurava* then *SadyoVamana* can be opted. This case study was carried out to see the immediate effect of *SadyoVamana* in *Kshudrakushta*. The results were very satisfactory as symptomatically 50% relief was achieved.

**Keywords:** *Kshudra Kushtha*, *Sadhyo vamana*

## DISEASES SPECIFIC PANCHAKARMA PROCEDURE

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Panchkarma therapy is more useful therapy of ayurveda in many kinds of diseases. Panchkarma is an unique idea of permanent cure which brings about homeostasis of the body and eliminates disease causing toxic substances from the body. There are 3 main karma 1 purva karma 2 pradhan karma 3 paschat karma

Purvakarma	Pradhan karma	Pashchat karma
Deepan apchana	Vaman	Samsarajana Karma
Snehan	Virechan	Rasayanadi Karma
Swedan	Nasya	Saman prayagas
	Niruha	
	Anuvasan	

Benefits of Panchkarma:

- Helps restore metabolic fire (AGNI)
- Eliminates AMA (toxins) strengthen tissue functions.
- Assists balance all there doshas
- Helps implement a Healthy diet and lifestyle
- Reduces stress, improves relaxation and tolerance
- Slows the ageing process
- Boosts the bodies immunity level

Vaman karm with madanfala in Ekakushtha(Psoriasis)

Vaman is the best therapy for the elimination of vitiated kapha dosha. Apart from madanphala, five other drugs, and in total 355 formulations are described in charak samhita. madanfala pippali churna was given with madhu as vaman yoga. After the sansarjan karma panchatikta ghrita was given as shaman sneha. Madanphala is the best among all vama drugs. Vaman karma by krutavedhana showed better relief in matsyashakolopamam, Kandu, Rukshataa, while madanphala showed better relief in Krishnaruna varna

**Keywords:** Panchkarma, Ekakushtha(Psoriasis), Madanphala, Panchatikta ghrita, Vaman karma.

## IMPORTANCE OF SNEHANA IN PANCAKARMA

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*Panchakarma* offers a unique approach of Ayurveda to therapy with specially designed five procedures of internal purification of the body. It eliminates toxins and stagnated *malas*, cleans the macro and micro channels, maximizes the absorption and metabolism of nutrients and medicines, helps in minimizing their dose and toxicity.

The *Snehana* therapy is the major preparatory procedure (*Purvakarma*) to be performed before *Sodhana*. *Sodhana* procedure depends upon the proper mobilization of *Dosas* from the Sakhawhich is achieved with the help of *Snehana* and *Swedana*. Out of these two, the *Snehana* is a major therapy which decides the whole outcome of *Sodhana* procedure.

**Keywords :** Sodhana, Pancakarma, Snehana.

## **ROLE OF PANCHKARMA IN PUBLIC HEALTH.**

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Panchkarma therapy is integral part of Ayurveda (Indian Medical System) panchkarma is term to symbolise five medical procedures for internal purification of body. Panchkarma helps in detoxifying and rejuvenating body by simple techniques that can be done easily in outdoor practise . Failure of contentemporary medicines in the preventions of major health burdens force us to revets back for the original detoxifying naturopathy . Public health concern can be very effectively deal with Panchkarma if it is well supported with proper scientific documentation and validation

**Keywords-**Purification therapy, epidemic diseases, healthcare

## **NASO HI SHIRASO DHWARAM**

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Pancha karma is a purification therapeutic process, which includes five different procedures in which Nasya karma is one among them. Administration of drug through nasal route is called Nasya. Ayurvedic classics mentioned that nasal route is pathway for head. Modern system of medicine also uses this route for drug administration and also to correct various ailments of brain without much invasive techniques. Anatomically Nose is divided into two parts i.e. external and internal nose. Nasal medications are administered through nostrils which reaches to internal nose or nasal cavity which has a roof, floor, anterior wall and posterior wall. The roof of nose made of cribriform plate of ethmoid bone which is covered by nasal epithelial mucosa where the olfactory nerve origins. In ayurveda, nose is mentioned as entrance gate for head. Medicine introduced through it occupies shrungataka marma and all channels of eyes, ear, throat, and nourishes as well as removes morbid doshas. In modern system of medicine, administration of medication through the nostrils ie, nasal drops reaches the nasal mucosa where the three kind of absorption takes place. The intention of the work is to explain the anatomical structures of nasal route which is responsible for drug delivery of nasal medications which crosses beyond the blood brain barrier.

**Keywords:** Nasya, Panchakarma, Brain, Shrungataka marma

## AN EFFICACY OF THE VAMANA KARMA IN THE MANAGEMENT OF VICHARCHIKA(WSR.CHRONIC ECZEMA): A CASE STUDY

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Dermatitis, commonly known as eczema, is a common chronic, relapsing skin disease characterized by pruritus, disrupted epidermal barrier function, and immunoglobulin E-mediated sensitization to food and environmental allergens. Atopic dermatitis is a complex disease that arises from interactions between genes and the environment. Eczema can be co-related with *Vicharchika*. Most of the *Acharyas* have described the *Vicharchika* having *Kapha* dominancy and comes under *Raktapradoshaja Vikara* and having specific involvement of *Rasa, Rakta, Mamsa* and *Kleda(Lasika) Dushya*. *Vicharchika* can be treated with *Shodhana Chikitsa* and *Shamana Chikitsa*. *Vamana* is the *Pradhana Karma* in all *Shodhana Chikitsa* and best line of treatment for all *Kaphaja Vikara*. Here, a female subject, aged 21 years, House Wife living presently in Ahmedabad, with the chief complains of *kandu* (itching) on whole body. The other associated symptoms were *Srava, Shyavata* and *Pidika* since 2 year. Patient first took allopathy medication but didn't get benefited then she wanted to take *Ayurvedic* medication. Then *Vamana Karma* done by *Madanphala Yoga* with *Vamanopaga Dravyas* like *Yashtimadhu Fanta*. After *Vamana Karma* 1 month of treatment with *Guduchyadi Kwatha, Arogyavardhini Vati* (internal medication) and *Triphala Churna, Vasa Churna* and *Karanja Tail* (local application) all symptoms improved and skin became normal and no discoloration.

**Keywords:** Eczema, Dermatitis, *Shodhana Chikitsa, Vicharchika, Vamana Karma*

## MODE OF ACTION OF NASYA KARMA IN THE PANCHAKARAMA

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Charak explain that the senses and the channels carrying the sensory and impulses from the *shiras* are like the rays from the sun. *Nasa*(nose) is considered as on among the *panchagnanendriya*, whose function are not only limited to olfaction and respiration but also considered as a pathway for drug administration. Since it is described as nose is the gateway for the *shiras*. *Nasya karma* is the special procedure where the drug is administration through that gateway. The medicine that is put into nostril, move in the channels up to *sringgataka* spread to whole of the interior of the head and to the junction place where all the channels related to the eyes, ear, throat situated together i.e. *saptapathi* thus shows influence on *shiras* by removing out the accumulated *dosa* localised in the *shiras* i.e. from all sinus in the skull the action known as *shirovirechan*. The olfactory nerve are connected with the higher centres of the brain so the drug administered through nose stimulate the higher centres of brain which in the turn effect the endocrine and nervous system function, by controlling the *doshas*. *Nasya karma* is not only act as *shirovirechan* i.e. elimination of *dosas* and *shaman*.

**Keywords:** *Nasa, gateway olfactory nerves, tarpana, shirovirechan*



## UTILITY OF SERUM ELECTROLYTE IN VIRECHANA KARMA

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Virechana is one among the pancha karma in which the elimination of dosha is done through adbhoga (guda by chakrapani). It is a most widely used shodhana therapy especially for paitika diseases and also for disorders of pitta associated with vata or kapha because of its simplicity and less complications when compared to vamana. The virechana drugs are classified according to their mode of action namely anulomana, sramsana, bhedana and Rechana. The drug which eliminates vipakva and apakva mala or dosha by making them increase in its dravaguna through the lower gut is known as rechana. By this process (Rechana), along with water and doshas, electrolytes are also expelled out from body. Serum electrolytes are mineral salts dissolved in water and they are distributed in extracellular fluid compartment (main cation-sodium) and intracellular fluid compartment (main cation – potassium) of body. Depletion of these electrolytes leads to anorexia, lethargy, giddiness, seizures, coma and even death. So this paper highlights about utility of serum electrolyte in poorva karma of virechana as well as after virechana to avoid the complications occur due to negligence of electrolyte observation.

**Keywords:** virechana, serum electrolyte (sodium, potassium, chloride), complications.

## DIABETIC RETINOPATHY: AYURVEDA A NEW RAY OF HOPE!

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Diabetes mellitus is a common disease affecting middle & old aged people. About 200 million people across the globe are estimated to have diabetes and India has 41 million diabetics. Type 2 diabetes accounts for roughly 90 percent of all diagnosed cases of diabetes. The prevalence of diabetes in India is estimated to be between 5.9%-24.2%. These statistics indicate that the world, particularly India, is facing a growing diabetes epidemic of potentially devastating proportions. Prolonged exposure to chronic hyperglycaemia, without proper management, can lead to various short-term and long-term secondary complications, one of them is Diabetic retinopathy. Though, Modern Medicine has good treatment for keeping D.M. under control, they do not have good treatment to treat ocular complications. Laser photocoagulation treatment which is commonly used, is not sufficient to stop the process of the ocular complications. Even Ophthalmologist knows that laser is not the final or definite treatment for ocular complications. So, the time has come to prove the efficacy of *Ayurvedic* treatment in preserving the eye sight of diabetic patients, where with early detection and treatment, the risk of severe vision loss from diabetic retinopathy can be reduced. *Ayurvedic* medicines act on micro-angiopathies and correct the health of capillaries. They also help in establishing blood retinal barrier reducing the oedema. So this is an attempt to review the effect of the judicious use of detoxification procedure in *Ayurveda* such as *virechana*/purgation, along with special eye *kriyakalpa* ocular therapeutic procedures.

**Keywords:** Diabetes mellitus, Diabetic Retinopathy

## IMPORTANCE OF BLEEDING TIME AND CLOTTING TIME IN RAKTAMOKSHANA

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Ayurvedictreatments are classified into shamana, the palliative therapy and *shodhana*, the eliminative therapy. The *shodhana* procedures are collectively called as the *panchakarma*, which includes *raktamokshana* on controversy. Despite the controversies, *raktamokshana* is followed as a generic procedure in treatment of *raktaja vikaras*. Extraction of *dushita rakta* from the body by using surgical and para-surgical instruments is known as *raktamokshana*. This study is done to generate a pre-operative technique for *raktamokshana*. Test of bleeding time and clotting time are done prior to *raktamokshana* to rule out event of complication, to achieve haemostasis on time, to detect presence of any unforeseen crises and to assess the platelet functions. Books and articles regarding clinical surgery, physiology and pathology are scrutinized for assessment of reference ranges of bleeding and clotting time, mechanism of haemostasis, complications of delayed and unachieved haemostasis. The fixation of an ability parameter for the *raktamokshana* will serve as an advantage to avoid the haemorrhage and further complications like anaphylactic shock.

**Keywords:** *Dushita Rakta*, Haemostasis, *Panchakarma*, *Raktaja Vikara*, *Raktamokshana*

## PHYSIOLOGICAL ASPECT OF BASTI

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*Panchkarma* therapy is very effective to eradicate the vitiated *dosha* and maintain the health. Among all the *shodhan* and *shaman* treatment of Ayurveda *Basti* is one which can be used in all types of diseases and conditions. *Basti* acts as an anabolic as well as catabolic therapeutics by proper combination of different types of drugs, that's why *Basti* is called as half treatment. *Basti* is a medication given through rectum which is a part of Gastrointestinal Tract and it can be equated with enema on the basis of route of administration. GI tract from caecum to rectum is very much differing in anatomical as well as physiological point of view. *Basti* doesn't act by virtue of its drug mixture alone, besides drug mixture, left lateral position of the patient, time of administration of *Basti* related with food, mixture of *madhu* and *saindhav* play an important role. The pervading attributes for *niruh* and *anuvasan* are different. On the basis of physiological aspects it can be related with absorption and excretion.

The main aim of this paper is to collect the reference regarding *Basti* (rectal) route of drug administration, it's an anatomical & physiological view of modern as well as Ayurvedic point of view to understand the exact mode of action of *Basti*. So the *Basti* treatment is useful to expel out the vitiated *dosha* and maintaining health.

**Keywords:** - *Basti*, Physiological aspects, Anatomical aspects, *Niruh* and *Anuvasan Basti*.

## **PANCHKARMA PRACTISE IN PAEDIATRICS : A CLASSICAL REVIEW**

**Dr Bhargav Mehta**

Acharya Charaka opines that in children the role of dosha, dushya & mala in various diseases are similar to the adults but in lesser intensity based on body weight, age & agni of child. Whatever the disease the adult suffers the child also suffers. Panchakarma constitutes unique therapies in Ayurveda System of Medicine. They are equally beneficial in the prevention and cure of the disorders. It improves the life span of the individual. In pediatric practice these therapies are helpful when administered with due consideration of stage of the diseases, dosage of medicines, proper method, vata and Bala of the children. Care should be taken in the prevention of complications. Shodhana is advised to eliminate the vitiated doshas and to bring the doshas to normal condition. Kashyapa being kaumarabhritya physician advised panchakarma therapies like vamana, virechana, basti, niruha, yavana and anuvasana basti in bala starting from infancy. Whereas he contraindicated raktamokshana in children. He attributes complete siddhithana to explain this. At various places he explained doses of sneha, vamana and virechanadravya and mentioned the quantity of basti as per different age.

**Keywords:** Shodhana, Kaumarabhritya, Panchakarma

## **VIRECHAN KARMA - A USEFUL WEAPON TO GET RID FROM HYPOTHYROIDISM - A CASE STUDY**

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Hypothyroidism is a clinical syndrome which result from the deficiency of Thyroid Gland hormones like T3, T4, TSH. Sometime it runs a chronic course with slow and insidious onset or sometimes it is diagnosed accidentally. Thyroid gland abnormality disturbs metabolism of a person to a great extent. If left untreated, it can lead to many complications. As per Ayurveda point of view there is no direct comparison of symptoms of Hypothyroidism. It is difficult to give a single Ayurvedic term for Hypothyroidism. But findings can be compared with Rasapradoshaj Vikara. Virechan Karma helps in pacifying the same. Present case study enlightens that Hypothyroidism can be managed by Virechan Karma.

**Keywords:** Hypothyroid, TSH (Thyroid Stimulating Hormone), Rasapradoshaj Vikara, Virechan Karma.

## **RECENT ADVANCES IN EQUIPMENTS AND MODALITIES USED IN SHIRODHARA PROCEDURE**

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Shirodhara is one of the most popular panchakarma procedures is a type of Murdha taila (Application of oil to the Head/ Scalp), in which prescribed medicated oil /liquid is continuously poured over the forehead

and then allowed to flow over the scalp from a specific height for a certain period of time. It is indicated in so many diseases of neurological and psychological origin and it is also indicated for hair problems. Ideally Shirodhara procedure need a set of tools includes a Dhara table, Shirodhara pot, a collecting vessel and a gas burner to re-heat the Shirodhara material (e.g. oil, decoction). The procedure needs minimum man power of one Panchkarma Physician and two attendants. Presently so many technically developed Panchkarma equipments are available in the market in compare to older ones. These advancements are made to improve the standard and easy service delivery in the field of many century old Panchkarma methods which may reduce the man power and manual efforts to conduct the specific Panchkarma procedure. So many advance equipments are developed for different Panchkarma procedures like Shirodhara, Abhyanga, Swedana, Avgahana, Vaman, Virechan, Axi-tarpana, Shirobasti, Anuvasan-Basti etc. Out of which recent advances in the Shirodhara equipments including Dhara table, Shirodhara pot, collecting vessel arrangements, Shirodhara stand, temperature maintaining device for Shirodhara, supportive treatments like music and aroma will be described and presented in the full paper.

**Keywords:** Panchkarma, Shirodhara, Advance Equipments

## **EFFICACY OF VAMANKARMA IN THE MANAGEMENT OF TAMAKA SVASA - A CASE STUDY**

**Dr.Bhavisha chauhan, Dr.Kalapi patel**

Svasa is a chronic disease of respiratory tract which is mostly caused by environmental pollution, faulty life style, allergens, dust. Its clinical features specifically features of tamaka svasa resembles with bronchial asthma. Bronchial asthma is inflammation of the airways which is characterized by wheezing, coughing and shortness of breath. In conventional medicine, bronchodilators and corticosteroids provide instant relief from the symptoms but they have various side effects. Ayurvedic treatment provides relief in signs and symptoms of tamaka svasa.

A patient with classical symptoms of Tamak svasa was admitted in P.D.Patel Ayurved Hospital, Nadiad. Patient was suffering from this disease since last 4years. She was taking bronchodilators in oral as well as as inhalar but did not get relief. After admission she was treated with vaman karma as main treatment. Vamana was performed without internal snehana as described in caraka samhita in the treatment of tamaka svasa. Patient was assessed before and after treatment for changes in signs and symptoms. PEFR was also measured before and after treatment as objective parameter. Svasakashta was totally relieved whereas kasa was relieved markedly after vamana.

**Keywords:** Tamaka svasa, Bronchial asthma, Vamana karma

## **IMPORTANCE OF VAMANA AND VIRECHANA KARMA IN EKA-KUSHTHA**

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Ek-kushtha is a type of Kshudrakustha described in Ayurveda. It is Vata Kaphja disorder. In modern medical science Ek-kushtha can be compared to Psoriasis. The clinical feature of Ek-kushtha represents remission ,relapse and seasonal variation. It is mainly characterised by round, reddish, erythematous patches covered with dry silvery scales. Which are presents in Psoriasis. The therapies given in modern medical science like PUVA, corticosteroids etc give serious side effects like hepato and nephrotoxicity ,bone marrow ,depression etc. Ayurveda plays an important role as it provides long lasting results and better life to patients .Both Vamana and

Virechana has a significant role in samprapti vighatana of Ek-kushtha. Vamana removes the vitiated Kapha from the stomach and half part of duodenum .Where as Virechana acts on the Pitta dosha from half part of the duodenum to the ileocecal junction. The principal of the therapy is to expell out the morbid doshas from the body. It acts mainly on vitiated doshas of ek-kushtha ie vata and kapha.

**Keywords:** Ek-kushtha , Vamana , Virechana.

**A CLINICAL STUDY ON THE EFFECT OF VIRECHANA KARMA IN THE MANAGEMENT OF STHOULYA BY TRIVRITAA AVALEHA**

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Sthoulya is a medical condition in which excess body fat has accumulated to the extent that it may have a negative effect on health, leading to reduce life expectancy increased health problems. Ayurveda has some unique therapies to treat this diseases. Panchakarma therapy is one of them. In Ayurveda, Sthoulya comes under Santarpanajanya, Medo-Pradoshaja and Kapha Pradhana Vyadhi where Apatarpana is the line of treatment. The present study aims to A Clinical Study on the effect of Virechana Karma in the management of Sthoulya by Trivritta Avaleha. Methodology: Patient was selected randomly Careful history taking of Patient Sthoulya Nidana. Discussed whole treatment plane to the patient & consent was taken. In 1st initial assessment before Depana/Pachana/Snehapana treatment, Depana/Pachana if needed then Snehapana of Go-ghrita for 3 to 7 days Sneha Vishrama Kala 3 days after that Sarvanga Snehana with Tila Taila & Sarvanga Swedana with Bashpa Peti Sweda then Virechana Karma with Trivritta Avahaleha Samsarjana Karma according to Virechana Shuddhi then IInd assessment of Patient after Samsarjana Karma then 1st Follow Up after Virechana on 15th day 2nd Follow Up after treatment 30th day. Result: collected data were tabulated and subjected to stastical analysis. Conclusion: It is expected that at the end of study, Virechana Karma by Trivritta Avaleha in the management of Sthaulya can be safe and effective in the management of Sthaulya.

**Keywords:** Sthoulya, Trivrit avaleha, Virechana,

## USE OF NASYA KARMA IN MIGRAINE

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Migraine is triad of paroxysmal headache, vomiting, and focal neurological events (usually visual). Patients with all three of these features are said to have Classical Migraine. Typically, a classical migraine attack starts with a non-specific prodrome of malaise and irritability followed by the 'aura' of a focal neurological event, a severe throbbing hemi cranial headache, photophobia and vomiting. In ayurveda, it can be compared with Ardhavbhedak, in which there is pain in one side of head, Toda, Bhrama, Shoola, these symptoms suddenly occur in 15 or 10 days without any reason. Sushruta has given treatment for Ardhavbhedak as AvpeedaNasya, in which fresh juice (swaras) of Shirish is used.

**Key words-** Migraine, Ardhavbhedak, Pain, Nasya.

## ROLE OF LEKHAN BASTI KARMA IN MANAGEMENT OF STHAULYA(OBESITY): A SINGLE CASE REPORT.

**Dr. Chintan J. Bhatt, Prof.Dr. Kalapi B. Patel, Dr. Jaimin R. Patel**

Panchakarma is an integral part of ayurvedic treatment and has its role in every therapeutic situation. However the major specific areas of application of panchakarma therapy are: 1) Promotive and preventive health care as a component of swastha vritta regime. 2) Curative treatment of chronic diseases. Basti is one of the important treatment modalities included in panchakarma which is mainly related with the purification of the body. Niruha basti eliminates vitiated and malas from the body. In Classics, sthaulya is described widely and with deep interpretation with its causes, symptoms and treatment. Sthaulya, described in ayurvedic classics is considered as obesity. Susruta samhita mention that madhyam sharira is ideal (Su.su.15/42) whereas sthula and krisha are always having some disease conditions. Treatment of sthaulya includes langhan, swedan, lekhan karma, guruapatarpan (Ca.su.21/20-24) as well as all kapha and meda reducing treatment. Niruha basti which is one of the langhana related procedures having lekhan action. It reduces increased medas and kapha and hence useful in the treatment of sthaulya.

A single case report of 55 years old female patient came in P.D. Patel Ayurveda Hospital on 10<sup>th</sup> March 2017. Patient's weight was 90.5 kgs with BMI 43.0, which fairly includes her in obesity category according to NHI guidelines. She was treated in IPD with Lekhana basti according to Sushruta samhita (Su.Chi.38/37-39). Lekhana Basti 320 ml prepared with below mentioned lekhan drugs was given once in a day before lunch for 15 days.

1) Triphlakvatha- 240ml, 2) Gomutra-30ml, 3) Madhu-30 ml, 4)Yavakshara - 5gm, 5)Prakshepa dravya-5gm [Ksharmrittika, kasis, pushpkasis, saindhava, hingu are selected from ushakadi gana (except silajatu because of its scanty availability and less purity. Also tuttha because of its toxic quality).], 6) Kalka dravya-5gm (Yavani, madanphala, bilva, vacha, shatpushpa, pippali). Also patient was advised to follow prescribed dietary regimes and life style strictly. The patient responded very well. She lost about 5.5 kg of weight after 15 days of treatment. At the end of the treatment her weight was 85.0 kgs with BMI 40.0 and

her body fat was also reduced. No any unwanted effect of the treatment was observed. This case study shows that patients of obesity can reduce their weight effectively with Lekhana basti treatment.

**Keywords:** Obesity, Sthaulya, Lekhana Basti Karma.

## **RECENT TRENDS IN PANCHAKARMA INSTRUMENTATION**

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Panchakarma is an essential part of Ayurveda management of illness. The effects are largely procedural than based on drugs. Hence it becomes imperative to use precise techniques and technologies for expected outcome. In the era of technical advancements and scarce human expertise in healthcare delivery, it becomes necessary to evolve ourselves to make the procedures more accurate, effective and patient compliant. By the use of advanced instrumentation, the recent generation not only believes but also begets necessary advantages of treatment procedures thereby making modernized Ayurveda which is globally acceptable and geographically feasible. The technovations will also reduce the cost and increase efficacy and also makes procedures standardized. This paper is a humble effort to discuss the recent advances and upcoming trends in Panchakarma instrumentation.

**Keywords:** Panchakarma, Instrumentations, Innovation

## **EVIDENCE BASED REVIEW OF MODE OF ACTION OF BASTI KARMA**

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Any one of Panchakarma measures can be utilized singly to prevent or cure a disease. BastiKarma is a unique and broad spectrum therapeutic and preventive approach. Basti is the most important among Panchakarma due to its multiple effects. Pitta and Kapha are dependent on Vata as it governs their functions. Basti is not only best for Vata disorders it also is equally effective in correcting the morbid Pitta, Kapha and Rakta. Basti is given as a route of administration of the drugs for multiple actions, which acts locally on large intestine as well as systematically on the body tissue. As per recent advancement intestine not only is highly vascular but also highly innervated organ which forms 'Enteric Nervous System' (ENS). ENS may work in synergism with Central Nervous System of body. Each BastiDravya is having its own potency and own role in correcting the Doshas and to bring normal status of individual. In the present article, we have discussed certain important features of BastiKarma along with mode of action of each ingredient. The review of the studies done on Basti helped in concluding that Basti is effective in treating the diseases of all Srotas.

**Keywords:** Basti Karma, Enteric Nervous System, Panchakarma, Srotas.

## **NASYA KARMA: CREAM OF THE CROP IN REGULATION OF HPO AXIS.**

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In females, a well co-ordinated Hypothalamo-pituitary-ovarian axis is responsible for optimum functioning of reproductive system as well as for the overall healthy state of females. Any alteration in normal secretion and inhibition of hormones from these three stages leads to disruption in the HPO Axis. The HPO Axis may be disturbed by genetic mutations, chromosomal abnormalities, usage of birth-control pills, environmental factors, stress etc. This opens a gateway to majority of the gynecological disorders ranging from delayed puberty, ovulatory disorders, menstrual disorders like amenorrhea, oligomenorrhea, mood disorders and severe menopausal symptoms. Acharyas of Ayurveda have explained direct relation of Nasa with Shiras by quoting that 'Nasaa hi Shiraso dwaram'. Nasya Karma works on this very principle that through the nasal route the medicines instilled will directly reach Shirah Pradesh through Shringataka Marma and act on Mastishka. This leads to either shamana or shodhana of doshas according to the type of Nasya, ultimately curing the Sthanika as well as Sarvadehika vyadhis. Accordingly, Nasya dravyas have direct effect on hypothalamus and this results in regulation of HPO Axis. Nasya Karma proves to be more effective than any of the other contemporary treatment modalities for correction of HPO axis. Hence, this paper is being presented to discuss the effectiveness of Nasya Karma in regulating the HPO Axis.

**Keywords:** HPO Axis, Gynaecological disorders, Nasya, Shringataka Marma.

## **ROLE OF PANCHKARMA IN THE MANAGEMENT OF DUSHTA VRANA.**

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Any discontinuity in the body tissue is called ulcer or wound and called as *Vrana* in Ayurveda. Though healing of *Vrana* is the natural process, presence of infection and several other factors may impair wound healing and takes long time to heal the wound. Such a non-healing wound which has a bad odour, abnormal colour, profuse discharge, intense pain is termed as *Dushta Vrana* and it worsens the condition of the patient with different complications and may become fatal. According to Ayurveda *Dosha* or humour are responsible for abruption in wound healing. Therefore along with the local application on wound, administration of the treatment which balances the body humour and restore the physiology to start up the healing is core part of treatment explained under the *ShashtiUpakrama* or sixty measures of wound healing. Body purification procedures popularly known as *Panchakarma* are at prime for fast and uncomplicated healing of wound. Among which *Virechana* (therapeutic purgation) and *Visravana* (bloodletting) are being widely used in *Dushta Vrana Chikitsa* in today's practices. If these measures apply in classical ways it accelerates the rate of healing and help patients to resume daily routine.

**Keywords:** Dushta Vrana, Panchakarma, Virechana, Visravana



## REVIEW OF BASTI KARMA AND ITS PROBABLE MODE OF ACTION ON WEIGHT MANAGEMENT

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In this modern era, we are aware about life style disorders like Obesity, weight loss, DM, B.P, Anxiety, Stress etc. All these life disturbing conditions happened due to failure to adopt right kind of daily regimen practices. In our traditional therapy Ayurveda has explained to combat it with panchkarma therapy. Basti is one of the five Pradhana Karmas of Panchakarma. Predominant site of vayu is the colon. Ayurvedic basti involves the introduction into the rectum of herbal concoctions of sesame oil, and certain herbal preparations in a liquid medium. Basti karma is a natural method to detoxify your body and putting. It has the power to change the biological rhythm of your body and encourages self-healing. It's a natural treatment with natural substances to bring the body back into its natural state.

On the basis of mode of action basti is classified in to 4 main types.

**1.Shodhan basti, 2.Lekhan basti, 3.sneh basti, 4.bruhanbasti.** From above these basti types, **lekhan basti and bruhan basti** can be co-related with the weight management.

**Lekhan basti-** The basti in which lekhan drugs are used and perform lekhan karma in the body. Lekhan means scrapping of the unhealthy and dead cells (detracts the adipocytes) from the body hence it is very useful in the obesity and pcos. It is particularly useful for kapha and medadhatu disorders, where excess fatty substances have accumulated that need to be eliminated, as in obesity and arteriosclerosis.

**Bruhanbasti-** The basti in which Bruhan drugs are used. Those drugs which nourishes the body and its 7 dhatus such as rasa, rakta, mansa, meda, asthi, majja, shukra. This basti is useful for weight gain and for colour complexions. Nutritive bastis nourish and rebuild the dhatus, strengthen their activity, and restore and strengthen immunity.

Full explanation will be given at the time of full paper presentation.

**Keywords-** lekhan basti, bruhan basti, weight management

## PHARMACEUTICO-ANALYTICAL STUDY OF PANCHATIKTA GHRITA PREPARED BY DIFFERENT METHOD

**Dipali Parekh, Dr. Prashant Bedarkar, Prof. B J Patgiri, Dr. Raju Barvaliya**

Panchatikta Ghrita is most commonly used Ghrita Kalpa especially in Panchakarma procedures. While reviewing ancient texts variations are found regarding preparatory procedures, ingredients used, indication of Panchatikta Ghrita and variations regarding process of snehapaka. Keeping this in view studies were conducted to assess 2 different formulations of Panchatikta Ghrita, to assess effect of murcchana, ageing of Ghrita, stage of Paka, addition of water pharmaceutically and analytically. Materials and Methods: A total 12 different practicals of Panchatikta ghrita were conducted. Group A (Murcchita Ghrita siddha with triphala kalka, from 12, 6 month old and fresh ghrita), Group B (with ghrita murcchana from 12 & 6 month old ghrita), Group C (Without Ghrita murcchana and triphala kalka from 12, 6 month old and fresh ghrita, Mrudu paka, Madhyam paka), Group D (From Murcchita Ghrita from 12, 6 month old ghrita and with and without water). Observation & Results: Apart from organoleptic and physicochemical parameters of API i.e. Acid value, Iodine Value, Saponification value and

Unsaponifiable matter were assessed in all samples. Although there were differences in some of the studied parameters, many samples didn't exhibited significant differences. Discussion & Conclusion: Insignificant differences observed in assessed test parameters in present study suggest need of more stringent Norms Like Marker Study, Quantification Of Functional Groups, Chromatography Etc For Evaluation.

**Keywords:** Murchana, Panchatikta ghrita.

## IMPORTANCE OF PANCHAKARMA PROCEDURES IN MANAGEMENT OF UNMADA W.S.R. TO INSANITY

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### Introduction:

Alterations in *Mana, Buddhi, Sangya, Smruti, Sheela, Achara* etc. is called as *Unmada*. Insanity is a mental illness of such a severe nature that a person cannot distinguish reality or is subject to uncontrollable impulsive behaviour. Its prevalence rate is increasing day by day and No specific effective treatment is found so *Ayurvedic* management with *Panchakarma* is needed. **Materials and methods:** In the present paper details of *Unmada*, role and mode of action of *Panchakarma* in management of *Unmada* are highlighted which will be based on the information collected from various *Ayurveda*, modern texts and published papers. **Discussion:** In *Unmada* when *Vata* is *Avruta* by *Kapha* and *Pitta* *Panchakarma* is more useful. *Panchakarma* can be used in *Unmada* according to disease condition, *Rogi Bala, Kala* etc. According to *Charaka Unmada Chikitsa Shodhana* by *Vamana, Virechana, Basti and Shirovirechana* are useful in *Unmada*. *Manah Prasad, Smruti* etc. are benefits of *Panchakarma* in *Unmada*. *Panchakarma* in different conditions of *Unmada* and its mode of actions are described in detail in paper. **Conclusion:** *Strotas* and *Kostha* are cleared by *Panchakarma* procedures. It can be concluded that *Panchakarma* play key role in breakdown of pathogenesis of *Unmada*.

**Keywords:** *Unmada*, Insanity, *Vamana, Virechana, Basti*

## EFFECT OF KATI BASTI IN TODAY'S ERA.

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In *Ayurveda Acharyas* are given *Presious* treatments. They are said that the goal of *ayurveda* is "*Swasthasya swasthya raksnam aturasya vikar prasamanam.*" For that they given so many things like *Dincharya, ritucharya*, etiology, definition, sing symptoms and treatment of so many diseases among that they also given *panchkarma*. these are the body purification process made up to five main *Karma* along with it is *purva karma* means previous process and *Pachyat Karma* means post process. Among that five *Karma* one of the *Karma* is *Basti Karma* and *Kati Basti* is one of the type of *Basti Karma*. Which is specialized technique of *Keraliyan Panchkarma*. The word *kati* means Back and low back region. In this method the warm medicated oil put on *kati* region for a specific period of time which is approximately 40 to 45 minutes while the patient is laying prone position. This procedure is help in diseases related to back and low back region. In today's era due to our life style and occupation the ratio of lower back pain is

almost 6- 96% as per the medical journal.<sup>1</sup> So for that in Ayurveda science how we can treat that with *Kati Basti Karma* to make relaxation in back pain or lower back pain and stiffness. What are the mechanism of that *karma* ?and which type of Anatomical changes are occur in back pain conditions ? How it decrease through *Kati Basti* or not?

**Keywords:** KatiBasti, Panchkarma, low back pain or back pain

## **ROLE OF AYURVEDA IN LIFESTYLE DISORDERS WSR TO *STHAULYA* (OBESITY)**

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Human beings always have desire for good living with healthy life. But now-a-days people are busy in their routine works and unaware to maintain their health. There are various kinds of lifestyle disorders. Obesity is one of them. Obesity is a medical condition in which excess body fat has accumulated to the extent that it may have an adverse effect on health, leading to reduced life expectancy and/or increased health problems like CVA, IHD. Obesity is defined at or greater than 30 Kg/m<sup>2</sup> BMI. In *Ayurveda*, Obesity is compared with *Sthaulya*. A person in whom excessive and abnormal increase of *Medodhatu* along with *Mamsadhatu* is found which results into pendulous appearance of buttocks, belly and breasts and whose increase bulk is not matched by a corresponding increase in energy is called *Sthula Purusha*. Causes of obesity can be classified into *Aaharaja*, *Viharaja*, *Manasa* and *Beejadoshaja* *Nidana*. Undigested food is produced due to *Kaphavardhaka* *aahara*, overeating, lack of exercise, day sleep etc. this results in increase of fat accumulation in body. Treatment of obesity is categorised into therapeutic purification, palliative drugs and life style modification. Life style correction have dominant role in the management of obesity. Avoidance of causative factors is also very important with some dietetic counselling. In *Ayurveda* *Madhudodaka* and hot water with some exercise is explained in the management of Obesity, which seems to be very easy and effective. Here and attempt is made to understand the role of life style modification and yoga in the management of Obesity.

**Keywords:** Lifestyle disorders, Obesity, *Sthaulya*, *Panchakarma*

## **APPLICATION OF PANCHAKARMA IN VRANA SHOPHA**

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*Vrana* is one of the challenging clinical condition for surgeon we we come across in our day to day practice. All the types of *Shalya* and *shastra karma* ultimately results into *vrana* formation which involves 3 stages i.e. *vrnashopha*, *vrana* and *vrnavastu*. *Vranashopha* is the preliminary stage of *nijavranawhich* is also termed as *sthanikashopha*. The clinical entity is characterized by *vedana*, *utsedha*,

*sthanikaushmavridhhi* and *vivarnata*. It has 3 stages as *ama*, *pachyamana* and *pakwaavastha*. The principle of management of *vrana* includes 60 different types of treatment modalities. It includes *Vamana*, *Virechana*, *Basti* etc which are said to be effective in the management of *vrnashopha*. If the treatment is not done properly, it will lead to many diseases like *vidradhi* etc. *Panchakarma* plays an important role in the management of *vrnashopha*. This paper tries to explain the different karmas and its action in *vrnashopha*.

**Keywords:** Vrana, Vranashopha, Panchakarma

## A REVIEW ON DIFFERENT TYPES OF NASYA KALPAS AND ITS APPLICABILITY ON DIFFERENT VYADHI

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*Ayurveda* is a science and art of appropriate living which helps to achieve longevity. *Ayurveda* prescribes *Panchakarma* therapy for the cleansing of body toxins. It is the process which gets the root cause of the problems and corrects the essential balance of *Tridoshas* in the body. The development of alternative methods of drug administration has been used for different therapeutic and prophylactic purposes for many years. *Nasya* is nasal administration of medication which acts locally as well as systematically. *Acharya* have explained various *kalpa* of *Nasya* karma like *Gudadhinasya*, *Marichadipradhamanasya*, *Kumkumanasya* and other multiple drug formulations for various disorders like *Jvara*, *Rakthapitta*, *Shiroroga*, *Swasa*, *Kasa* etc in the form of *Navana*, *Avapidana*, *Dhamapana*, *Dhuma* and *Marsha*. This study is performed to explicate the importance of *NasyaKarma* in *Panchakarma* and its efficacy on *vyadhisamana*. Research articles, Thesis works and *Samhitas* have been referred and reviewed for the therapeutic efficacy of *Nasyakalpas*. The quick action and effect of *Nasyayoga* in respiratory and supra-clavicular region is explained by correlation with absorption and mode of action of inhalation drugs.

**Keywords:** Panchakarma, Nasya karma, Mode of Action, NasyaKalpas.

## EFFICACY OF TIKTA KSHIR BASTI IN AVASCULAR NECROSIS: A SINGLE CASE STUDY

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Avascular necrosis (AVN) of the femoral head is a progressive disease that predominantly affects younger patients. Although the exact patho-physiology of AVN has yet to be elucidated, the disease is characterized by a vascular insult to blood supply of the femoral head, which can lead to collapse of the

femoral head and subsequent its degeneration. In modern medicine the only treatment for AVN is surgical intervention which has its own limitations and not every patient can afford it. In this single case study, an effort is made to manage AVN through *Ayurveda* to give maximum relief to the patient. A 61 years old male suffering from AVN was treated with *Tiktaksheera basti* and *Vatashamak Aaushadhravya*. *TiktakshirBasti* (for 15 days) along with *Shaman* treatment (for 21days), sproved relief from pain with noticeable improvement in movement of lower limbs.

**Keywords:** AVN, Tiktaksheera basti, Shaman.

## MODE OF ACTION OF PRATIMARSHYA SNEHA NASYA IN THE MANAGEMENT OF POSITIVE NEURAL HEALTH&NEURAL DISORDERS

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Neural health the word denotes the healthy nervous system, which includes the healthy Brain, Spinal cord, and Nerves. Abnormalities in the nervous system can result in a range of symptoms which include paralysis, muscle weakness, poor coordination, loss of sensation, seizures, confusion, pain and altered levels of consciousness. Blood brain barrier (B.B.B) have a role in protection of brain cells from pathogens which can causes neural disease but it also prevents the passage of drugs. The difficulty of delivering the drugs to specific region of the brain is major challenge in the treatment of most brain disorders. BBB hinders the delivery of many therapeutic agents to the brain. Nasya is the specialized therapy explained in Ayurveda, Pratimarshya Nasya is a type of Sneha Nasya, which will cross the BBB's easily due to its non-ionized nature, and maintain the positive neural health and neural disorders. This paper is intended to analyze the effect of Pratimarshyasneha Nasya in the management of positive neural health, & neural disorders.

**Keywords:** Neural Health, Neural Disorder, Pratimarshya Sneha Nasya, Blood Brain Barrier

## ABSORPTION OF SNEHA DRAVYA IN SIROBASTI KARMA W.S.R TO THE SCALP ANATOMY.

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Head is an important organ of our body. All the activities of our living body are governed from here. We need to keep our head strong and healthy for the entire system to be fit and healthy.

Ayurveda considers the human body as an inverted tree where in the roots are at the top and the branches pointing downwards. Acharya has described head as a root of the body. Sirobasti karma is very effective in head, neck, neurological disorders and many scalp related problems but its mode of action and the route of oil absorption is not clearly explained in classics. The route for oil absorption can be explained scientifically by the knowledge of the anatomy of scalp. The scalp consists of five layers: skin, connective

tissue, epicranial aponeurosis, loose areolar tissue and pericranium. The oil used in sirobasti is absorbed transversally into the scalp through the skin. The connective tissue layer of scalp is rich in blood vessels and nerves. In the loose areolar tissue of scalp contains numerous blood vessels including emissary veins which connect the veins of the scalp to the diploic veins of the skull bones which drains into the intracranial venous sinuses. By the knowledge of this venous drainage system of scalp we explain the systemic effects of sirobasti therapy. Full explanation will be given at the time of paper presentation.

**Keywords:** Sirobasti, Scalp, Emissary veins, Intracranial sinuses.

## **A CONCEPTUAL STUDY OF THE JALA DHARA IN THE MANAGEMENT OF ANIDRA(W.S.R.-INSOMNIA)**

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The brain stem cell groups that control arousal are in turn regulated by two groups of nerve cells in the hypothalamus. One group of nerve cells, in the ventrolateral preoptic nucleus, contains inhibitory NT (neurotransmitter), galanin and GABA. When the ventrolateral preoptic neurons fire, they are thought to turn off the arousal system, causing sleep. Damage to the ventrolateral preoptic nucleus produces irreversible insomnia. The ancient *Acharyas* of *Ayurveda* considered *Nidra* among the three *Upastabhas* for the maintenance of the living organism. Insomnia compared with *Anidra* which cause symptoms like *Jrumbha* (Yawning), *Angamarda* (body ache), *Tandra* (drowsiness), *Shiroroga* (Head disorders), *Akshigaurava* (Heaviness in eye). In modern science, there is many different management of insomnia with huge side effects. That's why in *Ayurveda* there is procedure of Pouring of a liquid on the forehead or scalp, which known as the *Shirodhara*. It can be done by different *Dravyas* like *Taila*, *Takra*, *Kshira*, *Kwatha*, *Jala* etc. Specially *JalaDhara* is not only used in psychic disease but also used in psychosomatic diseases like Insomnia and many more.

**Keywords:** *Anidra*, Insomnia, *Shirodhara*, *Jaladhara*

## **BIRD EYE VIEW ON ALLERGIC DISORDER IN CHILDREN**

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The word allergy is derived from the Greek *allos* meaning different and *ergos* meaning action. Allergy roughly refers to an *altered reaction*. Allergy is an emerging disease in recent time. In pediatrics age group children are more prone to this disease and most frequently suffered from this disease. And as a regular intervals of this disease children gets absenteeism in school. Children are more sensitive in nature due to this they are suffering with allergic disorder. Allergy is nothing but hypersensitivity of immune system, airways, skin, and gut. And these immune systems are very important for allergic disorder. Generally in children allergic condition shows respiratory, skin disease. With symptoms of itching, breathlessness, swelling, dryness, irritation etc. these all symptoms are represent manifestation of *Kapha* and *PittaDosha*. These *Dosha* are not work his work properly after that above mentioned disorder are

occurred. The Ayurveda approach of management of allergies is to potentiate the immune system of the individual in order to reduce the susceptibility towards the allergens and at the same time providing symptomatic relief to the patient. Thus, it is supposed that these *Panchkarma* can prove beneficial and provide effective and long term solution to allergic disorders and thereby may improve the quality of life and work performance.

**Keywords:** Allergy, *Ayurveda*, Children, Hypersensitivity, *Panchakarma*

## **CASE STUDY OF *NASYA* & *GANDUSHKARMA* IN THE MANAGEMENT OF *ARDITA* (FACIAL PARALYSIS)**

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*Ardita* as described by *Acharya Charaka*, is considered as one among the 80 *Vataja Nanatmaja Vyadhi*. It is more common in the present day scenario due to exposure to cold, wind. *Charaka Acharya* opines that this disease is localized in half of the face with or without the involvement of the body. Facial nerve paralysis is the condition which presents with the deviation of half of the face and associated with the impairment of motor and sensory functions of the affected side of the face. Facial paralysis can be placed under the wide spectrum of *Ardita Vyadhi*. *Nasyakarma* is one of the best treatment for *Urdhvajatrugat Vyadhi* and it is indicated in *Ardita Vyadhi* too by our *Acharyas*. *Gandush* is also indicated in *Ardita* because of its *Gunas*. A 25 year old male coming to our hospital with the symptoms of distortion of the affected side of the face, Difficulty in speech, impairment in smell sensation and pain in the ear also, The act of mastication and swallowing of food gets troubled, Severe pain in neck, chin, teeth, on the affected side. This single case study shows significant role of *Nasya* and *Gandush Karma* for the management of *Ardita*.

**Keywords-** *Ardita*, Facial paralysis, *Nasya*, *Gandush*

## **PHYSIOLOGICAL ACTION OF UTTARA BASTI ON ARTAVA VAHA SROTAS**

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Srotas, meaning channels or pores, are present throughout the visible body as well as at the “invisible” or subtle level of the cells, molecules, atoms, and subatomic strata. Through these channels the nutrients and other substances are transported in and out of human physiology. Artava vaha srotas is one of the main srotas in female body. Artava vaha srotas is governed by *Apana Vayu*. Its centres of control are Colon, pelvis, urinary bladder, uterus and lower limbs. If the *Apana Vayu* is at its functional best and is not vitiated all the activities related to the above mentioned organs take place easily and effortlessly. But if the *Vata* gets vitiated or moves in opposite direction i.e. upward direction or gets obstructed functionally by other subtypes of *Vayu* or *Pitta* or *Kapha* (*Avarana*) or gets weak in functions, the functions related to the above mentioned organs and parts of the body will be disturbed. Hence, the medicines administered

through vaginal route i.e UTTARA BASTI helps to balance primarily- Apana Vata and its associated other Sub Doshas, there by leading to cure or relief from the respective disorders of Artava vaha srotas.

**Keywords-** Artavavaha srotas , Apana vayu, Uttarabasti.

## **A CONCEPTUAL STUDY OF NASYA IN VISHA CHIKITSA**

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In Ayurveda the Acharya explained various types of poisons. Each poison has different sign symptoms and treatment. Acharya Charaka has explained Chaturvinshati Upakrama in the management of Visha; Nasya is one of them. In different Visha vega different Vishaghna or Doshaghna Dravya or Agad kalpa is used. According to Ayurveda Visha is classified into two types 1.Sthavar 2.Jangama. According to modern science toxicology deals with diagnosis, symptoms and treatment of poisons and the methods of detecting them. In Brihatrayee, poisonous substances, their poisonous effects, Visha vega and their treatment is mentioned in detail. Nasya karma is process in which the mediated oil /Churna /Kwath/ kalka is administered through nostrils. These administered medicines will reach to all the organs and cells and destroy the vitiated Dosha from head. As in the recent era the interest in intra nasal drug delivery is increased;so study of Nasya is necessary. As the nasal mucosa offers numerous benefits as a target tissue for drug delivery, the drugs are being used intra nasally for tropical, systemic and CNS action following the rule of Acharya “Nasa Hi Shirsho Dwaram”

**Keywords-** Nasya, Vishavega, Vishaghna.

## **ROLE OF SIRAVEDH IN THE MANAGEMENT OF PAIN IN GRIDHRASI**

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Vatavyadhi is one of the most prevailing health problems in our day to day clinical practice and *Gridhrasi* is one among them. It is characterised by burning, numbing pain that is felt in the buttock, thigh and leg/foot. It may or may not be associated with low back pain. Acharya sushruta has considered siravedha as half of all the therapeutic measures in Shalya tantra as like basti karma in K.C. in the chikitsasutra of Gridhrasi. Acharya Sushrut, Charaka, Vagbhata, Yogaratnakar and Bhela have mentioned Siravedha, lightness in the painful areas in the body. Siravedha is the surgical procedure of puncturing the vein for therapeutic purpose and there by accomplishing the raktamokshana is referred by the name Siravedha and it is common procedure for the management of different diseases with vitiated Raktadosha / Raktadhatu along with vitiated dosha is let out from the vein in disorders when the raktadhatu is predominant. Acharya has emphasized that Siravedha helps in the elimination of vitiated dosha. Siravedha is Special in Surgical conditions with poor venous drainage it leads immediate lowering of symptoms along with pain in Gridhrasi



**Keywords:** Ayurveda, Gridhrasi, Siravedh,

## **ROLE OF SHIRODHARA IN THE MANAGEMENT OF PSYCHOLOGICALLY INDUCED GYNECOLOGICAL DISORDERS**

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Panchakarma is an effective and miraculous Ayurvedic method of treatment which detoxifies the body. 'Shirodhara' is considered as associated karma, it comes under Snehana karma. 'Shirodhara' term is divided into two i.e. 'Shira' - head and 'Dhara' - pouring in stream. Therefore Shirodhara is a technique of pouring liquids over the head to treat and cure psychosomatic ailments by inducing relaxation through peripheral nerves to the brain. In present era, Mental health problem may be related to excessive stress due to a particular situation or series of events. There are more than 200 classified forms of mental illness. Unipolar depression is predicted to be the second leading cause of global disability burden by 2020, twice as common in women. The main reason why women are prone to this, is hormonal changes occurring in women's life along with external environmental factors. Most of the Streeroga's are associated with Manasavikara. Ayuvedda considers the human body as inverted tree wherein the head of the human body is considered to be 'the roots of the tree'. Since taking care of the head and its components is mandatory for maintaining a healthy life we need to nurture, pamper, relax, soothe, and strengthen the engine of the system by conducting 'Shirodhara'. Hence I would like to make an attempt to present my view on the role of 'Shirodhara' in the management of Psychologically induced Gynecological disorders.

**Keywords:** Panchakarma, Shirodhara, Snehan Karma, Unipolar depression, manasavikara.

## **THE ROLE OF PANCHKARMA IN THE MANAGEMENT OF GRIDHRASI W.S.R SCIATICA**

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*Gridhrasi* is one among 80 types of *Vatavyadhi*. Symptoms of *Gridhrasi* closely resembles to the clinical features of Sciatica. Sciatica is a severe painful condition where sciatic nerve of one or both the legs is involved. The study was undertaken to evaluate the clinical efficacy of *Basti* in the management of Sciatica.

The most important symptoms are radiating leg pain and related disabilities. The management provided by modern practitioners for this condition is either conservative like rest, immobilization, analgesic and anti-inflammatory drugs, physiotherapy etc. or Surgical. If the pain and neurological findings do not disappear on prolonged conservative treatment, finally they go on surgery.

Surgery is also not the ultimate solution as there is a common problem of recurrence and some patients lose their working capabilities. Hence considering above facts this study has been planned with aim and objective to evaluate the effect of *Basti* in the management of *Gridhrasi* (sciatica).

Acharya Charaka has described *Basti*, *Siravyadha*(Venepuncture) and *Agnikarma* in the management of *Gridhrasi*.

In Present clinical study *Basti* is advised 15 days(kaal Basti) . The signs and symptoms are assessed before and after the treatment based on the grading.

**Keywords:** Gridhrasi, Scitica, Ayurvedic Management.

## CRITICAL ANALYSIS OF THE ROLE OF PAÑCAKARMA IN THE LINE OF TREATMENT OF ĀMAVĀTA

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*Āmavāta* is described as a difficult to cure (*Kṛcchasādhya*) disease in *Ayurveda*. It can be correlated with rheumatoid arthritis (RA) described in modern entity. A cardinal symptom of RA is pain in joints with swelling and stiffness. In the management of RA, steroids and some non-steroidal anti-inflammatory (NSAIDs) drugs are used in modern medical science, but they cause certain dangerous side effects. *Ayurveda* promises excellent therapeutic measures for it. To evaluate the role of *pañcakarma* in the management of *āmavāta*. *Cikitsāsūtra* of *āmavāta* includes *svedana karma*, *virecana karma* and *basti karma*. Here, the conceptual study of mode of action of the *karmas* included in the *cikitsāsūtra* of *āmavāta* descriptively.

**Keywords:** *Āmavāta*, Rheumatoid arthritis, Role of *pañcakarma*.

## ROLE OF YONI DHAVANA (VAGINAL DOUCHING) IN STRI ROGAS

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*Panchkarmas* is *Ayurvedas* one of the ancient and Important Purification and Detoxification treatment. *Yonidhavana* (*Yoniprakshalana*) is one of the *sthanik chikitsa* (local treatment) procedure included in *Panchkarma* Therapy. *Yoniprakshalana* is very special and it's a remedy for gynaecology complaints. The meaning of *yonī* ,it's the genital part and *prakshalana* is a Sanskrit word, which means washing. In this procedure herbal oils and decoctions are applied through the vaginal route. *Yonidhavana* is useful in many disorders of *stri rogas* such as Vaginitis, Leucorrhoea, Cervicitis, Atrophic vaginitis, Vaginal dryness, Vulvo-vaginal itching, Vaginal vault laxity, 1<sup>st</sup> degree vaginal prolapse etc. so it is also a purification process for genital organs.

**Keywords:** *Ayurveda*, *Panchkarma*, *Yonidhavana*, *Stri roga*.

## DHUPAN KARMA IN SHWASA ROGA

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Respiration is the evident feature of life which is carried out by *prana vayu*. This sole of sign life is affected in this disease *Tamaka shwasa*, causing an impediment to the respiration function, *shwasa* a word indication both physiological and pathological state of respiration. Ayurvedic texts have mentioned *tamaka shwasa* under the various type of *shwasa roga*. Disease *tamaka shwasa* can be correlated with the disease bronchial asthma on the basis of its feature & etiopathogenesis. *Tamak shwasa* considered as *yapya* (pliable) because this type of *shwasa roga* is not only difficult to treat but also has a repetitive in nature. Bronchial asthma calls the attention of medical world due to significant burden in term of healthcare costs as well as lost productivity and reduced participation in family life. The science of life – *Ayurveda* is the best way to effectively safely manage the condition without including any drug dependency where various *shodhanaprocedures* and use of internal medication not only detoxifies the body but also provides neutrions & elasticity of lung tissue & develops natural immunity of the body thus decreasing episodic recurrence of the disease and providing long term to the patients.

**Keywords:** *Tamak Shwasa*, bronchial Asthma, *Ayurveda*.

## PAKSHAGHATE VIRECHANAM - A CONCEPTUAL VIEW

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Ayurvedic texts describe about total 80 *Nanatmaja Vyadhis* and *Pakshaghata* is one among them. It is considered under *Asta Mahagada*, which is *Swabhavataha Duschikitsya*. When greatly aggravated *Vata* invades the *Urdhwa*, *Adhah* and *Tiryaka dhamnis*, then it destroys any one half of the body which is called as *Pakshaghata*. By this, affected side of the body becomes incapable of any work. Acharya Charaka, in his treatise, mentioned that *Basti Vataharanaam Srestham*. But while describing *Pakshaghata Chikitsa*, he had told that *Virechana Karma* is the best line of treatment in *Pakshaghata*. *Virechana* is the chiefly advocated, purifactory measure in this disease and all the acharyas mentioned *Virechana* is one among the chief treatment for *Pakshaghata*. The above statements says that *Virechana* is the best line of treatment for a purely *vataja* disorder, *Pakshagatha* even though it is best for *Pittaja Vikara*. Keeping the above point in mind, the concept is reviewed literally and justification will be given in presentation.

**Keywords:** *Pakshaghata*, *Virechana*

## UNREWELED FACT-CHEMICAL ACTION OF NASYA IN MIGRAINE

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Migraine is common disease of today's modified life. Because excessive use of computer, air conditioner, cooler, freeze like cooling equipments. Due to this person more sensitive with temperature regulating system of our body and dilation and contraction of blood vessels in head were thought to be the primary source of migraine pain. It is also neurological disorder involving nerve pathway and brain chemicals. Persons having the pulsating type of pain with particular time, season and area of head In ancient science migraine is known as *Ardhavyabhedak* vyadhi In this *vyadhi* mainly *Vata* and *Kapha* Dosha are vitiated and vitiated *vata* Dosha accumulating in *shirasthan*. And start pain at particular area. Correlation with modern pathology Ayurveda also use terminology of constriction and dilation (*Akunchan* and *Prasaran*). *Nasya* is very useful in this type of pathology generated disease. Because *Nasya* is mainly work on *Urdhwajatrugatvikar*. Herbal drug like *Sneha* and Powders have properties to clear contraction and dilation of vessels of head. *Sneha* is diminished the vitiated *Vata* and medicated *Sneha* is also control the *Kapha* of head with *Nasya* treatment of Panchakarma. In Ayurveda already mention *Nasya* is beneficial for *Shiroroga*, *Ardhavyabhedak* and whole *Urdhwajatrugatvikar*.

**Keywords:** *Ayurveda, Ardhavyabhedak, Migraine, Nasya, Panchakarma*

## RAKTAMOKSHANA IN CHILDREN – A REVIEW

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Ayurveda has been guiding men since time immemorial, in finding balance and harmony within. Ayurvedic science deals with treatment of diseases in two aspects that is *shodhan* and *ShamanChikitsa*. The *Shodhana* therapy deals with removal of morbid dosha which have been accumulated in excessive amount in the body. The *shodhan chikitsa* is nowadays popularly known as *Panchakarma*, which involves five treatments or five actions ie *vaman*, *virechana*, *basti*, *nasya* and *raktamokshn*. all of the above procedures not only clean the body of vitiated doshas but also increases the body's acceptability to therapeutic regimes like *Rasayana* and *Vajikarana*. *Rakta Dhatu* is described as 'Jiva' it means itself it is life, loss of it leads to death. Therefore *Rakta* is very essential component of human body and *rakta* vitiated with that of *Dosha* in abundant quantity so that cannot be managed with the *Shamana Chikitsa*, should be removed from the body as the therapeutic procedure in systematic manner. According to *Acharya Sushruta* *Raktamokshana* in children is indicated after the attainment of maturity considering the growth and development of child. Childhood period is very sensitive and body organs are sensitive one should apply all therapeutic procedures in sophisticated and systematic ways. Obviously *raktamokshana* is not the exception for the same and therefore *Sushruta* has mentioned the leech application or *Jalaukavacharana* or bloodletting in the form of *Leech* therapy as the *Raktamokshamnachikitsa* in children. *Jalaukavacharana* in children is highly effective in treating multiple skin conditions varies from simple dry *eczema* to wide spread acute *herpes simplex*. This article highlights the role of leech therapy for the management of childhood disease.

**Keywords:** *Ayurveda, Children, Jalaukavacharana, Panchakarma, Raktamokshana*

## **NASYA -AN IDEAL THERAPY FOR SHIRO-ROGA**

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Acharya has given prime importance to nasya karma in the management of shiroroga( nasa hi sirso dwaram) as an ideal therapy. In Charaka samhita sutrasthan nasya has been given first place in the sequence of panchakarma for eg. In the chapter Apamarga Tanduliyam Acharya had explain Siro virechana dravyas. In day to day life Due to the excessive use of medicine, tobacco, alcohol, pain killers, , consuming packed and preserved food, advanced gadget like TV, computer, mobiles and physical and mental stress,insomnia , air and sound pollution, adaptive life for AC room and cold items etc...May leads them to suffered from shiroroga. About 60% of people are suffering from shiro-roga and having other associated complications. So it is the demand of time to know about Nasya karma.

**Keywords:** Panchakarma, Nasya karma, Shirogataroga.

## **TUBAL BLOCKAGE CAUSES INFERTILITY: AN AYURVEDIC EVALUATION**

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Tubal blockage is one of the most important factors for female infertility. This condition is not described in Ayurvedic classics, as the fallopian tube itself is not mentioned directly in the ancient literature. This study is an effort to understand the disease according to Ayurvedic principles. Correlating fallopian tubes with the *Artavavaha (Artava-bija-vaha) Srotas*, its block is compared with the *Sanga Srotodushti* of *Artavavaha Srotas*. Acharya Charak's opinion that the diseases are innumerable and newly discovered ones should be understood in terms of *Prakriti, Adhishtana, Linga*, and *Aayatana*, is followed, to describe this disease. An effort has been made to evaluate the role of all the three *Doshas* in producing blockage, as per the *Dasha Roganika* the disease classification is done and evaluated.

**Keywords:** *Artavadiushti, Asrigdara, Bandhyatva, Rati-janya Vikara*, Tubal blockage, *Yonivyapada*, Infertility

## **JALAUKA AND ITS THERAPEUTIC ASPECTS- A REVIEW**

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*Sushruta*, worshipped as father of surgery has given great contribution to *Ayurveda* regarding *Raktamokshanas* the fifth major procedure used in *Panchakarmatherapy*. Among *Raktamokshan* one of

the type is *Jalauka avacharan*(Leechtherapy). It is widely being practiced in clinical settings depending upon training. With renewed interest in Parasurgical procedures in recent time *Jalauka* has gained foremost appraisal to attempt treatment to various categories of disease hence are termed as “**wonder doctors**” of science. The scope of this therapy is now getting extended to diseases that are found refractory to conventional *shodhana shamana* kind of difficult procedures. A Leech can suck about ten times of its own body weight, hence the leech is suitable as a therapeutic aid for blood-letting. During the process of sucking, leeches secrete various biological enzymes in to the blood through its saliva. Hirudin is one important component which act as anti-coagulant. In addition to that several other properties are found in leech saliva like anesthetic, antibiotic analgesic etc. therefore it is advised to use in ischemic, inflammatory conditions, skin grafting, chronic fatigue pain etc. In IPGT&RA, Hospital, leeches are successfully using in various ailments related arterial, venous, lymphatic system, crush injury, thrombosed piles, and non-healing ulcers, fissure etc. The details of the different treated cases and review of literature as an attempt to explore the classical method of Ayurveda will be revealed in paper.

**Keywords:** Raktamokshan, Jalauka, Panchakarma, Anticoagulant, Disease

## **IMPORTANCE OF NASYA THERAPEUTIC INTERVENTION OF PANCHAKARMA REVIEW**

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Nasya karma is the best procedure for treating Sirorogas (diseases affecting the head area) like migraine, chronic headaches, sinusitis, ear, nose and throat disorders. This involves the purification of the head region of the patient. In this process, the imbalanced doshas above the neck are removed through the nasal openings. Nasal errhines are given to the patient in the form of medicinal oils, medicated powders or churnas, medicated juice/milk or medicinal fumes. The importance of this Panchakarma technique has been specified in the disease of the ear, nose and throat, mental diseases, toxicity, epilepsy, headaches, and untimely graying of the hair. the Nasyakarma is considered the best and the most specific procedure for disease of Urdhvajatrugatarogas like Pratishyay, Shirahshoola etc. It is also useful in other systemic diseases like Ardita, Kampavata. According to Ayurveda, the nose is the gate way to Shirah. So, systemically performed Nasyakarma cures almost all the diseases of Urdhvajatrugata rogas. Other procedures of Panchakarma are also very effective in numerous diseases according to condition but Nasya Karma is very easy to perform and there are no many strict regimens to follow during Nasya Karma but it will give effectual results in loads of diseases due to direct contact with nerve terminals by the nasal mucosa. So, it is demand of time to know about Nasyakarma and its importance. In this direction, to evaluate the actual efficacy of different Ayurveda treatment modalities.

**Keywords:** Panchkarma, Nasyakarma, Urdhavajatrugata rogas, Ardita, Shirahshoola, Pratishyaya.

## IMPORTANCE OF PANCHAKARMA IN ASTANGA AYURVEDA

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Ayurveda the science of life which has been nurtured and developed in the nature and can play a prominent and significant role in maintaining the positive health of individual and also cure the diseases. Panchakarma is not mentioned as a separate branch in ayurveda but it covers all the branches which include kaya, bala, graha, urdhwanga, shalya, damstra, jara, and vrushyachikitsa. The panchakarma which is mentioned in the classics plays vital role in almost all diseases, by doing these procedures it helps to eliminate the vitiated dosha and thereby helps to pacify the diseases from its root. Its inevitable prescription in the treatment of diseases irrespective of the branch it belongs it is been advocated in all most all diseases. Shodhana is potential among all treatments and the most promising. This concept is generic to Astanga Ayurveda and is considered as a primary protocol in all treatments. In this present paper reveal the importance of Panchakarma in Ashtanga of Ayurveda.

**Keywords:** *Astangaayurveda, Panchakarma, Sodhanam*

## ROLE OF SHIROBASTI IN ANANTAVATA [TRIGEMINAL NEURALGIA]

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Trigeminal Neuralgia is a Neuropathic disorder characterized by episodes of intense pain in the face, originating from the trigeminal nerve. The cause of Trigeminal Neuralgia is not fully understood. It is thought to be due to irritation or compression of the Trigeminal nerve root by neighbouring arteries. In Ayurveda, Trigeminal Neuralgia can be well correlated with Anantavata owing to the marked similarities of the clinical presentation of these two diseases. Anantavata is one of the eleven shirorogas,vata pradhana tridosham. In vata pradhana shirorogam , treatment which is similar to vatavyadhi treatment. Shirobasti is one of the best procedure in vatavyadhi. Pranavata situated in shiras it supports the indriyas. Pranavata derangement has been seen in Anantavata. Shirobasti has to be done directly onto the shiras. It will strengthen the indriyas, siras,mastishkam and helpful to attain the normalcy of pranavata.

**Keywords :***Trigeminal Neuralgia, Anantavata, Shirobasti.*

## ROLE OF PANCHAKARMA IN POST FRACTURE A REVIEW

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Rehabilitation is the act of restoring function of an affected part to its pre-injured state. Im-proved results of fracture management owe much towards rehabilitation which is one among the three standard principles of fracture treatment. Rehabilitation should begin as soon as the fracture is reduced by

definitive treatment. The earliest descriptions of rehabilitative care can be traced from the compendium by legendary surgeon Susruta. The possibilities of *panchakarma* (purificatory therapies) and allied treatment modalities in post fracture rehabilitation are well explained and practically explored by ancient physicians. These descriptions aim at the effective rehabilitation and functional restoration of the affected part. The post fracture complications including joint stiffness, muscle wasting, and restricted mobility of the affected part can be successfully managed by a combination of ayurvedic therapies including *panchakarma*.

**Keywords:** Rehabilitation, Post fracture complications, *Panchakarma*

## **A PATHOCHEMICAL STUDY ON THE DISORDER OF MUTRAVAHA SROTAS AND EFFECT OF PANCHAKARMA ON IT.**

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Now a day it is seems that several patients are suffering from different types of disorder of *mutravaha srotas*. So, each physician should know the detail like *Nidan*(etiological factor), *Samprapti*(pathogenesis), *Lakshyana*(symptoms), *Sadhya-Asadhyata*(prognosis), *Upadrava*(complication), *Chikitsa*(management) and *pathya-Apathya*(diet) of the above disorder. *Mutraghata* is one of the important disease of *mutravahasrotas*. Here an effort made to describe details about the above disease. Modern medicine and *Ayurvedicshamanaushadhis* are effective in preventing the complication and progress of renal diseases. *Panchakarma* being an “*APUNARBHAVA-CHIKITSA*” can be one of the solution in such case.

**Keywords-** *Srotas, Mootravahasrotas, Mutraghata, APUNARBHAVA-CHIKITSA, Panchakarma.*

## **ROLE OF ABHYANTARA SNEHAPANA IN SOOTIKA**

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*Ayurveda* elucidate due importance for the care the stree (female) at every phase of her life in respect of *rajaswala paricharya* (menstrual care), *garbhini paricharya* (antenatal care) and *sutika paricharya* (postnatal care). In ayurveda, the term *sutika* (puerprial women) can be used only after expulsion of placenta. Objectives of Postnatal care are to ensure a normal puerperium with delivery of a healthy baby, restoration of health of mother to maintain maternal and infants' health, preventing illness, to establish infant feeding, encouragement of emotional support and educating mother about herself and her children's future health. *Sutika pricharya* include many things like *snehan*, *swedan*, *yavagupana*, *udar-patta bandhan* etc. *snehapana* (consumption of fats) alleviates *vata dosha* in *sutika awastha*, and increase appetite level, regularizes bowels, improves the strength and complexion and prevents premature ageing. It also calms down mind and reduces mental stress and increases peristaltic movements of the intestine. *Snehana* stands for lubrication of body systems by the administration of fatty substances internally. *sutika* should be treated with *snehapana* and properly administering oleaginous substances with due



consideration to the place of living , time factor and suitability for the disease. This paper is a foot step to explain the role of these two *Panchkarma* procedures in improving the health of a puerperal lady and to prevent the need for medical intervention.

**Keywords:** Ayurveda, Sutika Paricharya, abhyantara snehapana.

## **ROLE OF PANCHAKARMA PROCEDURE IN MANAGEMENT OF INFERTILITY**

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*Vandhyatva* (infertility) has been long standing problem since ancient period but it is most burning issue nowadays because of improper lifestyle. Both *Samana* and *Sodhana chikitsa* is mentioned for infertility in *ayurvedic* texts. It is need of time to categorize evaluate the efficacy of this treatment especially *panchkarma* with respect to various factors of infertility. Predisposing factors responsible for infertility are late marriage, nutrition less diet and fat rich food, stress and excess use of antibiotics and so on. *Panchakarma* contributes very important role in treating these disorders responsible for infertility by *Vamana* ,*Virechana* ,*Nasya* ,*Basti* ,*Uttarbasti* . *Vandhyatva* has been told as *kashtasadhyavyadhi*.*Panchakarma* have got excellent effects on Ovulation,Endometrial function,Tubal patency and in cases of unexplained infertility. In this paper role of *panchkarma* procedure in treating various factors of female infertility will be discussed.

**Keywords:**Infertility,*Panchakarma*,

## **MODE OF ACTION OF VALUKA SWEDA IN AMAVAAT.**

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Ayurveda treatment protocol for aamvaat (RA) is very well known and accepted widely. Every form of swedan can provide relief from pain, stiffness and swelling. Here I limit the action of valuka (ruksh) sweda in the disease of Aamvaat which is related to **Aam** the metabolic toxins created by low metabolism and indigestion causes strotorodh and which is responsible for occurrence of Aamvaat with the symptoms like angmard ,aruchi , trishna, aalasya ,Gaurav etc. these symptoms are grossly related with rheumatoid arthritis. With the help of valuka sweda, the temperature will increases to more than 2-3' c and vasodilation will happen at particular site, as a result of vasodilation an increased flow of blood through the area so that the necessary oxygen and nutrition materials are supplied and waste products are removed, also act as a thermal stimulus and may affect the pain sensation and also ensures the optimum condition for muscle contraction. The mode action of valuka swed in aamvaat will be discuss in full paper

presentation.

**Keywords:** Aamvat, valuka sweda

## **RATIONAL OF AVEDHYA SIRA W.S.R. TO JUGULAR VEIN IN RAKTA MOKSHANA**

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Acharya Sushruta has Considered raktamokshana(bloodletting) as a one of the panchakarna.Siravedhana considered as type of raktamokshana which is an emergency management in certain critical condition. Acharya Sushruta gave essential information regarding vedhya siras and avedhya sira and its complication in Chepter-7. Sushruta explain that there are 700 Shiras in human body among of which 602 are vedhya siras and 98 are avedhya siras. Among of 98 Avedhya sira, Urdhvajatrugata avedhya siras are 50 in number.Acharya Sushruta has well discussed Avedhya siras and its anatomical location.Jugular vein probably considered as Avedhya Siras as injury to these may leads to death or permanent Functional Disability of particular Structure. So while performing Raktamokshana its necessary to have an identification of vedhya Sira and Avedhya siras and its location.

**Keywords:** Raktamokshan, Avedhya Siras, Jugular vein as Avedhya siras

## **VAMANA- AUTOSTEROIDOGENESIS**

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*Vamana karma* is considered as the first major and laborious *Pradhan karma* procedure of *Panchakarma* therapy.*Vamana karma* means to induce therapeutic vomiting or to expel out the vitiated *Doshas* situated in *Amashaya* and in *utklishtaavastha* through oral route.It eliminates vitiated *KaphaDosh* which in turn helps to prevent the forth coming *Kapha* disorders and associated *Pitta* disorders or diseases originating or settled in the place of *Kapha* like bronchial asthma, allergic bronchitis, rhinitis, sinusitis, migraine, obesity, dyslipidemia, diabetes mellitus, acne vulgaris, psoriasis, eczema, urticarial rashes, etc.

*Vamana karma* involves mobilization of *dosha* from *shakha* to *koshtha* and then expulsion of it. The process of reverse peristalsis during controlled emesis triggers a stress response in the body. The HPA-cortex axis triggers a transient state of cortisol excess which resembles the state of corticosteroid therapy. Steroids are the group of medicines used in obstinate condition of diseases. Corticosteroid therapy and indication of *Vamana karma* have similarities as they expected outcomes are similar like Broncho

dilatation in asthma, anti-inflammatory in urticaria. This paper tries to explore possible mechanism of *Vamana karma* as Autosteroidogenesis by avoiding adverse effect of steroids.

**Keywords:** Vaman karma, Autosteroidogenesis, Ayurveda

## **NASYA KARMA OF MASHA SAINDHAVA TAILA IN THE MANAGEMENT OF AVABAHUKA (FROZEN SHOULDER) - A CASE REPORT**

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**Introduction:** Frozen shoulder is a condition characterized by stiffness and pain in the shoulder joint. People having more than 40 years of age, particularly women, are more likely to have frozen shoulder. According to modern treatment non steroidal anti inflammatory drugs (NSAIDs) and steroidal injection at local site are given for reliving the symptoms which have significant side effects. According to āyurveda, *ceṣṭhāhāni* can be concluded as a sign of *vātavṛddhi*. Acharya Sushruta and others have considered *avabāhuka* as a *vātaja vikāra*. *Nasya karma* is indicated in *avabāhuka*.

**Materials & Methods:** A 52 years old female patient of *Avabahuka* has symptoms like pain in left Shoulder joint with stiffness, difficulty in movement and cannot lift her hand up to the head. She was treated with *nasya karama* by *masha sainadhav taila*, 16 drops in each nostril daily for 15 days in O.P.D. in P. D. Patel Ayurveda Hospital, Nadiad. Pain was assessed with VAS for pain assessment and range of movement with goniometer.

**Result:** The flexion of left side arm was increased from 120° to 160°, Extension from 30° to 50°, Abduction from 120° to 180°, internal rotation from 30° to 70° and External rotation from 50° to 90°. Pain was decreased and quality of life was also increased.

**Conclusion:** From the case report it can be concluded that *nasya* treatment is effective in the management of *avbahuka*.

**Keywords:** Ayurveda, avbahuka , nasya karama

## **PANCHAKARMA PRACTICE IN PEDIATRIC CASES**

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Panchakarma is main stay of the treatment in Ayurveda, it has to be employed in all the age group if the condition demands. Of course the strength of the child should be the main criteria rather than the age when we adopt Panchakarma in children. *Bal* , *Kaal* , *Desh* , *Agni*, tolerance capacity etc should be checked before employing the treatment in any age group . Hence classics especially the *Kasyap Samhita* explains the Panchakarma in a child with detail explanation of *Snehan* , eight types of *Swedan* , Procedure of *Vaman* and *Virechan* with detail explanation of the *Basti* and *Nasya* . *Basti* is considered as nectar for the child . Of course , need of certain modification in the classical pattern is required to make the treatment

more justified in child.

**Keywords:**Panchakarma,Vamana,Virechana,Basti etc

## **STHANIK KARMA: A NATURAL WAY OF CONTRACEPTION**

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Ayurveda deals with Sukhayu, Dukhayu; Hitayu and Ahitayu and life span or measurement of life span. A verse in Rigveda says, 'A man with many children succumbs to miseries.' This is perhaps an oldest reference against concept of large families. Population explosion is one of the most critical problems causing hindrance to the progress of a nation. Presently available methods of contraception like oral pills, IUD's have side effects ranging from nausea, headache to much more serious complications including formation of blood clots leading to pulmonary embolism etc. which may prove fatal. Hence, new techniques that would be cost effective & having nil knock on effect have to be introduced. This can be achieved through various Modus operandi of Ayurveda. Treatment in ayurved is basically of 2 types namely, Shamana and Shodhana chikitsa. Shodhana chikitsa expels the doshas from the body and restores normal status of doshas. It comprises of Snehanadi Purva Karma, vamanadi Pradhan Karma & sansarjanadi paschat karma. In streerogas, sthanik karmas like Yoni Dhawan, Yoni Pichu, Yoni Dhupan etc. have proven to be a boon in management of certain diseases as these karmas are aimed at expulsion of doshas from targeted organ ie. Yoni Pradesh.

**Keywords:** Ayurveda, Shodhana chikitsa, contraception, Yoni dhupan

## **APPLICATION OF PRACHHANNA IN SWITRA**

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Switra is one of the commonest skin disorder which gives challenge to the surgeon in his day to day practice for its treatment. According to Acharya Vagbhatt Switra has been described as much more dangerous than kushtha because, it becomes asadhya very quickly like a burning Home. Switra can be correlated with vitiligo. In Ayurveda, we can find treatment of switra as vaman, virechan, raktamokshan, lepa medication etc. Switra involves dusthi of rakta. Rakta Mokshana is of two types Prachhanna & Shira vedh. Prachhanna is one among the shastrakritaraktamokshana, in which multiple small incisions are made to irrigate the impure blood and is usually adopted as a sthanika chikitsa. This paper presentation explains the application of prachhanna karma in switra.

**Keywords-** Ayurveda, switra, prachhanna karma.

## **ROLE OF BALUKA SWEDAN IN THE MANAGEMENT OF AMVATA**

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Swedana is a treatment procedure in which sweat is induced by application of heat & warmth in the form of steam or by bringing the body/ body parts in contact with heated medicaments (powders, leaves, processed rice, sand etc) tied in boluses. Swedana provides relief from Stambha, Gaurava & Sheeta in the body or body parts. Swedana or fomentation (sudation, sweat inducing treatments, steaming treatment) is specialized treatments of Ayurveda which helps in providing unparalleled relief in pain, swelling & stiffness associated with Rheumatoid Arthritis. Valuka sweda or Baluka sweda is a form of swedana which is included under the category of Pinda sweda. In this procedure we use heated sand tied in a bolus to provide heat to the pain afflicted joints or body parts, especially in disease like Amavata (Rheumatoid Arthritis). In conditions where the pain & associated symptoms are due to ama & meda we generally prefer doing Ruksha Sweda or dry fomentations.

**Keywords:** Ayurveda , Amavata , Swedana , Pain.

## **ROLE OF VIRECHANA KARMA IN THE MANAGEMENT OF STHOULYA**

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Obesity is a leading preventable cause of death worldwide, with increasing prevalence in adults and children, and authorities view it as one of the most serious public health problem of the 21<sup>st</sup> century. Obesity is said to be a hazard of modern civilization and a root cause of majority of metabolic diseases where modern medical science is proving to be helpless. Modern drugs and surgery done for fat removal have so many temporary and long term complications. In *Ayurved* texts, *sthoulya* has been classified under “*Ashta Nindit Purusha*”. Besides that, *sthoulya* is mentioned as disorder of *Sleshmananatmajvyadhi*, *Santarpanjanyavyadhi* and *Bahudoshajvyadhi* in *Charaksamhita*. Also *Charaka* has defined *Beejadosh* as one of the cause of obesity. Different shodhan modalities have been mentioned for *sthoulya*. Hence here an attempt was made to assess the role of *virehankarma* in the management of *sthoulya*. A 34 years old female patient suffering from all the classical symptoms of *sthoulya* presented in o.p.d. with 105 kg of body weight. She was treated with *virechanakarma* and lost 6 kg after *Virechanakarma* and found relief in all symptoms of *sthoulya*.

**Keywords:** *Sthoulya*, *Virechanakarma*

## **HYPOTHETICAL MECHANISM ASPECTS OF NASYA KARMA ON CENTRAL NERVOUS SYSTEM**

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From ancient period different route of drug administration were in practice. Charak explains that the channels carrying the sensory and motor impulses from the Shiras are like the rays from the sun. Nasya (nose) is one among panchgyanendriya, whose function are not only limited to olfaction and respiration but also considered as drug administration pathway. Nasya is special procedure where drug is administered through that gateway. Nervous system is one of the complex systems. It has two divisions central nervous system and peripheral nervous system. C.N.S. consists of brain and spinal cord. CNS protected by two barriers namely blood brain barrier (B.B.B.) and blood C.S.F barrier. But these barriers allow only specific molecules to enter the brain tissue. To overcome this problem in CNS disorders Nasal route for drug administration is preferred by modern medicine which in other words Nasya. So here review is presented about action of Nasya Karma on CNS according to Ayurveda and Modern science.

**Keywords:** nasya, central nervous system, panchgyanendriya, olfaction

## **IMPORTANCE OF SAMSAJAN KARMA AFTER PANCHKARMA THERAPY**

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*Ayurveda science gives a complete solution with medicine, diet and life style. Panchkarma therapy and Pathya-Apathya kalpana is a basic part of ayurvedic treatment. Panchkarma is done to detoxify the body according to ayurveda. The five procedures are claimed to eliminate the vitiated doshas from the body. They are Vaman(emesis), Virechan(purgation), Nirooha Vasti(decoction enema), Nasya(instillation of medicine through nostrils), and Anuvasana Vasti(oil enema). After this sodhan procedure acharya has explained Sansarjan karma. This karma is also very important part of sodhan chikitsa. Patient should follow this karma otherwise they will suffer with many complications. After sodhan the Agni (digestive fire) of patient is become manda(weak) so we should start the food like as sansarjan karma that is manda, peya, vilepee, akrit and krit yush, akrit and krit mamsa rasa, We should follow these protocol after sodhan karma. After following this patient will increase their agni and strength both. Manda, peya, vilepee etc comes under pathya kalpana. Many acharya has explained about ahar kalpana but acharya Sarangdhar who wrote Sarangdhar Samhita has explained about ahar kalpana very properly.*

**Keywords:** Samsajana karma, Panchakarma

## **ANAGNI SWEDANA IN ABDDHA MEDAS**

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It is a common notion that swedana karma is contraindicated in medo rogas (sthaulya). But it becomes imperative to cause swedana karma before shodhana karma in medo rogas. Medo rogas manifests as physical obesity (sthaulya) or dyslipidemia (abddha medas) with or without sthaulya. Shodhana karma becomes necessary as there is large store house of aama in above said conditions. So to cause an effective

samyaka svinna lakshana, anagni swedas techniques are quite useful. This paper tries to elaborate practical utility of anagni swedana in the management of dyslipidemia.

**Keywords:** Medo rogas, addha medas, dislipidemia, anagni swedana.

## **A CRITICAL REVIEW OF MASHYADIUPANAHA IN THE MANAGEMENT OF JANUSANDHIGATA VATA wsr TO KNEE OSTEOARTHRITIS**

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Present scenario of life style which have been adopted, has made human kind prone to many life deteriorating conditions. The field of *Panchakarma*, which deals mainly with purification of provoked *doshas* from the body have attained much scope to combat with these conditions. Advancement in working pattern & age-factor, both together has become prime cause for aggravation of *vata*, which accelerates *dhatukshaya* (depletion of tissues) & *balakshaya* (reduced strength). *Sandhigata vata* is one of such kind and when the vitiated *vata* lodges in *Janusandhi* (knee joint) it is considered as *Janusandhigata vata* (knee osteoarthritis). It is caused due to localized accumulation of aggravated *vata*, which leads to local pain and functional disability of effected joint. For the management of these symptoms, *swedanais* most convenient & best procedure as it acts on stiffness, pain, heaviness. These cases are being treated with *Mashyadiupanaha* (from a medieval literature) in *Atharva Ayurveda Hospital*, Uttar Pradesh, in their day to day practice with a better outcome. So, this article is an initiation to bring out an old tradition into practice and study its effect in the management of *Janusandhigata vata* in order to serve the humanity with a noble cause.

**Keywords:** *Janusandhigata vata*, knee osteoarthritis, *Mashyadiupanaha*, *Panchakarma*

## **SIGNIFICANCE OF JALAUKA AVACHARANA IN VRANASOPHA**

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Vranasopha is the preliminary stage of vrana, Acharya Sushruta has emphasised more on vrana and stages of vranasopha and for the same 60 upkramas are explained out of which first 11 are for the vranasopha. *VISTRAVANA* is one amongst them. On comparing the symptoms of Vranasopha it can be correlated with *CELLULITIS* – A non suppurative inflammation spreading along the subcutaneous tissue, connective tissue planes and across the intracellular space. Hence the *Samprapti* of vranasopha is indicative to *Rakta dushti*. *Raktamokashana* is an effective blood purification therapy through which the accumulated toxins are removed. *Dalhanacharya* considered *Jalauka avacharana* for this. *Jalauka* through its natural characteristics sucks morbid blood. Modern research has exposed such factors with *jalauka* which have been proved anticoagulant, antibacterial, anaesthetic, anti inflammatory types of properties hence *jalauka avacharana* should highly be preferred as a measure in the state of vranasopha to ruin negative progress.

**Keywords:** Vranasopha, Cellulitis, 60 upkrama, Jalaaukaavacharana , Rakta vistravana.

## **FUNDAMENTALS RELATED TO AAMASHAY & PAKWASHAYA IN PANCHAKARMA**

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Panchkarma is to be bring the *vitiated doshas* from *shakha* to *koshtha* with the help of *purvakarma* , and eradicate them through the nearest outgoing path of the body.

*Vaman* removes the *vitiated kapha* from the stomach and half part of the duodenum where *as virechan* acts on the *pitta dosha* from duodenum to ileocecal junction or till the umbilicus that is the small intestine and some of the parts of large intestine.

*Vaman and virechan* remove *kapha and pitta* from the *koshth* ( means *aamashay* and *pakwashaya*). They (*doshas*) are driven toward the *koshtha* with the help of *snehan* and *swedan*. In this manner *vaman and virechan* act on the *vitiated doshas of the whole body*. So here attempt is made to know how *aamashay and pakwashay* are actively involved to eradicate the *vitiated doshas* from whole the body by *panchkarma*.

**Keywords :** *aamashay, pakwashya, vaman ,virechan , koshh*

## **AYURVEDIC MANAGEMENT OF SEBORRHEIC DERMATITIS (KUSHTHA, TWAGAMAYA)**

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Skin is the largest organ of the body; it plays the most vital role in protecting against invasion from external pathogens. All the skin diseases can be considered under umbrella of *Kushtha*. *Pitta Kapha Dosha* and *Rakta Dhatu* are mainly involved in this. *Kushtha* is that which vitiates the body and skin. *Seborrheic dermatitis* also known as *Seborrhic eczema* or *Seborrhea*, is a chronic, relapsing and usually mild dermatitis. This skin disorders affect the scalp, face and torso. Typically, *Seborrheic dermatitis* present with scaly, flaky, itchy and red skin. It particularly affects sebaceous gland rich areas skin. Though it is not exactly correlated with any of 11 *kshudra kushtha*. The treatment can be planned according to dominance of involved *Dosha* and *Dushya*.

Here case study related to this disease is presented. Patient having *Twakdalan*, *Twak Parushya*, *Kandu* and *Twak Vaivarnya* since 1 year. The patient had taken modern treatment from various physicians but no response was received. The patient was given medicated *Takra Dhara* for 7 days. *Takra* was prepared by *kwatha* of *Kushthaghnna Dravyas*. The results were very encouraging within 7 days. Detail description will be produced at the time of presentation.



**Keywords:** Kushtha, Dosha and Dushya corelation, Seborrheic dermatitis, Takra Dhara

## **CRITICAL REVIEW OF SNEHANA & SWEDANA IN SUTIKA-KALA**

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*Ayurveda* elucidate due importance for the care of mother at every phase of her life especially when it comes to antenatal and postnatal care. Objectives of Postnatal care are to ensure a normal puerperium with delivery of a healthy baby, restoration of health of mother to maintain maternal and infants health, preventing illness, to establish infant feeding, encouragement of emotional support and educating mother about herself and her children's future health. *Sutika pricharya* include many things like snehan, swedan, *yavagupana*, *udar-patta bandhan* etc. *Snehana* stands for lubrication of body systems by the administration of fatty substances internally and externally. *Swedana* is to induce sweating artificially in a patient who has already undergone *Snehana*. This paper is a foot step to explain the role of these two *Panchkarma* procedures in improving the health of a puerperal lady and to prevent the need for medical intervention.

**Keywords:** Ayurveda, Sutika Paricharya, Snehan, Swedana.

## **MANAGEMENT OF MANOVYADHI WITH THE HELP OF BASTI-CHIKITSA.**

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In the era of rat-race and cut-throat competition we and society are under the influence of Rajas. Everyone occasionally feels depressed, but these feelings are usually fleeting and pass within a couple of days. But when this depression interferes with daily life and normal functioning person is said to have *manasroga*, which hampers quality of life for both, the person with the disorder and those who care for him. In parallel science of medicine there are many treatment modalities available as anti-depressants, sedatives, tranquilizer etc. in our science also lot of study has been done on *Nasya*, *Shirodhara* and other *saman* therapy for management of *manasvyadhi*. But there are some references of *Bastichikitsa* in *Unmada*, *Apsmar* and *Attatvabhinivesha*. So this is an attempt to review the Outcome of *bastichikitsa* in *manasvyadhi*.

## IMPORTANCE OF AYURVEDIC PANCHKARMA TREATMENT IN SCIATICA

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Sciatica is a neuralgic pain which begins from lumbar region and radiates downwards to buttock, posterior aspect of thigh, calf and to the outer boarder of foot. In about 95% of cases sciatica is caused by a herniated disc with nerve root compression, but lumbar canal stenosis and less often tumors are possible causes. A few personal and occupational risk factors for sciatica are age, height, mental stress, cigarette smoking and exposure to vibration from vehicles. Sciatica is mainly diagnosed by history taking and physical examination. The peak incidence is between middle-old aged and is higher in men than women. The most applied clinical examination is the straight leg raising test or Lasegue's sign. Conservative treatment for sciatica is primarily aimed at pain reduction, either by analgesics or by reducing pressure on the nerve root. Non-steroidal antiinflammatory drugs, muscle relaxants, epidural injections of steroid might be effective in patients with acute sciatica. In Ayurveda, the symptoms, etiopathogenesis resembles with Gridhrasi. Treatment includes sequential administration of snehana, swedana, basti, sira vyadha, agni karma and certain shaman yogas. This patient was treated with Mahamash Taila matra basti in the form of yoga basti for 8 days and Ekangveer ras for one month. Mahamash Taila matra basti and Ekangveer ras are found to be efficacious in the whole symptom of Sciatica (Gridhrasi).

**Keywords:** Ayurveda, Gridhrasi, Sciatica, Mahamash Taila, Matra Basti, Ekangveer Ras., agni karm.

## LIPID METABOLISM IN SNEHAPANA

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Snehapana is nothing but internal administration of sneha (medicated or non medicated lipid substances) with the definite therapeutic aim in simple it is known as oleation therapy. It is a major procedure which is performed prior to shodana (purification therapy). The entire procedure of shodana depends upon the proper mobilation of doshas from the shakas which is to be achieved with the help of snehana and swedana. Lipids are organic substances relatively insoluble in water, soluble in organic solvents (alcohol, ester), actually or potentially related to fatty acids and are utilized by the body. This paper tries to explore about lipid metabolism in snehapana

**Keywords:** Snehapana, lipid metabolism

## **ABHYANGA KARMA (TECHNIQUES) IN RELATION TO MUSCULATURE - A PRACTICAL APPROACH**

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*Abhyanga* means the application of lubricant, mainly plain or medicated oils suitable to one's constitution, age, season, particular disease and atmosphere. This should be preferably perfumed and should be applied in the direction of hairs- that is *anuloma* direction and in direction of the muscle fibres of a particular muscle. *Abhyanga karma* provides lubrication, nourishment and strength to the musculature in the human body. Myology is a branch of science which deals with the structure and function of muscles of the human body. In modern anatomy, there are various types of muscles described as per their shape and size. Hence, *Abhyanga Karma* done in the direction of muscle fibres of a particular muscle can give beneficial results. Muscles are grouped according to the orientation of their fibres, which are parallel, oblique or spiralized relatively to the final direction of the pull at their attachments. This study explains the benefits and ways of doing *Abhyanga Karma* in relation to the musculature of the human body.

**Keywords:** *Abhyanga*, Musculature

## **PHARMACEUTICO-ANALYTICAL STUDY OF KSHEERABALATAILA W.S.R TO AVARTANA.**

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**Introduction:** *Snehapaka* and *Avartana* are among unique Ayurvedic pharmaceutical techniques. *AvartitaKsheeraBalaTaila* (KBT) from text Sahastra yoga has broad spectrum of therapeutic utility especially in *Panchakarma* procedures and is indicated by many routes of administration. **Materials and methods:** In this study, *Kshirabala taila* (11lit.) has been prepared by repetitive *Snehapaka* (*Avartana*) for 50 times at I.P.G.T & R.A, GAU, Jamnagar.

**Observations & Results:-** There was gradual shift from *Tailapakasidhhilakshana* to *GhritapakaSidhhilakshana* till 19<sup>th</sup> *Avartana*. After 50<sup>th</sup> *Avartana*, Specific gravity (SG) and Refractive index (RI) was nearer to S.G and R.I of *ghrita* whereas, loss on drying, unsaponifiable matter was

decreased. Acid value, saponification value were increased after 50<sup>th</sup> Avartana. Percent gain in weight was ranging between 0.27%-5.49% w/w. Typical odor and astringent taste were noted after 7<sup>th</sup> Avartana. Conversion of liquid consistency in to semisolid mass (on cooling) in successive Avartana is suggestive of gradual conversion of milk fat in to ghee. Out of total 8 peaks in HPTLC of *Murcchita Taila taila*, 1<sup>st</sup> and 7<sup>th</sup> Avartita KBT, total 5 peaks were absent in 50<sup>th</sup> Avartana. **Conclusion:** Avartana brings about significant changes in physicochemical nature of drug and posses potential for generation of newer biologically active, safe, chemical moieties, thus needs scientific exploration.

**Keywords:** *Sneha Kalpana, Standardization, Ksheera bala Taila, Avartana.*

## **A CLINICAL STUDY ON THE EFFICACY OF MAHAMASHA TAILA MATRA BASTI IN THE MANAGEMENT OF GRADHRASI W.S.R TO BHAISHAJYA RATNAVL**

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Ayurveda is an ancient science. It is a natural healing system. Ayurvedic formulation contains plant & minerals. Ayurveda therapies not only cure the disease but it destroys diseases from the root. It cures the disease & gives healthy life to human being. Locomotion is the basic need of a man. Gradhrasi is a condition in which movement will be affected in certain extent. The Gradhrasi is included among the 80 Nananatmaja Vata Vyadhi. The cardinal sign and symptoms of Gradhrasi are Stambha (Stiffness), Ruk (Pain), Toda (Pricking sensation) and Spandana (Fasciculation) in the Sphika, Kati, Uru, Janu, Jangha and Pada in order and restricted the movement of the legs. The global point prevalence of Low Back Pain is 9.4%. Sciatica (Gradhrasi) is very painful condition in which movement of the affected leg is restricted and patient is not able to walk properly. So it affects social & physical quality of prevalence Basti is a therapeutic process which is simple, powerful and effective & has good result in Vata Vyadhi. Gradhrasi is one of the Vata Vyadhi, hence present work has been taken 30 Patients treated with Mahamasha Taila, Matra Basti 60ml. for 9 days. for the study entitled by Efficacy of Mahamasha Taila, Matra Basti in the management of Gradhrasi.

**Keywords:** Gradhrasi, Matra basti, Mahamash Taila

## **A CASE STUDY ON THE PANCHAKARMA MANAGEMENT OF STHAULYA (OBESITY)**

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Sthaulya is a State where there is excess accumulation of the fat in the body with sagging of stana, udara and sphik. Being obese is not only a cosmetic problem. This condition greatly excises the risk for other

health problem like high blood pressure, stroke, CHD, etc. Lekhan Basti, Ruksha Udavartana karma is one among the line of treatment for sthaulya as they are in Panchkarma procedure. As Basti and udavartana have vatahara & kaphahara properties with meda pravilayana, dehalaghavata karma. A female Patient with age of 57 year came with complaint of Bhara- vrudhi, which was treated with above written Karmas. Result with Bhara- kshaya, Dehalaghavata. In Udhavartan Churna yoga Triphala, Vacha, Nagarmotha, Vidang etc are used for 12 days and Lekhan Basti for 8 days. Mode Of action of drug and therapy will be discussed in full paper.

**Keywords:** Panchkarma, Sthaulya, Basti, Udhavartana Karma.

## **ROLE OF PANCHKARMA IN SCHIZOPHRENIA**

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Schizophrenia is a chronic and severe mental disorder that affects how a person thinks, feels and behaves. People with schizophrenia may seem like they have lost touch with reality. Like most mental disorders, the symptoms of schizophrenia vary widely from person to person. In Ayurveda this disease is called Unmada and the Ayurvedic practitioners attribute it mostly to mental stress and strain. It is also believed that the vitiated doshas evade the brain of the person with less Satva or whose mind is under Rajsik and Tamsik influences. These doshas then block the channels of Manovahi Srotas. Due to this the patient fails to differentiate between real and virtual, correct and incorrect. Line of Treatment in this condition by Panchkarma Therapies are Mridu Vamana, Virechana, Niruh Vasti, Anuvasana Vasti, Nasya, Shirodhara, Shiro Abhyanga, Sira mokshana.

**Keywords:** Schizophrenia, Unmada, Mridu Vaman, Virechan, Nasya, Shirodhara.

## **PANCHAKARMA: A BOON FOR CHILDREN IN LIFESTYLE DISORDERS**

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Lifestyle disorders are also called as the disease of civilization. The faulty daily habits like gorging on junk food, addiction to television and aversion to outdoor activities are the three major reasons along with high fat and sugar rich diet, late night sleep etc. and an inappropriate relationship with their environment leading to lifestyle disorders. The prevalence of childhood obesity, diabetes and other life style disorders is increasing alarmingly in India, and is affecting much younger populations than in the west. Even the maternal lifestyle during pregnancy can affect the offspring to have such disorders. Lifestyle disorders are non-infectious and non-transmissible, but are likely to continue progressively unless intervened. Panchakarma is main stay of the treatment in Ayurveda; it has to be employed in all the age group if the condition demands. Shodhana is advised to remove the vitiated doshas and to bring the doshas back to normal condition thereby treating the disease from its root cause. Of course the strength of the child should be the main criteria rather than the age when we adopt Panchakarma in children. Bala, Kāla, Deśa, Agni, tolerance capacity, etc. should be checked before employing the treatment in any age group. Hence,

classics especially the Kaśyapa Samhita explains the Panchakarma in a child with detail explanation of Snehana, eight types of Swedana, Procedure of Vamana and Virechana with detail explanation of the Basti and Nasya. Therefore, Panchakarma is very much needed to combat the lifestyle disorder along with the lifestyle modifications to have a healthy future of India.

**Keywords:** Lifestyle, Panchakarma, Obesity, Diabetes, Children, Ayurveda

## PHYSIOANATOMICAL ASPECT OF VAMANA KARMA

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Vamana karma is one of the panchakarma described in Ayurveda reference books with specific chapters as one of shodhan (evacuation process of impurities in body) treatment. Elimination of impurities from upper passage (i.e., mouth) is emesis (Vamana). Although all other evacuative procedures (shodhan) are used for vitiation of dosas, yet emesis is specific procedure for expulsion of vitiation of kapha or pitta and kapha with predominance of kapha. However, Vamana karma is invasive procedures which need more attention & care in pre & post karma. Physioanatomical aspect of Vamana karma is needed to be understood in view of large numbers of abnormal complications & excessive application of Vamana affecting the physioanatomical conditions of body. Anatomically the medicine for Vamana karma administered by oral route and passes through oral cavity, pharynx, epiglottis, oesophagus, stomach&duodenum (Upper GastroIntestinal Tract) Medicines for Vamana stimulates the stomach and its physiological reaction to medicine is emesis which is caused by stimulating the vomiting centre in brain. This paper will try to explain the physioanatomical aspect of Vamana karma & its medicine.

**Keywords:** Vamana karma, applied anatomy of Vamana, first pass effect

## KOTTAMCHUKKADI TAILAM – A NEW VIEW

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The treatment in *Ayurved* is of two types, viz. *shamana*, the palliative therapy and *shodhana*, the elimination therapy. *Shodhana*, the technique of elimination of dosha is of five different methods and every method is followed by *purvakarma* which includes *snehana*, the oleation. *Snehana* is classified as *abhyantara*, internal oleation and *baahya*, external oleation. *Kottamchukkadi* is one among the commonly used tailam for *bahyasnehana*- the *abhyanga*, in south India. Despite its potential *vataharana* properties, its stays non familiar in northern states and this study is carried out to say the preparatory procedure, standard parameters and mode of action of *Kottamchukkadi* tailam. *Sahasrayoga*, *Sharangdhara Samhita*,

texts of *Dravya Guna Vinjyan* and pharmacology and pharmacotherapeutics are referred for preparation of *Kottamchukkadi tailam*, to describe the effects of its active ingredients, standardization parameters, absorption and mode of action. The *shulaghna* and *shothaharana* properties of *Kottamchukkadi taila abhyanga* followed by *swedana karma* are explicated by mechanism of local vasodilation and increased capillary permeability.

**Keywords:** *Bahya snehanam, Kottamchukkadi tailam, Snehana.*

## A CLASSICAL REVIEW ON NASYA IN CHILDHOOD CONVULSIONS

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Childhood convulsions is most common disease in children. Approximately 25% children are suffering from childhood convulsion. Convulsion or epilepsy is the condition associated with the loss of consciousness and loss of memory in children affecting their productivity and future. Ayurved described it's the *Apasmaravyadi* and common in children. *Apasmara* is the *BahuDosha* condition and *Dosha* are located in the *Manovahasrotas* and therefore the medicine acting on the mind and restarting the consciousness and memory if the child has to be administered the children, according to Ayurveda nose is considered as the gate way to the brain and helpful to administered the drugs through nostrils to act on mind and consciousness and memory of the individual. Varieties of *Nasya* with different drugs has been explained in Ayurveda as *Nasya* on of the *Panchakarma*. Especially *Nasya* with the *Goghrita* and *Panchagavaya Ghrita*, *Mahakalyanaka Ghrita* is mainly used in the childhood epilepsy. The successful of this *Nasya* in childhood convulsions has been supported in classical as well as practical evidence based practices. This article highlight the role of *Nasya* in childhood convulsive diseases.

**Keywords:** *Apasmara, Ayurveda, convulsions, epilepsy, Nasya,*

## DISEASE SPECIFIC PANCHAKARMA PROCEDURES- SASNEHA SWEDANAM IN KATISHULAM

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The treatments in *Ayurveda* are classified into *shamana* and *shodhana*. The *shodhana* comprises of *panchakarma*, the eliminative therapies which are administered to a patient when his *dosha* are in *utklishtaavastha*. Specific *purvakarma* are done to a patient to graft his *doshas* from *shakha* to the *koshtha*. *Swedana* is one among the *purvakarma*, which is done in several types based on the necessity. Now-a-days due to the lifestyle changes and occupational workloads people develop low back ache i.e.

*katishulam*- which is pondered as a symptom of several underlying diseases and as a disease itself. This study is done to highlight the role of *sasneha swedanam* in the treatment of *katishulam*. References from *Samhita*, thesis works, research articles, *panchakarma* texts and pharmacological & pharmacotherapeutical texts are revised for correlation, reasoning and explanation of rationality behind *seka*, *pichu*, *basthi* and role of *swedanam*. The rationality behind bending of dry cane by continuous application of *snehana&swedana* and the removal of dirt from cloth by washing as a comparison to cleansing of *doshas* by *snehana* and *swedana* is justified by mechanisms of absorption, bioavailability, distribution and thermodynamics.

**Keywords:** *Katishulam, Purvakarma, Sasneha Swedanam, Swedanam.*

## CONCEPTUAL STUDY OF BASTI AS ARDHACHIKITISA

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Panchkarma is a very unique therapeutic procedure because of its preventive, promotive, prophylactic and rejuvenative properties as well as providing the radical cure. Among this Panchakarma, Basti karma is such a chikitsa which is applicable in all the vataja vyadhis. The wide applicability and highest curing ability bound Acharya to describe it as chikitsa ardha. Acharya Charka also compares the action of basti with the watering of plants from the roots of the leaves, flowers and fruits get water. Likewise, the medication introduced through anus in the rectum and colon reaches the entire body. Basti is not only best for vata disorders it is also effective in correcting the morbid pitta, kapha and rakta. Acharya says the disease pertaining to extremities, bowels and those arising in the vital parts, proximal part of the body; in short all the parts of human body are affected by vata. Basti and its mode of action and its types have been described in all texts starting from Vedas, puranas and all ayurvedic samhitas. This study will help us to treat all vata vikaras which will be detailed during paper presentation.

**Keywords-** Basti, Ardha chikitsa, Vata pitta kaphaja vyadhi

## IMPORTANCE OF BASTI IN DIFFERENT STREE ROGA

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In *Ayurvedic*, most of the Gynaecological disorders are due to vitiation of *vata* especially w.s.r. of *yonivapad*. *Vata* is the one responsible for transportation and destruction of the increased faeces, *kapha*, *pitta* and other *malas*; to balance the greatly increased *vata*, there is no treatment more efficient than *basti*. Bhela says that due to abnormalities of bija of mother and father, non consumption of congenial rasas, suppression of natural urges and disorders of yoni, the women either delivers abnormal child or becomes



infertile. He further writes that causes of failure to become pregnant only two i.e. affliction with various diseases of vata and abnormalities of yoni. Aggravated vayu expels the sukra from the uterus, destroys the raja (ovum), thus the women become infertile. No male or female is infertile from birth. Due to coldness of aasaya (garbhasaya) and dryness of indriya (sisnendriya/penis) the infertility occurs. *Basti* is the line of treatment for all the *vata vyadhi* in that series all the *vata* dominance of *stree roga* also included. This study will explain about the importance of *basti* in *stree roga*.

**Keywords:** *vata dosha, basti, stree roga*

## THE RATIONALITY OF SNEHAPANAM

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The science of life, *Ayurveda* is all about treatment and prevention of diseases which ultimately thrust us into healthy life. Despite *dinacharya*, *rtucharya*, *yoga* etc., we abide the procedures of panchakarma for both prevention and cure of diseases. *Snehana karma* is a *purvakarma* to *panchakarma* which is preceded by *dipana-pachana* and succeeded by *swedana*. *Snehana* is of two types viz. *bahya* and *abhyantara*. This study deals with *abhyantarasnehanam* i.e. *snehapanam*, its need, importance as a pre-operation of *panchakarma*, its mode of action at cellular level and the saturation kinetic rationality behind *samyaksnigdhalakshana*. Thesis works, research articles, pharmacological & pharmacotherapeutical theories and *samhita* references apropos *snehapanam* and *samyak snigdha lakshana* are revised for comparison, correlation and compilation. The ration of “*sneha saaroayampurusha, praanaschasnehabhooyishta*” is achieved by mechanism of absorption and bioavailability and the ration of the water slipping off the oil smeared vessel, as a comparison to *dosha vileyanam* by *snehapanam* is achieved by comparison with drug distribution, metabolism and excretion mechanisms which substantiate the importance of *snehanakarma* before *shodhana karma*.

**Keywords:** *Abhyantara sneham, Purvakarma, Samyak Snigdha Lakshana, Snehapanam, Snehanam.*

## AYURVEDIC MANAGEMENT OF POLYARTHRITIS

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‘Polyarthritis’ is any type of Arthritis that involves five or more joints simultaneously. It is usually associated with autoimmune conditions and may be experienced at any age and is not sex specific. ‘Polyarthritis’ is often caused by an auto-immune disorder such as Rheumatoid Arthritis, Amyloidosis, Psoriatic Arthritis and Lupus Erythematosus. It can also be caused by infection with Alphavirus such as –

Chikangunya Virus and Ross River Virus. This condition is termed as ‘Alphavirus Polyarthrititis Syndrome’. In Ayurveda, it can be co-related with Vata-Rakta (Gouty Arthritis). The line of treatment for ‘Polyarthrititis’ should be Langhana, Snehana – Swedana, application of Dashanga Lepa or application of warm herbal paste over the region of affected joints which helps in reducing the pain and swelling. Along with this, Raktamokshana or Sira Vedhana (Venepuncture) can also be carried out as a part of treatment. Panchkarma treatment modalities like Nirooha Basti, Anuvasana Basti, Abhyanga, Kanji Dhara Swedana or Sarvanga Sweda, Patra Pottali Pinda Sweda etc., possesses an eminent role in treating ‘Polyarthrititis’ as by administration of these treatments, the Dosha’s will migrate from the Shakha’s to the Koshta and thereby the morbid Dosha’s will be eliminated out from the body itself through a specific Shodhana Karma.

**Keywords :** Polyarthrititis, Rheumatoid Arthritis, Amyloidosis, Psoriatic Arthritis, Lupus Erythematosus, Chikangunya Virus, Ross River Virus, Alphavirus Polyarthrititis Syndrome, Vata-Rakta, Panchkarma, Langhana, Snehana, Swedana, Dashanga Lepa, Raktamokshana, Sira Vedhana, Venepuncture, Nirooha Basti, Anuvasana Basti, Abhyanga, Kanji Dhara Swedana, Sarvanga Sweda, Patra Pottali Pinda Sweda, Shakha, Koshta, Shodhana Karma.

## **VASTI KARMA - A PHSYIO ANATOMICAL VEIW**

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Vasti is one among the therapeutic procedure in Panchakarma which is being practiced in Ayurveda since ancient time. Administration of medication through the anal root is known as vasti karma. As per classics, it is considered as ardha chikitsa, in simple word vasti alone is sufficient to cure various types of disease. Anatomically the medicine which is administered through anal canal passes through anal canal, rectum, sigmoid canal, ascending colon and reaches till mid part of transverse colon. In Ayurvedic perspective large intestine is the seat for vata. For vataja vikaras vasti is mainly indicated. Vasti brings back the normal functions of vata. Medication though rectal route is also practiced in various systems of medicines including modern system of medicine, in which medicines are absorbed by rectal blood vessels which flows into body’s circulatory system and distributes the medicine to desired systems. Drug administration through rectal route have a faster onset, higher bio availability, shorter peak, and shorter duration than oral route and has less first pass effect. This paper tries to explore the anatomical structures which are responsible for the drug delivery in Vasti karma.

**Keywords:** vasti karma, applied anatomy of vasti, first pass effect

## **PHYSIOLOGICAL ACTION OF BASTI DRAVYA IN MADHUMEHA**

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Basti is also called as Ardhachikitsa and is one of the most important treatment used in Panchakarma. Its use in metabolic disorder is being highly recognized in recent days. Human gut is an increasing functional unit that has wide effect on bodily metabolism. Diabetes is a chronic metabolic disorder in which body is unable to make proper use of glucose due to reduced secretion of insulin by the pancreas resulting in hyperglycemia. In Ayurveda Madhumeha can be correlated to Diabetes mellitus and it is the type of vataja prameha having more predominance of vitiated vata. Basti has a significant role in sampraptivighatana of Madhumeha. Asthaapanabasti is more suitable in Madhumeha and it is a multidrug formulation containing madhu, saindava, tailam, kalkam, kashayam. Mode of action of basti in Madhumeha are Srotoshodana, Agnivardhana, koshtashodana, activates medadhatuagni colon cleansing, Nourishment of microbial flora, action through enteric nervous system, improving absorption of drugs, etc. All these effects on the whole make basti an alternative in prevention & management of Madhumeha.

**Keywords:** Basti, Madhumeha, Medodhatuagni, absorption of drugs.

## **MODIFIED METHOD OF ŚODHĀNĀRTHA SNEHAPĀNA**

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**Aims:** To establish modified method of śodhanārtha snehapāna and To provide more convenient method of śodhanārtha snehapāna to the patients indicated for vamana and virecana.

**Introduction:** Pañcakarmaśhodhana pradhāna cikitsā having an important role in āyurvedic treatment of various diseases. Before performing vamana and virecana, snehapāna is to be given as pūrvakarma. Outcome of vamana and virecana depends upon proper snehapāna with elicitation of samyak snigdha lakshṇas. Charaka saṁhitā mentions that śodhanārtha snehapāna should be administered when meal of previous evening is digested but person may not be hungry. Mostly āyurvedic practitioners offer śodhanārtha snehapāna once a day in the morning which is usually inconvenient because of big doses of snehadravya. In P.D.Patel Ayurved Hospital, Nadiad, since last 30 years, śodhanārtha snehapāna is given twice a day which is found more convenient to the patients because of divided doses. **Materials & Methods:** Before snehapāna, agni and koṣṭa is assessed. Sneha to be given is divided in to two parts, half in the morning immediately after 1½ hour of sun rise and half in evening before 1½ hour of sun set. Amount of sneha is increased everyday till samyak snigdha lakshṇas manifest. Duration of snehapāna is between 3-7 days.

**Conclusion:** In this method, larger amount of sneha can be administered easily and hence need not to wait up to 7 days to elicit samyak snigdha lakshṇas. It is also found convenient to the patients.

**Key words:** Ayurveda, Snehapāna, Modified Method

**AYURVEDIC PANCHAKARMA DETOXIFICATION THERAPIES IS THERE ANY EVIDENCE**

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Panchakarma is a collective term used to refer to the five main Ayurvedic procedures of detoxification: vamana (emesis), virechana (purgation), nasya (nasal instillation of herbal oils/powders), basti or vasti (herbal enema), and raktamokshana (bloodletting). These procedures are commonly used in conjunction with allied therapies in order to cleanse the channels, eliminate toxins from the body, and restore balance. Panchakarma is one of the most important Ayurvedic treatment modalities. When done correctly, it increases the receptivity and effectiveness of subsequent therapies. Each procedure is performed in three phases: preparatory procedures, the main procedure, and post-cleansing procedures such as diet and lifestyle modification. Examples of adjuvant allied therapies include shirodhara (ayurvedic oil dripping treatment), shirobasti (retention of warm herbal oil on the scalp), katibasti (retention of warm herbal oil on the back), and janubasti (retention of warm herbal oil on the knee). Treatment protocols are customized to meet the individual needs of each patient. In addition, Panchakarma may be used for preventative and rejuvenative purposes. Its use is therefore supported for everyone—including healthy individuals. Our literature review suggests that most of the procedures included under panchakarma have been investigated to some extent. The majority of the studies reviewed showed positive outcomes for panchakarma and allied therapies when compared to a control. Unfortunately, only a limited number of high-quality clinical trials have been conducted to date. Common limitations include low sample size, inadequate descriptions of randomization and blinding protocols, inadequate descriptions of adverse events, and nonstandard outcome measures. In spite of this, preliminary studies support the use of panchakarma and allied therapies and warrant additional large-scale research with rigorously designed trials.

**Keywords:** Vamna, Virchana, Basti

## **A CLINICAL STUDY ON THE EFFICACY OF PRASARNI TAILA MATRA BASTI IN THE MANAGEMENT OF SANDHIGATA VATA W.S.R. TO ASHTANGA HRIDAYAM**

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**Aim and Objectives:** A clinical study on the efficacy of Prasarni Taila Matra Basti in the management of Sandhigata Vata w.s.r. to Ashtanga Hridayam and Objectives are 1. To assess the reduction in cardinal signs & reduction in score before and after treatment of Sandhigata Vata i.e. Sandhi Shula, Sandhi Shopha and Sandhi Hanti. 2. To study in detail of the Prasarni Taila properties & effects of its Matra Basti in Sandhigata Vata patients.

**Materials and Methods:** A total of 30 patients having Osteoarthritis of knee joints were included in the present study. Patients were administered with “Matra Basti using Prasarni Taila” after giving snehan and svedana to them For nine days. The time of administration of Basti, time of expulsion and samyaka anuvasita lakshanas were noted on each day. After that 2 follow-up will be taken.

**Observation:** 30 patients of osteoarthritis of knee joint of age group 18 to 70 years irrespective of sex, religion and socioeconomic status were included for the study. Patients having systemic disorders, which might interfere with the treatment and those having traumatic conditions, were not part of study.

**Results:** The study showed significant improvement in the cardinal signs and symptoms and scores after administration of Matra Basti with Prasarni Taila.

**Conclusion:** The administration Matra Basti of Prasarni Taila has significant results in the management of the symptom like Sandhi Shula, Sandhi Shotha, Sandhi Hanti of Osteoarthritis of Knee Joints

**Keywords:** Prasarni Taila, Matra Basti, Sandhigata Vata, Janu, Osteoarthritis, Knee Joint.

## COMPARATIVE PHARMACEUTICO-ANALYTICAL STUDY OF GUDUCHI GHRITA AND GUDUCHI TAILA

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**Introduction:** Sneha kalpana are group of products of medicated Taila, Ghee. It is most commonly used sneha Kalpana specially in Panchakarma procedures for internally and externally. Exact reference of Guduchi Ghrita and Taila from Chakradatta vatrakta chikitsa Adhyaya. While reviewing ancient texts variations are found regarding preparatory procedures, ingredients used, indication of Guduchi Ghrita and Taila and variations regarding process of snehapaka. Keeping this in view studies were conducted to assess 2 different dosage form, to assess comparative analytical study of Guduchi Ghrita and Taila. Standardization is necessary to make sure availability of uniform product in all parts of the world.

**Materials and Methods:** References pertaining to Guduchi Ghrita and Taila have been screened and compiled through different Ayurvedic classics and published evidences. Here, 3 batches of Guduchi Ghrita and Guduchi Taila conducted at I.P.G.T & R.A, Jamnagar. **Observation & Results:** organoleptic parameters of Guduchi Ghrita and Taila were discussed. Analytical parameters were discussed. specific gravity (SG) and Saponification value of Guduchi Ghrita were more than Guduchi Taila. Loss on drying, Refractive Index (RI), Acid value and unsaponification value of Guduchi Ghrita were less than Guduchi Taila. Microscopic Examination of both samples indicated the absence of microorganism. **Discussion & Conclusion:** significant differences observed in assessed test parameters in present study.

**Keywords:** Guduchi ghrita, Guduchi Taila, Standardization

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