AYURVEDIC

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THE COMPLETE MAGAZINE ON NATURAL HEALTHCARE



PSYCHO-ANALYSIS AND THERAPEUTIC FORMULATIONS

BILWADI YOGA IN THE MANAGEMENT OF ***VATIK GRAHANI***

BREAD: A SHOCKING TRUTH

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- Susruta Samhita

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Editor's Page

Unravel Ayurvedic Principles to the modern world

An attempt to find out the rationality of the statements of *Sastra*, opens the scope for research work. Such a possibility strikes the mind while going through the quality and uses of curd *(Dadhi)*. According to *Ashtangahrudaya*, curd is sour *(Amala)* in taste *(Rasa)* and post digestive taste *(Vipaakarasa)*; engrossing *(Graahi)* and heavy *(Guru)* in property *(Guna)*; hot *(Ushna)* in potency *(Virya)*. It is Vata pacifying *(Vataghna)* as well as promoting *Kapha* and *Pitta (Kapha-Pittakara)* in *Doshic* action; it increases fat *(meda)*, semen *(sukla)*, blood *(raktha)*, digestive fire *(agni)* and vitality *(bala)*. Besides, it is also termed as *'sophakrut'* (causing odema). *Acharya Vagbhata* has cautioned the users of curd from using hot curd, using it at night and in autumn, summer and winter. Curd is also to be taken with green gram dal, honey, sugar or gooseberry *(Aamalaki)*. Further, it should not be taken on a daily basis even when all the above conditions satisfy. Otherwise it will cause diseases like *Jwara*, *raktapita*, *Visarpa*, *Kushtta* and *Paandu*.

Curd has nowadays become a common food item consumed with all sorts of vegetarian and non-vegetarian food stuffs. Hardly do we abide by the taboos mentioned above. There of course a few ideal combinations which we still follow with or without knowledge; e.g. Green gram and curd is popular in India, use of curd with honey and gooseberry is also seen in south Indian dishes. Barring these exceptions, people are basically ignorant of the restrictions advised by *Acharyas*. When they come to know these facts, they may raise several questions. What happens if curd is used at night? What is wrong in using hot curd? We use curd all-round the year, what happens when it is used in autumn, winter and summer?

Can we attribute these unwholesome practices to the onset of new types of fevers and skin diseases? How did our *Acharyas* arrive at these findings?

The authenticity of these statements can be considered from the point of view of the attitude of *Acharyas* themselves. *Acharyas* led a life of selflessness and integrity . They were pious, noble people known as *'Apta'*, who always spoke truth and truth only. They told these things for the betterment of human beings, not for any material gain. These opinions or findings are based on keen observations during experiments and extraordinary perception power of *Acharyas*. Experiments using modern physio-chemical, analytical methodologies may give substantial evidences to these statements. These will be more appealing to the present generation.

Similar ignorance prevails in incompatible food (*Viruddhaharas*), several of which are common practice in today's fast food culture. The need of the hour is to arrive at scientific explanations to these treasures of knowledge so that the layman too can understand them, keep away from such unwholesome practices and lead a healthy life.

Thus comes renaissance.

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PSYCHO-ANALYSIS AND THERAPEUTIC FORMULATIONS

*Dr. N. Usha devi, M.A. Ph.D.

Investigations into the psycho-neurotic components have been the pursuit of cardinal principles of therapeutic treatments in modern times. Psychic and neurotic malfunctions have been identified as the root cause of many of the curable as well as lethal diseases. As knowledge of the internal dynamism of human personality has become increasingly explicit thanks to the advance of fresher realms of technology, psycho-therapeutic measures present a comprehensive 'power of resistance' to cope with the shifting focus on the nature of human diseases. New findings reveal that 'resistance' is produced by the same sort of attitude that had been experienced in childhood and embedded in the human mind. For example, shame, guilty consciousness and fear of disapproval are the major detriments conspicuous in forgetting. Also, the erotic component in the pre-genital activities of children greatly influences their education.The fact is that 'self-preservation' or the 'Ego' element is traced to be the major symptom that contributes extensively to the disorders of physical, mental and vital domains. The harmful components of the Ego are anxiety, fear, depression, desire, attachment, vanity and pride. Failure to recognize the 'higher nature' of man through 'self-realization' brings in the erotic nature of the Ego and hence diseases.

Ego and its Potential Source

The psyche has two aspects - the outward directed one is the 'ego' that has attire for objectivity. The one that is insightful is called intellect (*Buddhi*). The latter brings in limitations to the satisfaction caused by the former. The ego itself has two functions-

1. Sustain the life element (vitality), physical and mental parts.
2. Unfolding of the utmost satisfaction for the vital, mental and physical elements through most favorable and least perilous methods within the external environment.

But these two functional aspects are always limited by a higher principle or Being *(Sat)* that permeates everything in the universe-material as well as cosmic. The ego force that brings in the somatic demands upon the mental life which creates a tendency to re-establish that state the living thing has reached as soon as it is abandoned. This is called 'instinct' in psycho-neurotic terms or 'impressions' (*vasanas* in Sanskrit). Further, this 'instinct' force has two modes- self-preservation and preservation of the species. The latter is the destructive instinct. These two modes are the driving forces of all activities. The former is the unifying force while the latter ever destructive one reduces living things into the state of elements (earth, water etc.). In biological sense also, these two instincts are identifiable- eating is an act of destruction of the object while sexual union is an act of creation. Their interactions result in the whole phenomenon of life. At the initial state, these two cannot be differentiated because the inward ego component ever tries to neutralize the destructive tendency. This scientifically proved perspective is the focal point in *Taitareyopanisad* that form one of the major knowledge base in ancient India.

When the supreme force (Being) begins to operate within, the opposing instinct develops at a faster rate and it accumulates, though not

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gets explicit, resulting in tensions of all kinds. These are the mental vibrations (*manovrtti*). When expressed, these are the 'desires'. The love instinct in the ego (insight) stores all the energy (electrical impulses) at the beginning and continues until the ego begins to present its physical energy to the objects (somatic cells). Such impulses are sent out into the object throughout the life because of *manovrtti* and are finally withdrawn into it as a result of the diversion of the *manovrtti* toward the insight (positive ego) brought solely through mental tranquility. Any aggressiveness that gets fixated in the ego as a result of the vibrations of the psyche operates within for self-destruction leading to illness - psychotic, neurotic and physical. It is notable that such an aggressive nature when turned towards oneself (for self - destruction - eg. Rolling the fist tightly when anger occurs) reduces the intensity of destruction. Some kind of self-destruction remains even after the individual expires (as *vasanas*). And this again resurfaces in the next life cycle. Only when there is love instinct (insight), does the individual get the energy of the Being and gets absorbed into it.

Though the mental faculty is the center of functioning of the energies (instinctual) of the consciousness, some of the somatic cells have their own parallelism in functioning of the ego. But these somatic accessory processes are essentially mental, the quality of consciousness being less. The conscious element is the Being and hence this has a greater role in all activities. As revealed by Sri Sankara 'what is mental is unconscious' (*acetana*).This unconscious material becomes conscious through one's persistent efforts of reconstruction that end all internal conflicts brought about by the ego and hence cure of all physical, mental and vital diseases. The reconstruction is possible through developing 'resistance power' (*Atmanishtha*) in the psyche. Lowering resistance brings in the unconscious element that result in temporary inaccessibility to consciousness, thereby forgetfulness and other neurotic disorders. So normality of the psychic state is the most desired one.

Mechanism for Analysis of Disorders and Ill-health

In understanding the mechanism of psycho-neurotic processes it is significant to look into the nature of the organization of energies within the mental faculty. This serves the purpose of preservation of the species. In this inquiry, the mechanism of disequilibrium of the energies plays a major role in providing indication of the nature of disorders and illness. Neurotic, psychic and physical disorders become explicit through one's character, behavioral pattern and attitude, sensory impressions, thought processes, associational patterns etc. For example: confused behavior, compulsive nature, feeling of inferiority, sense of fear, anger, anxiety etc. are the chief expressive functions of defective character arising out of the internal conflicts within the energy system.

Therapeutic method divides such patterns into two - for the easiness of treatment – the 'symptom neuroses' and the 'character neuroses'. In the previous one, symptoms of diseases are more obvious while in the latter these are neurotic character traits that become expressed gradually. In this the neurotic character gets concentrated in them and produces symptoms. It is clear that most of the diseases are traceable to fetus state, child hood or infantile one. For example: anxious shyness built into the personality is the neurotic character trait. Though the person does not feel ill due to this trait in the early period, he becomes subordinated to it. Violent outbreaks of rage, tendency to lie etc. are the neurotic character traits. Because of non-identification of this illness, it appears as neurotic character trait instead of symptom.

It is interesting to note that certain character traits become defensive mechanisms

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CLINICAL EVALUATION OF *BILWADI YOGA* IN THE MANAGEMENT OF *VATIK GRAHANI* W.S.R TO IRRITABLE BOWEL SYNDROME

*Dr. N.Sujatha ** Dr. Ajay Dhanik ** Dr. G.D. Gupta *** Dr. Rai.N.P

Abstract

Agni is the sign of life. It is responsible for *Ayu, Varna, Bala, Swastya Utsaha, Upachaya* etc. Hence *agni* is referred to *prana*. *Agni* is synonymous with *Grahani* and there exists *Asraya Asrayee Bhava* between them. *Grahani* digests the four types of food , retains them and then eliminates the waste products. When there is derangement of *agni*, it eliminates the food as such. Features of *Grahani* resemble IBS which is a psycho somatic illness affecting both the body and the mind. No treatment is available in western medicine. Complementary treatment methods like Ayurveda have produced promising cure. *Bilwadi Yoga* is one of such drugs which is widely used and hence is selected for this trial. The materials, methods and the results are discussed in the following paper.

Key Words : *Grahani, Agni, Vatik Grahani,* Irritable Bowel Syndrome, *BilwadiYoga, Satwavajaya.*

INTRODUCTION:

Ayurveda, the ancient holistic medical science of India, believes that Irritable bowel syndrome is caused mainly due to accumulated toxins because of improper and impaired digestion. Stress filled life also indirectly contributes to IBS. The syndrome of IBS seems to be apparently comparable to two classical Ayurvedic syndromes described in *Samhita* texts of Ayuveda viz. (I) *Vataja Grahani* (II) *Pakvasayagata vata* and further conceptual analysis, it may be concluded that IBS may be correlated with *'Vatika Grahani'* because *Grahani* is a disease of *'Grahani'* organ which does the entire digestion and absorption of food. Further *Grahani* is essentially characterized by depletion of *Agni* i.e. *Pachak pitta*. In view of this it seems logical to correlate IBS with *Vataj Grahani* as described in all *samhitas* which is essentially a psychoneurotic diathesis. However there is need of constructing the *samprapti* of this disease identifying its *dosa, dusya* and *adhisthana*. Attempts have been made to correlate and to construct the *samprapti* of IBS in Ayurveda.

According to Ayurveda the aetiology and pathogenesis os of *Vatik Grahani*:-

Due to various aetiological factors like *katu, tikshna aharas* (unwholesome and junk foods), *vishada, bhaya* (psychological stress), *vata* gets aggravated, which vitiates the *agni* and deranges the process of digestion and manifests as *vataja grahani*. The disease is strikingly similar to IBS. Clinical Features of *vatik grahani* can be classified into Gastro-intestinal (GI) and Non Gastro-intestinal symptoms. The GI features are *vairasya, trishna, adhmana* during and after digestion, *sukta paka* (fermentation) of *ahara*, frequent evacuation of small volumes of stool, sometimes hard and sometimes loose. Non GI symptoms include vague pains in chest, flanks, low back and thighs; depressive moods, craving for various tastes of foods, feeling as if one is suffering from *Hrud roga, pleeha roga*, or *Vata vyadhis*.

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Symptoms of IBS:

- IBS can cause diarrhoea, constipation or a mixture of both.
- Pain in abdomen.
- Bloating and gas.
- Feeling for further bowel movement after having one.
- Feeling a strong urge to have a bowel movement.

IBS is considered to be a psychosomatic disease where the psychological factors are not so much important in the pathogenesis of the disease, but are intricately involved in the exacerbations of the symptoms. To correlate, the psychosomatic element in IBS can be partially explained with the help of *Susruta's* statement that *Kama* (lust), *Soka* (grief) and *Bhaya* (fear) can aggravate *Vata*.

It is also well known that psychic disease like *Kama* etc. and constitutional diseases like *Jwara* etc. reciprocally follow each other and occasionally occur together. The acceptance of *Manas* to be one of the abodes of disease and the concept of inter-relation between psychic and somatic diseases clearly indicated that mental consideration has always been accommodated in the definition of the disease. (*CS. Su. 1/55*)

Sattvavajaya:

It is evident that IBS is a disorder where *Vata dosa* is vitiated and this vitiation may occur also due to emotional factors like *Kama, Soka, Bhaya* independent of the other etiological factors like *Ahara* and *Vihara*. This is also evident clinically that most of the patients complain of exacerbation of the disease in stressful condition, As also evident from the description, there is hampered social adjustment in these patients. Hence *Sattvavajaya* has a lot to do as one of the treatment modalities in IBS. *Sattvavajaya* is simply not diverting the mind from incompatible objects and thoughts (*CS. Su. 11/54*). Along with this; it includes the practice of *Sadvrutta* and to control certain emotions (*Dharaniya Vega*).

A number of herbal preparations are described in Ayurvedic classics. *Bilwadi yoga* is one of such preparations described in *Yogaratnakar* and *Vangasena Samhita*[7]. It contains *bilwa, musta, indrayava, tagarad*, and *mocharasa*, which have *deepana, amapachana*, and *vata kaphahara* properties.

MATERIALS AND METHODS:

A clinical trial was conducted on 25 patients of IBS who were selected from the OPD and IPD of *kayachikitsa* Dept. Sir Sunderlal Hospital, BHU, Varanasi. They were thoroughly examined and registered.

INCLUSION CRITERIA:

1. Diagnosis based on clinical features.
2. Exclusion of other diseases through investigations like stool for ova / cyst and bacteriology.
3. Complete blood count to exclude diabetes, thyroid disorders or any other associated illnesses etc.

EXCLUSION CRITERIA:

Patients diagnosed

1. Infectious diarrhoea
2. Acid peptic disorders
3. Biliary tract disease
4. Intestinal tuberculosis

All medications were stopped before starting the Trial drug.The trial drug was prepared according to the procedures described in the texts.

Bilwa, Musta, Indrayava,

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Bread: A SHOCKING TRUTH



Dr. Stefania Licari Receiving certificates from Dr. C. Manojkumar, Cheif Physician, Nagarjuna Ayurvedic Centre, Kalady

Warning: reading the following article may lead you to give up bread.

Are you up for the challenge?

You know that you are on a serious raw food diet when you constantly hear these two questions: 1. Where do you get your protein? and 2. What is the cooked food that you miss most?

Well, I get my protein from what I eat (J).

And I miss grains.

Yes I do. I miss everything about them. I miss the smell, the taste, the sense of fullness. My memories from childhood take me to large dinners with family and friends where pizza and pasta were served in such an abundance that to the eyes of a little kid, I was practically swimming between spaghetti, dancing on the pizza plates, and surrounded by hot and smoky mozzarella.

I remember well those evenings of eating out at pizzerias with my mom and dad. The sweet anticipation while waiting to be served; the waiter walking proudly towards us holding a smoking plate just out of the oven (during my childhood, especially in Italy, the concept of already prepared and frozen pizza was to be avoided as much as illegal drugs), smiling to us and smiling. Me and my brother would jump out of our chair, and attack the 15-17 inch pizza and have the best time. Of course the smell of pizza still brings back all the pleasant memories, despite the brain dictating the new rules (grains are bad!!! Bad!!!!) the mouth will still scream: "pizza is good! Good!"

Frankly, there is only one way to go: knowledge (with a few learning challenges along the way).

Note: try to be raw for a couple of year and then have a pizza or a sandwich, you will see.

* Dr Stefania Licari, England settled Italian, had been at Nagarjuna Ayurvedic Institute, Kalady to attend a training programme on Ayurveda in Sep. 2009

I hope the following information about grains will help strengthen the will to overpower the palate. With profound understanding, sooner or later the best choices are made with ease.

Let's point out a crucial concept: what is edible food? When we look around it seems that the average person makes food choices based on taste. How many times have we heard that "it tastes so good, that's why I am eating it". Given that taste is very important and anthropologically, an excellent tool to help living creatures choose food, we have to introduce a new term: to be edible, food needs to be both tasty and nutritious. I don't accept the nutritious without the tasty and likewise, I don't accept the tasty without the nutritious (empty calories).

Unfortunately, most of today's mass produced foods are seriously depleted of nutrients and are packed with chemical additives. One such food is bread. Today's bread is a mass produced product that is reliant on various biochemical processes, with an increase use of genetically modified compounds.

The grain used in industry bakery is specially milled to smash apart the carbohydrates it contains, reducing the nutritional quality of the grain but increasing the capacity of the flour to absorb water and be processed faster by the yeast and enzymes. At least 90% of the nutritional value is lost during due to a depleted soil and modern processing. (Proper growing and milling methods are necessary to preserve nutrients and prevent rancidity.)

Also, as many of these chemicals and enzymes are classed as "baking aids", not ingredients so they don't have to be declared on the labelling of the bread products. 10 things WRONG with modern Industrial Bread.

Additives

1. **Bleach:** Freshly milled flour has a yellowish tint and a poor baking quality. Chlorine dioxide and benzoyl peroxide are used to bleach flour. Chlorine dioxide also matures the flour and forms compounds such as dichlorostearic acid that remain in the flour. Chlorine dioxide destroys Vitamin E and reacts with certain proteins to form methionine sulfoxide, which is known to cause central nervous system damage in humans.

2. **Dough conditioners:** also called maturing agents. They improve the texture, appearance, and shelf life of bread. Most common: sodium stearoyl 2 lactylate, calcium stearoyl lactate, barley malt, ethoxylated and succinylated monoglycerides and polysorbate 60

3. **Emulsifiers:** enable the dough to hold more gas and therefore grow bigger, make the crumb softer, and reduce the rate at which the bread goes stale.

4. **Reducing agent:** for example L-cysteine hydrochloride (E920). Cysteine is a naturally occurring amino acid used in baking to create a stretchier dough. It may be derived from animal hair and feathers or human hair (cheapest source). Keratinous protein from human hair is extracted using hydrochloric acid and water. After several days, the keratin becomes L-cysteine.

5. **Preservatives:** used to prolong shelf life (eg calcium propionate and vinegar).

2. **Too much salt.** This results in increased risk of high blood pressure and heart diseases. Also salt is considered an ageing agent for the human body.

3. **Hidden trans fats**. Hydrogenated fats are hard fats and when added to bread, they work with the gluten to create a stiff dough that will rise very quickly and retain its structure during the baking and cooling processes.

4. **Overuse of yeasts.** Industrial bread uses 2-3\ times the usual amount of yeast compared to traditional bakers. This creates more gas, and therefore a spongy leaf.

The overuse of yeast is linked with the increased

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BREAST MILK
AN AYURVEDIC VIEW

* Dr. Veena.K.H. ** Dr. Shailaja.U.

Right from the fetal life the child depends on mother for nutrition and it continues after birth in the form of Breast milk. Mother's milk is considered ideal to infant for its proper growth and development. It is congenial to the child, natural and free from infections. In *Ayurveda* breast milk is compared with nectar. *Acharya Sushruta* considers childhood is up to 16 years and divides it into three, *Ksheeradavastha* up to 1 year of age *Ksheerannadavastha* up to 2 years of age and *Annadavastha* from 2 to 6 years of age[*1]. In *ksheeradavastha* the child is predominantly depends on milk for which breast milk is considered god's gift.

Breast milk is the essence of *Rasadhatu,* which is formed from the digested food, circulates in the whole body, when it concentrates in the breast it is termed as *stanya*. As it is formed from *prasada bhaga* of *ahara rasa* contains best of all the nutrients needed for the child[*2]. What *Ayurveda* says about ejection of breast milk? It is compared with that of *shukra* by *Sushruta*. As *shukra* lies hidden and invisible in the body in subtle form, like that *stanya* is also present in the body, comes out of breast because of love when the mother has thought, sight and touch of her baby, in the same way as *shukra* is discharged out of love towards woman on touch, sight and thought of beloved[*3]. All the authors consider breast milk is excellent for child's optimal growth and it depends on purity of the milk. Pure milk is responsible for healthy condition of body and breast milk vitiated with *doshas* causes many diseases. *Acharya Kashyapa* say that breast milk may also get vitiated by *grahas* and *drishti dosha*[*4]. Any how vitiation of breast milk is the unique concept of Ayurveda. So it becomes essential to test the purity of breast milk, which is done by pouring it into the pot filled with water[*5]. If the milk mixes evenly with water it is pure, if it sinks in water and leaves thready appearance, is vitiated by *Kapha,* when it floats and looks froathy vitiated by *Vata dosha* and if yellowish lines are seen on water it is vitiated by *Pitta*. Pure milk looks steady, thin, cold, and colour is creamish white as that of *shankha*. *Acharya Kashyapa* opines that pure milk is that which gives happiness, comfort, health and longevity to the child and never troubles the baby or *Dhatri*. He has described tastes and colour of *Stanya* influencing the child.

Stanya having more *Madhura rasa* - child passes excessive stools and urine

Stanya having more *Kashaya rasa* - less urine and stools

Colour resembles Oil - child becomes energetic

Colour resembles Ghee - child becomes rich

Colour resembles Smoke - child achieves fame

Stanya is Pure - holds ideal in all qualities[*6].

Acharya Charaka has mentioned *Stanya Sampat* for its best quality. *Stanya* should be of natural colour, smell, taste, consistency, mix evenly in water when dropped in a vessel containing water and stabilize health & strength[*7].

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Apart from these the properties of breast milk are as below:

Madhura rasa, Kashayaanurasa - Has sweet taste in the beginning followed by *Kashaya rasa*

Sheetala – Soothing and has *Brimhana* action

Laghu and *Deepana* – Easy for digestion

Pathya – Ideal food for an infant

Vrushya and *Balavardhana* – Increase strength and vigour of the child

Used for *nasya* and *Aschothana* in *Urdhwa jatrugata rogas*[8].

As breast milk is species specific it was advised to appoint *Dhatri* for feeding, when the mother unable to feed the child because of some serious disease or lack of milk. *Dhatri* was given a place of second mother to the child as she is responsible for growth of the child and bear all the difficulties usually the mother experiences[9]. Selection of *Dhatri* has given more importance because thereafter the baby's every need depends on her, *Acharya Kashyapa* says she should have psyche of mental equilibrium[10] as the child spend most of the time with her and get influenced by her character. At the same time she should be careful and attentive. She should not be greedy and indulge in bad acts. It is said that she should be affectionate towards the baby and has sufficient breast milk[11]. It is said earlier that affection and love influences milk flow, by which after feeding baby get satisfied. Relating to her physical characters most of the *Acharyas* say that she should be of dark complexion, for this *Acharya Harita* clarifies that milk of *Shyama varna stree* is *Vrushya* and *Vatashamaka* that's why best for the child. She should be of middle age so that she is mature and could differentiate between good and bad. She should belong to the same place and same caste is said, might be for better adjustment with the family. She should have living sons, so that she should not have jealous over the baby for which she has been adopted and as she is an experienced mother could understand child's behavior better and good in child raring. *Charaka* adds to above qualities that she should have *Stana* and *Stanya sampat* both[12]. *Dhatri* is advised to wear *Aindri, Brahmi, and Shatavari* etc. *Prajasthapana* drugs over the head[13] might be having some good effect over the baby. It should be taken care that *Dhatri* should never suffer from *Ajeerna*, other wise the milk gets vitiated causes diseases to *dhatri* in turn to the child[14]. So she should be given *Shodhana Chikitsa* whenever the milk gets vitiated and advised to take *Pathya ahara*.

The Precautions before breast feeding:

She should take *Abhyanga, Udhwartana* and *Snana* daily, wear clean white cloths and take fresh and cleanly prepared food which are *Pathya*, able to increase breast milk. *Dhatri* is advised to feed the baby whenever it feels hunger and the previous milk has been digested. While feeding; she should sit facing east and offer milk first from the right breast after cleaning the part around nipple and removing little milk from the breast. This is advised, as the milk in the beginning of suckling may get ejected forcefully and may cause aspiration, *Kasa*, or *Shwasa*[15] etc. Utmost care should be taken during breast feeding proper positioning is important. Certain type of breast for example upward elevated breast may cause *Karala danta* (teeth of upper jaw rests over the lower lip and not able to close the mouth completely) on feeding, another is pendulous breast which may suffocate the baby while feeding by blocking the nostrils and mouth if proper care is not taken[16].

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SADYO VAMANA
AN EMERGENCY CARE

*Dr. Govardhan ** Dr. P. Chandramouleeswaran

Abstract

Emergency Medicine is highly demanded now a days. This paper deals how *sadhyo vamana* can be adopted in emergency situation.

INTRODUCTION:

Panchakarmas are to be carried out when the *Doshas* are in *upastitha avastha* after proper *sneha sweda*. *Chakrapaani* says *upastitha Dosha* means the *doshas* which got *Pradhana avastha*. Before administering *panchakarma*, the physician should have the insight of *Dosha*, *Kala*, *Beshaja* etc in order to achieve the good result.

Uthpatti and ***nirukthi:***

SADHYA = Tat kshane, Tat kale TatkalamVamana = Vam lut! Mardhane, chardane, Nissch charane

Sadhya means immediately or at the movement. Hence *sadhyo vamana* denotes that the process in which the *vamanna karma* is carried out immediately without any *poorvakarmas* or *sneha swedana*, may be used externally for very little duration.

The concept of *sadhyovamana* is narrated by *Chakrapanidatta* for the first time in his commentary on *charaka samhitha*, *sutrasthana* 2/24. He says that if the *doshas* are already in *utkleshana avastha*, say in *Jwara* it is not necessary to administer *Snehana* and *Swedana*.

Sadhyovamana in ***jwara***

In *kaphaja jwara* and if the same *kapha* is located in *aamashya*, is in the stage of *utkleshana* then it must be eliminated by *vamana*. Here one can wisely interpret it is *sadhyovamana* because *sneha sweda* is carried out for *dosha utkleshana* as well to bring back the *Doshas* from *shaka* to *koshta*. Which is alredy there in *kaphja jwara*. Even *Sushrutha* has the same openion in this regard.

Sadhyovamana in ***hikka*** and ***swasha***

Hikka and *swasha* are the *ashukari vyadies* hence needed *aashukari chiktsa* and *Doshas* are in *utkleshana avastha*. In this case *vamana* must be carried out with the help of *Dadhi Masthu* etc, By that more *Kapha Utkleshana* take place and *Vamana* can be carried out quickly.

Rather than *Virechana*, *Vamana* is the ideal Treatment for *Hikka* & *Swasha* due to their origin.

Sadhyovamana in ***visha***

As that of *Hikka* & *Swasha*, *Visha* cases needed immediate attention. *Vamana karma* should be conducted within 4 hours with the help of *Lavana jala* or Pure water. i.e first *visha vega* in this context it is obvious that it is *Sadhyovamana* because *visha* is *aagandhu roga* where *Dosha Utkleshana* is prime factor. Also

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Lakshanas like *Praseka*, the land lase *Aruchi* indicating *Bahudosha avastha* of *kapha* in *aamashaya* so it should be eliminated immediately.

Sadhyovamana in **aama ajeerna**

Aama ajeerna is due to *Kapha* and there will be *Utklesha, Gurutha, Shotha, Udhgarha,* etc. Here *vamana* should be conducted with *Vacha, lavana Jala, Dhanyaka + Shunti Jala.* Here it is obvious that the *vamana* should be *sadhyo* in nature because *snehana* is contraindicated in *aama.*

Sadhyovamana in **Grahani**

GrahaniDosa which is caused by *vidagdhaahara* and if the person is having *vidhaha, aruchi, Gouravá and aamalinga* Then it should be treated with *Sadhyovamana* with the help of *Sukoshnaambu* or with *Palakashaya.*

Sadhyovamana in **Alasaka**

Here *Sadhyovamana* must be carried out in the beginning itself because in *Alasaka* vitiated *Doshas* do not come out and got retained in the body and later course will lead to *aama visha* formation which is difficult to treat. In this situation *Doshas* are in *Prbootha Utkleshaavasta* hence they shold be eliminated with *Saaflavana Ushnavaari.*

Sadhyovamana in **Amaja trishna**

Though *Vamana* is contraindicated in *Trishna*, if the following symptoms are present then it should be eliminated with the help of *Sadhyovamana.* The symptoms are *Aruchi, Aadhmana,* and *Kapha presaka.* As these symptoms indicates *Bahudosaavastha* one can easily understand here *sadhyovamana* is to be carried out.

Sadhyovamana in **Vamana & Virechana vyapad**

Atiyoga, Ayoga and *Mityayoga* are the *vyapads*, which arises due to the ignorant Physicion, Patient and Drug. *Vyapads* are emergency situation to be managed immedieatly.

A) **Sadyovamana** in **Hridgraha Vyapad**

Because of *vega nigraha* of *Peetaoushadha* the person develops *Hikka, Kasa, Paarshvapeeda, Ktikitayana* etc. Here the physician should conduct *Sadyovamana* in order to pull the retrieved Tongue. *Chakkarapani* says that *vamana* should be conducted if the person is having conscious and it should be conducted with *Madhura oushadhees* if it is *pittaja moorcha,* in *kapaja moorcha* it should be conducted with the help of *katu Oushadhees.* He also says that if the person is *moorchitha* then *Sadyovamana* must be induced with the help of *Anguli.*

B) **Sadyovamana** in **Klama Vyapad.**

In *snigdha* and *Mrudu koshta* person if very mild drug is administered then the *utkleshtha kapha* obstruct *Pitta* and *Vata* and causes *Karma vyapad.* Here *Charaka* says the *Utklishta Kapha* must be immediately eliminated with the help of *vamana.* Here one can easily understand that already *Kapha* is in *Uthklishta Avastha* and the word *aashu* denotes immediate *vamana* i.e *Sadyovamana.*

C) **Sadyovamana** in **Saavasesha Oushada Vyapad.**

If the given *oushadha* either for *vamana* or *virechana* not kicking out the

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CLINICAL STUDY ON CHONDROMALACIA PATELLAE

* Dr. T.S. Jayan M.D (AY)

INTRODUCTION

Chondromalacia literally means "softening of the cartilage" and patellae means "the knee cap". So chondromalacia patellae mean "softening of the articular cartilage of the knee cap".

The articular cartilage is the cartilage lining under the knee cap that articulates with the knee joint. Under normal circumstances it is smooth and shiny, so that it glides smoothly along the articular groove of the femur as the knee bends. When it softens it may breakdown causing irregularities along the articular surface of the patella.

Because of the increasing sports injury, accidents, this disease has become common among the adolescent groups – especially girls. So this study was undertaken to study "The efficacy of Ayurvedic management in CHONDROMALACIA PATELLA".

PATHOPHYSIOLOGY

Due to (1) trauma in front of the knee, (2) excessive and uneven pressure on the cartilage due to, structural changes in with rapid growth, muscle imbalance around the knee, the articular cartilage of the knee becomes soft and fibrillated. When the articular cartilage breakdown as part of wear and tear process, which is slowly progressive , leading to degenerative changes,through the stages of softening, fissuring and fragmentation

SIGNS AND SYMPTOMS

- Pain in the front of the knee around the patella
- Pain is deep seated that may radiate to the back of the knee
- Pain increase with squatting, negotiating steps, especially going down the stairs

ON EXAMINATION

(1) Pain over direct pressure over the patella.

(2) Crepitus on moving the patella over the femoral articular surface.

INVESTIGATION

- In most cases X-rays are normal

Patella femoral joint space may become narrowed

Patella view may show patella in displaced or tilted laterally due to the over powering of vastus laterallis muscle

CT or MRI may reveal small patellar cysts

MATERIALS AND METHODS

For the clinical study patients complaints of chondromalacia patella were selected

CRITERIA FOR THE SELECTION OF CASES

Cases below the age of 8 years and above 35 years were excluded

Patients having other systemic diseases were excluded

Patients having clinical features of chondromalacia patella were taken for the trial. Patients coming immediately after the trauma to knee joint were excluded

- No sex discrimination was done for the

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selection of patients

- Duration of the treatment was limited as 45 days

FOLLOWING METHODS OF TREATMENT WERE GIVEN

(1) *Gulgulu tiktakam kwadam* 50ml after food tds x 20 days

(2) *Kanchanaragulgulu* tab 2-2-2 x 20 days after food

(3) *Gulguluthiktakam ghrutham*

10gm - 6AM & 6PM x 20days

(4) *Bandage* with *Murivenna* x 20 days

(5) *Upanaha swedam* with *Nagaradi choornam*

For 10 days, after 20 days internal medicine.

(6) Quadriceps exercise for last 15 days

CRITERIA FOR ASSESSMENT

(1) Reduction of pain in the knee joint

(2) Disappearance of tenderness over the patella

FOLLOW UP STUDY

Follow up study was done for 3 months

SAMPRAPTHY OF MARMABHIGATHA-JANUMARMA

"Regarding to the pathological manifestations following *marmabhigatha vagbhata* observes that even a slight injury to any of the *marma* may lead to derangements of other systems also. He further says that four types of *siras* which carry the *tridoshas* and *rakta* in it does the work of nourishment (*tarpana*) to the whole body. All the *siras* are connected to the *marmas*.

Hence it is definite that derangement of tissue elements, which is a cause of *vata* vitiation will take place in affliction of *marma* and vitiated *vata* produce intense pain especially in and around the knee joint. All the physiological and biochemical activities of the body from the microscopic to macroscopic level ,or the cellular level to the organic level are being conducted by the normally functioning *vata*. That is why *vata* is interpreted as the control of all systems (*TANTRA YANTRA DHARA*)

When the *vata* becomes vitiated, the mobility or motility (*chalana dharma*) which are being conduct by the assimilation & nourishment (*pacana* and *poshana*) process will become in a state of derangement.So the factors which are responsible for physiological functions and the existence of the body will become impaired.

As a result of vitiation of *dosha*, the *agni* affected, resulting in the normal nourishment and development of tissues, causing accumulation of incompatible biproducts. Thus the mutation and transmutation [*dosha dusya sammurchana*] with the predominance of vitiated *vata* occurs and it circulates all over the body and get accumulated in the *janusandhi* which part had become liable for this disease due to various reasons as trauma (*abhigatha*), excessive physical strain etc.

In detail it can be interpreted that as a result of *staana samsraya*, the *dosha dusya sammurchana* with the predominance of vitiated *vata dosha*, in the *janusandhi* causes alternations in the circulatory process, resulting in contraction of blood vessels (*siras*) so that circulation of nourishing factors are not reached at the site producing the manifestation of the disease.

OBSERVATION AND DISCUSSION

Twenty cases were selected from the *MARMA* OP Varkala, they were given internal medicines and Bandage with *murivenna* for first 20 days ie;

(1) *Gulguluthiktakam* To Page 26

VANGASENA SAMHITA

FAMOUS AYURVEDIC COMPENDIUM OF MEDIEVAL INDIA

Dr. R. Vidyanath M.D. (Ayu)

Preamble:

Vangasena should be considered as the best Ayurvedic Therapeutic compendium of medieval India, since the method of presentation is superior to other works of Ayurveda. The lapses exist in other works have been fulfilled in this book and at the same time complicated and hazy expressions are presented in an easy manner. This work is often quoted as *Vangasena, Vangasena Samhita, ChikitsaMaharnava, Chikitsa Tatwa Sangraha* and *Vangadutta Vaidyaka.*

In the beginning of the treatise itself the author quoted as follows. " I, *Vangasena* son of *Shri Gadadhara,* resident of *Kantika* city of *Vanga Desa* do here by writing the book entitled *'Chikitsasara Sangraha'.*" According to the colophon, it is very much clear that *Vangasena* was the author of a medical treatise called *'Chikitsasara Sangraha'* and he was the resident of *Kantika* town which is situated in *Vanga Desa.* Some scholars opined that *Vangasena* belongs to *Kanthinagar* of Mujaffarpur, which is located in the present Bihar State. After conducting extensive study, *Vaidyaraj Rameswaranand* opined that *Vangasena* might have lived in the ancient Indian Kingdom *Sripura,* located in eastern part of Bengal. The exact place of the author is yet to be identified.

The date of *Vangasena* has been studied by Jolley and other historians and the majority of them fixed the period of *Vangasena* as 12th century AD. Most popular historian P.K. Gode also opined that *Vangasena* belongs to 1119 AD, according to the available oldest Mss dated 1276 AD.

Vangasena learnt medicine from his father *Gadadhara* and compiled this immense work as a collection of well tried medical formulae from elders in the art of medicine. At the end of the treatise it is clearly stated that Lord *Srikrishna* eradicated all sorts of diseases from this universe completely, but after his death, all the diseases are again started spreading. Hence *Vangasena* was born in the house of *Gadadhara* and rewrote *Agasthya Samhita* for the welfare of mankind, which became popular by name *Vangasena Samhita.*

Vangasena is the first comprehensive Pharmaco-therapeutic treatise in Ayurveda, which covers the diagnosis of disease, drug prescription, various pharmaceutical processes and the principles of treatment. The entire work was planned according to the index of diseases furnished in *Madhavanidana* and this was a collection of well tried medical formulae from elders in the art of medicine. Unlike other *Samhita Grandhas* this book consists of one section only with 104 chapters which starts with *Mangalacharana* and ends with *Vangasenotpatti.*

Significance of *Vangasena Samhita:*

Branches:

Ayurveda has eight specialized branches

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Nagarjuna Ayurvedic Institute Hospital & Research Centre

Prayer



Kum. Devaki Namboodiri

Welcome Speach



Dr.C.S Krishnakumar
(Director)

Presidential Address



Dr. R. Chandrasekharan
Principal

Inauguration



Adv. Jose Thettayil, Hon. Minster for Transports, Govt. of Kerala

Felicitation



Janab. K. P. Moosa Maoulavi
Imam,Town JumaMasjid, Kalady

Felicitation



Mr. Anil Kanjily
Member, District Panchayath

Felicitation



Mr. Dilip
Ward Member, Kalady Grama Panchayath

Audience



Audience



Inauguration in the New Campus

On 2nd October, 2009

Blessing Address



Swami Amalesanandaji Maharaj
Sriramakrishna Ashramam

Felicitation



Smt. Baby Paulose
President, Kalady Grama Panchayath

Felicitation



Rev. Fr. John Thottupuram
Vicar, St.George Church, Kalady

Inauguration - Institute Hospital



Mr. K.P. Dhanapalan M.P.



Mr. V. G. Devadas Namboodiripad
Our Managing Director, Lighting the Holy lamp

Audience



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Audience



Vote of Thanks



Dr. S. Dilipkumar
Vice Principal

and all these eight branches have been dealt by Vangasena in this book at the relevant chapters mentioned as under.

S.No.	Name of the Branch	Chapter Number
1.	Kayachikitsa (General Medicine)	4 to 44, 47-51
2.	Bala Chikitsa (Pediatrics)	74
3.	Graha Chikitsa (Demonology)	74
4.	Urdhwanga Chikitsa (E.N.T. & Ophthalmology)	68 to 72
5.	Salya Chikitsa (Surgery)	45, 46, 52 to 57
6.	Damshtra Chikitsa (Toxicology)	75
7.	Jara Chikitsa (Geriatrics)	77
8.	Vrisha (Aphrodisiacs)	78

Number of Verses:

In comparison with *Brihat Trayee, Laghu Trayee* and other medieval works viz. *Vrindamadhava*, *Chakradutta* and *Chikitsakalika*, the present compendium *Vangasena Samhita* contains highest number of Sanskrit verses.

Charaka Samhita	-	8419
Susruta Samhita	-	8300
Ashtanga Hridaya	-	7446
Madhavanidana	-	1579
Sarangadhara	-	2600
Bhavaprakasa	-	10, 268
Vrindamadhava	-	5427
Chakradutta	-	4853
Chikitsakalika	-	400
Vangasena Samhita	-	11, 572.

Anatomical descriptions:

The author had also incorporated certain anatomical considerations viz, *Kala* (Membranes), *Guda* (Rectum), *Koshta* (Viscera), *Marmas* (Vital Points) etc. in the relevant chapters mentioned as under.

1. Descriptions of *Kala* (*Grahani* 3, 4)
2. *Guda* (*Arshas* 394)
3. *Koshta* (*Agantuka Vrana* 5)
4. Relation between foot and eyes through two thick veins and the advantages of foot massage (*Netraroga* 237) and
5. Description of *Marmas* (*Rasayanadhikara* 331 - 350)

Physiological aspects:

Quantity of *Rasadi Dhatus* in healthy persons is clearly mentioned in *Swasthyadhikara* vide verse number 45.

Dravyaguna related topics:

1. The *Ganas* viz. *Chandanadi, Bharangyadi, Sannipata hara, Brihatyadi, Sathyadi, Guduchyadi Gana* and *Musthadi* are traced in *Vangasena Samhita* with remarkable unique aspects. Though *Guduchyadi Gana* and *Musthadi Gana* are explained in *Susruta Samhita* and in *Ashtanga Sangraha*, the herbs mentioned in those *Ganas* are not identical, and the indications are also different. *(Jwaradhikara)*

2. Except *Dipaniya Dasemani* (*Pippali, Pippalimoola, Chavya, Chitraka, Nagara, Amlavetasa, Maricha, Ajamoda, Bhallataka* and *Hingu.*), no other group mentioned in *Charaka Samhita* was quoted by *Vangasena.* (*Samsodhana – Samsamana – Rasa Dravyadhikara*)

3. *Ritu Haritaki:* To achieve desirable effect of *Rasayana, Haritaki* should be administered along with specific drug in different seasons. (*Rasayanadhikara* 385)

4. Properties and indications of several Herbs and as many as 49 Substitutes (*Abhavapratinidhi Dravya*) were mentioned in the chapter *Dravyagunadhikara.*

5. Definitions of *Dipana, Pachana, Samsamana, Samsodhana, Sramsana, Bhedana, Rechana, Pramadhi* and *Abhishyandi* etc. are cited in the chapter *Dipana Pachana Dravya Lakshanadhikara.*

Pharmaceutical Preparations:

Procedure of many a number of pharmaceutical preparations along with the dosage of different

To Page 31

RED CHILLI
(Capsicum annuum. Linn) - as medicine



* Baby Joseph & Sophy Paul.

Malayalam Name	-	***Mulaku***
Sanskrit Name	-	***Marichaphal***
English Name	-	**Red chilli**
Hindi Name	-	**Lalmirich**
Family	-	**Solanaceae**

INTRODUCTION:

Chilli was introduced into India by the Portuguese. Chilli is used as a condiment in large quantities in India. The long and thin fruits constitute the source of dry chillies of commerce.

Distribution & Habitat:

An annual herb cultivated throughout India. It is cultivated over large areas in all Asian countries, Africa, South and Central America, both under tropical and subtropical conditions.

Habit and General features:

An annual shrub with many angular branches, leaves simple, of varying shapes, entire, acuminate, usually wrinkled, flowers white or violet, in clusters of two or more, fruits long, cylindric, ovoid, red when ripe with smooth shiny surface, seeds many, yellow, smooth and round.

Part used: Fruits

Actions and Uses: The fruits are acrid, bitter, digestive, carminative, laxative, expectorant, stimulant, cardiotonic, antipyretic, antiperiodic and rubefacient. They are useful in cephalalgia, gout, arthritis, sciatica, dyspepsia, cough, cardiac debility, intermittent fevers, cholera and vitiated conditions of kapha.

Chillies are employed in India as an ingredient of various curries, chutneys and pickles. Externally a paste of it is used as a rubefacient and as a local stimulant for the tonsils in tonsillitis.

Internally also it is irritant and large doses produce gastroenteritis. By pouring hot vinegar upon the fruits all the essential qualities are preserved. This chilli vinegar is an excellent stomachic imparting a fine flavour to fish and meats. Capsicum is used in snake-bite also.

Antihyperlipidaemic:

Capsaicin, an active principle lowered liver triglycerides.

Antioxidant:

The antioxidant effect of red chillies and its extracts when used with vegetable oils was attributed to synergistic action of ascorbic acid in combination with natural oxidants present in the oils.

Antidiabetic:

The effect of feeding 15 mg percent capsaicin was examined on the progression of streptozotocin induced diabetes in rats.

In a study on role of various dietary constituents on insulin secretion invitro by mice pancreas showed that 10 % alcoholic extract of chillies significantly enhanced insulin secretion.

Hepatoprotective:

The intragastric administration of 1.5 mg capsaicin increased the bile secretion rate in rats.

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Radioprotective:

The aqueous extracts of red chilli offered protection to bacteria E.coli, Bacillus megaterium and bac pumilus against their inactivation by gamma radiation. Radiation induced degradation of plasmid pUC18DNA was also reduced in the presence of chilli extract. The study showed the importance of spices in food as the dose modifying factors during radiation processing (Sharma et al,2000)

Enzyme inhibition:

Red chillies showed trypsin inhibitory activity of 0.672 units but was devoid of action against chymotrypsin (Uma Pradeep et al;1993)

Anthelminthic:

Powdered capsicum showed vermicidal activity against earthworms.

Ayurvedic Properties:

Rasa - ***Katu***
Guna - ***Laghu, Tikshna, Ruksha***
Virya - ***Ushna***
Vipaka - ***Katu***

Chemical constituents:

Chillies are used fresh or dried. Dry chillies contain 16% protein, 6% fat, 31.6% carbohydrates, 30 % fibre and 6 % minerals. The pungent principle is a phenylamide, capsaicin which is concentrated on the inner walls of fruits and in seeds. The colour of the fruit is due to the carotenoids, capsanthin and capsorubin. Capsicum annuum is a reputed source of Vitamin C. It contains Ascorbic acid, capsicin, a volatile alkaloid, solanine, fixed oil etc .

Cultivation and Collection:

Chillies are very common throughout India. Cultivation of chillies is done by sowing seeds on the raised beds. The seedlings, which are about one month old, are transplanted into well prepared fields. It is an irrigated crop. The crop is ready for harvesting after six months. The fully ripened fruits are picked up by hands and are dried in the sun on the floors. Chillies are best grown in warm and humid climate with dry weather during maturity period.

PHARMACOGNOSY

Materials & Methods

Plant materials were collected from different parts of Kerala and Nagarjuna Herbal Garden. For Macroscopical characters Stereomicroscope is used and for microscopical studies, the compound microscope. For physical constants rotary shaker, muffle furnace, UV – cabinet, moisture balance were used

RESULTS AND DISCUSSIONS

Macroscopic features:

Colour - Dull orange red to brownish red
Odour - Characteristic
Taste - Pungent
Size - About 12 to 25 cm in length and upto 7 mm in width
Shape - It is conical or oblong

L.S of fruit:

Pedicel is attached to 5 toothed calyx, about 2 to 3 cm in length. Surface is shriveled, glabrous and leathery. The fruit contains 10 to 20 brownish yellow flat seeds. The seeds are either loose or attached to thin reddish dissepiment. The fruits are divided into 2 or 3 loculi.

Thin Layer Chromatography

Powder - 5 gm
Extract - Ethyl alcohol
Solvent system - Diethyl ether: Acetone – 8:2

Rf values	Colour in UV rays
0.4	Blue

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PSYCHO-ANALYSIS *From Page 4*

against external stimuli or the working of ego.

The neurotic character reactions consume the sadistic energies of the ego and the external stimuli. But it is due to this fact of temporary consummation of the sadistic energies that anxiety gets bound up that again forms character traits. Hence it is very important to analyze the attitude, nature of communication, associations, infection of the voice, politeness and one's way of grazing (facial expression), aggressiveness etc. The 'how' of what one expresses is more important than 'what' he says. Again, it is to be noted that different characters present the same aspect in different ways (anxiety and aggression). These different characters are traceable to infantile experiences. Character also reveals the fact that it has the function of establishing and maintaining psychic equilibrium, absorbing the sadistic energies and binding of anxiety. Most of the variegate attitudes represent the reaction to the repressed aggressive impulses as well as the infantile experiences. Hence psycho-analysis requires greater attention on infantile experiences.

The symptom neuroses corresponding to the above character neuroses can be traced mainly to the fluid mode or to the circulatory system - food, blood, water and oxygen. Symptoms related to the five *pranas* (air), the heart, blood system, kidneys and lungs are traceable to disequilibrium of the repressed energies within the mental realm. So, it can be categorically said that conflicts in childhood must be most attended upon; otherwise they will become the character traits. Anxiety, the root cause of many neurotic and psychic diseases is traceable even to the fetus state where they occur as a result of the disturbed physiological condition in the mother because of her repressed energies that had accumulated over periods and got transferred to the fete. Such acquired sadistic energies also become accumulated in the infantile period and get expressed in a complete form in adolescent or later stages. If these are diagnosed in the fetus stage, it may be identifiable as symptoms only. The aggressive nature of a child is not a symptom but a character trait that needs special attention. This has more 'ego' function that can inhibit muscular function and thereby motility (the *Vyana* and *Udana vayus*).

Such a schematic character trait analysis is clearly traceable to the ancient Indian Ayurvedic treatment. It categorizes the energies in the *pranas* into five.

A balance of these energies will bring in positive character whereas imbalance of them results in the overflow of repressed energies leading to neurotic and psychic disorders. These are:

Energy type Positive effects Negative effects

Prana Energies of sensations, emotions and ideas. wrong desire, insatiable craving and attachment to objects

Apana Energies related to elimination of negative thoughts and emotions detachment, dispassion. fear, depression, anxiety

Samana Mental digestion – Right discrimination, concentration and balance, Attachment, greed, wrong attitudes, beliefs and emotional aggressions.

Vyana Mental circulation – free flow of ideas, emotions, Hatred, alienation, Anger

Udana Positive mental energy, will and strength Pride, willfulness and arrogance.

Each *prana* is related to a tissue and the corresponding symptoms get expressed in these. *Prana*- nerve tissue (brain, senses and heart) *Apana*- bone (reproduction and kidneys) *Udana*- muscle (stomach, lungs and throat) *Samana*- adipose (digestive system) *Vyana*- (Connective tissues, ligaments (*snava*),

lungs and heart)

The Ego reverberation and Psycho-analytic Theory:

Psychoses and ego have integrated inter-relationships. 'Character neuroses' are the products of interrelationships between these two. But in psychoses there is another component – the force of the Being that helps to develop resistance or defensive mechanisms against the 'character neuroses'. Ego, in its dexterity, tries to influence the psychoses and neuroses. But the higher force of the Being neutralizes the effects as far as possible (even destructing the ego). In the first state of our existence at birth, there is no adulteration from the external stimuli. But as growth progresses, the ego overtakes the higher force because of the effectual causes of the 'impressions' or instincts and the external stimuli. For the rightful functioning of the psyche there should be a balance between the higher force and the ego. When there is considerable accumulation of ego, aggressive instincts become fixated within it and that operates within a self-destructive fashion. This is the cause of diseases of the psyche and neuroses. The holding back of such aggressions results in ill-health because of the rise in internal conflicts. Throughout life the ego acts as the resource from which psychical energy waves are sent through different mental processes and structures (as electrical energy impulses). The devices of ego such as reaction formation, repression and regression are self-developing and these occur in reactions to adapt to the environment by producing alterations within one's own impulses. There are also other devices that try to alter the environment or 'other'. The later ones are concerned with security, survival and self-esteem while the former are concerned with inner modifications. Since self-esteem corresponds to the survival of organism, it has to be maintained at the highest level to avoid illness. Human psyche functions poorly if it is in war with itself which can be traced to the peculiar developments in the early childhood. Again, biological environment in the form of family experiences influences the specific experiences in childhood and the psyche gets adapted to these either to be more in conflict or less. Hence the infantile period is the most determining factor in the development of psycho-neuroses and must be most attended upon. The interaction between mother and child, after conception, requires increased vital energies. There should be vital calmness during this period. The love feelings or the motherly feelings increase the pleasure and the woman gets emotional balance due to the existence of such love feeling. If there is depression or anxiety during pregnancy, there will be dissociation of the functions of the psyche and affects the psycho-neurotic functions of the child. Therefore it is required to use the measures that enrich the somatic and psychic energies and to overcome the emotional conflicts during the pregnancy to avoid negative character development in children.

The above discussion indicates that child care is the most important aspect of character development as well as the constitutional factor for the psycho-neurotic dissociation functions. Therapeutic measures to control the functions of ego energy (mainly that which operates as five *pranas*) bring about positive changes in the psycho-physical complex. Thereby the vital energies of survival, reproduction, movement and self-expression become harmonized. But a strong vital nature with ego is the greatest source of ill-health as it is impossible for one to think of subjugation to anything, even to the supreme without which these cannot be possible. ●

Pomegranate

Pomegranate juice could be the next estrogen-responsive breast cancer treatment. A new lab study has demonstrated promising results when evaluating the use of pomegranate juice, a juice rich in antioxidants, as a way of fighting off and preventing breast cancer.

More than 75 percent of all breast cancer cases are fed by estrogen and there are over 400,000 women dieing annually, around the world, from breast cancer. Researchers with Ohio State University focused on the benefits of pomegranates in the breast cancer fight. The team discovered the large red fruit filled with juicy seeds naturally produces a chemical known as ellagic acid, which seems to help slow and even prevent the growth of cancer cells in breast tissue.

According to researchers, the pomegranate has recently been noted for its antioxidants and potential cancer fighting attributes, as well as its heart healthy benefits. However, the study recently published in Cancer Prevention Research is the first to take a look at the affects of the pomegranate on breast cancer and aromatase, an enzyme that plays a key role in making estrogen and promoting the growth of breast cancer.

In a lab, the team studied the effects of ten ellagitannin-derived compounds produced by pomegranates, which are thought to potentially prevent estrogen-related breast cancer. They considered the effects of the ten compounds on the growth of breast cancer cells and aromatase activity. Of the ten ellagitannin-derived compounds studied, the researchers discovered urolithin B was the standout in the fight against breast cancer.

Researchers have created a scale called the Oxygen Radical Absorbance Capacity scale (ORAC) which measures the antioxidant level in fruits and vegetables. Dr. David Hnida, a CBS3 medical editor said, "The higher the number on the scale, the more antioxidants and disease-fighting chemicals in the food." Researchers have measured antioxidant levels in over 200 different fruits and vegetables. Those at the top of the list include blueberries, plums, blackberries, raspberries, dark grapes, apples and strawberries.

(Courtesy – web MD Health tips)

BILWADI YOGA From Page 6

Sugandhabala, Mocharasa were taken in equal quantity, dried and then powdered and administerd as *churna* 5gm BD with milk. The duration of trial period was 3 months. Response was assessed in terms of relief in symptoms. GRADING was done as 0/absence of symptoms, 1/mild , 2/moderate, 3/severe and troublesome. *Satwavajaya* was done by counselling to all patients to follow and practice exercises like early morning walk half an hour meditation and listening to light music.

OBSERVATIONS AND RESULTS

The following table shows the effect of *Bilwadi yoga* and *Ajamodadi Churna* in 25 patients.

Clinical Features	Before Treatment	After Treatment
Pain abdomen	2.62±1.43	1.30±0.52
Constipation	2.3±0.67	1.00±0.81
Diarrhoea	1.58±1.20	0.2±0.48
Mucous	1.5±0.64	0.3±0.84
Gaseous Distension	2.40±0.84	I.I0±0.64
Loss of appetite	1.45±0.56	0.2±0.82
Indigestion	2.24±0.94	1.00±0.64
Insomnia	1 32±0.54	0.46±.0.82
Irritable moods	0.98 ±1.1	0.2±0.42

Out of 25 patients ranging from 20 to 60 years of age, 17 were females, and 8 were males. Out of them 12 females were housewives, 5 were employed in different jobs group. All males were job holders. All belonged middle income. Female patients had no addictions. 8 of them attained menopause. 5 Male patients had smoking and *paan* chewing as addiction. Most of them were used to taking hot and spicy food. 15 were vegetarians and 10 were non vegetarians.

Most common symptoms observed were abdominal discomfort, expressed as pain, constipation predominant in 14 patients, small amount of mucoid stools in 11 cases, i.e. as diarrhoea predominant, loss of appetite, belching, indigestion, irritable moods, and insomnia. All the cases were free of any organic or infectious disease.

DISCUSSION:

It is clear that *vatic grahani* is mainly due to *viguna vata,* which deranges *agni* from carrying its smooth functions on the one hand,and also vitiates the *manas* on the other. Among the above trial drugs *Bilwa Musta* and *Kutaj* have properties like *ama pachana, agni deepana* and *sangrahi* and *vatanulomamana* which normalizes the circulation of *vata* in the channels (GIT) .This itself restores the *agni,* calms the visceral hypersensitivity of the Enteric Nervous System and relieves the symptoms.

CONCLUSION:

Functional Bowel Disorders like IBS are common presentations in GIT. An attempt made to understand the disease in terms of *vatik grahani.* A clinical trial on 25 cases of IBS with *Bilwadi Yoga* and *Satwavajaya* showed good results .The drugs normalized the *viguna vata,* restores gut motility, increased transit time of intestines, improved appetite by the *deepana,* eliminated the morbid *doshas* by *anulomana* and strengthened the functional capacity of *Grahani,* while *satwavajaya* corrected the psychic component of the disease.

References:

1. Harrisons Principles of Internal Medicine 16 edition Vol-II, p. 1692-1694
2. Chakrapani commentary and Charaka Chikitisa 15/1-2
3. C.Ci. 15/1-4, 56-57, 58-64
4. Yogaratnakar, Garahani Roga Adhyaya.
5. Indian medicinal plants by Kritikar and Basu II edition.
   a) Vol-I p, .499-502 b) Vol-III, p. 2637.
   c) Vol-II p. 1570. d) Vol-II, p. 1310

Feed Your Heart Well

Feeding heart well is a powerful way to reduce or even eliminate some risk factors. Here are 5 nutrition strategies to lower cholesterol and reduce risk of heart disease:

1. **Eat more vegetables, fruits, whole grains and legumes.** These wonders of nature may be one of the most powerful strategies in fighting heart disease. The increase in dietary fiber helps to lower bad LDL cholesterol.
2. **Choose fat calories wisely.** Eat a bare minimum of saturated fats and trans-fatty acids (fats found in butter, salad dressing, sweets and desserts); When you use added fat, use fats high in monounsaturated fats (olive and peanut oil). Another strategy is to use plant stanols or sterols as a dietary option for lowering bad LDL cholesterol.
3. **Eat a variety -- and just the right amount -- of protein foods.** Commonly eaten protein foods (meat, dairy products) are among the main culprits in increasing heart disease risk. Reduce this nutritional risk factor by balancing animal, fish and vegetable sources of protein. Higher intakes of omega-3 fatty acids have been shown to help reduce the risk of heart disease. The American Heart Association recommends that fish be included as part of a heart-healthy diet.
4. **Limit cholesterol consumption.** Dietary cholesterol can raise blood cholesterol levels, especially in high-risk people. Limiting dietary cholesterol has an added bonus: You'll also cut out saturated fat, as cholesterol and saturated fat are usually found in the same foods. Get energy by eating complex carbohydrates (whole wheat pasta, brown or wild rice, whole-grain breads) and limit simple carbohydrates (regular soft drinks, sugar, sweets).
5. **Feed your body regularly.** Skipping meals often leads to overeating. For some, eating five to six mini-meals may help keep cravings in check, help control blood sugars and regulate metabolism. This approach may not be as effective for those who are tempted to overeat every time they are exposed to food. For these individuals, three balanced meals a day may be a better approach.

(Courtesy – web MD Health tips)

CHONDROMALACIA PATELLAE *From Page 14*

kwadam 50 ml after food tds x 20 days

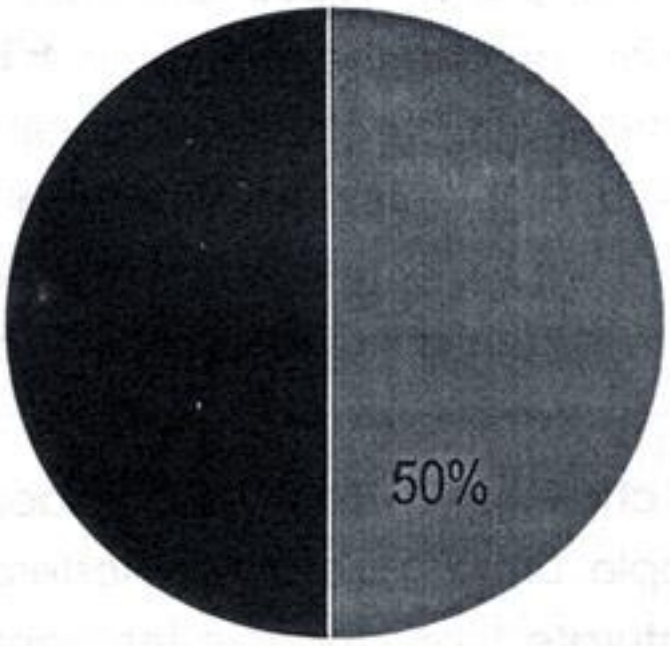
(2) *Kanchanaragulgulu* tab 2-2-2 X 20 days

(3) *Gulguluthiktakam ghrutham*

10gm - 6AM & 6PM x 20days

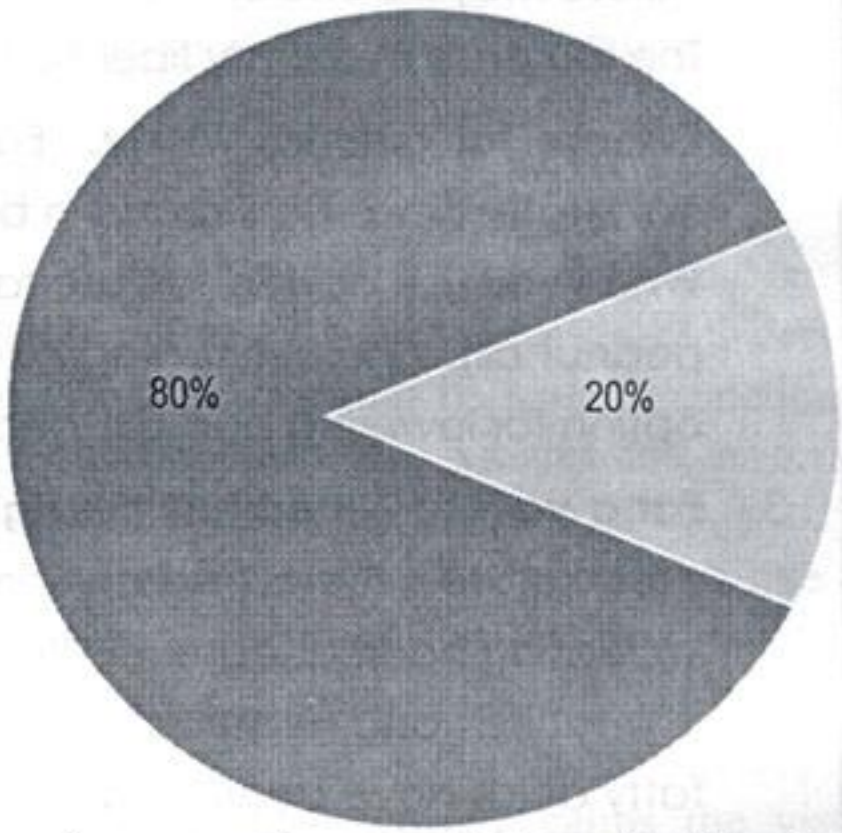
(4) *Murivenna* Bandage X 20 days

Of the twenty patients to whom the above treatment was given for twenty days, ten patients were relieved of symptoms and rest of ten patients had no relief. So it was observed that 50% of patients were asymptomatic following the treatment.



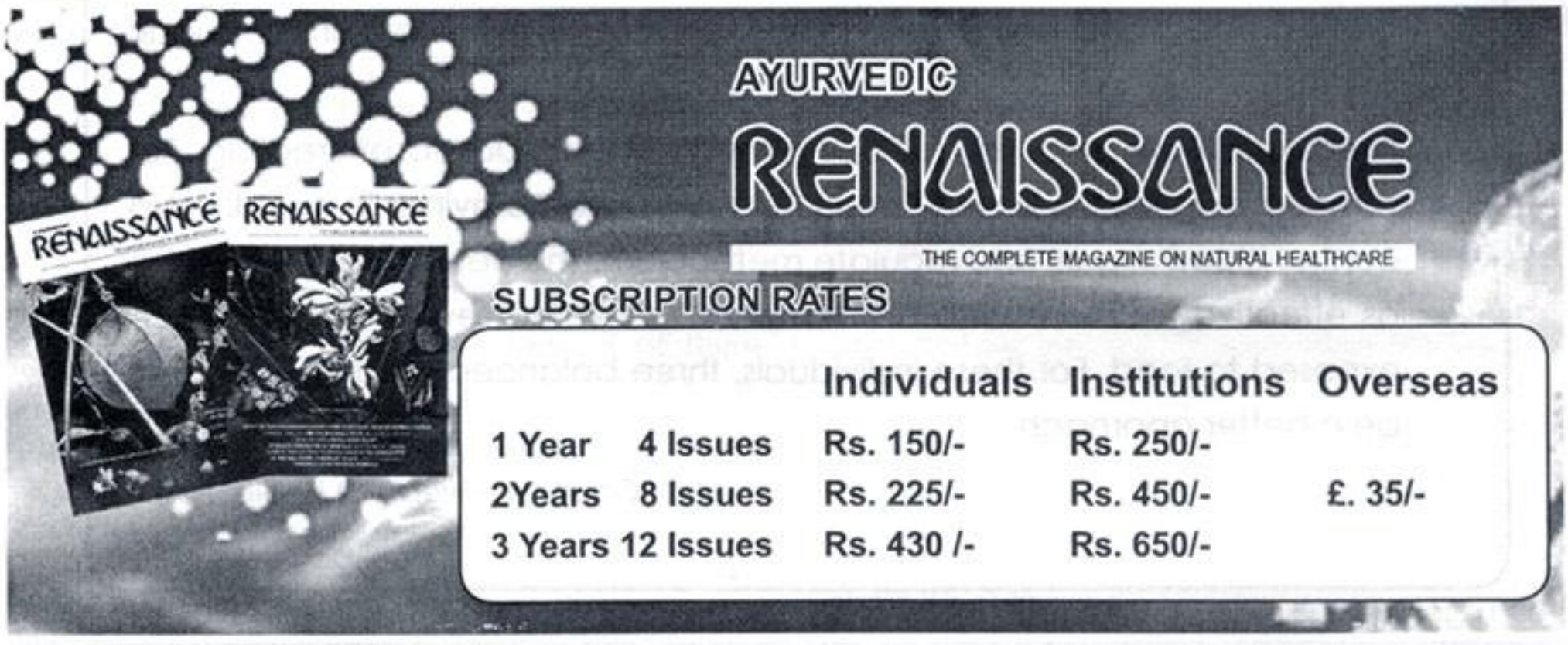
50% symptom persisting following treatment
50% Asymptomatic following treatment

The rest of patients were asked to continue the internal medications along with that they were treated with *Upanaha Swedam* with *Nagaradi choornam* for ten days, following this the patients were advised Quadriceps exercises for fifteen days and the patients were re-evaluated and found that eight of this ten were symptomless



Asympyomatic group which was treated again

But the two had no relief. So to conclude my study I found that 90% of patients had good result following this treatment protocol. ●



WHO Annual Events 2010

World Cancer Day	-	4 February 2010
World TB Day	-	24 March 2010
World Health Day	-	7 April 2010
World No Tobacco Day	-	31 May 2010
World Blood Donor Day	-	14 June 2010
World Breastfeeding Week	-	1–7 August 2010
World Suicide Prevention Day	-	10 September 2010
World Rabies Day	-	28 September 2010
World Mental Health Day	-	10 October 2010
World Sight Day	-	14 October 2010
World Diabetes Day	-	14 November 2010
World Chronic Obstructive Pulmonary Disease Day	-	18 November 2010
World Day of Remembrance for Road Traffic Victims	-	21 November 2010

International Day for the Elimination of Violence against Women - 25 November 2010

World Cancer Day

Cancer is a leading cause of death around the world. WHO estimates that 84 million people will die of cancer between 2005 and 2015 without intervention.

Each year on 4 February, WHO joins with the sponsoring International Union **Against Cancer** to promote ways to ease the global burden of cancer. Preventing cancer and raising quality of life for cancer patients are recurring themes.

(Courtesy – WHO website)

Bread *From Page 8*

yeast intolerance seen in the current population (irritable bowels, rashes, candidiasis). Another concern is the genetic modification of yeast, which makes bread rise more quickly.

5. **Dubious enzymes:** Enzymes are proteins that speed up metabolic reactions and can be extracted from plant, animal, fungal and bacterial sources. Loads of enzymes are used in baking. Since they are called "processing aids", they don't need to be declared on product labels. Many bakery enzymes can be allergenic. Moreover, genetically modified enzymes can be added to bread to help to keep the moisture longer (which is why bread becomes hard after few days). Genetically modified enzymes are not declared on the label.

6. **Pesticides residues:** Contemporary farming uses pesticides, many of which act as xeno-oestrogens. Xeno-oestrogens have been speculated to be one of the reasons why now a days girls and boys enter puberty earlier than in the past. They have also been linked to increased infertility and hormone-related cancers. The most common pesticides detected in bread are chlormequat (a plant growth regulator used on various crops), glyphosate (used as a desiccant), malathion (insecticide), and pirimiphos-methyl (insecticide).

7. **Grains are highly addictive,** due to some opioid-like substances and their impact on Insulin may lead to Insulin resistance and relates diseases such as Obesity and Diabetes.

8. **Grains are digested with great difficulty** and only after many hours following ingestion; their impact on Insulin may lead to **Insulin resistance** and related diseases such as Obesity and Diabetes. Other diseases associated with grain consumption are arthritis, allergies, intestinal disorders, and celiac disorder.

9. **Environmental damage:** Production of crops destroys vast landscapes. Doug Graham, renowned author and foremost expert of raw food and fitness says: "Monocultures are devastating to the environment. Essentially the grain farmer creates a dead zone wherein all the forms of life are denied access, other than the grain crop itself. Without trees and wetlands, the land becomes prone to dust storms, erosion and nutrient depletion".

10. **Is it vegan?** Doug Graham offers this shocking data: "Close to 90% of all grain grown world-wide is used to feed livestock. People purchase 10% of the grains grown, and use it for food, however they provide farmers with more than 90% of their income. Farmers pay roughly $2/lb of grain, whereas people pay an average of $4/lb of grain. This means that the 10% people buy for consumption is paying for the 90% fed to livestock." "Therefore, even if you are vegan, each time you purchase grains you are supporting the livestock industry, and all the related industries such as dairy, veal, poultry, etc."

So next time you buy a sandwich or you go for pizza, take a second to meditate on the information I have just shared with you. Look at the piece of bread or cake you are about to eat, I challenge you: what do you really see in it? Is it the taste worth your health?

If so I cherish you. If not, I congratulate on you for choosing your health interest over a moment of pleasure.

Health is the ultimate pleasure.

Lets go for a piece of fruit instead, shall we?

Special Thanks to Doug Graham (author of "80-10-10 Diet") for his precious contribution for point 10.

I can not recommend enough his valuable book "The grain Damage".

Also highly recommended "Improving on Pritikin" by Ross Horne

Breast milk *From Page10*

That is the reason *Charaka* has included *Stana Sampat* (good shape of breast) in qualities of *dhatri*.

Stanya shodhana: Suitable *Shodhana* with *Panchakarma* procedures or *Stanya shodhaka* drugs is always advised for *dhatri* and the mother in the presence of vitiated milk. During this time specific diet regimen should be followed as below.

Pathya - *Masura, Shashtika, Mudga, Kulatha, Shali, Ghruta, Godugdha, Ajadugdha* and *Saindhava lavana*[*21]

Apathya - *Guru, Snigdha, Anna, Mamsa* and *Diwaswapna* [*17].

***Stanya shodhaka* drugs:** *Patha, Shunti, Devadaru, Motha, Murva, Guduchi, Indrayava, Kiratatikta, Katuki* and *Sariva*[*18].

Stanya kshaya: *Acharya Sushruta* highlighted *Manasika Karanas* like not having affection or love towards the child, *Krodha* and *Shoka* as cause for *Stanya Nasha*[*19]. *Acharya Vagbhata* gives more emphasis on *Sharirika Shrama, Langhana, Rukshannapana* and having excessive desire for sex as causes for *stanya kshaya*[*20]. In practical experience we see both physical and mental strain is responsible for lack of breast milk. Also undergoing repeated *Shodhana* is one of the causes. *Stanyavardhana* Ahara, *Vihara* and *Oushadha* are advised in these cases.

Stanya vardhaka vihara - *Abhyanga, Udhwartana* (in obese woman), *Snana, Soµmanasya*, Absence of *Krodha, Shoka* etc, *Vatsalya*- keeping love and affection towards baby.

Stanya vardhaka ahara - Food prepared out of *Yava, Godhuma, Shali, Shashtika, Mamsarasa, Sura, Pinyaka*(prepared out of tila), *Lashuna,* vegetables like *Kalashaka, Bisa, Nalikalabu*[*22] and other *Swadu, Amla, Lavanarasayukta Shleshma vardhakadravyas*[*23] and food preparations.

Drugs useful in *stanya janana* and *stanya vardhana*: *Madhuka, Shatavari, Vidarikanda, Virana, Shali, Shashtika, Ikshuvalika, Mula* of *Darbha, Kusha, Kasha* and *Gundra itkata*[*24].

CONCLUSION:

1. Breast milk is the safe, non contaminated food ideal for the human baby, which ensures proper growth of the body, gives health and life

2. *Dhatri* is unique concept of Ayurveda, also a need of present day, who can replace mother by feeding and taking good care of a baby and support baby in its physical and mental development.

3. *Pathya ahara sevana* is important in order to maintain purity of breast milk.

References:

1 - Su. Sa. Su 35th chapter

2, 3 - Su. Sa. Ni 10th chapter & Mother and Child Welfare By, Dr.Lakshmipathi & Dr.Subbarao

14, 15,16, 17,19,21,22 - Su. Sa. Sha 10th chapter & Principles & practice of Pediatrics in Ayurveda by Dr.C.H.S.Shastry

23 - Su. Sa. Su 14th chapter

18, 24 - Ch. Sa. Su 4th chapter

5,11, 13 - Ch. Sa. Sha 8th chapter

9,10 - Ka. Sa. Su. 28th chapter

4, 6 - Ka. Sa. Su.19th chapter & Kaumarabhrityam by Dr.V.L.N.Shastry

20 - A.H.U.1st chapter

SADYO VAMANA From Page 12

Doshas, instead causing *Paarshva soola, Moorcha, Parvabedha, Hrulassam* etc then the *saavasesha Oushadhi* should be eliminated through *vamana*. Here one can understand there is already *Dosha Utklesha* due to *Saavashesha Oushadha*. Hence it can be eliminated with the help of *Sadhyovamana*. *Acharya* says not only in *Vamana saavaseha oushadha* even in *Virechana saavaseshaoushadha Sadyovamana* should be the mode of treatment. Scientifically if we see, *saavasesha oushadha* remains in *Aamashaya* hence *vamana* should be the mode of treatment.

D) *Sadhyovamana* in *Urdhavagamana of Virechana Vyapad*

In *urdhava gamana Virechana Vypad* all the symptoms are indicative of *Dosha utkleshana*. Hence *Vamana* should be conducted that to *sadhyovamana*. *Dalhana* says that in this condition *Pitta* is the Vitiated *dosha* hence *Vamana* is indicated because *Vamana* can be carried out up to *Pittantham*. It is the *Tadarthakari Chikitsa*.

DISCUSSION:

In emergency if the Physician think that this is the case of emergency then he can easily do *Sadyovamana* provided if the case is fit for it. This procedure is very effective and less time consuming. *Sneha* & *Sweda* will be necessary to Mobilize the *Doshas* from *Shaka* to *Koshta* as *Doshas* are situated in *Shakas*. But in *Sadyovamana* the *doshas* are already in *koshta* and in *Utklesha avastha*. In *sadyovamana* also we get *Hrullasa, Lalasrava, Swedapradhurbhava* symptoms as that of classical *vamana*. In Classics there is no direct reference of *Sadhyovamana* but the references are scattered and correctly as said in *sashtra, Saasthram Jyodhirprakashartham Darshanam Buddirratmaneveacha"* (Text is only the guidelines for treatments it is the duty of the physician to explore).

CONCLUSION:

Aashukaari chiktsa is unique in *Ayurveda*. By above references it is obvious that Ayurveda has Emergency care. Practicing this can provide immense relief to the patient very fastly. So it is the duty of the Ayurvedic physicians to carry out *Aashukkari sadyovamana chiktsa* in the proper condition and Diseases.

References :

1) Charaka samhitha – Kalpasthana 1st chapter 4th sloka.
2) Charaka samhitha—Sutrasthana 2nd chapter 24th sloka.
3) Charaka samhitha—Sutrasthana 2nd chapter 24th sloka-Chakrapani commentary.
4) Charaka samhitha—Chikitsa sthana 3rd chapter 246th sloka.
5) Charaka samhitha—Chikitsa sthana 3rd chapter 246th sloka. Chakrapani commentary.
6) Shusrutha samhitha–Uttratantram- 39th chapter 33-34th sloka.
7) Charaka samhitha—Chikitsa stana- 15th chapter 63-64 sloka.
8) Bhavaprakasa—Madhyamakhanda—Chikitsaprakarana – 6th chapter - 40th Sl.
9) Charaka samhitha —22nd chapter —Chikitsa sthana 24th chapter.
10) Charaka samhitha—Siddisthana 6th chapter. 61-63, 91-93rd sloka.

*1 Ayurvedeeya Shabdha Kosha
*2 Shabdha Kalpa Drumam
*3 ayurveda vachaspathaya
*4 Tathra doshaharam urdhuva baham vamanam. C.S- KA.1/4

Vangasena Samhita From Page 18

ingredients have been clearly mentioned at relevant places as under.

1. Preparation of *Shadanga Paneeya* (*Jwaradhikara vide verse no. 173*)
2. *Vilepi, Yavagu (Jwara 185, 186)*
3. *Kashaya (Jwara 193)*
4. *Snehapaka Vidhi (Jwara)*
5. *Kutaja Putapaka (Atisara 179)*
6. *Tandulodaka (Grahani 73)*
7. *Bhallataka Kshara (Grahani 103, 104)*
8. *Ksharasutra (Arshas 370, 371)*
9. *Ksharapaka (Arshas 372 - 384)*
10. *Chukra Sandhana (Ajirna 121)*
11. *Shadanga Yusha (Rajayakshma 35)*
12. *Sukta (Vatavyadhi 391 - 392)*
13. *Madhu-Sukta (Karnaroga 70 71)*
14. *Dugdhamra - Mango mixed with milk (Vyanjanadhikara 15)*

Therapeutic Procedures:

Different types of therapeutic procedures are also delineated at the appropriate places for the convenience of the practitioner.

1. *Udara Vasti:* Thick paste of *Amalaki* put around the navel in a circle and when it dries filled with juice of green ginger stops severe diarrhoea. (*Atisara* 68, 69)
2. *Piccha Vasti* (*Atisara* 290 – 293),
3. Application of *Kshara* (*Arshas* 395 -397),
4. *Salvana Sweda* (*Vatavyadhi* 63 -66),
5. *Maha Salvana Sweda* (*Vatavyadhi* 67 -74),
6. Application of *Ksharasutra* (*Nadivrana* 31 – 34),
7. *Mukha Lepa* (*Kshudraroga* 44),
8. *Akshi Tarpana Vidhi* (*Netraroga* 69 – 70),
9. Surgical treatment in *Linganasa* (*Netraroga* 364 – 373),
10. *Sirovasti* (*Siroroga* 26 – 31; *Rasayanadhikara* 330)
11. *Phalavarti* (*Udavarta* 40),

Minerals:

Along with herbs, mineral substances viz. *Rasa, Maharasa, Uparasa, Sadharana rasa, Dhatu, Ratna, Uparatna, Sudha Varga* are also traced in *Vangasena Samhita.*

Minerals and their highest replication:

1. *Manahshila*	-	57
2. *Loha*	-	52
3. *Sankha*	-	38
4. *Gandhaka*	-	34
5. *Talaka*	-	29
6. *Gairika*	-	24
7. *Tuttha*	-	23
8. *Abhraka*	-	22
9. *Kasisa*	-	21
10. *Parada*	-	21
11. *Tamra*	-	19
12. *Shilajatu*	-	16
13. *Swarna Makshika*	-	14
14. *Samudraphena*	-	12
15 .*Sourashtri*	-	10
16. *Mandura*	-	09
17. *Naga*	-	06
18. *Vanga (Trapu)*	-	06
19. *Mukta*	-	05
20. *Pravala*	-	04

1. Among all *Manahshila* stood first

with its highest replication of 57 in different formulations, followed by *Loha* 52 times, *Sankha* 38 and so on.

2. Vivid description of *Loha*, it's varieties, properties (*Arshas* 214 – 241),
3. Origin of *Shilajatu*, properties (*Prameha* 105 – 120)

Sodhana Procedures:

Purificatory measures of the following herbs as well as minerals are also traced.

1. Purification of Aromatic drugs, *Nakha*, *Mustha*, *Saileya*, *Khattasi* (*Vatavyadhi* 394 – 405),
2. *Shilajatu Sodhana* (*Vatarakta*191 – 200),
3. *Tuttha Sodhana* (*Netraroga* 37)

INSTRUMENTS:

Description of the following instruments is also traced while screening the compendium.

1. *Arsoyantra* (*Arshas* 392, 393), 2. *Kharjura Patraka Yantra*, *Chandrardha Yantra*, *Chandravaktra Yantra*, *Suchimukha Yantra* and *Avangmukha Yantra* (*Bhagandara* 41)

MISCELLANEOUS TOPICS:

1. Additional qualities to *Pada Chatushtaya* (*Nidanadhikara* 86 - 91)
2. Definition of *Matra Kala* (*Karnaroga* 44)
3. *Yama damshtra* (*Ritu Charya* 53)
4. *Matsya Vyanjana* - Fooditems prepared from fish (*Matsya Vyanjanadhikara* 1 – 35)
5. *Taila Bindu Pariksha* (*Arishtadhikara* 196 – 199 & 218)
6. *Bhavana Vidhi* (*Raktapitta* 73)
7. *Garbhachyavana Mantra*, *Ubhaya Panchadasa Yantra*, *Ubhaya Trimsaka Yantra* for easy delivery (*Striroga* / 223 – 226)
8. Recording the consent of the patient and their family members before surgical operation (*Udara* 235)

CONCLUSION:

1 Vangasena's *Chikitsasara Sangraha* can be considered as the complete text book of Ayurveda as it is providing entire information related to aetio-pathogenesis, line of treatment, herbal, herbo-mineral recipes, wholesome and unwholesome diet, pharmaceutical preparations, surgical and para-surgical techniques, description of instruments and anatomical considerations wherever necessary.

2 As it contains all essential and useful information for a general practitioner as well as students of Ayurveda, it could be able to command greater respect in the field of Ayurveda.

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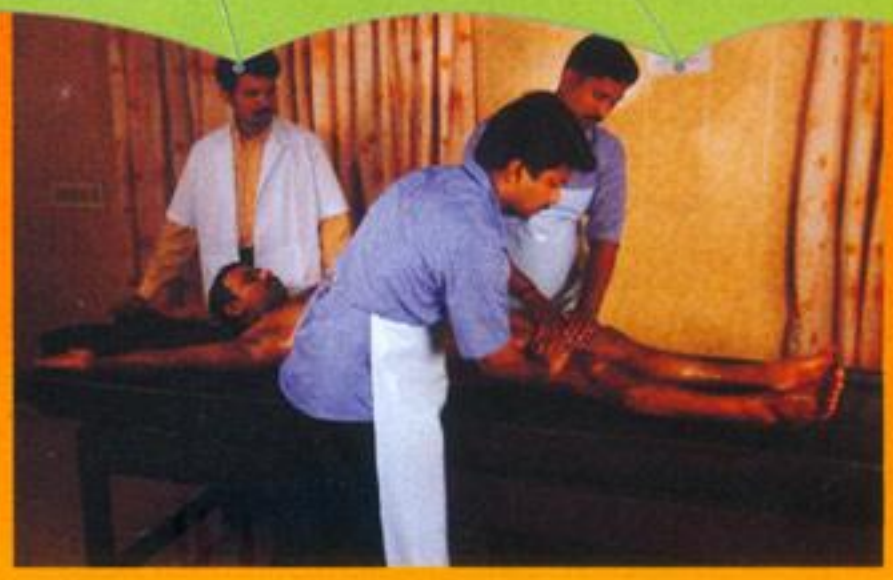
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