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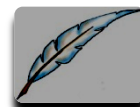
Ayurveda System of Medicine very often provide solutions to a common set of problem. Many times the allopathic medicine and ayurveda medicine complement each other. The health care system in our country is designed and developed in such a way that both AYUSH and allopathic systems are available to every patient and the choice of system of treatment is the patient's choice, based, of Course, on set protocols.

The strength of Ayurveda lies in preventive and promotive health care, diseases and health condition relating to women and children, non-communicable diseases, stress management, palliative care and rehabilitation. Ayurveda can play an important role in achieving the National Health outcome goals.

This issue of Ayursurabhi features some interesting articles which stresses useful plants for cancer, importance of yoga in preventing diseases, Concept of genital prolapse, dietary regimens etc.

Communication is an excellent thought provoking tool. So please feel free to put pen to paper and share with us whatever readers deem-fit- case studies, clinical observations, diagnostic techniques, proactive advice on health issues etc.

We will be more than pleased to share with our readers the same with warm regards.



*Dr. Pradeep Kumar Moharana
Chief Editor*

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AGADAVEDA

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ABSTRACT: The term “Personalized Medicine” is an integral part of cikitsa or management in Ayurveda. It signifies the need of a very comprehensive approach, very much specific to the individual. This is because each individual is unique. Thus, one man’s food becomes another man’s poison. There is plethora of factors which determines the positive or negative impact of a particular substance. These factors are finally related to guna (quality) and karma (function). Karma reflects the latent guna, which forms the absolute constituent of dravya (Matter). Thus, health and disease depends upon the saatmya (congenial) and asaamyata (non-congenial) nature among the trio respectively. Agada, which literally means absence of disease or non congenial factors, thus meaning healthy state forms a vital part of Ayurveda. The depth of Agadatantra is unfathomed by mere translations, not understanding its core principles. This has lead to stunted growth in terms of its practice. The true potential of Agadatantra is realized by the term “Agadaveda” as quoted by Acharya Caraka.

KEY WORDS: Ayurveda, Agadatantra, Visha, Saatmya, Asaatmya, Agadaveda, Doosivisha, Gara visha.

Introduction:

Àyurveda – the eternal knowledge base of life in all its aspects, mentions eight branches for the wholesome management of an individual and never to segregate the body based on various factors. Even the correlation of each of the branches in allopathic terms is a blunder. For example, the term “kaaya” in kaaya cikitsa refers to the internal agni and when the concept of agni does not exist at all in internal or general medicine why do we equate it.

Unlike the western bio medicine Ayurveda doesn’t segregate the body parts but views as a whole and hence it is wholesome in its principles and approach.

To quote a few more examples, Baala cikitsa is much more than what pediatrics is. It starts even prior to the fertilization addressing the sukra and aartava doshas of the male and female respectively. Such a broad comprehensive approach is shattered by the term Pediatrics, which neither is aware of the sukra / aartava doshas nor the doshas of the mother’s milk and many more.

Similar tragedy is also seen in understanding Agadatantra, which is equated to Toxicology. This piece of writing is a humble effort to emphasize and unveil the broad understanding of Agadatantra with the classical references.

Significance of agadatantra:

The mythological origin of visha signifies the following,

Anger is the worst poison, in fact the raagadai rogaah are termed as Maha visha. Visha has originated from Krodha (anger). The term Krodhavisha is also used by Aacarya Susruta^[1] The importance of mind in the context of visha is emphasized here.

Visha and Amruta are the two sides of the same coin meaning they are one and the same. Hence, it is emphasized in the very beginning of Caraka as – Though visha is tikshna, by proper usage it can become the best medicine and the improperly used medicine can be poisonous.^[2]

The similar situation is seen in understanding the doshas. “Dushayanti iti doshah” - That which causes dushana. The next line is often missed which says vikrta

– in its abnormal state it destroys the body & avikrta – in its normal state it sustains the body.^[3] In the similar fashion the term “Visha” is to be understood. Visha is termed as “vishadam janayati iti visha” – That which causes sorrow, synonym of disease (vikaaro dukham eva ca).

The example given is that of the burn caused by hot Ghee.^[4] Here, the Ghee represents the dusya (that which gets corrupt, representing Dhatu – tissue elements / Mala – body waste) and the hot nature represents the dosha. Ghee can never cause the burn but the hotness in the ghee has caused the burn which clearly indicates that doshas (vaata, pitta & kapha) are the functional elements.

To elaborate it further, what is the difference between Sthanasamsraya (pathological process) and asraya asrayi bhava (physiological pathway) of doshas?

Say for example, Vaata dosha does sthanasamsraya in asthi dhatu . The dosha or abnormality is measured in terms of asatmya nature of guna and karma. Here, the ruksha guna (dry quality of vaata) gets increased more than the optimal level and the kriya (function) of ruksha guna is soshana and thus the snigdhamsa is lost, making the bone brittle, thus we say the bone is osteoporotic. This asatmya guna leading to abnormality is understood as visha.

When we say vaayu resides in asthi in terms of asraya asrayi bhava, it means that to make the asthi dhatu (which is basically kapha nature and in fact a drava dhatu) into a strong consolidated form, there is the need of ruksha guna for soshana to the optimal level, thus when there is a satmya nature in terms of guna and karma and it is said as vata dhatu (avikrita or it is the amruta).

The visha nature is present in all substances – sthaavara & jangama – Thus, all substances are poisonous in some or

the other way. Its usage, proper or improper makes it compatible or incompatible with life respectively. Say for example, Cow’s ghee, the best substance in the management of poison can act as a poison if not administered in the proper avastha – It is suitable in high vaata pitta state besides manda kapha. If completely assimilated it acts as amruta on the other hand if not digested properly as it is given in an improper avastha it acts as visha.^[5] Thus, the term “toxicity” though understood easily becomes difficult to define as it is based on multiple factors.

Understanding the term gada in agadatantra.

The term Gada is synonymous with disease and interestingly to note, it is not just another name of a disease but the disease caused by multi - factorial etiology,^[6] (Aneka kaarana janyatvaat ...). Thus, the tantra which brings forth the absence of diseases (A -absence + gada) caused by varied etiology is to be understood as Agadatantra.

This can be further justified by Visha mukta lakshana,^[7] which is identical to swastha lakshana.

There is no other substance as potent as poison in neutralizing the poison,^[8] (Na Visha pratimam kincit nirvishikaranam Vishe). Further, in all chronic diseases which do not respond to all those mundane treatments, the usage of Visha is the only effective therapy.^[9] Thus, Agadatantra deals with the techniques of treating the ill effects of poisoning besides it makes use of these poisons judiciously in treating diseases.

Xenobiotic is the general term that is used for a **foreign** or **strange** substance taken into the body. It is derived from the Greek term “**xeno**”, which means "**foreigner**." Hence, Xenobiotics are those,

which cannot be broken down to generate energy or be assimilated into a biosynthetic pathway. It includes structurally diverse agents both natural and man-made chemicals, pesticides, alkaloids, secondary plant metabolites and toxins of moulds, plants and animals, besides environmental pollutants.

The concept of **apaaki guna**,^[10] (not being assimilated into the body at every level) in visha explains the entire mechanism of Xenobiotics and likewise the Endotoxins. Endotoxins as a result of impaired tissue metabolism or infections (e.g. Granulomatous inflammation). In granulomatous inflammation there is an inflammatory mass or collection of modified macrophages called epitheloid cells. These epitheloid cells are weakly phagocytic and so remain as doosivisha.

Doosivisha is a unique concept and is so named due to the fact that no medicine can neutralize it (Oushadhadibhi aveeryam visham doosivisham). Any type of poison, natural or artificial, when not eliminated completely from the body, the remnant poison attains a state called doosivisha as they manifest by causing plethora of diseases on exposure to incompatible land, time factor, food, lifestyle etc.^[11]

In the sutrasthana of Astaanga sangraha, it is said that doshas after undergoing sakha gati, wait for ideal conditions to manifest,^[12] (Te kaaladi balam labdhva kupyanti anyasrayeshu api). This is nothing but the similar concept of doosivisha.

Galen, the Greek physician quotes that "All who drink of this remedy will be cured, except those who die. It is, therefore, evident that, it is an effective remedy, except in those incurable cases." The incurability of the diseases at times may be due to Doosivisha, which goes unrecognized with the present day ignorance. Thus, Aacarya ends the verse

by saying "doosivisham iti smrtam"(remember that it is due to doosivisham, when the condition manifests due to exposure of secondary aggravating factors) . To tackle this aspect of visha, specific lines of treatment of Doosivisha is the only choice and so the need of Doosivishari agada is significant.

The ten gunas of visha depict the quick nature of spread and severity of affliction. As guna reflects the karma, the potentiality of its action depends on the presence (Qualitative & Quantitative) of maximum guna. Hence, based on karma the manifestation might be acute, chronic or very chronic (**prànahara** and **doosiviṣā**).

One of the regional books of Visha cikitsa in Malayalam, namely Kriya Kaumadi mentions that the faulty food habits such as over eating, incompatible foods and intake of food in an indigested state (Ajeerna aśana) can lead to the formation of Doosivisha.

The retention of metabolic waste products (faeces, urine & menstrual blood) in the body will cause reabsorption of toxins into blood stream leading to Doosivisha. Thus, the concept of Visha is not to be ignored in the context of Adharana vega (non suppressible natural urges) and also Dharaniya vegas (Raagaadi etc) as mentioned earlier.

The concept of Viruddha is to be understood under the similar lines as Gara visha,^[13] (Virrudham api ca aharam vidyaat visha garopamam).

The formation of Aama itself is equated to Visha,^[14] (Kodravebyo vishasya eva vadati aamasya sambhavam). Thus, diseases are primarily caused by Aama and hence called as Aamaya. Later, when aama attains the state of Aama visha it denotes the incurable state of visha.^[15] (Ama

dosham maha ghoram varjayeth visa samgyakam).

The above mechanism is also to be understood in terms of disease chronicity. As the disease gets chronic, it attains a visha swbhava. The healthy body is basically Sheeta, snigdha & agneya in nature – similar to Ojas. Health is at first disturbed by the ushna guna which is evident in the form of Jwara / Sopha. Further, it is also said that kapha gets into kopa by the presence of ushna guna acting upon the snigdha guna (it is lucidly mentioned right from the beginning as Piitena hi sleshma dusyata iti drusyate, Sarvangasundara commentary to kapha kopa in vasanta rtu.^[16]

Though, the healthy body is agneya besides sheeta snigdha, the abnormal ushna triggers the disease process and as the disease gets chronic it turns to sheetha ruksha (Vata roga) and later on, diseases like vata rakta (Rakta being the asrayi of Visha). Rakta is Jeeva sonitham which is equated to Asta bindu ojas.^[17]

Thus, after vata rakta, the next possibility is the mental disorders as rakta dusti has happened immensely. It is evident that the mental disorders can be caused by visha and in many of the visha lakshanas, mental abnormalities are explained. Hence, it is clear that Ghruta (Ghee) has to be the drug of choice as it is the best medicine in mental disorders,^[18] as well as in Visha.^[19] Further, in the context of Bhoota graha cikitsa (Psychiatry), it is mentioned to use Agada prayoga.^[20] This is also true when we look at the indication of Ghruta. This state is generally vata pitta or pitta vata and manda kapha.^[21] Similarly, the usage of Milk is also emphasized.

It is said that visha is opposite to Ojus. Ojus represents the purest form of snigdha and this is the ultimate structural constitution that can

withhold or keep up agni. “Dehasthiti nibandhanam, snigdham somatmakam, yannaase niyatam naasah”. When the purest snigdha fails, agni cannot be sustained. In other words, when doshas work as per prakrti, the srotas remains sita snigdha and agneya (Strong and pure) and vice versa, which is equated to Visha. Disturbance in this causes jwara, sophia and results in bheda or chronicity, which is characterised by agni naasha and subsequent disintegration.

The concept of allergen – immunology:

Broadly, visha is classified into akritrima and kritrima. While akritrima are natural poisons, Kritrima are artificial visha or man-made, by combining toxic or non-toxic substances to yield a harmful substance (visha). The synonym of kritrima visha is gara. The adverse effects that gara visha can produce and the duration for its manifestation depends on the combination used in making it. It may result in death and the duration of manifestation can be acute, chronic or very chronic. On the contrary it may not kill at all but may manifest as Sopha, paandu etc.^[22]

Gara visha, as widely believed or projected is intentional, but at times it can also be accidental (unintentional / unforeseen effects) as Acharya Dalhana puts up this idea in his commentary.^[23]

It is Acharya Dalhana, who clearly mentions that gara visha has its domain not only in annapaana (Foods & Drinks) but also can be used in a variety of medium such as in oil, cloth, ornaments, footwear etc. In the present era, the usage of many chemicals in textiles, cosmetics, footwear, etc gives rise to contact dermatitis in the hypersensitive patient. This explains the entire gamut of **allergic** as well as **irritant contact dermatitis**.

In terms of hypersensitivity, it is a well-known fact that visha acts very fast in vaata pitta predominant person. The same can be understood with regard to hypersensitivity, as the flare up being the nature of vaata and pitta dosha. Thus, the individual in contact with visha was also assessed in terms of susceptibility many centuries ago.

What is Sopha / Shotha?

It is not a mere swelling and as such it indicates the ushna nature or the inflammatory principle of various grades. Thus, we have the chapter trishotheeya in Caraka sutrasthana, where Aacarya says that all the diseases are basically shotha and mentions that it is not the naming of the disease but understanding the doshas, which is quite important.

Sopha also has a wide meaning and as Aacharya Susruta quotes that the lakshana of vrana is applicable to all the disorders, which has started due to Sopha.^[24] Vrana means to depart (Vrunoti). The importance of vrana is explained by Aacarya Susruta in the chapter Vranaprasna Adhyaya. It is in this chapter the fundamentals of Ayurveda in the form of Dosha, Dhātu, Mala and Sad kriya kala have been mentioned. The bottom line is that Ayurveda is basically vrana prasna (The question of Ulceration) – the ways and means of how body deteriorates from birth to death. The answer is in the form of healthy principles which Ayurveda specifies to each and every individual in the form of personalized medicine. Thus, one man's food may become another man's poison.

In Ayurveda, the concept of Sopha forms the fundamental basis as it covers all pathological progressions. It starts with vidaha and progresses into jvara. The inflammation continues to be interpreted into vata / vata rakta stage and upto where the degeneration results in vrana of

bhedavastha. The bhedavastha also refers to the chronicity of diseases.

If Sotha is all the disease / single progression of vidaha to Vrana (disintegration of the body) then, one can find something very interesting in the management of Sotha. If we look at the Sopha cikitsa of Caraka samhita chapter 12, verse 4, it is mentioned that the synonym of Ayurveda is none other than Agadavedah. Thus, the term Agadavedah justifies all the above explanations without any second thought.

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MODERN AND AYURVEDIC PERSPECTIVE OF GENITAL PROLAPSE

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Introduction:

Genital prolapse is a common complaint in gynecology. Normally, when a woman strains there is no descent either of vaginal walls or the uterus. In prolapse, straining causes protrusion of the vaginal walls at the vaginal orifice, while in severe cases the cervix of the uterus may be pushed down to the level of the vulva. In extreme cases, the whole uterus and most of the vaginal walls may be extruded from the vagina. Most women who develop prolapse are of menopausal age when the pelvic floor muscles and the ligaments that support the female genital tract become slack and atonic. It is in fact a form of hernia.

Incidence: Nulliparous prolapse is seen in 2% & vault prolapse in 0.5% following hysterectomy.

The uterus is normally placed in anteverted and anteflexed position. It lies in between the bladder and rectum. The cervix pierces the anterior vaginal wall almost at the right angle to the axis of the vagina. The external os lies at the level of ischial spines.

The uterus is held in this position and at this level by 3 kinds of supports. The objective is to maintain the position and to prevent descent of the uterus through the natural hiatus in the pelvic floor.

Supports of the uterus: The **upper most** supports of the uterus are comparatively weak. This is mostly for maintaining the uterus in anteverted position. The responsible structures are: Endopelvic fascia covering the uterus, Round ligaments & Broad ligaments

The **middle part** constitutes the strongest support of the uterus. The responsible structures are:

- Cervico-vaginal junction
- Pelvic cellular tissues

The **inferior part** gives indirect support to the uterus. This support is principally given by the musculo fascial tone of the hollow vagina which is amply supported by the fascial condensation at the vault by the pelvic floor at the lower end.

Supports of anterior vaginal wall:

1. **Positional support:** In the erect posture, the vagina makes an angle of 45degrees to the horizontal. Any raised intra abdominal pressure is transmitted exclusively to the anterior vaginal wall which is opposed to the posterior vaginal wall.
2. **Pelvic cellular tissue:** The vagina is ensheathed by strong condensation of pelvic cellular tissue called endopelvic fascia. The bladder is also surrounded by similar but thinner condensed pelvic cellular tissue up to the internal urethral meatus. The two fasciae are loosely separated but thereafter these are densely adherent and surround the urethra.

Traced below, they form the posterior urethral ligament which is anchored to the pubic bones giving support to the urethra.

Traced laterally, these two fasciae form the pubo cervical fascia or ligament which is the anterior extension of Mackenrodt's ligaments.

3. **Bladder** directly supports the anterior vaginal wall so long as it is kept in its position by the fasciae and ligaments to back of the pubic bones.

Supports of the posterior vaginal wall:

The posterior vaginal wall is supported by

- Endopelvic fascial sheath covering the vagina and rectum
- Attachment of the utero sacral ligament to the lateral wall of the vault
- Levator ani muscles and its fascial coverings
- Urogenital diaphragm and perineal body.

Aetiology:

- The most important etiological factor in prolapse is atonicity and asthenia that follow menopause due to estrogen deficiency.
- Birth injury.
- Peripheral nerve injury (pudendal nerve).
- Home deliveries where patients are made to bear down before full dilatation of the cervix.
- Second stage of labor is prolonged with undue stretching of the pelvic floor muscles as episiotomy is not employed by dais.
- Heavy work soon after delivery without any rest or pelvic floor exercises.
- Ventouse extraction of the fetus before the cervix is fully

dilated can result in overstretching of both the Mackenrodt's ligaments and the utero sacral ligaments and cause prolapse.

- Lacerations of the perineal body during child birth unless sutured immediately, will widen the hiatus uro genitalis.
- Delivery of a big baby also stretches the perineal muscles and leads to patulous introitus and prolapse.
- Rapid succession of pregnancies precludes proper puerperal rehabilitation and there

will be a tendency to develop prolapse.

- A raised intra abdominal pressure due to chronic bronchitis, large abdominal tumors or obesity tends to increase any degree of prolapse.
- Smoking and chronic cough are the pre disposing factors.

(..... to be continued in next issue)

EKAVIMSHATI PATHRI POOJA

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Lord Ganesha is worshiped with different varieties of leaves known as **Ekavimshati Pathra Pooja**. Ekavimshati is a Sanskrit word meaning 21. What is the significance of this number 21 and what specific variety of leaf (Patra) used in the pooja?

Since Vedic times, usage of sacred leaves and roots/stems/herbs of sacred trees is in vogue while performing any Homa/Yagna or any sacred ritual. Apart from spiritual significance there is also an element of health consciousness and environmental protection involved in its usage. Even today these leaves/herbs are used in preparing Ayurvedic medicines used for curing several diseases. Apart from this they act as a Divine way of controlling pollution, be it water or air. For example: Ganesha Chaturthi festival occurs during monsoon season when the climate is generally not suitable for health. People suffer from various viral infections and water born diseases during this period. There will be lot of water pollution also

due to rains and floods during monsoon. After the Ganesha festival, the worshiped Ganesha idols along with the pooja leaves (Patra) are immersed (Nimajjana) in water (rivers/canals/lakes/sea). These leaves when they are immersed in to water it helps in purifying the water with its medicinal properties. When these idols are made up of natural clay (mud/soil) they get dissolved very easily in water and also cleanse the water without causing any pollution. Instead, what is happening today is, we find people using idols made up of Plaster of Paris coated with colours (enamel paints). These idols generally take lot of time to get dissolved and in the process water gets polluted with mixing of chemicals and paints used for the idols. Moreover, they are harmful even to the living beings inside the water. Hence, from the environmental angle as well as health point of view it is suggested to use only idols made up of natural clay which are eco friendly.

Significance of the number 21 in Ganesha Pooja, Here the number 21 stands for five organs of perception (Gnanendriyas) + five organs of action (Karmendriyas) + five Pancha Pranas (Vital airs) + five elements (Pancha Bhoothas) + the Mind. Now, let us see what these 21 varieties of leaves (Patra) used in Ganesha festival stands for and their medicinal value.

1) **Maachi Patram (Artemisia vulgaris)** सुमुखय नमः माचिपत्रेण पूजयामि- They have the property of purifying the surrounding. They are used for curing skin diseases (leprosy, leucoderma), nervous diseases, and abdominal related problems.

2) **Brihathi Patram (Solanum indicum)** – गणाधिपाय नमः ब्रुहतिपत्रेण पूजयामि Used for Asthma, Cough & Constipation.

3) **Bilva Patram (Aegle marmelos)** – उमाधिपाय नमः बिल्वपत्रेण पूजयामि – Bilva leaf is very popular in the worship of Lord Shiva, It also purifies water, Used in treatment of Madumeha, Atisaara and Charma rogas.

4) **Durva Patram (Cyanodon dactylon)** – गजाननाय नमः दूर्वायुग्मेनण पूजयामि – It is used for Skin diseases, Arresting blood, Anemia. Durva swarasam can be taken orally or given nasal administration.

5) **Dattura Patram (Datura stramonium)** – हरसूनवे नमः दत्तूरपत्रेण पूजयामि- It is used for joint pains, Abdominal cramps, Skin diseases, Hair fall and also used in poisonous bites.

6) **Badari Patram (Zizipus Jujube)** – लंबोदराय नमः बदरीपत्रेण पूजयामि – Used for digestive disorders, wounds and injuries, to remove blood impurities and to improve the voice.

Badari Kshetra is known after these trees as they are in abundance in Badari. Maharshi Veda Vyasa is also called as

Badarayana named after the forest of Badari trees which is said to be the hermitage of Maharshi Veda Vyasa.

7) **Apamarga Patram (Achyranthus Aspera)** – गुहाग्रजाय नमः अपामर्घपत्रेण पूजयामि- Used in digestive disorders, treating obesity and also used for pacifying poisonous bites.

8) **Thulasi Patram (Ocimum sanctum)** – गजकर्णिकाय नमः तुलसिपत्रेण पूजयामि- Used for common respiratory diseases of children, Cough, urinary tract infections, fever, jaundice, skin diseases, purifies air, purifies water and surroundings. This is a common house hold plant which is considered to be very sacred and celestial. The leaves are used in the worship of Lord Vishnu who is very much fond of Thulasi.

9) **Chootha Patram (Mangifera indica)** – एकदन्ताय नमः चूतपत्रेण पूजयामि- Used in Diabetics, for cracked heels & Diseases of throat.

10) **Karaveera Patram (Nerium indicum)** – विकटाय नमः करवीरपत्रेण पूजयामि- leaf juice is used for Leprosy, Wounds, Injuries, Hair fall & treating Lice-heads of lice.

11) **Vishnu Krantha Patram (Evolvulus Aisinoides)** – भिन्नदन्ताय नमः विष्णुक्रन्तपत्रेण पूजयामि-Vishnu krantha patra is used for Nervous related problems, improves memory power and potent vrishya dravyam.

12) **Daadimi Patram (Punica granatum)** – वटवेनमः दाडिमीपत्रेण पूजयामि-Used for Dysentery, Tridosha shamakam, Improves digestion, Prevents vomiting & Promotes blood.

13) **Devdaru Patram (Cedrus deodar)** – सर्वेश्वरायनमः देवदारुपत्रेण पूजयामि-Used for skin diseases, wounds & Injuries

14) **Maruvaka Patram (Origanum Valgara)** – पालचन्द्रयनमः मरुवकपत्रेण

पूजयामि- Used for Joint pains, skin diseases & Heart diseases

15) **Sindhuvara Patram (Vitex negundo)**

– हेरंबायनमः सिन्धुवारपत्रेण पूजयामि- Used for Vaata related problems and also used in preparation of anti poisonous drugs.

16) **Jajee Patram (Jasminum grandiflorum)** – शूर्पकर्णायनमः जाजीपत्रेण

पूजयामि- Used for skin diseases, Mouth related problems and tailam prepared out of the leaves very much used in treating un responded chronic wounds.

17) **Gandaki Patram (Darba or Desmostachya bipinnata)** – सुराग्रायनमः गन्डकीपत्रेण पूजयामि

Used for removing excess heat from the body, improves urine output, purifies blood, scrapes out the excess fat from body, helps in treating Piles & Skin diseases.

18) **Shami Patram (Prosopis specigera)**

– इभवक्त्रायनमः शमीपत्रेण पूजयामि- It is used for respiratory problems, few of cosmetics, which are helpful for removing unwanted hair. This tree acquired lot of significance from Pancha Pandavas who had kept their weapons on this tree during their Agnathavasa. This tree is also worshipped as a remedy and we find people taking pradakshina around this tree on the day of Vijaya Dasami.

19) **Aswattha Patram (Ficus religiosa)** –

विनायकायनमः अश्वत्थपत्रेण पूजयामि-Its bark is used in preparation of many Ayurvedic medicines. It is used in arresting blood in bleeding piles and excess menstrual bleed. The significance and importance of this tree is so much that it is considered as Trimurthi (Trinity) swarupa (Trinal Lords, Brahma, Vishnu and Shiva). We

find people performing Naga Devatha Pratishta under this tree.

20) **Arjuna Patram (Terminelia arjuna)**

– सुरसेवितायनमः अर्जुनपत्रेण पूजयामि-Used for Joint pains, heart diseases, wounds & septic conditions

21) **Arka Patram (Calotropis procera)** –

कपिलायनमः अर्कपत्रेण पूजयामि श्री गणेश्वराय नमः एकविंशति पत्रैः पूजयामि ॥-

It is used in Poisonous bites, Wounds, Injuries, curing Skin diseases, Leprosy, Tumors & Joint pains, etc., It is said that it has 64 varieties of medicinal usage. It is called as a healing herb. We find usage of this leaf on the day of Ratha Saphthami. It is associated with the worship of Sun God, Lord Hanuman and also Lord Ganesha.

Usage of Durva (Garike) in Ganesha Pooja: It is said and believed that usage of Garike has attained lot of significance in the worship/pooja of Lord Ganesha who is very much fond of this item. The legend behind this relates to the curse given by Goddess Parvathi (Consort of Lord Shiva) to Nandeeswara (Mount of Lord Shiva). In order to get rid of the effect of curse, Goddess Parvathi had asked Nandeeswara to shed what is most pleasing to him and offer the same to her son Lord Vinayaka which will please him the most. Thus Durva became most pleasing out of them to Lord Ganesha. Generally Durva is offered in pooja in odd number 5 or 7 or 21.

Thus worshipping of Lord Ganesha with different varieties of leaves is associated with the belief that these medicinal values will reach the human beings either through air or water apart from providing the required sanctity and spirituality.

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CONCEPT OF AHARVIDHI IN AYURVEDA

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Introduction: Now a day life have so many worry & hurry, so every man is always in stress, they have no time to take care of themselves. Person will becomes victim to different diseases. To come out from this stressful life to live long life without becoming the victim of disease, Ayurveda have two main principles, “swasthasya swasthya rakshanam, aturasy vikara prashamanam ”. “swassthasy swasthya rakshanam” to prove this principle fruitful we should be aware of, what type of food we are taking?, what is the required quantity?, what is the correct time to take? After knowing answer to this all questions, above mentioned principle (swasthasya swastha rakshanam) will be proved fruitful and the all persons they will live long life happily (without victim to disease).

Division of stomach capacity: According to charakacharya, for the proper taking of food the stomach capacity should be

divided in to three parts, one part of it should be filled with solid food, the second part with liquid & the third part should be left for vata, pitta & kapha dosha.

And one who should takes food with due regard to this principle, does not fall a victim to any harmful effects which arises out of food taken in improper quantity.

According to astang hrudaya, two part of stomach (half of its capacity) should be filled with solid part, one part by liquid part, & remaining one part should kept vacant for accommodating the air

Adverse effect of insufficient & excess food

- Consuming of insufficient quantity of food does not help in improvement of strength, growth, & vigours.
- Excess quantity in the other hand produces quick increases of all doshas.

Ahara matra apeksha : Proper quantity is essential in respect of food, we should be always consume proper quantity of food, proper quantity is activator of Agni (digestive function) foods whether laghu (easily digestible) or guru (noneasily digestible) both require specified quantity for proper digestion.

Signs to intake of food in proper quantity:

- One who should not be felt undue pressure on the stomach due to food taken,
- There should be no obstruction to proper functioning of the heart,
- There should be no any pressure in the sides of the chest,
- There should not be excessive heaviness in the abdomen,
- There should be proper nourishment of senses,
- There should be feeling of comfort in standing, sitting, sleeping, exhaling, inhaling, laughing, & talking.
- The food taken in the morning should get digested by the evening & the food taken during evening should get digested by the next morning.
- After taking (digestion) the food there should be proper promotion of strength, complexion, & plumpness.

These are the signs of properly taken food.

Eight factor determining the utility of food:

1. Prakruti – Nature of food article (masha & mudga)
2. Karana – Method of their processing (bhavanadibhi)

3. Samyoga- Combination (madhu sarpi samyoga)
4. Rashi- Quantum of substance (sarvagraha & parigraha)
5. Desha- Habitat of substance (growth of substance in particular locality & their acclimation to that region)
6. Kaala- Time(avasthik & nityag)
7. Upayogasamstha- Dietetic rules (sa-jirnalakshana-apeksha).
8. Upayokta- Habit of individual (who takes the food)

Rules for taking the food:

The healthy individual as well as (some of the patients) patients should observe the following , even while using such of the food articles as are most wholesome by nature.

We should eat only that food in proper quantity which are having following rules.

Ushanam (Warm) – when taken the warm food; it is delicious, it provokes the factors (enzymes) in the abdomen responsible for digestion, it get digested quickly & helps in the downward passage of vata, pitta & kapha; therefore we should take the warm food.

Snigdha (Unctuous) – When taken the unctuous food; it is delicious, it provokes the subdued power of digestion, it gets digested quickly, it helps in the downward movements of vata, it increases the plumpness of the body, it promotes body strength & strength in sense faculty, it bring out the brightness of complexion; hence we should take the unctuous food.

Matravata (Proper quantity) – When we taken the food of proper quantity; it promotes longevity in its entirety afflicting vata, pitta, & kapha, it easily process down towards rectum, it does not impair the

power of digestion, it get digested without any difficulty; hence we should take matravata food.

Jirne- ashniyat (Intake after digestion of previous food) – If the food is taken after the digestion of previous food while the doshas are in their proper places & Agni (digestive enzyme) is provoked, there is proper appetite, the entrances of the channels of circulation are open, eruption is purified & there is unimpaired of cardiac function, normally downward passage of wind (vatat) proper manifestation of the urges for voiding flatus urine& stool, then the product of food does not vitiate the dhatus of the body, but on the other hand it promotes longevity in entirety; hence one should take the food after complete digestion of previous food.

Virya-avirudham-ashniyat (No contradictory potency) – We should take food having no contradictory potencies. By taking such food we does not get afflicted with such diseases as many arises from the intake of food having mutually contradictory potencies.

Esta-deshe & esta-upakaranavanta (proper place & equipped with all accessories) – we should take the food in proper place & equipped with all accessories. By doing so we does not get afflicted with such as factors as would not result in emotional strain which (normally) occurs when we take our food in improper places without required accessories.

Natidrutam-ashniyat (not in hurry) – one should take food too hurriedly. If food taken too hurriedly it enters into wrong passage; it get depressed & it does not enters into stomach properly. In this situation one can never determine the state

of food articles & dietetic foreign bodies like hairs etc. mixed with them.

Nati-vilambitam (Not too slow) – One should not take the food very slowly because this will not give satisfaction to the individual. In this situation he should take more than what he required, the food would become cold & there will be irregularity indigestion.

Ajalpam-ahasanam-tanmana-bhunjit (With concentration) – One should not talk or laugh or be unmindful while taking food, one taking the food while talking, laughing or detracted mind subject himself to the some trouble as one eating too hurriedly.

Atmanam-abhisamiksha (With self confidence –One should take food in a prescribed manner with due regard to his own self. The knowledge of the usefulness or otherwise of food articles is the sinequanon for self preservation. So one should take the food in a prescribed manner with due regard to his own self.

Ahara kala (proper time of meal)

1. The ideal time for taking meal, is after eliminating of feces & urine (prastrusthe vinmutre)
2. When the doshas are moving in their natural paths functioning normally (doshe swapathage)
3. When belching are pure without any foul smell (vishudhe cha udgare)
4. When hunger is well manifest (kshud udgame)
5. When flatus is moving downwards easily (vatanusarati)
6. When the digestive activity is keen (agni udrikte)
7. When the sense organs are clear (vishad karane)

8. When the body is light (dehe cha sulaghau)
9. Food should be consumed observing the rules & procedure of taking food (prayunjit aharam vidhiniyamita) that is the ideal time.

Regimen of diet: We should be consumed the food at proper time, it should be accustomed, clean, suited to health, unctuous, hot, laghu,(easily digestible), partaken with due, it should contain all six taste with predominance of sweet taste, partaken neither very quick, nor very slowly.

Again, food should have taken after taking bath, after having good hunger, sitting in solitude, after washing foot, hand face, after satisfying the pitras (manas), god, guests, childrens, preceptors & even the dependents mentioned in the house (such as servants, horses, & other animals for receiving service, parrots, & other pets)

Food should not taken habitually

• Killat (in-spissated milk)	• Shuska shaka (dried vegetable)
• Dadhi (curds)	• Yavaka (small barley)
• Kurchika (solid portion of curds)	• Phanita (half cooked molasses)
• Kshara (Alkalies)	• Meat of emaciated animals.
• Shukta (fermented gruel)	• Dry meat,
• Am-mulakam (un-cooked reddish)	• Meat of boar
• Masha	• Sheep meat
• Shaluka	• Cow meat
• Bisa	• Fish meat
• Pista (powdery starch)	• Buffalo meat
• Virudhakaannam (germinated grains)	• Shuska shaka (dried vegetable)

And also after carefully considering one's own (constitution, likes & dislikes) & without scolding, abusing the food, should be taken in company of liked persons & served by those who are clean & faithful to him.

Order to take the food: Food which are not easily digestible, which are unctuous (fatty) sweet, slow & hard such as bisa, ikshu, mocha, chocha, amra, modaka, utkarika, etc. should be consumed at the commencement of the meal. Food opposite qualities should be taken at the end of our meal, & those which are predominantly sour & salt should be taken in the middle of meal

Food should be rejected: Food which is contaminated with grass, hairs etc (trunkeshadi-justham), Food which consist of more vegetable & undesirable grain (more shaka & avaraann-bhuyistha), Food which is very hot & very salty (ati-ushna-lavanam), should be rejected

All these should not take habitually.

Food should be taken regularly

• Shali (rice)	• Patoli
• Godhum (wheat)	• Mudga (pheseolus munga)
• Yava (barly)	• Sharkara (sugar)
• Shashtika (rice maturing in 60 days)	• Ghrut (butter fat)
• sunishannka	• Divyodaka (rain water)
• Jivanti	• Kshira (milk)
• Pathya (haritaki)	• Ksoudra (honey)
• Amalak	• Dadima
• Mrudvika (dry grapes)	• Saindhava (type of salt)

All these are can be consumed daily.

Swasthya anuvrutikar: Triphala (haritaki, bibhitak & amalak) along with honey & ghee (butter fat) should be consumed at night daily for strengthening of eye sight.

Any other things which are good for promoting & maintaining the health & dispelling/cure of the diseases can also be consumed habitually.

Conclusion: From above, I would like to interpret that, the Ayurveda is the ancient science, everything said in Ayurveda it has their own value, we have been studied, the Mithya-ahar-vihar is main cause for many diseases, now a day all people are in very hurry, busy, so they have no time for prepare their own food in houses, they will eat various foods, available in canteen, & hotels.

In this article, what is the exact ahara matra? What are the important eight factors? What are the rules to take the food? Which type of food should take & what should be rejected?

After knowing the answers to all these questions, all persons will live long life without become victims to different diseases.

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ANTI CANCER THERAPY WITH THE POSINOUS PLANTS

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Abstract

Cancer is one of the biggest challenges of human kind and Medical Research. Often cancer is referred as Arbuda of Ayurvedic literature. An integrated approach is derived to understand and manage the cancer in the context of present day scientific Developments.

Herbal and Traditional remedies are being screened World Wide for their Anti cancerous properties, particularly from the poisonous plants.

A list of experimental and clinical studies conducted on single and compound Ayurvedic preparations for their Anti-Cancerous properties is also helpful on this regard

Key words: Cancer, poisonous herbs, Arbuda, Leukemia

Introduction:

Cancer in the third major killer among the seven major causes of death in the world (WHO Report 1998). This dreadful condition has attracted the minds of physicians and surgeons from the very early times.

The susrutha (Father of surgery) had mentioned about the Arbudas. Cancer is often compared to a condition called Arbuda described in Ayurvedic Treatises. We can also find the signs and symptoms of many Precancerous and post- cancerous states under different conditions like Gulma (Cystic growth) Apachi (Benign

Growths), Gandamala (Lymphatic Growth) etc.

India is amongst the few pioneers in the development and practice of well Documented indigenous systems of medicine, the more important being Ayurveda. Ayurveda in specific has incorporated a number of Natural products in the treatment of a variety of cancers along with poisonous Herbs.

Aims and objectives:

Though there is a considerable Decline in the Rate of incidence of various types of cancer throughout the world, certain types of cancers still prevail in Different countries eg: **Breast cancer** in the west and **oral cancer** in the east.

Several chemotherapeutic, cytotoxic and immuno – enhancing agents along with Radio therapy are available for the treatment of cancer. Still we do not find a single ideal Anti–cancerous drug devoid of severe adverse reactions. Thus, the emphasis is made over the natural products and a number of poisonous medicinal herbs are screened for their anti –tumor and anti- leukaemic properties. In spite of a wealth of medicinal plants available throughout the world and India in specific, only a limited number of plants products are used for the treatment of cancer today.

The Main aim of this article is to give general information on cancer and their

treatments with Natural Herbs particularly from the poisonous plants are highlighted.

Plan of study

1. Cancer – modern perspective:

- **Cancer** is essence is a change in **cell Metabolism**.
- The term cancer (Kan'ser in latin) means a **crab**.
- 'Neoplasia' and 'oncogenesis' are the other terms used to Denote '**Carcinogenesis**'
Neoplasia Means, abnormal new growth, which may be **benign** or **malignant**.
- **Oncogenesis** Means, Tumor formation and Development.

Classification of tumours:

General classification

1. **Benign tumours:** The cells of these tumours undergo accumulation and transformation to reproduce abnormal number but, remain within the original tissue. It is usually encapsulated frequently they are multiple.

Examples for Benign tumours:

Adenoma, Fibroma, Haemangioma, Lipoma, Neuroma, and Papilloma

2. **Malignant tumours :** The cells of these tumours are capable of invading adjacent tissues and leaving the original tissue (Dissemination and Metastasis)

Example for Malignant Tumours:

Carcinoma, Endothelioma, Melanoma and sarcoma

Staging of cancer: The TNM classification is internationally accepted Clinical system of Tumours classification.

T =extent of primary tumor

N=Extent of Regional lymph Node involvement.

M=the presence or absence of metastases

To=excised tumour

T1, T2, or T3 =increases in primary tumour size

N1, N2 and N3 = increasing involvement of Nodes

MO= Metastases absent

MI= metastases Present

2. Cancer ayurvedic perspective:

Ayurvedic texts mentioned about Arbuda, which is considered as an equivalent of cancer **charaka** described Arbuda in the chapter of **sopha**, ie, inflammatory and Non-inflammatory Swellings (Cha.Su. 18th and Cha.Chi 12th chapters respectively)

Susrutha provided more information on Arbuda, Granthi, Apachi, Gandamala etc., which are cancer related conditions.

Vagbhata mentioned about the arbuda of lips, Tongue, Nose, Breast etc.

Cancer – treatment in ayurveda:

The general line of Treatment will be

- i. Sodhana Chikitsa
- ii. Dhatwagni Chikitsa
- iii. Rasayana Prayoga
- iv. Vyadhi pratyhanika chikitsa (Anti cancerous Poisonous Drugs)
- v. Lakshanika chikitsa
- vi. Sastra chikitsa

Dalhana (10th to 12th AD) Quoted treatment for Arbuda as per the state of Pathogenesis in (SUS.SUT: 21/34 Reference)

2. Common ayurvedic poisonous herbs with anti canceractivities

The following Poisonous Herbs are mentioned in **Ayurveda Nighantus**

i. **Abrus precatorius- gunja**

A protein extract isolated from seeds exhibited Anti tumor activity against

Sarcoma (Solid forms) in Rats and fibrosarcoma in Mice.

Abrin the active principle from seeds useful in T cell and B cell line of acute lymphoblast leukaemia

ii. Calotropis gigantea (arka)

The alcoholic extracts of the Root and leaves of calotropis. Gigatea and Calotropis procera were found to have anti-cancer activity against Human epidermal carcinoma of the **Nasopharynx** in tissue culture.

iii. Datura metel (dhattura)

The alcoholic extract of entire plant possessed Anti- cancer activity against Human epidermal carcinoma of the **Nasopharynx** in tissue culture

iv. Nerrium indicum (karaveera)

The non- volatile residue obtained from the aqueous extract of leaves in a Dose of 30 mg/ml is reported to have shown moderate inhibition against Ehrlics ascites carcinoma

v. Semi carpus anacardium (bhallataka)

A resinous material from Methanolic extract and orange coloured oil from extracts of the nuts have been found to posses anti- Tumour properties against lymphocytic leukaemia in Mice.

A cytotoxic effect of the acetylated oil of the plant has been reported.

A LIST OF HERBS AND THEIR ROLE IN CANCER
(Reference from Bhava Prakasa Nighantu)

S.No	Drug Name	Arbuda related conditions	Rakta Vikaras	Kapha hara and medo Hara	Rasayana
1.	Gunja	VRANA	+	---	---
2.	ARKA	VRANA	+	++	--
3.	DHATTURA	VRANA	+	+	--
4.	KARAVEERA	VRANA	+	+	--
5.	BHALLATAKA	VRANA	+	+	+

Conclusion:

Most of the Medicinal plants, which are screened for Anti cancer and Anti tumour activity, are not indicated in the treatment of Aribuda in the Original texts. This confirms that cancer is not merely dealt under Arbuda. A review has been made to explain the Rationality behind the Ancient approach on cancer.

Poisonous herbs like Bhallataka, Arka, Gunja are mentioned as '**Kapha Hara**' Arbuda and allied conditions, which are predominant in Kapha, may require treatment with these Drugs, So poisonous herbs are useful after purification they

attains as Anti cancerous Activities Respectively.

References: From Various Ayurveda Nighantus and their Vargas.

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- Kaiyadeva Nighantu, (Osadhi Varga- 694 - 695)
- Raja Martanda, (5- 14),
- (Gada Nigraha 3- 5 -100)
- Vaidya Manorama, (6-14)
- Gada Nigraha, (2-40-19),(2-36-134)
- Charaka Samhitha, Cikitsa - (14-198) (26-266)
- AH – Cikitsa,(8 -116)
- Chakradatta, (Vranasotha cikitsa),(441-91-92)(50-6)

DEFECATION –A reflex mechanism

Dr. Anita Patel, Assistant Professor, Dept of Shalyatantra.

Introduction -Defecation is a reflex mechanism brought about by stimulation of receptors in rectal mucosa which can differentiate whether the increase in pressure in rectum is due to gas or solid.

How defecation does take place?

Normally the rectum remains empty. Because of peristalsis the fecal matter moves from colon to rectum. This causes distension of rectum and individual desires to pass stool. As a result the internal sphincter in anus opens because of reflex action and pressure of abdominal muscle which are generally exercised during the process of defecation. The external sphincter also opens resulting in passing of stool.

Factors effecting peristaltic movements:

If person voluntarily suppresses this urge then defecation does not takes place until again. If such urges for defecation are suppressed or inhibited repeatedly it can lead to constipation. Mass peristalsis of large intestine is slower than small intestine, 3-4times in a day .With each movement, feces are moved further. If peristalsis is too slow or a person neglects the urge, stool becomes more and more hard and more difficult to expel, due to over absorption of water in large intestine

These peristaltic movements are stimulated by pressure on wall of intestine by presence of stool. So in people who are taking highly protein diet, refined food, less roughage, and fasting, less residual and less stool formation consequently weak peristaltic movement and constipation develops. Feces are derived from ingested food but mainly from

metabolic byproducts in blood cellulose or diet fiber, intestinal bacteria and water. If these are not evacuated regularly, these toxins get absorbed in the body and causes autointoxication.

Mass peristaltic movements are also stimulated by various colic reflexes like gastro colic, ileocolic etc. As we see many people passes stool after taking tea, coffee or even breakfast and main meal and during fasting won't defecate due to absence of food.

Various emotions, psychological states like fear, pain, anger depression also alters the secretion of digestive juices and peristaltic movements leading to diarrhea & constipation frequently.

Constipation –A child of poor peristaltic movements

With the above observations it is clear that weak peristaltic movement's causes constipation. Constipation is root cause of several psychosomatic disorders. So many anorectal disorders like Piles, Fissure-In-Ano, Fistula-In-Ano, and Rectal prolapse also occurs due to constipation. In modern medicine it is merely described as symptom of diseases. Purgatives or enema or laxatives may provide instant relief, but it is not the answer for the problem. Either they causes excess of peristaltic movements or osmotic in nature, absorbing water from wall of intestine. Once used these drugs causes weakening of peristaltic movements furthermore constipation again need to take these drugs and develops dependency on them. This drug should be reserved for pre, post operative use, colon surgeries, emergencies etc.

Answer for constipation through Lifestyle management

1. Diet fiber- cellulose, plant cell wall remains undigested and forms the bulk of food; secondly it irritates the mucosa of intestine to secrete more juice and thirdly increases no. of bacteria in stool. So keep the habit of taking fiber containing food like unpolished rice, wheat is more preferable, green leafy vegetables and fruits, Yava.
2. Following Caraka's 8 instructions for taking food (Asta ahara vidhi vishesayatana).
3. Attend nature's call, don't ignore it otherwise it will respect you. Give proper toilet training to the kid from childhood. Proper bowel habits includes no straining or vegodeerana but concentrate on procedure, not engaging in other activities, not spending more than 5 minutes in toilets, Preferring Oriental toilet arrangements to acquire squatting position. It presses thighs against abdomen and protects abdominal viscera from straining.
4. Exercise- Constipation has become professional hazard due to sedentary life. Physical exercise even brisk walking, 5-10 minutes break after 2

hour sitting improves peristaltic movements.

5. Avoid excess constipative nature habits like excess tea coffee, tobacco, Alcohol which reduces appetite and causes sluggish intestinal movements.

Conclusion: Once we understand physiology of defecation, pathology of constipation can be treated very well. Merely changing certain lifestyle, certainly many metabolic, and anorectal disorders can be prevented. Along with medication for these diseases, proper education for correct defecation procedure can reduce burden on prescription and improves the result.

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SIMPLE REMEDIES FOR HOT SUMMER

EXCESS THURST – Take Sariva Kashayam add Sugar & Milk; will give instant relief from thirst

SUMMER DIARRHOEA – 1) Paste the Poppy seed by adding water and given with butter milk will preventes summer diarrhoea.

- 2) Take gum of Nimba (Azadirakta indica) at the dose of 500mg, twice daily will cures diarrhoea.

UPADHADHU PRADHOSHJA VYADHIS

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Ayurveda; the glorified life science first ever introduced an appropriate and wholesome definition for health than any other medical science did, had explained anatomy in a functional way rather than structurally. For this reason, in Ayurvedic classics we could find out identical words for different entities but evaluating its functions mentioned by Acharyas it would be different structures.

Upadhathus are well explained in our samhithas. Among these dhathu derivatives, some are anatomical structures while others have physiological importance. Among these snayu, sira and kandara are structural upa dhathu

Upadhathus धातुभ्यांचोपजायन्ते तस्मात् उपधात्वः ॥ च. चि. १७/१७, चक्रपाणि

Upadhathus means the dhathus which are derived from the saphadhathus. Dhathus like rasa, raktha etc. are formed and nourished by the ahara rasa he which helps to sustain the body and simultaneously they provide nourishment to the subsequent dhathus. Upadhathus which are formed out from the dhathus; but they do not nourish the subsequent dhathus but simply sustains the body

Dhathus and its corresponding Upadhathus

रसात्स्तन्यंस्त्रीयारकमसृजः कण्डराःसिराः।

मांसाद्वसात्वचःषट्चमेदसःस्नायुसम्भवः च. चि. १७/१७

Dhathu	Derived Upadhathu
Rasa	Sthanya and Arthava
Raktha	Sira and Kandara
Mamsa	Vasa and Twak
Raktha	Sira and Kandara

Mamsa	Vasa and Twak
Medas	Snayu

Upadhathu Pradhoshaja Vyadhis: Apart from dhosha, dushyas and malas, some other ghatakas are also involved in the manifestation of diseases. One of such ghataka is upadhathu; its vitiation leads to disease called upadhathu pradhoshaja vyadhis. According to Charaka the vitiation of upadhathus like snayu, sira and kandara will lead to symptoms like sthamba, sankoja, khallee, granthi, sphurana, supti etc. Snayu, sira and kandara are mentioned as samprapthi khatakas in upadhathu pradhoshaja vyadhis.

स्नायौसिराकण्डराभयोदुष्टाःक्लिञ्चन्तिमानवम्।

स्तम्भसंकोचखल्लीभिर्गन्थिस्फुरणसुप्तिभिः ॥ च. सू. २८/२१

According to Ashtanga Hridhaya the general causative factor for diseases is the non-use, misuse or overuse of kaala, artha and karma. Proper use of the above factors leads to health.

कालार्थकर्मणां योगो हीनमिध्यातिमात्रकः ।

सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम् ॥ अ. ह. सु. १/१९

Upadhathu affected diseases:

Avabahukam

अंसमूलस्थितोवायुःसिराःसङ्कोच्यतत्रगाः।

बाहुप्रस्पन्दितहरंजनयत्यवबाहुकम् ॥ अ. ह. नि. १७/४३

In Ashtanga Hridhaya Vathavyadhi nidhana it is mentioned that vayu located in the root of the shoulders constricts the vessels there, produces avabahukam which causes loss of movement of the arm.

Vishwachi:

तलंप्रत्यङ्गुलीनांयाकण्डराबाहुपृष्ठतः।

बाहुचेष्टापहरणीविश्वाचीनामसास्मृता॥ अ.ह. नि. १५/४४

Acharya Vagbhata explained that, the disease which causes the constriction of the tendons of palms and fingers, over the back of the arm leading to loss of function of the arm is known as vishwachi.

Gridhrasi

पाष्णिप्रत्यङ्गुलीनांयाकण्डरामारुतादिता।

सक्थ्युत्क्षेपनिगृह्णातिगृध्रसीतांप्रचक्षते॥

According to Ashtanga Hridaya, the condition in which tendons of the leg getting vitiated by vata causing pain radiating towards the ankle and toes, there by difficulty in lifting up the thigh is called as gridhrasi.

Khallee

विश्वाचीगृध्रसीचोकाखल्लीतीव्ररुजान्विते॥अ.ह.नि.

१५/५५

खल्लीतुपादजङ्घोरुकरमूलावमोटनी॥ च. चि. २८/५७

Viswachi and gridhrasi when accompanied with severe pain is called khallee, explained by Acharya Vagbhata.

Point out khallee as the condition in which distortion in feet, legs, thigh, arms etc takes place.

Grandhi

मांसमेदोगतोग्रन्थिस्तोदादयान्कर्कशान्श्रमम्।

गुर्वङ्गंचातिरुक्स्तब्धंमुष्टिदण्डहतोपम्॥अ.ह. नि. १५/११

In Ashtanga Hridaya, it is explained that in mamsa and medas, vitiated vata produces tumors with severe pain, rigidity like being beaten with fist or baton.

Siragathavatalakshnam:

..... सिरास्वाध्मानरिक्ते॥ अ. ह. नि. १५/१३

According to Acharya Vagbhata, vitiated vatha in sira causes either fullness or emptiness of vessels.

कुर्यात्सिरागतःशूलंसिराकुञ्चपूरणम्।(सु.नि.१/२७)

Susrutha points out that vitiated vatha in sira leads to pain, contracture or shortening and engorgement of vessels.

Snayugathavatalakshnam:

तत्स्थःस्नायवस्थितःकुर्याद्दृध्रस्यायामकुब्जताः -

अ. ह. नि. १५/१४

Vitiated vata in snayus causes diseases like gridhrasi, ayama and kubjatha; explained in Ashtanga Hridaya.

सबाह्याभ्यन्तरायामंखल्लीकौब्ज्यमथापिवा॥

सर्वाङ्गैकाङ्गरोगाश्चकुर्यात्स्नायुगतोऽनिलः॥

च. चि. २८/३५

According to Acharya Charaka in Chikitsa Sthana it is mentioned that vitiated vatha in snayu causes bow like bending of the body (either inwards or outwards), contracture of fingers, shortening of the body due to curvature of back or legs and other diseases of either whole or part of the body.

Upadhathu pradhoshaja vyadhis exhibits signs and symptoms like stamba, sankocha, khallee, granthi, sphurana, supthi e.t.c Ayurvedic classics explain that one of aetio-pathogenesis for diseases are the athiyoga (overuse), midhya yoga (misuse) or hina yoga (non-use) of indriyas. Here, for upadhathu pradhoshaja vyadhis, the athi yoga or midhya yoga of karmendriyas (upper and lower limb) is the basic cause for the manifestation of this disease.

Acharya Charaka explains the upadhathu pradhoshaja vyadhis in a detailed way. Here the dhooshyas are mainly the upadhathus rather than dhathus and malas. Snayu, sira and kandara are the samprapthi khatas mentioned by Charaka in upadhathu pradhoshaja vyadhis. The

symptoms mentioned are sthamba (stiffness), sankocha (contracture), khallee (associated with immense pain), grandhi (inflammation), sphurana (pulsation), and supthi (numbness). Even though there is no specific description for each and every upadhathu pradhoshaja vyadhis, but description of diseases like vishwachi, avabahukam, gridhrasi, khallee, grandhi etc collectively represents a group of diseases which affect mainly the upper and lower extremities.

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LIFE HISTORY OF ADISANKARACHARYA

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India is a spiritual country (dharmadhista rastra), where all types of rituals is conducted. It is only known for the maintaining the rituals and believing to god and doing the homa, japa, tapa, pranayama etc properly and Veda also being taught in proper manner. Amongst the entire god Lord Shiva, also known as Dhakshinamurthy, who spreads the Universal Truth not by words but by his silence and by his sign of his hand which is held in the form of "Chin Mudra".

About 2500 years ago, when the spiritualisation of the people greatly

reduced, all the Gods and the Rishis went to Kailash and pleaded with Lord Shiva to revive the world. Lord Shiva agreed with their request and informed that he will be born in this world. Lord Brahma, Indra and others also agreed to be born in this world to help Lord Shiva.

Lord Siva was waiting to take birth in this mundane world but could not find the perfect parents. Then he has noticed that in Kaladi, Kerala, a learned brahmin, by the name of Sivaguru, and his wife, Aryambal, who spent their life in pooja and in giving alms to poor and in other good deeds but

they are childless. This childless couple went to Trichur and performed puja for 48 days to Lord Vadakkunathan (Lord Shiva) and prayed for a son. Lord Shiva pleased with their devotion and appeared before them and told "I am extremely happy with your devotion and you will get what you want. But tell me whether you want a number of dull children or a son who is extremely intelligent, who will live for a short period only." The couple replied the decision could not be theirs as the Lord knows what is good for them.

Lord Dakshinamurthy, pleased with the reply, was born to Aryambal under the star "Thiruvaithhirai" i.e precisely in the 8th century A.D. It is said that Shankaracharya's mother Aryamba had a vision that Lord himself told her that he would incarnate in the form of her first-born child to do good to this world, and the child was named Sankara and is considered to be the incarnation of Lord Shiva. **Sam means prosperity and Karathi means the doner.** All the visitors stood in awe at the divinity of the child and said "This is not an ordinary child".

Right from childhood he attracted everybody with his intelligence and kindness & showed a penchant towards spiritual knowledge. At the age of three, he was given "Aksharabyas", i.e., the learning of writing and reading. He could easily recite the Puranas and the Epics and mastered the Vedas during his early years in Gurukul. Adi Shankara's teachings were thoroughly adopted by his disciples later on.

At the age of four, he lost his father. Right from childhood, Shankaracharya was interested in Sanyasa and wanted to lead a meaningful life detached from the worldly

pleasures then at the age of five, he was initiated in Brahmacharyam i.e., the holy thread ceremony was conducted and sent to Gurukul for learning of scriptures. As per the practice the brahmachari has to go from house to house and take alms and submit this to his guru. On a Dwadasi day Sankara happened to go to the house of a very poor lady and asked for the alms. The lady did not have a single grain of rice in her house to give. However she had kept a single **Amla** fruit for herself as it was a Dwadasi day. She unhesitatingly gave this Amla fruit to Sankara without any hesitation as she could not send a Brahmachari empty handed. Sankara was moved by her selflessness and the poverty of the lady and prayed to Goddess Lakshmi in a beautiful sloka which is called "Kanaka Dhara Stotram". On completion of this stotram, Goddess Lakshmi appeared in person and showered a rain of golden coins on the poor lady's house.

One day, the rishis came to him and reminded him of his duty to the land in spreading spiritualism. Sankara agreed it was time to become a Sanyasi and go all over the country to kindle religious forever.

One day when Sankara was taking bath, a crocodile caught hold of his leg. Sankara called out to his mother. Aryambal came running and to her horror she found her son in the grip of the crocodile and she cried that she did not know how to help her son. Sri Sankara informed his mother that his life was nearing to an end, but if he became a Sanyasi, he could start a new life as a sannyasi. Thus Sri Sankara obtained permission from his mother to become a sannyasi.

Sri Sankara went in the search of a Guru to be formally initiated as a Sannyasi. At the banks of the river Narmada, he found the river gushing forth into floods. By using his powers, he encapsulated the river in his Kamandal (a vessel sannyasi's carry) and released it in the banks of the river. Sri Govinda Bagawathpathar, an ascetic who saw this, marvelled at Sri Sankara and took him on as a Shishya.

Sri Govinda Bagawathpadar taught various vedas to Sri Sankara. He also taught about Advaita, the principle that everyone in this world is the manifestation of God and that God and Atman are one and the same. He advises Sri Sankara to go out in the world and spread this truth throughout the country.

Sri Sankara went to Kasi and by that time, he had a lot of disciples. One of them, Sanandhyaya, was drying the clothes of his Guru and suddenly Sri Sankara called him to the other bank of the river as he needed the clothes urgently. Sanandhyaya, little realising that he would drown, starts walking into the river. However, the Grace of his Guru resulted in a lotus materialising wherever he was keeping his foot. When asked as to how did he cross the river, he says that when his Guru calls, he is not to worry about anything. Sri Sankara named him as Padma Padar (lotus feet). Once, in Kasi, when Sri Sankara was going to the Vishwanath Temple, his path was blocked by an "untouchable" who was accompanied by his wife and 4 dogs. The disciples of Sri Sankara shouted at him to make way, and to keep a distance. The untouchable smiled and said, ""According to your principle of Advaita, which you practice, all the Jivatma are same as God. How do you ask me to go? How am I different from your Paramacharya? What

you say is unreasonable. How can I go away from myself?"

Sri Sankara realised that it was not an ordinary person and understood that it was Lord Shiva himself who had come along with His consort and the four Vedas. He prostrated before the Lord and sang five slokas called "**Manisha Panchakam**". Lord Shiva presented himself along with **Visalakshi** and blessed Sri Sankara.

When Shri Sankara was 16, a very old Brahmin of ill health started arguments with him about Brahmasutra bashyam which Shri Sankara had written. Shri Sankara was astounded by his intelligence and arguments but they continued their discussion. The arguments continued for days together and the more Shri Sankara argued, his ideas crystallised more and more and he understood that the old man was none other than Vyasa Rishi, who was the creator of Brahmasutra. Sri Sankara said that he has done a great disrespect to the sage by entering into an argument. Vyasa Rishi said "I fully agree with your bashyam and I wanted to establish that yours is correct. I bless that you should live another 16 years and you should spread this Advaita throughout the country."

Sri Sankara learnt that there was a great learned person by the name Mandana Mishra who lived in Mahishmati and who followed the Karma Mimaamsa method of devotion. Sri Sankara arrived at his house and found his house was closed and Mandana Mishra was carrying out some rituals inside his house. Sri Sankara entered the house by using his powers and entered the house. Mandana Mishra became very angry and shouted at Sri

Sankara. But Sri Sankara smiled and explained the uselessness of such rituals.

However, Mandala Mishra admired the intelligence of Sri Sankara and started discussions with him after completing the rituals. Sri Sankara said that there should be a judge to decide the winner and suggested that Sarasawani, the wife of Mandala Mishra, to be the judge. Sarasawani, who was extremely intelligent and learned, realised that Sri Sankara was none other than Lord Shiva, did not want to declare her husband as the loser. She suggested that both of them should wear a garland of flowers and whichever garland fades first, that person would be the loser. Naturally, Sri Sankara won.

As per the original condition, Mandala Mishra became an ascetic and started to leave the house. Unable to bear the separation, Sarasawani stood transfixed and told Sri Sankara that according to our faith, the husband and wife, even though have two bodies, are spiritually one and she would be incomplete without her husband. Sri Sankara accepted this and started discussion with this lady. Sarasawani showered questions like rain and Sri Sankara gave very beautiful answers and Sarasawani acknowledged him, and followed Sri Sankara and her husband's footsteps.

In their travels, they reached Sringeri in Karnataka, which is on the banks of Tungabhadra. While Sri Sankara and Mandala Mishra were walking, Sarasawani did not move and stood fixed in the sands of Tungabhadra. Sri Sankara turned back and realised by his divine powers that Sarasawani did not want to proceed any further and created a seat for her for spreading the Advaita. This seat is today

called the Sharada Peetham or the Seat of Sharada. This was the first Mutt installed by Sri Sankara, with the direction that all the heads of the Mutts will be called Sankaracharyas and they will have a lineage of Shishyas or disciples.

When Sri Sankara was in Sringeri, he divined by his superior powers that his mother was in her deathbed, and as per his promise while taking Sanyas that he would be by her side while she breathes her last, he reached Kaladi and paid his last respects to the old lady. Aryambal was happy that her son had come back. Sri Sankara prayed to Lord Venkateswara who appeared in person and blessed Aryambal. Sri Sankara did the last rites for his mother but the people of Kaladi said that a Sanyasi does not have the right to do the last rites, but he did not hear that and carried the body of Aryambal and put her in the pyre himself and lit it himself.

After the death of his mother, he went all over the country and converted the people of other faith to Advaita. He revived a number of temples and using his powers, he established a number of Yentras in these temples to spread the blessings of Parasakthi. During his travels, he arrived at Mukambi, a religious place in Karnataka. A poor brahmin came to Sri Sankara with his deaf and dumb son and prostrated before Sri Sankara. Sri Sankara asked the boy, "who are you?". The dumb and deaf child, for the first time, opened his mouth and explained, "The body is not me, it is the Paramatma who is my body." Sri Sankara was pleased with his answer and he gave an amla fruit and named this boy as Hastaaamalakan. (Hastaa means hand and Amalakan means amala). Hastaaamalaka became one of the principle disciples of Sri Sankara.

Sri Sankara visited Tirupathi and recited the Sloka "Vishnu pathathi keshanta stotra" which describes the Lord from his foot to the head. He wanted the people to visit the Lord in great numbers and get his blessings, he established an yantra. From that day the number of followers of the temple increased and is increasing day by day.

Near Srisailam, there is a forest called Hatakeshwaram that no man enters. Sri Sankara entered this place and did penance for many days. During this time, a Kabalika, by name Kirakashan appeared before him. Kapalikas are a set of people who live in the burial grounds and pray to God by giving human and animal sacrifice. They were against Advaita which preaches love and affection and shuns violence. He asked Sri Sankara that he should give his body as a human sacrifice to Lord Shiva. Sri Sankara was happy to hear this request and agreed. Kirakashan was about to cut off Sri Sankara's head when Lord Narasimha appeared in the form of a lion and killed Kirakashan.

Sri Sankara completed his travels and went to Badrinath. Lord Vishnu appeared before him and told that his sculpture in Alaknanda river should be taken out and a temple should be built for it. This temple is called Badrinarayan temple and is one of the important religious places for Hindus.

One of the greatest philosophers of India, Adi Shankaracharya founded the Advaita Vedanta, which is one of the sub-schools of Vedanta. Adi Shankaracharya wholeheartedly believed in the concept of the Vedas but at the same time advocated against the rituals and religious practices that were over exaggerated. On a closer introspection of the life history of Sri

Sankaracharya, we find that he also started the monastic order known as Dashanami and the Shanmata convention of worship. Given here is Adi Shankaracharya biography, which will give you valuable insight into the life of this great poet and philosopher.

Adi Sankaracharya believed in the philosophy of "non-dualism". He believed in the fact that every individual has a divine existence, which can be identified with the Supreme cosmic power. Though bodies are diverse, the soul is one. The moment someone believes that the concept of life is finite; they are discarding an entirely higher and different dimension of life and knowledge. Self-realization is the key to attain Moksha and connect with God. Though he died young, he left an invaluable treasure of spiritual knowledge for future generations.

After establishing mutts on all our corner of bharat for the spread of sanathana dharma. He at last chose kanchipuram to be his place

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Autism - An Ayurvedic Approach

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Introduction:

Pervasive developmental disorders are a cluster of syndrome that share marked abnormalities in the development of social & communicative skills.

The members of this spectrum are:

1. Autism
2. Rett syndrome
3. Asperger syndrome
4. Childhood disintegrative disorder

The prevalence ranges from 10 to 20 per 10000 children with a marked male preponderance (3-4: 1). Other neurological disorders that can co-occur with Autism are seizure disorder, tuberous sclerosis & fragile X-syndrome.

Criteria for diagnosis of an Autism spectrum disorder:

Qualitative impairment in social interaction (at least 2)

1. Impairment in non verbal behaviors such as eye contact
2. Failure to develop peer
3. Lack of seeking to share enjoyment or interest
4. Lack of social or emotional reciprocity

Qualitative impairment in communication (at least 1)

1. Delay in or lack of spoken language
2. If speech is present, lack of ability to initiate or sustain conversation
3. Stereo typed & repetitive / idiosyncratic language
4. Lack of pretend / social imitative play

Restricted interests / repetitive behavior (at least 1)

1. Preoccupation with restricted interest
2. Inflexible adherence to non functional routines or rituals
3. Stereo typed & repetitive motor mannerisms (hand flapping)
4. Persistent pre occupation with parts of objects

Some Authors have compared Autism to Unmada. A Kottakal protocol in the management of developmental disorders was developed. At S J S AC& H, Chennai, Dr Udaya kumar A A N has successful results in speech impairment cases of Autism with Vacha Rudraksha Churnam.

1. Vacha churnam – 10 gram
2. Rudraksha churnam – 50 gram

Combined together & taken in a dose of 1 gm B D given until the results are obtained.

Autism can be differentiated from intellectual disability / mental retardation, deafness, selective mutism (refusal to speak in some environments, especially school).

Early diagnosis of the condition (< or = to 1 year of age) will have a better prognosis. After early diagnosis child should be included in early intervention scheme (E I S)

Conclusion:

Further study is required to present a statistical data in reference to the management of Autism in Ayurveda.

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CONCEPT OF MUDRA IN YOGA

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Introduction:

Mudra is a term with many meanings. It is used to signify a gesture, a mystic position of the hands, a seal, or even a symbol. However there are eye positions, body postures, and breathing techniques that are called mudras. These symbolic finger, eye and body postures can vividly depict certain states or processes of consciousness. Conversely, specific positions can also lead to the states of consciousness that they symbolize.

The Sanskrit word mudra is translated as “gesture” of “attitude.” Mudras can be described as psychic, emotional devotional and aesthetic gesture or attitudes mudras are attitudes of energy flow. Mudra is also defined as a seal, short cut or circuit by pass.

**“Tasmaatsarvapravathena
prabodhayitumeeshvareem,
Brahmadvaaramukhe suptaam
mudraabhyaasam samaacharet”** (Hata
Yoga Pradipika 3:5)

Mudras are a combination of subtle physical movements which alter mood, attitude and perception, and which deepen awareness and concentration. A mudra may involve the whole body in a combination of Asana, Pranayama,

Bandha and visualization techniques or it may be a simple hand position.

Mudras have been described in various texts from antiquity to the present day in order to preserve them for posterity. However, such references were not ever detailed or clearly delineated, as these techniques were not intended to be learned from book. Practical instruction from a guru was always considered to be a necessary requisite before attempting them. Mudras are higher practices which lead to awakening of the Pranas, chakras and Kundalini, and which can bestow major Siddhis, psychic powers, on the advanced practitioner.

Origin of mudras

The origin of the mudras is a mystery. Mudras are not only found in Asia, but they also used throughout the entire world in there rituals. In India, mudras are an established component of all religious activities. The various Mudras and Hastas (arm poses) are significant in the depiction of Hindu gods. In addition to body postures and attributes, they also represent the distinguishing characteristics of various deities. The person at prayer sees a special power, capability and strength of

character in these mystical hand poses. The best known mudras of the major gods are Chin mudra, Jnana mudra, Dhyani mudra, Abhaya mudra etc.

The mudras are just as familiar in Indian dance, where the hands, eyes, and body movements act or dance the entire drama without words. Mudras are also practiced in Tantric rituals. They play a large role in Buddhism, where mudras are very familiar in the pictorial depictions of Gautama Buddha.

Hata yoga also expresses the many states of mind, such as mourning, joy, anger, and serenity, through gestures and body position. They realize that the reverse also applies certain gestures can positively influence the psyche.

During the Christianization of the Nordic peoples, many gestures were initially prohibited, such as invoking the gods with raised arms. Later, these gestures were practically made by a priest saying the Mass, we can perhaps sense how these ancient peoples expressed themselves. But our everyday life is also characterized by gestures, the origins of which hardly anyone knows today; crossing our fingers for someone, clapping our hands as applause, the handshake, holding hands, or “giving someone the finger” to display our low opinion of them.

Groups of yoga mudras:

The yoga mudras can be categorized into approximately five groups

Hasta Mudras: are Jnana Mudra, Chin Mudra, Yoni Mudra, Bhairava Mudra, Hridaya Mudra etc

Mana Mudras: are Shanghavi Mudra, Nasikagra drishti, Khechari Mudra, Kaki

Mudra, Bhujanagini Mudra, Akshi mudra, Unmani mudra, Shanmuki Mudra etc

Kaya Mudra: are Prana Mudra, Vipareeta Karani Mudra, Yoga Mudra, Manduki Mudra etc.

Bandha Mudra: are Maha Mudra, Mahabheda Mudra, Maha vedha Mudra etc

Adhara Mudra: are Ashwini Mudra, Vajroli/Sahajoli Mudra.

How mudras are practiced

Mudras are performed either in combination with or after Asanas and Pranayamas, While performing these ‘the pressure of the fingers should be very light and fine, and hands should be relaxed’. But perhaps this isn’t all that simple. The fingers are rebellious, too inflexible, and the hands slip away or tire quickly. The flexibility of the hands has a direct relationship to the flexibility of the entire body. If we tense at a certain place in the body, this tension will be expressed at a corresponding area in the hands. Even a person’s age can be determined on the basis of the spread fingers.

At the beginning, one may perhaps also have problems in doing some of the mudras with both hands because you will first have to arrange and hold the fingers of one hand with the other. If this is the case, just do the mudras with the one hand for the time being. With time, the tensions will dissolve in the fingers or hand, as well as in the corresponding area of the body.

Do the mudra as well as possible and effect will appear in any case. In the beginning, it may be difficult to keep the fingers extended. When the fingers get tired, they give in. With time, it’s certain that you will gain more strength in hands that may come more flexible, and will be able to use both hands. It will also feel

more refreshed and flexible, also possible that one feels somewhat younger.

Mudras can be done while seated, lying down, standing, and walking. Be sure that the body posture is symmetrical and centered, and that are as relaxed and loose as possible.

Where and when can mudras practice?

A good time to practice mudras is a few minutes before getting up and few minutes before falling asleep, before after meals, while walk somewhere wile on public transportation, or during breaks at work. However just don't try out a number of mudras in a row at random. Specifically select just one or two, practice these according to a time plan. Decide when, how lone, and how often want to do them every day. Or plan to fill both the usual and unpredictable times with them when one have to wait.

How long mudra can be held: According to Keshav Dev the mudra researcher, holding one mudra per day for 45 minutes: chronic complaints can be eliminated. If isn't possible to do this, theses 45 minutes can be divided into three time periods of 15 minutes each. Basically it is stated that 3 to 30 minutes two to four times a day is beneficial.

Conclusion - a scientific look at mudras

Mudras provide a means to access and influence the unconscious reflexes and prima, instinctive habit patterns that originate in the primitive areas of the brain

around the brain stem. They establish a subtle, non-intellectual connection with these areas. Each mudra sets up a different link and has a correspondingly different effect on the body, mind and prana. The aim is to create fixed, repetitive postures and gestures which can snap the practitioner out of instinctive habit patterns and establish a more refined consciousness. The effect of a mudra may be perceived immediately or only after a certain amount of time. Start to feel warm, the sense of unwellness and pain fade away, mood improves, and mind refreshed. The opposite may occur at the start. One will become tires, or start to feel cold and shiver. This is also a positive sign of the effect.

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1. VARUNA MUDRA
2. SHUNYA MUDRA
3. PRANA MUDRA
4. GYANA MUDRA
5. APANA VAYU MUDRA
6. APAN MUDRA