



A CLINICAL STUDY TO EVALUATE THE EFFECT OF MAHAMASHA TAILA USE IN JANU SHOTH (DHATU KSHAYA JANYA) AWASTHA.

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Abstract-

Janusandhigat vata comes underneath the huge umbrella of Vata vyadhi cited in Ayurveda classics, i.e. It's miles due to vitiation of Vata. This vitiation of Vata may be essentially because of 2 motives - Dhatukshaya (infirmity of dhatus) or Margaavarodha (obstruction to everyday pathway by other entities).

Physiologically, in old age there's predominance of Vata and dhatu kshaya. So it is apparent that the Dhatukshayajanya Vatavyadhi's are mainly visible in them. But due to defective eating conduct like having wafers, bloodless beverages, much less quantity of meals than required, defective manners of conduct like



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A COMPARATIVE PHYTOCHEMICAL EVALUATION OF PAKWA AND BAALA KUSHMANDA PHALA (*BENINCASA HISPIDA COGN.*) - AN APPROACH TOWARDS STANDARDISATION

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ABSTRACT

Good collection practices are essential to obtain optimum therapeutic value and safety of drug. During collection, the knowledge of *Pakwa-apakwa and nava-purana avastha* of the drug is very much essential as their guna - karma depends on these conditions.

The indigenous drug Pakwa and Baala Kushmanda phala (*Benincasa hispida Cogn.*) were screened for its Phytochemical variations. This study was carried out to compare the phytochemicals of the Pakwa in comparison with that of the Baala phala of Kushmanda with an intention towards state and properties of plant.

The Pakwa and Baala phala of Kushmanda were collected from its natural habitat and extracted in both aqueous and alcoholic media, according to standard operating procedures

Therefore the intended work is to study the variation in the chemical constituents of Pakwa and Baala Kushmanda phala, botanically identified as "*Benincasa hispida Cogn.* belonging to Cucurbitaceae family".

Keywords: Benincasa Hispida Cogn, Phytochemical, Physicochemical, TLC, HPTLC.

INTRODUCTION

The disease preventive and health promotive approach of 'Ayurveda', which takes into consideration the whole body, mind and spirit while dealing with the maintenance of health, promotion of health and treating ailments is holistic and finds increasing acceptability in many regions of the world.

Good collection practices also prevailed during ancient period and description of part, season, place and definite time etc are mentioned in detail. During collection it is essential to have the knowledge regarding different stages of fruit.

Our Acharyas have clearly mentioned the differences of pakwa and baala phala of kushmanda but Specification of state of kushmanda phala to be used is not clear.

Therefore to study the variation in the chemical constituents of Pakwa and Baala Kushmanda phala, botanically identified as "*Benincasa hispida Cogn.* belonging to Cucurbitaceae family"

MATERIALS AND METHODS

This study was designed under three headings:

1. Collection, Authentication and Preparation of the trial drug Pakwa Kushmanda and Bala Kushmanda phala.
2. Pharmacognostic evaluation of the drug Pakwa Kushmanda and Bala Kushmanda phala.

PLACE OF WORK

ü Preparation of the trial drug

· The extraction of the Pakwa Kushmanda and Bala Kushmanda phala.

ü Pharmacognostic evaluations of the trial drug

· Powder microscopy was carried out at 'Govt. Central Pharmacy', Jayanagar I Block, Near Ashoka pillar, Bangalore 560011.

· Physico-chemical and phyto-chemical analysis was carried out at 'GOVERNMENT COLLEGE OF PHARMACY' Bangalore - 560011.

- The HPTLC and HPLC of the trial drug was carried out at 'Bioassay R&D Laboratory, Natural Remedies Pvt. Ltd., Bangalore, India.



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DOI: http://ijmer.in.doi./2022/11.03.17

CRITICAL ANALYSIS OF *PITTAVAT CHIKITSA* IN *MADYAJA DAHA*

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Abstract

Ayurveda is the life science which not only explains application of *Chikitsa* but also how *Ahara Dravya* can act as a medicine. If we consume *Ahara* in the way how our *Acharyas* has explained definitely it helps in maintaining our healthy condition, if not leads to *Agnidushti* then *Roga Utpatti*. In this ancient science *Acharyas* has explained 12 *Ahara Vargas* among one is *Madya Varga*.¹ *Madya* is having so many good effects on health. If we consume in excessive quantity as well as not following appropriate manner then there will be increase in *Sharira Ushma* that vitiates *Pitta*, reaches to the *Twacha* and produces the burning sensation in the body. This leads to a condition called *Daha*. Since it's a *Pitta Dosha* predominant and symptoms are similar to *Pittaja Daha* we have to adopt *Pittavat(Pittajadahavat) chikitsa*.² Here an effort is made to know how simply we can apply *Pittavat Chikitsa* in a person who is suffering with *Madyaja Daha*.

Keywords: *Pitta, Madya, Daha, Chikitsa, Madyaja Daha, Alcohol, Alcoholism, Ayurveda.*

Introduction

As we all know that health is the wealth. So, we should concentrate on what we eat and think. *Ahara* act as medicine if consumed in proper way. *Madya* is an *Aharadravya* which can be used as *Anupana* or *Aushadhi* and *Madya* is one which produces *Mada*. It acts as *Amruta* (Nector). To get the benefits like happiness, strength, courage, *Shrama hara* we have to consume *Madya* according to body needs. *Madya* is having the qualities like *Ushna, Tikshna* etc which causes rise of body *Ushmata* which leads to *Daha*.³

Nirukti of *Madya*

The word '*Mada*' is derived from the word '*Madee*' which gives the meaning '*Harsha*' – '*Madee Harshe*' (Amarakosha).

History of *Madya* and Importance of *Madya*

During *Sautramani Yagna*, the *Sura* is indicated as *Havi*, which is used for *Ahuti*, in the ancient era which is used by Gods and the kings⁴. *Indra* used *Soma* in the *Sautramani* sacrifice, which removes grief, depression, fear and which also gives the strength, love, voice, nourishment and peace to the body and which is called *Sura* by the Gods, *Gandharvas, Yaksha, Rakshasa* and human beings should take it appropriately⁵.

Qualities of *Madya*^{6, 7}

Attributes of *Madya* are *Laghu, Ushna, Tikshna, Sukshma, Amla, Vyavayi, Aasugam, Ruksha, Vikasi* and *Vishada*

Actions of *Madya*⁸

Sheetahara, Manogathiharana, Visati Avayavaan, Harshadam, Aasukarma, Vatakopa, Visarpati, Kapha and *Sukrahara*

Procedure of drinking *Madya*⁹

- ✚ The person who wants to drink *Madya* he should undergo the purification of the mind and body.
- ✚ He should apply *Sugandi dravyas* or scents to his body as per the *Rutu*.
- ✚ Put on garlands, ornaments worshiping God and *Brahmanas*, the person should sit on well spread cushion as per the own comfort of body, with the presence of seasonal flowers adored by the friends.
- ✚ He should use the vessels made of gold, silver, precious stones other clean and well-maintained vessels served by the beloved females endowed with sincerity and affection.
- ✚ One should always choose the best *Madya* along with suitable fruits, green vegetables, a variety of roasted meat, after being worshiped by the Gods, with blessings and pouring the *Madya* mixed with water to be given to the willing persons.



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LITERARY REVIEW ON AGNIDEEPANA DRAVYAS OF VAGBHATOKTA ANNASWARUPIYAADHYAYA WITH RESPECT TO SHAKA VARGA

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Abstract

Ayurveda is the science of life; the main aim of Ayurveda is Swasthaya Swasthya Rakshanam Aturasya Vikara Prashamanam¹. In this Swasthya is considered as balanced state of Dosha Dhatu Mala Agni and Prasanna Athma.² In Ayurveda Agni is considered as Digestive Fire.³ It happens to be the entity that is responsible for all digestive and metabolic processes in the human beings. The normal functioning of Agni provides Prakrita Ayu Varna, Bala, Swasthya Utsaha, Upachaya, Prabha, Oja Teja Prana.⁴ Improper functioning of Agni leads to manifestation of so many diseases⁴. Ahara is the most important need for the sustenance of life⁵; nowadays people are eating food for the fulfillment of their desire, but not from the view of health. Because of improper diet people are ending up with Agnimandhya janya Vikara's⁶. Acharya Vagbhata has explained so many Ahara Varga's which are having Agnideepaka property, one among them is Shaka varga. Agnideepaka shaka's are Sunishannaka, Changeri, Bruhati, Karavellaka, Varthaka, Koshathaki, Varshambhau, Chirabilwa, Balamuli, Kuteraka, Lashuna, Surana.⁷ Here is an effort made to know about the proper utilization of Shaka varga to maintain the balanced condition of Agni.

Key words - Agni, Shaka varga, Deepana, Vagbhata, Ahara.

Introduction

Ayurveda is holistic system of Indian medicine. It deals with the preventive and curative aspects of diseases.⁸ Mainly for the prevention of disease Agni should be in the good condition. Now a day's people are having lack of knowledge regarding the food. Because of stressful life style and lack of time, many people are following the faulty dietary habits; this is leading to the Agnimandhyata. The sixth chapter of Astanga Hridaya is Annaswaroopa vijñaneeya adhyaya. It deals with details of different food materials. The chapter covers Shuka dhanya, Shimbhi dhanya, Krithanna varga, Mamsa varga, Shaka varga, Phala varga, Aushada varga, dos and don'ts regarding the consumption of these Vargas⁹. For the Agni Deepana there is a need to select the proper Ahara. Shaka varga is the major part of our diet. To achieve proper functioning of Agni, we should have the knowledge of proper utilization of Shaka varga. Among Shaka varga the Agnideepaka Shaka's are Sunishannaka, Changeri, Bruhati, Karavellaka, Varthaka, Koshathaki, Varshambhau, Chirabilwa, Balamuli, Kuteraka, Lashuna and Surana.

Agni

Agni is the important factor which helps for the digestion and metabolism of the food. In Shabdakalpa druma, 61 synonyms of Agni have been compiled. These synonyms help in explaining the nature and functions of the Agni, e.g., Vaishvanara, Sarva Paka, Tanoonpata, Amivachatana, Damunasa, Shuchi, Vishwambhar, Rudra etc.¹⁰. Nowadays people are not concentrating on their digestive power, as well as they are following improper food habits and improper lifestyle. Because of these functions of Agni will get hampers and leads to the Agnimandhya Vanya Vikaras. Some of the Nidanans are as follows

Agnimandya Nidana¹¹-

- Atyambupānā - Drinking large amount of water,
- Viṣamāśanā- taking food in large or small quantity, taking meals at unusual times,
- Vegadharana- frequent suppression of natural urges of the body,
- Swapna viparyaya- loss of sleep at nights or sleeping during day hours.
- Irshya-bhaya-krodha-lubdhata-dainyata-rug pidita and dwesha-- if the person concerned is afflicted by jealousy, fear, anger, greed, disease, wretchedness, and enmity

Samprapti¹²-

Intake of above said Nidanans leads Agni dushti, nothing but it can't be able to digest even Laghu Ahara. There will be formation of Apakva Anna or Ama. This is the main reason for the manifestation of all the diseases.