

REVIEW ARTICLE



IMPORTANCE OF ANUPANA IN AHARA & AUSHADA: A REVIEW STUDY

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ABSTRACT:

BACKGROUND-

In this Modern era Human beings are more concerned about their health; Protection from the evil of diseases and sufferings, since the dawn of civilization. The idea of *Anupana* (after drink) has been in *Ayurvedic* literature since archaic times. It plays important role in treatment, it bring certain changes in a substance along with which is administrated. *Anupana* has multidimensional effects. It will act as nutritive, stimulants, preventive and curative. *Anupana* is a fluid vehicle taken with or after medicine or eating and which aids or assist the action of main ingredient, a synergist, a vehicle to enhance antigenicity. An after drink tones up the body, gives satisfaction, invigorates, causes plumpness, gives a feeling of contentment, makes the food moves downward easily, break the hard material of the food, make them soft, moistens them, helps for easy digestion and distribution to all the parts of the body. However, its importance and practical utility does not fully recognized, Hence it's a need of era to collect the information regarding *Anupana* from different literature and make use of it in treatment as well as day to day life. AIM- To study the effect of *Anupana* in *Ahara*(food) & *Aushadha*(medicine).

OBJECTIVES-

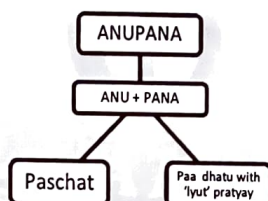
- 1) To study the importance of *Anupana* in *Ahara* & *Aushdha*
- 2) To study the literature about *Anupana* from various *Ayurvedic* & modern texts.

Results- *Anupana* plays a important role maintaining healthy life, when it will be given with *Aushadhi* & *Aahar*. It also tones up the body, gives satisfaction, invigorates, causes plumpness, gives a feeling of contentment, and helps for easy digestion and distribution to all the parts of the body.

Key Words: *Anupana*, antigenicity, invigorates digestion

INTRODUCTION:

Nowadays people around the world are suffering from many health related issues due to improper digestion of food as well as inadequate effect of medicines. *Anupana* is one the vehicle which can helps to solve this problem. *Anupana* is the liquid that is advised along with the medicine or *Aahar* or advised after intake of medicine or *Aahar* even specific foods are suggested for consumption together with specific liquids. It used for administration of medicine as well as *Aahar*. It behaves as a vehicle. *Anupana* is one which is necessary to be followed while prescribing a drug but now a day it is not followed. With different *Anupana* single *Aushadhi Dravya* can be beneficial in different *Rogas* (Diseases).



Anupana is adjuvant for food and medicine has its relevance importance in *Ayurved chikitsa* as said by the *Sharangdhara* medicine get spread in the body with the help of *Anupana* as oil spread in water, it also reduces the adverse effect [2]. As per *Ashtang Hridaya* *Anupana* should have opposite properties of the medicine but not to be incompatible with it. It also softens hard mass of medicine and digest it [4]. *Ayurveda* has a distinctive way of administration of *Ahara* and *Aushadha* along with different types of *Anupana* based on the *Roga*, *Kala*, *Dosha* etc the knowledge of specific action of drug with particular *Anupana* should be taken into consideration. [8] According to *Ashtang Hridaya* as a *Anupana* water is best because it is the chief source of all the tastes, it is accustomed to all living beings and possesses the properties of sustaining of life [4].

DEFINITION

1. In *Chakrapani* commentary on *Charaka Samhita* it is said that "In the context of administration of medicine or food, *Anupana* stands for the vehicle which mean liquid are mixed with medicine or food [1].
2. As per *Vangabhattacharya* "*Anupana* is the media which can be given either before, after or along with drug or diet [4].
3. According to *Yogaratanakar* "If medicine is given by the intelligent physician for curing particular disease along with *Anupana*, It will cure that specific disease definitely by the strength of *Anupana*"
4. As per *Rasatarangani* "*Sahapan* which is the liquid form taken along with main drug and which can facilitates easy disintegration, absorption and uniform distribution of medicine all over the body, It is called as *Anupana*"

EFFECT OF NASYA, VEDHAN KARMA & ISOMETRIC EXERCISES IN THE MANAGEMENT OF CERVICAL MYALGIA: A CASE STUDY

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ABSTRACT

Cervical Myalgia is a common health problem in the society. It concerns about 10 – 20 % Adult population with severe chronic pain in the neck and shoulder region. Cervical myalgia shows higher prevalence in Women, also in those having sitting works. Its main causative factors are sedentary lifestyle, daily living activities, poor posture, continuous desk work, Tension & Stress. It needs to be treated early as it can leads to severe pain and stiffness. **Material and Methods:** Single clinical trial with before treatment, mid follow up and after treatment assessment was done with 7 days Intervention of *PratimarshNasya, Vedhan karma& Isometric Cervical exercises*. **Result:** On comparison with pre intervention condition there was a marked difference in patient post treatment condition. Patient got

marked relief in symptoms Neck pain, Shoulder pain, Neck stiffness, & Headache.

Conclusion: By the present study it can be concluded that *Pratimarsh Nasya, Vedhan karma& Isometric Cervical exercises* is effective in the management of cervical myalgia.

KEYWORDS: Cervical Myalgia *Pratimarsh Nasya, Vedhan karma, Isometric Cervical exercises*.

INTRODUCTION

In this healthy world even healthy people who are in the prime of their life can be affected by neck pain. It is not surprising to have neck pain since the neck is on duty 24/7 holding our heads which weigh an average of 1.5 kg. Whether it because of poor sleeping position, poor

PANCHSANJEEVANI MUDRAS AND ITS EFFECT ON HEALTH: A REVIEW STUDY.Khan Arshiya,^{1*} Patrikar V. G.²

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ABSTRACT

Mudra is a part of *Yoga*. The human body and the world made up of five elements namely *Agni*, *Vayu*, *Akash*, *Bhoomi* and *Jal*. The disturbances in these five elements are the causes of diseases and imbalance of the mind. In order to bring equilibrium in the state of our body and mind we resort to yoga and its part *Mudra Vigyan*. We can perform hundreds of *mudras* and it depends on how the formation is performed with different fingers. *Mudra* plays a very significant role in improving and maintaining our health irrespective of Age and Gender, anyone can get the benefits from *mudras*. *Panchsanjeevani mudras* contain 5 *mudras* such as 1) *Prana mudra* 2) *Apan mudra* 3) *Udan mudra* 4) *Saman mudra* 5) *Vyan mudra*. These 5 *mudras* are very helpful in maintaining equilibrium in body. Thus, there is a need to work on this topic for the benefits of peoples.

Keywords – *Mudras*, *Prana mudra*, *Apana mudra*, *Udana mudra*, *Samana mudra*, *Vyana mudra*.

1. INTRODUCTION

Mudra literally means gesture. *Mudra* expresses and channelizes cosmic energy within the mind and body. *Mudra Vigyan* is ancient yoga science, the human body is a mini world in itself.¹ This world is formed by of 5 elements *Agni*, *Vayu*, *Akash*, *Bhoomi* and *Jal*. In the same way human body is also made up of 5 principle or elements. When these 5 elements are not in equilibrium we suffer from various physical and physiological ailments. In order to bring equilibrium in the state of body and mind we move towards *mudra vijñana*.²

The tip of the nose, lips, fingers tips and toes are mainly responsible for the radiation of energy from our body. When thumb gets in contact with the other fingers, energy is directed back to vitalize various parts of our body, this is called circuit bypass. In puranas gods and goddesses have seen possess in different *mudras*. *Mudras* are the presentation of inner feelings. According to *Yoga Shastra* the activities and principle of the body are governed by the forces of 5 elements, which are systematically presents in our fingers which can keep the equilibrium and these can be activating by practice of *mudras*.^{2,3}

With the help of *Yoga mudras*, A Human being lived for century free from diseases. The secret of their long life, health and achievements are results of their yoga and *mudra sadhna*. In Sanskrit literature the term *mudra* has special meaning in general sense it means controlling, making stronger, a symbol used to keep something safe and secret bodily symbol used by *yogini*. One of the meanings is also safeguard and strengthens; *mudra* also means happiness, also stand for bliss.⁴

Important things regarding Mudras

- ♦ Once the tip of the thumb joins the tip of the opposite finger, several *Tatva* gets balanced within the body.
- ♦ Once the tip of the thumb joins the bottom of the opposite fingers, several *Tatva* get raised within the body.
- ♦ Once the tip of the fingers dropped at the bottom of the thumb, several *Tatva* gets reduced within the body.
- ♦ Hasta gesture will be done by anyone.
- ♦ Doing the gesture with each the hands is a lot of helpful, once gesture is finished with right hand; it affects the left a part of the body

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Incidental Risk Of Sthaulya (Obesity) Among Individuals Of Some Part Of Sakkardara Region At Nagpur: An Observational Study

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ABSTRACT-

Introduction-

Obesity is one of the most serious health problem of current era. Affecting both developed and developing countries and children as well as adults. It's a 5th leading risk of global death. Adverse effect of obesity affecting population in transition are hypertension, hyperlipidemia, diabetes, coronary heart disease and glucose intolerance. Obesity has reached epidemic proportion in India with morbid obesity affecting 5% of the country's population. Obesity lowers the life expectancy. Ayurveda has very well explained the causes, symptoms & treatment of obesity. Acharya Charaka has also mentioned Sthaulya in Santarpanjanya Vyadhi. At an individual level, a combination of food intake and a lack of physical activity is thought to explain most cases of obesity. Limited number of cases due to genetic, medical reasons and psychiatric illness.

Material & Methods- In this study 70 individuals are selected from our institutions on the basis of pre-obese, obese class 1 & obese class 2. After diagnosed obese individuals all were observed for demographic characteristics and the statistical analysis done.

Conclusion-

In this observational study we can conclude that Age between 30-50yrs, females, literates, upper middle class & lower middle class peoples, People having desk work & field work, Professional workers, Both vegetarians & non vegetarian, people having good sleep, presence

Effect Of Madhu Haritaki In The Management Of Sthaulya With Special Reference To Obesity With The Help Of Objective Parameters: Experimental Study

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Abstract

Obesity is one of the most serious health problem of current scenario. Prevalent in both developed and developing countries and affecting children as well as adults. Obesity is a key risk factor in occurrence of other chronic and non-communicable disease. Adverse effect of obesity to found in population are hypertension, hyperlipidemia, diabetes, coronary heart disease and glucose intolerance. 1.3% of males and 2.5% of females aged more than 20 years were obese in the year 2008. Obesity is mainly caused by combination of excessive food intake, lack of physical activity, genetic susceptibility. Obesity has reached epidemic proportion in India with morbid obesity affecting 5% of the country's population. In Ayurveda Charka Samhita has mentioned Atisthauhya is in Santarpanjanyaroga. Charka has also mentioned MadhuHaritaki as one of the Chikitsa for Santarpanjanyaroga. Haritaki is Rasayana, Laghu and Ruksha in Guna, Madhura in Vipaka, Ushna in Virya, Tridoshashamaka, Anulomaka & Madhu is Sandhana, Chedana, Ruksha and Madhur & Kashaya in Rasa. so it may help to reduce obesity & avoid further serious health problem.

Keywords- Sthaulya, obesity, haritaki, madhu



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A Review on Scattered References of Prakrut and Vikrutnidra (Sleep) from Brihatrayee

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ABSTRACT

Nidra is one of the most important phenomena which is directly related to and influences the achievement of happiness and misery in a man's life. Similarly, as diet and exercise regimen is important for the health of a human being, Nidra plays a vital role in maintaining proper health and so is the key to live a successful and healthy life. The importance of Nidra has also been elaborated by Acharya Charaka as follows: As proper ahara is required for maintenance of health similarly Nidra is required for happiness and health. Obesity and leanness also depend on Nidra. Thus, it is stated that when there is decrease in the Satva-Guna in human beings, then it ultimately increases the effect of Tamasika Guna. Due to increase in the Tamasika temperament, there is more influence of Nidra on an individual.

Key Words: Nidra, Veda, Bhutadhatri

INTRODUCTION

The word Nidra means sleep. One can get references for Nidra from the period of Veda. The term Nidra appears in Rigveda, Yajurveda etc. Nidra is mentioned with different synonyms in different periods of Veda, in Rigveda it is mentioned as "Svapna".¹ In Rigveda, it is mentioned that The Gods never have Nidra.² This is because they have absence of Tama Guna. This highlights the fact that Nidra is related to the tama guna of the body. People with the predominance of Satva Guna have fewer Nidra as compared to those having the predominance of Tama guna. When a person awakens from deep sleep, it is a sense of pleasure and a sense of satisfaction. Lord Shri Krishna has also explained the importance of proper sleep for a Dhyana Yogi in Bhagwad Gita.³ According to him, both excessive sleep and ceaselessly awakening is not good.

MYTHOLOGY OF NIDRA

References about Nidra in the Védika era have been seen. It is known that the period of the earth is divided into four Yuga viz. satayuga, tretayuga, dvāparayuga and kaliyuga, so the

Nidra of God viz, at the end of each Yuga is termed as Yoga Nidra (As mentioned in raghuvarsma 10.14). In other references, it is also mentioned that Nidra is the great sleep of God bramha during the period between the Pralaya(destruction) and Utpatti (production) of Sṛsti. God Bramha creates life on earth whereas God Vishnu maintains it and finally God Siva destroys it. Nidra is also said to be the name of Goddess Durga.⁴ Ayurveda clearly emphasizes on the importance of Nidra for maintaining a healthy lifestyle. Considering Kāla of Yajurveda, people of that time period had a very low quantity of Nidra due to the presence of Satva guna and the absence of Tama guna. But considering this quote from a different angle, it could have been stated for Divāsvapna or too much quantity of night sleep also. Mahābhārata, the great epic of Indian history also mentions the merits of Nidra and demerits of rātrijāgarana. It states that the persons who are keen for health should not indulge themselves in being awake at night, sleeping in daytime, laziness, getting addicted to bad things and other such factors. Thus, it is stated that when there is the decrease in the Satva Guna in human beings, then it ultimately increases the effect of Tamasika Guna. Due to increase in the Tamasika temperament, there is more influence of Nidra on an individual. The ancient seers of India have not

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A Review On Etiological Factors Responsible For Lifestyle Disorders

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ABSTRACT

Ayurveda has a holistic approach towards lifestyle disorders. In Ayurveda there are many diseases which are caused due to management of lifestyle. The burden of these lifestyle disorders is increasing day by day in the society. There are many etiological factors which cause lifestyle disorders. The life style disorders considered in Ayurveda are Sthaulya (obesity), Premeh (diabetes), Asthisandhigatahara (musculoskeletal disorders), Rakatgatahara (Hypertension), Hridayaroga (coronary artery diseases), cancer, psychosomatic disorders (Alzheimer's disease), Kalibhata, Bandya (infertility) etc. These all disease is having lifestyle management causes for which they are taken under lifestyle disorders. They are rising in the society due to modernization, affluence of science technological development which leads to more sedentary life styles, which disturb the physical, mental and social wellbeing of an individual. In Ayurveda the main cause of any disease is improper functioning of the Dosha and Dhatus. And they are disturbed by the etiological factors which influence them. Tridoshas are influenced by both Aahar Vihar etiological factors. In addition to these etiological factors there is a main factor which cause lifestyle disorders is stress. All these factors which are responsible for the disturbance of Tridoshas and Dhatus are the main cause for life style disorders.

Keywords: *Sthaulya, Prameh, Asthigatahara, Rakatgatahara, Tridoshas, Dhatus*

INTRODUCTION

Ayurveda is the ancient life science in this period of life on earth. In Ayurveda there are many ways to cure lifestyle disorders by avoiding etiological factors which cause them. As Ayurveda has mentioned in there text that it has two main aims that are "Swasthya Swasthya Rakshana and Aatursya Vikara Prashman" that means Ayurveda has said that maintain the longevity of a person and provide shelter from the disease.¹⁻² There are many diseases which are considered under lifestyle disorders as they all are having etiological factors which are the reasons of changing day today life³. Ayurveda has many Siddhantas and one of them is Trayopasathamba in which Aahar, Nidra, Brahmacharya is considered. Trayopasthambasiddhant can be considered as important siddhant related to lifestyle disorders. These are as follows:⁴

1. Aahar is the diet taken by the person and Aahar is the main etiological factor for a disease especially for lifestyle disorder. If the diet is in Samavastha that is balanced diet is taken then

Effect Of Pranayama In Relieving Stress: A Review Article

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Abstract:

In order to preserve sound physical and mental wellbeing, Pranayama is a subset of yoga practise, is highly beneficial to humanity. Prana is defined as life or energy, Ayama implies regulating the flow of life through the body. Pranayama helps to regulate all of the breathing processes, including inspiration, expiration, and retention. Pranayama is one of the yogic techniques for healthy individuals which can produce various physiological responses for relaxation, stress management, control of psychophysiological conditions, breathing strategies. Various breathing habits and manoeuvres may impact the autonomic nervous system significantly and may intensify or decrease adverse reactions to stressors.

Keywords- Yoga, Pranayam, Stress

INTRODUCTION-

Yoga is an ancient discipline aimed at bringing harmony and health to the individual's physical, mental, emotional & spiritual aspects. In India it has long being traditional practice that has become more & more prevalent in western society. *Pranayama* is the next important step in the practice of Yoga. *Tejobindu Upanisad* keeps *Pranayama* as step Four in its fifteen phase schedule of Yoga practice.¹ The *Astangayoga* of Patanjali also considers *Pranayama* as step Four in the comprehensive practice of Yoga. The *Upnishads* describing *Sadanga Yoga*,² place *Pranayama* as step one, two or three in the comprehensive practice of Yoga.³ The *Mandala-Brahma*, *Amrtanad*, *Yogakundali*, *Darsanand* *Sadilya Upnisads* describe the *Recaka*, *Puraka* and *Kumbhaka* components of *Pranayama*. Some times in view of three dimensions *Pranayama* is considered *Trividha*.

Meaning of Pranayama

Pranayama is made up of two words "*Prana*" meaning that the root word an (to breath or to live) is added to feel, producing fresh live with a new meaning that fills with breath. *Pranayama* is breath control⁴. In the body, "*Prana*" is breath or bioenergy. *Prana* represents the panic energy responsible for life focus at subtle stages, and *ayama* means power. Therefore, "Management of Air" is *Pranayama*. The rhythms of panic energy can be controlled with *pranayama* and a balanced mind & body can be achieved.⁵



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A Review on Importance of *Snana* (Bathing) in *Dinacharya* According to Ayurveda

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ABSTRACT

Ayurveda is the basic science of life. The goal of Ayurveda is to maintain the health and cure of the illness. To achieve one such goal of maintaining health one should adopt to follow the procedure of daily regimen as described in *Ayurveda*. These daily routine regimens have good physiological effects on appropriate functioning of the body system thereby maintaining a normal equilibrium of three *doshas* i.e. *Vata*, *Pitta* and *Kapha*, *Sapta Dhatus* (seven tissues), *Mala* (waste products of the body) and the *Agni* (power of digestion) and prime importance of daily routine is to keep away diseases. In ayurvedic daily routine includes *Snana* (bath) as one of the important regimen which is to be performed every day in the morning after *Abhyanga*, *Vyayama*, *Mardana* and *Udvartana*. Its prime role is to maintain health. Its importance in maintaining health is discussed in various ayurvedic texts. But still, its whole importance and practical utility do not fully recognize. Hence efforts are made to explain *Snana* & its benefits in detail as described in Ayurvedic literature.

Key Words: Dinacharya, Snana, Health, Bath

INTRODUCTION

Ayurveda is the very important basic science of life to maintain the health of healthy persons and curing diseases of ill.¹ A long healthy life is a demand as well as a wish of every being since antiquity. Therefore everyone should always follow those procedures which keep them healthy always. *Dinacharya* is known as a daily routine and should be followed as mentioned in ayurvedic texts to maintain health. *Dinacharya* explains various duties which should be followed systematically and scientifically from one day to the next. *Dinacharya* helps to establish balance in one's body constitution. It also regularizes a person's biological clock, aids digestion, absorption and assimilation and generates self-esteem, discipline, peace, happiness and longevity.² In *Mahabharat*, five types of *Saucha* (cleanliness) are mentioned. They are *Mana*, *Karma*, *Kala*, *Sharir* and *Vaka Saucha*. *Gita* and *Vasistha Samhita* also mentioned two types of *Saucha* as *Bahya Saucha* (External cleanliness) and *Abhyantara Saucha* (Internal cleanliness). Here external cleanliness is to keep the body clean by *Snana*, etc while internal cleanliness is to keep

the mind free.³ The cleanliness is necessary for the health, growth and development of the body.

Snana is one of the important regimens described in *Dinacharya* & mentioned by various *Acharyas* of Ayurveda and other ancient literature of India. *Snana* (Bathing) is one of the forms of cleaning our body. If done in the proper manner, it will be a therapeutic preventive and rejuvenating ritual for the body, mind and soul. There is no doubt that good baths clean and rejuvenate our body like *Rasayana*. Bathing helps you and makes you ready for the whole day activities. As per *Ayurveda*, regular bathing keeps the body and mind healthy, fresh, energetic and rejuvenated for the day to day activities. We take bath daily as a formality and as a routine part of our daily schedules.

The method, benefits & duration of *Snana* along with different types of *Snana* have been perfectly mentioned in our *samhita-granthas*. By considering the explanation which is described in our classics regarding *Snana* in our *Dinacharya*, we can surely say that *Snana* is an important and unique concept explained amongst the various regimens of *Dinacharya*.

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