SHATAYU KI OR
शतायु की ओर

Fourth Issue

हिताहित सुख डुःखमामूल्य हिताहितम्।
गृहं च तच्च वनोज्जिल्मवेऽः स उच्चे। ॥ ८४ ॥

Ayurveda is the knowledge which deals with good, bad, happy and unhappy life, its promoters and non-promoters, measurement and nature.

समस्तीश: समानिर्यश समानात्मानकियः।
प्रस्तुतादशनिष्ठ्यमः स्वस्थ्य इत्यभिषौर्यः ॥ ८५ ॥

That individual is healthy whose Dosha (functional entities), Agni (bio-fire), Dhatu (structural entities) and Mala (excretory products) are balanced and the soul, sense organs and mind are in happy state, i.e. harmonious equilibrium of body, mind, sense organs and soul is a state of health.

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Health Through Ayurveda

Ayurveda is one of the most ancient medical sciences of the world and is a valuable heritage of India. Since the time immemorial Ayurveda is being practiced successfully despite other prevalent modern systems of therapy. Our ancient sages visualised healthcare as an integral part of life and lived in a healthier state than most of us today. They were more scrupulous and observed strictly the prescriptions and proscriptions in their day-to-day life based on scientific profile.

The influence of Ayurveda is on the anvil-increase globally, as people are realising its usefulness through simplicity. Ayurveda preaches, "Prevention is better than cure". The universe, as well as our body is made up of "Pancha Maha Bhutas" i.e. Aakash (Space), Vayu (Air), Agni (Fire), Jala (Water) and Prithvi (Earth) and in their various distinct forms 1- Doshas (Vata, Pitta and Kapha i.e. the metabolic components), 2- Dhatu (Rasa, Rakta, Mansa, Meda, Asthi, Majja and Shukra i.e. the vital components) and 3- Malas (Waste products). Any deficiency, excess or vitiation either in Dosha, Dhatu or Mala may induce disease.

"दोष धातुमल मूल हि शरीरि"।

Ayurveda aims at keeping a physiological equilibrium in the requisite proportion of these by means of diet, activities and medicines. The scope of Ayurveda is very vast. It is not merely preservation of health. Its primary aim is to promote perfect health for the sake of Dharma (performance of duty), Artha (acquisition of wealth) Kaama (fulfillment of desires) and Moksha (attainment of self-realisation). Treatment of disease becomes a necessity because disease is a hindrance to the human effort in reaching these four aspirations of life.

The equilibrium of the tridoshas is health and imbalance between them is disease. In their normal state vata, pitta and kapha, the organism lives on nutritive fluid through the nervous, digestive and lymphatic systems respectively.

VATA upholds all the supporting constituents and their due circulation throughout the body. It is the initiator of all voluntary & involuntary movements, the producer of restraint, as well as concentration of the mind, the initiator of all the senses and carries all sensory impressions to the mind.

PITTA is responsible for digestion, heat production, hunger, thirst, lustre, cheerfulness and intelligence.

KAPHA is responsible for Snehnam (oiliness), smooth working of joints, general stability of the body and general built.

DIET also consists of Panchamahabhootas and is responsible for production of Dhatus and Doshas in the body. So to prevent vitiation of doshas and to maintain adequate and balanced production of Dhatus it has been advised to take the food of proper quality in proper quantity.

All substances have been classified according to their 1- Guna (physical and chemical properties), 2- Rasa (taste), 3- Veerya (direct action), 4- Vipaka (remote action after digestion) and 5- Prabhava (specific action).

Constituents of a well balanced diet - Charaka has advised -

चक्राकाश्चाक्षालम्परिच्छर्रुषत्स्तवसे संपन्नमणयोऽयतमुः।
आन्तरीक्य पर्यधर्मविलक्षणहिजस्तसे॥
(सू. 4/72)

Jaggery and fine rice from 60 days' crop, red (unpolished) rice, green gram, gooseberry, barley, rain water, milk, ghee, flesh of animals living in forests and honey, should be part of the general diet. This diet if compared with modern concept contains carbohydrate, fat, protein, natural vitamins, minerals and pure water. Thus the food should be easily digestible, nutritious, safe and satiating, which will not only make one physically strong but also develop one's mental and spiritual faculties.

यथा कालुमित्र तथा सध्यायोऽसदान्तः ॥
यथा पौष्टिकाम्। वारी तथा लिम्बवते तथा ॥

Pure food makes the mind pure and pure mind achieves stable knowledge which helps free oneself from worldly attachments.
Some important rules regarding diet:

- One should eat warm food.
- Food should be taken in proper quantity.
- One should take another meal only when previous one is properly digested.
- The constituents taken in food should not be antagonistic to each other in properties.
- One must eat food slowly and in proper sitting posture.
- One should not talk, laugh or view T.V. while eating.
- Proper concentration while eating is necessary.

ACTIVITIES: All activities are to be performed by the body.

"Preserving one's health should be given priority over any other commitment in life. This is the most important dictum of Ayurveda."

"The enemy(disease) is always in one's proximity and as such, one endowed with wisdom, should therefore, observe the conduct of oneself (Aachar Rasayan) with concentrated attention to have a long life."

Dinacharya - (Routine regimen of life)

1. ब्राह्मण महोत्सव स्वीकृत । अः । २/९
   By rising early in the morning, health can be preserved.
2. एक ब्राह्मण महोत्सव स्वीकृत । अः । २/९
   After rising from bed at Brahma muhoorta, one should attend to calls of the nature and then attend to general cleanliness.
3. Cleanliness, both external and internal, should be maintained. Cleanliness of the body should be ensured by taking bath everyday.
4. Internal cleanliness is achieved by performing religious duties.
5. The mouth should be cleaned by twigs of trees such as Nimba, Khadir, Madhuka or Karanja.
6. The mouth should be gargled a number of times with cold water.
7. Every part of the body should be properly exercised.
8. Body should be well massaged with oil.
9. A proper sleep is as important as food. A proper sleep refreshes both the body and the mind.

Benefits of exercise - It makes the body stout and strong, helps the symmetrical growth of the limbs and muscles, improves the complexion and digestive power, prevents laziness and makes the body light and glossy, firm and compact.

It gives the power of endurance to insist fatigue, weariness, the variations of temperature, thirst etc.; and ultimately leads to a healthy existence.


"शरीरोपपत्यः क्लीनिकांशिर्न्न सुविधान्वता।
दीर्घानिक्षिणं निमित्तं लाभमण्डितम्।
अनुभूतिमिश्रितपण्ययोग्यतातीतम् सहिष्णुता।
आरोग्यविधि परम् यथायथधुरान्तरी॥ सू.चि. २४/३६-४०

Ritucharya - With the variation of season one should change its routine lifestyle. According to Ayurveda there are six Ritus 1-Shishir, 2-Vasant, 3-Greeshm, 4-Varsha, 5- Sharad, 6- Hemant, each consists of two months, but for general purpose we understand them as Summer (Greeshm), Rainy Season (Varsha) and Winter (Sharad Ritu). Changes if made accordingly preserve the health and diseases cannot affect the body.

बर्षयु वसन्ती श्रीमा जिद्दि निविन्दित्!
वर्षादी ग्रेशमौ बायू वायविकार समुच्छाययल।

Before the disease sets in, the dosha should be brought to its normal range in all Ritus, i.e. Kapha dosha in Vasant Ritu, Pitta dosha in Sharad Ritu and Vayu dosha in Varsha Ritu.

MEDICINE: Charaka says :- तदेव युक्तं पैतृकं यदाविधि कर्तवेत।

Medicine is used to treat diseases. Ayurvedic treatment consists of :-
1. Purging out the offending agents
2. Soothing the injured body,
3. Removing the cause or causes of ill-health in all diseases according to circumstances.

संस्थानं संश्लेषनं निदानस्थं च वर्तनम्।
पदाविकल्पम् कर्यं रोगे रोगीयं मधिष्ठी॥ च.चि. ७/३०

Methods for purging out or purification of offending agents:-

Panchakarma, the process of purifying, consists of :-
1. Vaman Karma (Emesis)
2. Virechana (Purgation)
3. Nirooh Vasti (Decoction Enema)
4. Anuvasana Vasti (Oil Enema) and
5. Nasya Karma (Nasal Insufflation)

Soothing the injured body: Under the advice of a medical practitioner three procedures are adopted
1. Antah parimarjan (Internal purification)
2. Bahia parimarjan (External purification) and
3. Sastra Pranidhanam (Surgical operation)
All these courses and operations are ways and means to help nature to remove injurious substances and subtle mental disturbances such as emotions.

Medicines when taken internally, act on the body by their Rasa, Guna, Veerya, Vipaka, Prabhava.

For the purpose of treatment it is very important to know the time as well as the frequency of taking medicine.

Charaka has advised:

Sanshaman medicines (drugs which pacify the vitiating doshas) should be taken empty stomach, appetizers and digestives should be taken half an hour before or after meals, Emetics in the early morning, Laxatives at the bed times, diuretics during the day, drugs which induce sleep should be taken while going to bed.

Anupan (Vehicle): The substance along with which the medicine is taken is called anupan and it has important role to play.

With the help of anupan the medicine is easily absorbed and spread all over the body and has a quick effect. The anupan is decided on four factors:
1. According to vitiation of dosha
2. According to medicine
3. According to the taste and availability to patient and
4. According to disease.

The common diseases and the prescribed herbs:

1. Fever - Guduchi, Chandan, Dhaniya, Tulsi, Shunthi, Karanj, Saptparna.
2. Diarrhoea - Bilva, Chitrak, Ajwain, Dadim, Jeera
3. Dysentery - Bilva, Shunthi, Pippali, Isabogle, Jaiphal, Kutaj
4. Piles - Ajwain, Chitrakmool, Triphala, Nimb
5. Loss of Appetite - Marich, Ajmod, Jeera, Ajwain, Abhayaa
7. Anaemia - Amalki, Haritaki, Palak, Shunthi, Khajoor, Draksha
8. Jaundice - Haridra, Dhatri, Punarnava, Patol, Trivrat, Bhuiaml, Kutaki
10. Epilepsy - Yashtimadhu, Vacha, Tagar, Talis, Mandukparni, Lahsun, Jatamansi, Shatavari
11. Gout - Guduchi, Shunti, Dhania, Patha, Guggulu, Erandbeej, Mustak, Manjishtha, Aragvadh
12. Rheumatism - Abhya, Vacha, Ativisha, Amrita, Erand, Dashmool, Rasna, Devdaru, Aragvadh, Rason, Gokhsur
13. Pain in Abdomen - Saindhav, Hinga, Sauvarachal, Ajwain, Dadim, Shunti, Jeerak
14. Painful Micturation - Pancha Trinamool, Gokshur, Shatavari, Aragvadh, Pashanbhedh, Ela, Kadiras, Amrita
15. Renal Calculi - Varuna, Gokshur, Yavkshar, Panchtrinamool, Shilajatu, Kulathu, Punarnawa, Sahjan
16. Raktapradar - Neelotpal, Guduchisatva, Dhatkipushp, Ashok, Raktachandan, Laksha, Mochras, Manjishtha, Shyonak
17. Diabetes - Haridra, Bimbi, Jambuphalasthi, Triphala, Gudmar, Vilwa, Haridra, Methika, Karel
18. Constipation - Abhya, Triphala, Aragvadh, Trivat, Draksha
19. Heart Diseases - Dashmool, Arjun, Bala, Vacha, Pushkarool, Hritpati, kamal, Karveer

Duty of a physician -

The best physician is one who knows administration of drug according to place and time and also keeping in view the individual constitution. A wise physician should think, argue and devise himself his own line of treatment.

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