

# आयुर्वेदामृतम्

## AYURVEDAAMRUTAM

[Contemporary Health and Ayurveda Research Updates]

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*Thought provoking article:*

**Practices for treating "Anukta Vyadhi" :  
Tools to know new diseases**

**Dr. Yogesh S. Deole**

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Ayurveda- the ancient science originated in India dates back to 3000 years ago. It has its own non-invasive tools to identify the diseases. It never relied upon the laboratory investigations and always focused on clinical observation and examinations of patient. The parameters of health are also based upon the clinical observations. However, with the changing times, new diseases are coined upon as challenges to Ayurveda and threat to the health of society. The instances of newly identified microbes causing infectious diseases like Swine-flue, Bird-flue, Chikun Guniya etc. are increasing. The clinical presentations do not resemble with any of the diseases mentioned in Ayurveda texts. Moreover, there are certain chronic diseases like hypertension, poly cystic ovarian disease, hypothyroidism. These are important to be recognized based upon Ayurveda parameters. In clinical practice, most of the patients come with a big file of records of investigations including serological, biochemical, radiological and many others. The patient expects diagnosis based upon those investigations and desires relief in terms of the assessment biomarkers.

In the above scenario, it becomes inevitable to an Ayurveda Vaidya to apply his best skills to merge basic knowledge of Ayurveda, co-relate it to those biomarkers and give result to the patients both subjective and objective parameters. Many a times, an Ayurveda practitioner surrenders to evidences of pharmacological studies of a particular drug as a shortcut, without particular

Ayurveda diagnosis, to satisfy the patient. However, this short-cut fails mostly, due to lack of sound foundation.

In this scenario of challenges following steps will be useful for Ayurveda practitioner:

1. Keep all the investigation records aside and examine the patient clinically based upon Trividha, Ashtavidha and Dashavidha Parikshya Bhava. This will keep Ayurvedic mind open to think clearly without any bias of conventional knowledge.
2. Know the Nidana-Purvarupa-Rupa-Upashaya with all details of shat-kriyakala.
3. Formulate a dosha-dushya sammurchhana and samprapti with anshansha kalpana of the dosha and affected strotas.
4. Think and prescribe the disease specific, dosha specific, dhatu targeted treatment protocol.
5. Then see the investigation records for abnormal biomarkers and use it for assessment of therapy purpose if only necessary.
6. Ayurveda clinical parameters and therapeutics are the best cost-effective in today's healthcare module subjected to apt application in clinical practice.

**Indriya Prasannatva – Blissful  
State of Senses**

**Vd. Aniket Shilwant,**

Assistant Professor, Sharir Kriya Dept., GJP-IASR

Consciousness stands to be the pivotal factor present within every species to be called as living. The consciousness is just not a factor but a free exit to experience the liveliness while being a part of one or the other event happening in the ecosystem every now and then. To experience the events in real time there needs to be an equipment or instrument



namely *Indriya*. The word *Indriya* is having its basic roots from Sanskrit or Pali language which means – the one who is belonging to or agreeable to *Indra* (king of all gods). *Indra* as a god has achieved its significance since ancient times from – *Rigveda*. It is also renowned with its supremacy, dominance and control over the gods of different disciples being under the whole regime of *Indra*.

The word *Indriya* is derived from the word *Indra* meaning such an instrument responsible for perception of any particular knowledge of real time events. Thus *Indriya* is nothing but a component used to achieve the desired object so as to experience satisfactory feeling regarding the same. Humans generally crave to achieve more and more feeling of satisfaction thus irrespective of the consequences, there is greater extent of gratification or overuse of *Indriya*.

*Indriya* since ancient times were depicted as horses which are governed by a whip (*Mana-Sattva*). As *Indriya* are exposed to and free to sense the events happening in ecosystem, they tend to be influenced by the surrounding acts and prone to be distracted more easily. To experience the feeling of objects by *Indriya* they must be always properly synced and controlled by *Mana* (*Sattva*). *Ayurveda* believes in a total 11 senses – 5 *Dnyanendriya* (sense organs), 5 *Karmendriya* (motor organs) and *Mana* (*Sattva* - Psyche).

*Indriya* are meant to perceive the respective object and responsible for perception of particular knowledge only. This is so because every *Indriya* and its *adhishtana* is dominant with any one of the *Mahabhuta* in it. Just as like - Ears can only perceive hearing sensation (*Shabda* – *Akash mahabhuta*), Skin perceives touch sensation (*Sparsha* – *Vayu mahabhuta*), Eyes perceive sense of vision (*Rupa* – *Teja mahabhuta*), Tongue perceives taste sensation (*Rasa* – *Jala mahabhuta*) and Nose perceives smell sensation (*Gandha* – *Prithvi mahabhuta*). *Mana* can aggregate all the objects of the senses which are blended over there.

### Nourishment of *Indriya*

A living body is made up of five primitive elements (*panchamahabhuta*) and gets nourished from the food which is also having same five elemental composition. The *Agni* (*bhutagni*) present inside is responsible for biotransformation process happening from subtle to gross level thus providing nutrition to the elemental pool present inside body. Now a days humans have modified their lifestyle with ample of modifications in dietary regime. Leading to malnourishment or over nourishment of elemental forms of body causing ultimate impairment in the one or the other *Indriya*. This altogether gradually starts malfunctioning of *Indriya*. So in order to achieve sense of taste satisfaction, the voracious dietary habits may land up malfunctioning of *Indriya* (*Rasanendriya* – tongue). Over use of mobile, computer addictions where eyes are continuously exposed to harmful radiations may lead to malfunctioning of *Chakshurindriya* – eyes. This concept in *Ayurveda* is mentioned as – *Asatmendriyarthasamyog*. For perception of knowledge the contact between *Indriya* and its respective object is necessary which is controlled by *Buddhi* (Intellect) and felt by *Atma-Mana* *samyog*. The point here to be considered is with proper correction in dietary regime, and necessary acts the functional status of *Indriya* inside body can be preserved with improved efficacy.

### *Indriya Prasannatva*

Why is it necessary to achieve *prasannatva* of *Indriya* - blissful state of senses? The answer is very clear that one can achieve complete health only by balanced state of physical processes along with blissful state of *Aatma* (soul), *Indriya*

(senses) and *Mana* (psyche) and not just absence of any disease.

The type of food we ingest also have an impact over the *Indriya* as like - *Shadindriya prasadan* (satisfies the desire of *Indriya*) – *Madhur rasa*; *Indriyani drudhikaroti* (able to make *Indriya* firm and stable) – *Amla rasa*; *Indriyani uparunaddhi* (obstructs the senses) – *Lavana rasa*. But preferring over or misuse of tastes may cause impairment in function of *Indriya*. These *rasa* are responsible to vitiate or pacify any particular *dosha* on one hand whereas the *dosha* are also responsible to create *Indriya pradoshaja vikara*. The importance of *Indriya prasannatva* is so understood where in the primitive diseases like *Jvara* it is mentioned as – *Deha-Indriya-Mana santapi* (irritability to body, senses, mind); *Indriyani vaikrutya deha santap-lakshanam* (abnormality of senses) while *vimalendriyam* (clarity of senses) should be the criteria for disease free state.

Also from the above we understood that the only cause of impairment or malfunctioning of *Indriya* is the affection, attraction, abuse of senses than the required purpose. So to achieve *Indriya prasannatva* we should correct the controlling center of all the senses viz. *Mana*. The *Mana* is responsible for *Indriya abhigraha* (connects every *Indriya* with its respective object) and also the same is responsible for the *swasya nigraha* (withdrawal and upholding ourselves from being distracted or swayed away in distractions). Off course the later one is truly dependent on the firm will power viz. *Dhruti*.

The other method to achieve blissful state of *Indriya* is voluntary withdrawal of senses from the external environment which can simply turn our mind to focus more on the deep inner side of us, this is called as - *Pratyahara*. It is one of the most important disciple of eightfold yoga. The word *pratyahara* is derived from – *prati* (against or away) *ahara* (food or nourishment). Thus the word itself denotes to keep oneself away from the elemental factors nourishing our physical body. Practicing *pratyahara* helps us to know the true inner self. It helps us by concentration, meditation and later to move ourselves to achieve *Samadhi* (salvation). It can also be practiced along with the *Yoga* and *Pranayama* by which one can control the breathing and drag our focus from any external stimuli. It allows mind to become more peaceful and achieve inner peace and satisfaction. The ultimate goal of human is to achieve *Sukha Ayu* which can be gained by having proper control over *Indriya*.

Live a Happy and Healthy Life!!!

### Success stories-Case reports at S.G.Patel Ayurveda Hospital:

A 17 years male patient (OPD registration no.826) complaining of atisthaulya (obesity) has reduced 16 Kg weight in 45 days by following simple *Ayurveda* treatment including medicines, diet and exercise plan under observation of Dr. Yogesh S. Deole at S. G. Patel Ayurveda Hospital. His initial weight was 122 Kg, now reduced to 106 Kg after treatment. The medicines are continued.

### New technique of Agnikarma with Arkapatra:

In *Ayurveda* various techniques like Agnikarma, Raktamokshana, Parishek, Lepa etc are offered for instant pain relief. A novel venture has been initiated in this regard in the Panchakarma Dept. In this technique, Arkapatra is placed on the site of pain after Darshana, Sparshana and Prashna Pariksha of the patient. An illuminated spirit swab is applied over the Arkapatra with the help of artery forceps till the patient feels heat. In this way, all the pain points are covered. About a hundred of patients have undergone this technique and benefitted from it.



## News and Events:

- **Workshop on IEC Guidelines:** Workshop of Institutional Ethics committee was held on 17 July 2018 at G. J. Patel Institute of ayurvedic studies and research, New vallabh vidyanagar. The team of five speakers from Pramukhswami Medical College, Karamsad delivered six guest lectures on the different ethical issues of research. Twenty seven delegates participated in the workshop from different institutes of CVM.
- **Elocution competition:** On the occasion of birthday of Vice president of CVM, Shri. Manishbhai Patel, an elocution competition was arranged on 01/08/2018 at Hospital Auditorium, at G. J. Patel institute of ayurvedic studies & research New V. V. Nagar, Anand. The topic of elocution was 'Role of student's organization in development of Leadership'. Principal Dr. Malhari Sirdeshpande was chair person of this program. Total 10 students participated in the competition. Out of them, in boys Mr. Mayur Solanki (2014 Batch) & in girls Miss. Nidhi Anupam (2017 batch) secured first rank.
- **Tree plantation program:** Tree plantation program was also arranged on the occasion of birthday of Vice president of CVM, Shri. Manishbhai Patel. Principal Dr. Malhari Sirdeshpande inaugurated this event by planting tree at institute. NSS volunteers of G. J. Patel institute of ayurvedic studies & research New V. V. Nagar, Anand, planted trees at Institute campus on 01/08/2018, at Vadod village on 02/08/2018 & Meghava village on 03/08/2018. Total 100 saplings were planted during this event.
- **Independence Day Flag hoisting ceremony:** On 15/08/2018, Independence day, flag was hoisted by the Principal Dr. Malhari Sirdeshpande, at G. J. Patel institute of ayurvedic studies & research New V. V. Nagar, Anand.

- **Ashtanga Hridaya Shloka Competition :** Gujarat ayurveda university arranged final university level inter-zonal A.H. Shloka competition at G.J.Patel institute of Ayurvedic studies and research, New vallabh vidyanagar on 24 August 2018. Competition was completed in six rounds viz. arthavistara, shloka pathana, Shruta lekha, Rapid fire, pada purti and Sandarbha. Prof. K.M. Chudasama, Prof. C.H. Babaria and Dr. Hitesh Vyasa were the honourable judges for the competition. Four teams from Vadodara, Amreli, Rajkot and Kalol participated in this final competition.
- **Swaccha Bharat Abhiyana:** G.J.Patel Institute of Ayurvedic studies and research celebrated Mahatma Gandhi Jayanti and Swaccha bharata abhiyana on 2 October 2019. On this occasion principal Dr. Sirdeshpande Sir and few staff members shared their views on life and achievements of Mahatma Gandhi, recited the favourite bhajana 'vaishnava jana to' and cleaned the campus of college and hospital.
- **Suvarnaprashanam:** S.G.Patel ayurveda hospital organized 7 free suvarnaprashana camps from July to December 2018 on the auspicious day of pushya nakshatra during this period. Overall 10658 children were benefitted in these camps during six months period.
- **Health check up and diagnostic camps:** 63 free health check up and diagnostic camps were arranged in the periphery of Anand by S.G. Patel ayurveda hospital which benefitted 3729 patients.
- **Charaka chintana & academic Seminars:** 14 Charaka chintana sessions were carried out by the teaching staff of G. J. Patel institute of ayurvedic studies and research on every Wednesday along with 4 academic / research presentations during July to December 2018.

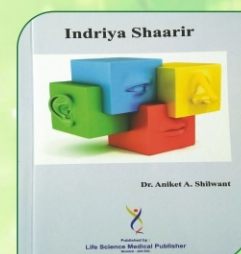
## Academic activities by faculties:

### Book Publications:

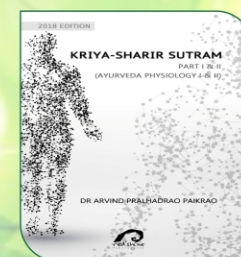
Name of Author	Name of Book	Name of Publisher	ISBN No.
Dr. Arvind Pralhadrao Paikrao	Kriyasharir Sutram Part I & II	RED'SHINE Publication, 88, Patel Street, Navamuvada, Lunawada, India-389230.	978-93-87822-83-2
Dr. Aniket A. Shilwant	Indriya Shaarir	Life Science Medical Publisher, Mumbai	978-81-930587-4-9

### Publications and presentations:

Name of the faculty	Guest lectures	Research papers	Presentations
Dr. Sarita Bhutada	08	03	--
Dr. Aparna Deshpande	01	--	01
Vd. Kundan Chaudhuri	--	--	02
Dr. Arvind Paikrao	--	02	--
Dr. Yogesh Deole	01	04	01
Dr. Aniket A. Shilwant	--	03	--
Dr. Vidyadhish Kashikar	02	01	01
Dr. Daksha Rathore	--	01	01
Dr. Shikha Nayak	--	--	01



Book by Dr. Aniket Shilwant



Book by Dr. Arvind Paikrao [3]



## Photo Gallery



**Dr. Sarita Bhutada-CME  
Speaker at Akola**



**Dr. Sarita Bhutada-CME  
Speaker at BHU, Varanasi**



**Dr. Yogesh Deole at  
World Ayurveda Congress**



**Arkapatra Agnikarma at  
Panchakarma Department**



**IEC Workshop on Research Ethics**



**Kia Zen Workshop by CVM**



**Flag Hoisting  
Independence Day '2019**



**NSS Activities**



**Elocution Competition**



**Tree Plantation Camp**



**Swaccha Bharat Abhiyana**



**Navaratri Celebrations**



**Health check-up, Diagnosis & Treatment Camps by S.G. Patel Ayurveda Hospital**



**Gayatri Pariwar Team Visit**



**Yoga Certificate Course**



**Yoga Training Camp**



**Tree Plantation**