

LEPROSY AND ITS TREATMENT:-

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ABSTRACT:-

We shall now expound the chapter, Kustha-svitra-krimi nidanam-diagnosis of leprosy, leucoderma and worms (para-sites); thus said Atreya and other great sages.

The malas (doss) getting aggravated by unsuitable foods and activities, especially by foods which are incompatable, by sinful acts of the present life such as scold-ing/defaming or killing the pius (ascetics, elders, preceptors etc.), robbing the properties of others etc. or sinful acts of the previous lives; invade the channels present everywhere inside, vitiate the(skin) lasika)(lymph) blood and (muscles make them flabby (loose, weak) and fall out, cause discolouration of the skin; this disease is called Kustha. 13.

Allowed the lapse of time, it makes the entire body look ugly by spreading to all the tissues, causing too much of moistness inside them, leading to flow of sweat and exuda-tons, putrefaction, formation of minute (invisible) worms (bacilli, bacteria, virus etc.) which are very troublesome; these worms, eat away the(hairs. (skin) (tendons arteries veins and (cartillages one after the other.

Because of this, svitra (leucoderma) is described as outside of kustha (different from leprosy).

INTRODUCTION:-

Kustha is of seven kinds; by each dosa seperately, by the combination of any two and by all of them together. Though all kinds are caused by the combination of all three dosas, their classification as above is on the basis of predominance.

From (the predominance of) vata arises (kapala from pitta, arises [audumbara) from kapha arise [mandala) and vicarci; from vatapitta arises (rsyajihva from vataslesma (kapha) arise (carma, ekakustha, kitibha, sidhma, alasa, and vipädika; from slesma (kapha) pitta arise dadru, sataru, pundarika, visphota, pâma and carmadala; from all doss together arises kakana.

Of these, the first three (kapala, udumbara, mandala), dadra, kākana, pundarika and rsyajihva-

these seven are Mahakusthas.

Premonitory symptoms (Purvarupa)

The skin is very smooth, hard to touch, with or without sweating, discolouration, burning sensation, itching, loss of tactile sensation (anaesthesia), pricking pain; elevated raised patches of skin, exertion, severe pain in the wounds which arise quickly and stay long, roughness even in those wounds which have healed, the wounds get exacerbated (flare up) even with trivial causes, occurrence of horripilations black colour of the blood are the premonitory symptoms of kusta.

Clinical feature

Skin patches which are blackish red, resembling pot-sherds, dry, anesthetic, rough, thin, wide, of uneven edges, studded with more hairs, having horripilations, with severe puncturing pain, less of itching, and spreading quickly are the features of Kapāla kusta.

Skin patches resembling ripe fruit of udumbara, (dusky red) with coppery-red skin and hairs studded with white coloured veins, thick, exuding large quantity of moisture and blood, with severe burning sensation and pain, quick in manifestation, putrefaction and appearance of worms (bacteria, bacilli) indicate Udumbara kusta.

Mandala Kusta

Skin patches static, hard, heavy, unctuous, whitish-red, not developing quickly, joined with one another, raised, with more of itching, exudation and worms (bacteria /bacilli); edges smooth, yellowish and circular-are the features of Mandala kusta.

Vicarcika

Vicarcika has eruptions which are itching, black and full of lymph.

Rsyajihva kusta

Skin patches are rough, thin, with red coloured edges and black in the centre, greatly raised, with pricking pain, burning sensation, constant pain and exudation, studded with rough (hard) eruptions, resembling the tongue of the black deer and having more of worms (bacilli) are the features of Rsyajihva kusta.

Note

Skin resembling that of the elephant and rough to touch is Carmākhyā kushtha. In Eka kushtha the lesion is very wide (covers a large area) non-sweating and resembles the skin of the fish. Kitibhā kushtha has dry skin; rough, and hard,

creating sound on scratching, itchiness, hard and black, in sidhama the skin is dry outside and moist inside, smooth to touch, whitish coppery coloured resembling flower of dugdhik; chaint) plant, usually coned with small tumors; with the body. Alasaka kushtha is studded with small tumors; with itchy, reddish in colour (ipadika kushtha causes cracks / fistures. in the hands and feet, has severe pain and mild itching, studded with red coloured eruptions.

Dadru kushtha

Skin patches long and wide like the blade of durva grass) has the colour (similar) to that of the flower of atasi, raised, round patch with itching persisting for a long time are the features of Dadru kushtha.

Sataru kushtha

(Sataru kushtha) has multiple ulcers, which are deep seated, having burning sensation and pain, reddish-black in colour, with more of exudate and worms, commonly occurring in joints.

Pundarika kushtha

Skin patches with red edges and white inside, with itchy-burning sensation and pain, raised, covered with reddish dust resembling the lotus petal, exudes thick and copious lymph and blood and splitting quickly are the features of pundarika kushtha.

Visphota kushtha

Visphota kushtha has thin skin patches covered with blackish red blebs. Pama kushtha has eruptions which have severe itching, more exudate and pain, small in size, blackish red and large in number commonly on the buttocks, hands and elbows, Carmadala kushtha has blebs which do not allow touching, severe itching, heat, pricking, and burning sensation, red in colour and the skin is cracked.

Kākana kushtha has severe burning sensation and pain, red and black at the time of onset, resembling the seeds of kākananti (gunja) then gradually attaining all the features of kushtha and of many colours.

Prognosis

Kushtha which has been caused by the aggravation of all the dosās, which has been described in

rista chapter (5 of sarirasthāna) and that which has localised in the bone, marrow and semen should be refused treatment; that localised in the fat tissue is controllable and persists long, that caused by pitta combination (with any other dosa) and localised in blood and kapha and vata and localised in the skin only and that caused by any one mala (dosa) is not difficult to cure.

Treatment

The patient of kutha (leprosy) should be treated first with snehapâna-drinking of fat (as part of oleation therapy); when vata is the predominant dosa such oil or ghee medicated with (the decoction of) dasamula, amrta, eranda, sarngesta and mesasringi.

- ✓ TIKTA GHRATA
- ✓ VAJARKA GHRTA
- ✓ MAHAVAJRAKA GHRTA
- ✓ MANIBHADRA GUDA

Types-

1. Lepromatous (Multi bacillary),
2. Tuberculoid (Polybacillary)

Signs/Symptoms

1. Lepromatous Leprosy :-Skin lesions and symmetrical involvement of peripheral nerves with anaesthesia, muscle weakness and paralysis.

II. Tuberculoid Leprosy

1. Usually benign
 2. Visceral involvement is not seen
 3. The nerve lesions are asymmetrical and skin anaesthesia is an early occurrence.
- Lepromatous leprosy is much more contagious than the tuberculoid form.

Anti leprotic drug:-

Dapsone
Clofazimine
Rifampin

Reference:-

ASTANGA HRIDYAM

Chapter 14,KUSTHA SVITRA KRIMI NIDANAM

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Insanity (Unmaad)

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ABSTRACT

In criminal cases, the insanity defence is frequently employed. It is predicated on the idea that the defendant, who was suffering from serious mental illness at the time of the crime, was unable to understand the nature of the offence and distinguish between right and wrong behaviour. As a result, they were not legally responsible for the crime. A legal idea rather than a medical one, the insanity defence (medical one). This indicates that simply having a mental condition does not establish insanity. Similar to a civil case, the defendant must establish the defence of insanity by a "preponderance of the facts". Legal insanity is difficult to define, and successfully defending it in court is much more difficult. This article focuses on the most recent Supreme Court ruling about the level of proof for insanity in Indian courts. Researchers propose a model for assessing an insanity defence review of the defendant's mental status and briefly describe the legal requirements and processes for doing so. The establishment of a formal graduate programme and Forensic Psychiatric Training and Clinical Services are urgently needed. Establishing Centers across to improve manpower resources and deliver fair and swift trials

Keywords: Ayurveda, ASHT AAHAR VIDHI VISHESH AAYATAN

I. INTRODUCTION

Insanity is characterised by the perversion of the mind, intellect, consciousness, knowledge, memory, desire, manners, behaviour and conduct.

The invariable symptoms of insanity are Thinking is of the mind, Due to the perversion of mind, the patient does not think of such things which are worth thinking; on the other hand, he thinks of such things as ought not to be thought of. Due to perversion of intellect, he understands eternal things as ephemeral and useful things as harmful. Sarnin 1:99. Due to the perversion (loss) of consciousness, the patient is unable to have perception of burns caused by fire etc. Due to the perversion of memory, the patient either does not remember anything or remembers things incorrectly. Due to perversion of desire, disinclination develops for things desired. Due to perversion of manners, the patient, who is otherwise normal, gets enraged. Due to perversion of behaviour, the patient indulges in undesirable activities. Due to perversion of conduct, the patient resorts to such activities as are against the rules prescribed in religious works

1. Main text

2. Ayurveda is not just a pathy it's a science which promotes healthy and disease-free lives (Either physical, mental or social) as mentioned by our acharya Charak SWASTHASYASWASTHYARAKSHADAMATURASYAVIKAAR PRASAMANAMCHA which means how healthy people remains healthy and if somehow AND ALL THESE THINGS ARE ACHIEVED ONLY IF WE TAKE A PROPER DIET(SAMYAK AAHAR) Therefore we mentioned some points regarding proper way of taking food and also disadvantages if not being followed[]

A landmark study in the forensic psychiatry of Indian setting occurred in 2011, in which 5024 prisoners were assessed on semi-structured interview schedule reported that 4002 (79.6%) individuals could be diagnosed as having a diagnosis of either mental illness or substance use. After excluding substance abuse, 1389 (27.6%) prisoners still had a diagnosable mental disorder.[1] Another study from India portrays a very gloomy picture of patients in forensic psychiatry settings and advocates for there is a need to streamline the procedure of referral, diagnosis, treatment, and certification.[2] To address this issue of streamlining the process of evaluation of insanity defense and certification, this article focuses on semi-structured assessment in the Indian context based on landmark Supreme Court decisions. In addition, it will also present a model for evaluating a defendant's mental status examination and briefly discuss the legal standards and procedures for the assessment of insanity defense evaluations.

[3] Following are the premonitory symptoms of insanity: (1) emptiness in head, (2) congestion in eyes, (3) noises in ears, (4) hard breathing in excess, (5) excessive salivation in the mouth, (6) absence of inclination for food, anorexia and indigestion. (7) spasm in cardiac region, (8) meditation, fatigue, unconsciousness and anxiety in improper situations, (9) continuous horripilation, (10) frequent pyrexia, (11) fickle-mindedness, (12) pain in the upper

part of the body. (13) manifestation of symptoms of facial paralysis resulting in movement in one half of the face, (14) frequent appearance of the following in dreams.

1. Inauspicious objects that are wandering, moving and unstable,
2. Riding over the wheel of an oil press.
3. Being churned by whirl-winds,
4. Sinking in fierce whirl-pools; and
5. Retraction of eyes. Body.

Insanity manifests itself immediately after the appearance of the above mentioned premonitory symptoms. The distinctive features of various types of insanity are as follows >

(A) Vat ka type

1. Constant wandering;
2. Sudden spasm of eyes, eyebrows, lips, shoulder, jaws forearms and legs;
3. Constant and incoherent speech;
4. Coming out of froth from the mouth;
5. Always smiling, laughing, dancing, singing and play ing with musical instruments in inappropriate situations;
6. Loudly immitating the sounds of lute, flute, conch, jamya (cymbal played by right hand) and saila (cymbal played by left hand.);
7. Riding undesirable vehicles;
8. Adoration by such things as are not needed for orna ments;
9. Longing for eatables not available.
10. Disgust for food articles and also a strong desire not to part with the eatables available.
11. Emaciation and roughness;
12. Projected and reddish eyes, and
13. Aggravation of the condition by such of the regimens as are not wholesome for vatika

(B) Paitt ka type:[4]

1. Irritation and anger
2. Excitement on inappropriate occasions;
3. Inflicting injury on own people or on others by wea pons, brick bats, whips, sticks and fist
4. Fleeing, and desire for shade, cold water and food having cooling effect;
5. Continuous state of anguish;
6. Having ferocious eyes of coppery, green or yellow colour; and
7. Aggravation of the condition by such regimens as are not wholesome for pitta.

(C) Ślaimika type:[5]

1. Staying in one place and observance of silence;
2. Occasional movement.
3. Discharge of saliva and nasal excretions;
4. Disinclination for food and love for solitude
5. Frightening appearance,
6. Aversion for cleanliness,
7. Remaining always sleepy,

8. Oedema in the face:
9. White and timid eyes with excreta adhered to them;
10. Aggravation of the condition by such regimens as are not wholesome for kapha

(D) Sānnpāt ka type:[6]

In the Insanity caused by the combined vitiation of all the three days, all the symptoms mentioned above are simultaneously manifested. This type of Insanity is considered to be incurable.

Insanity occurs immediately after the manifestation of its pre-monitory symptoms. In the case of other diseases, however, there is a time lag between the manifestation of their premonitory symptoms and the manifestation of the actual diseases.

DISCUSSION

Diseases have been classified in ayurveda from different view points to understand and manage them better. In one such classification diseases are categorised as manasa or manoadhishthita (psychological), shareera or shareeradhishthita (physical) and ubhayadhishthita (body-mind type). Unmada is the major type of mental disorder considered as ubhayashraya or ubhayadhishthita vikara in ayurveda [7]. It is the most descriptively dealt with manovikara and defined as the unsettled state of manas, buddhi, sanjnajana, smriti, bhakti, sheela, chesha and achara in Charakasamhita [8]. Although a manovikara, the importance of shareerika doshas in its diagnosis and management has been clearly indicated by categorising it under shareerika doshas viz., vata, pitta and kapha [9].

CONCLUSION

On the basis of the above mentioned description and discussion we have come to the conclusion that Therapies for treatment of the three types of insanity which are curable are oleation, fomentation, emesis, purgation, asthapana type of enema, anuasana type of enema, alleviation therapies, errhines, smoking, fumigation, collyrium, avapida and pradhamana types of snuff, massage, ointment, affusion, unction, assault, tying, confinement, frightening, inducing astonishment and forgetfulness, depletion and venesection. Suitable diets should be given according to the requirements of the patient.

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DINCHARYA :Keeping fit for a better

tomorrow.

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ABSTRACT-

.The rapid modernization has changed the lifestyle and behavioral patterns of people which is responsible for occurrence of lifestyle disorders like diabetes, obesity & hypertension etc. on a large scale in population. The incidence of these lifestyle diseases in the past decades, has reached alarming proportions with increasing westernization of lifestyle. The management of these lifestyle disorders demands modification in faulty dietary and behavioral habits of person.

INTRODUCTION

Dinchyarya, also known as daily routine, is a fundamental concept in Ayurveda, the traditional Indian system of medicine. The word "dinchyarya" is derived from the Sanskrit language, where "din" means day and "charya" means regimen or routine. Dinchyarya refers to a set of daily habits that are believed to promote physical and mental well-being by aligning with the natural rhythms of the body and the environment. The importance of dinchyarya in Ayurveda can be traced back to the ancient Ayurvedic texts such as Charaka Samhita and Sushruta Samhita. These texts emphasize the importance of a balanced and disciplined lifestyle to maintain health and prevent diseases. According to Ayurveda, every individual has a unique constitution, or prakriti, which determines their physical and mental characteristics. A personalized dinchyarya is recommended based on one's prakriti, age, occupation, and other factors.

MATERIAL AND METHODS

This review article is based on various Ayurvedic texts such as Ashtang hridaya, Charak samhita. We also searched and referred various websites to collect the relevant information regarding this topic.

MAIN TEXT :

The following are some of the key elements of a typical dhinchyarya:

1. Wake up early
2. Elimination
3. Nasya
4. Oral hygiene
5. Oil pulling
6. Bathing
7. Exercise
8. Diet
9. Sleep

WAKE UP EARLY:

- Ayurveda recommends waking up before sunrise, preferably during the "brahma muhurta" (around 4-5 am), which is considered an auspicious time for spiritual and physical practices. Waking up early helps to synchronize the body with the natural cycles of the day and promotes mental clarity and energy.
- Nascent oxygen in the atmosphere in the early morning easily and readily mixes up with hemoglobin to form oxy-hemoglobin which nourishes the remote tissues rapidly. Secretion of serotonin (neurotransmitter) keeps the person active and alert. In the early morning, there is minimal pollution (noise, water, air) which enhances the concentration. Late night sleeping or chronic sleep loss causes the elevation of cortisol which in turn is responsible for rise in B.P and is likely to promote the development of insulin resistance, a risk factor for obesity and diabetes.

ELIMINATION:

- After waking up, eliminating waste products from the body, such as urine and feces, is considered essential for maintaining good health. Drinking warm water or herbal teas can help stimulate bowel movements and improve digestion.
- Defecation at proper time clears the rectum, increases digestive power. Proper elimination also helps to remove the kapha that naturally accumulates overnight. Defecation once or twice daily is the best. If you wait until later in the morning or during the day you are slowly poisoning yourself due to accumulation of toxins and wastes and creating an opportunity for chronic conditions to arise.

NASYA:

Nasya treatment refers to an Ayurvedic therapy that includes instillation of herbal oils, juices or powders through the nasal route. It works specifically on disorders of ear, nose and throat. Nasya is one among the five Panchakarma therapies. It is especially desirable for diseases of parts above the base of the neck; nasal passage being the gateway of the head.

ORAL HYGIENE: Cleaning the teeth, tongue, and gums with a tongue scraper and herbal toothpaste is an important part of dincharyaya. It helps to remove toxins from the mouth, prevent bad breath, and promote dental health.

- Neem , Khair , Keekar in the form of Datun is used by many morning walkers as it prevents tooth decay, gum inflammation and bad breath.
- Twigs of neem are still used in many part of India as 'datun' to cleanse teeth and gums. It has a bitter taste so it is easier to use it in the form of paste.

ANJANA:

- In today's time,excessive work on computer results in dry eyes or computer vision syndrome.
- Ayurvedic herbal collyrium Anjana is a paste applied to the inner part of eyelids. It is also an effective remedy for many eye disorders and also prevents many disorders related to eye. It is used in the form of tablet, juice, powder, and many other forms.
- When Anjana dravyas are applied; it causes irritation to eyelids and conjunctiva and enhances the circulation.
- Makes eye beautiful, resistance against wind and sunlight.

OIL PULLING: Swishing a tablespoon of oil (usually sesame or coconut) in the mouth for a few minutes and then spitting it out is believed to promote oral health, detoxify the body, and improve digestion.

- Oil pulling is referred to in Ayurvedic texts as *kavala* or *gundusha*, and it claims such health benefits as improving oral flora, preventing tooth decay, alleviating bad breath, and strengthening the tissue of teeth and gums.²
- In addition to brushing your teeth, flossing, and scraping your tongue, oil pulling with sesame oil, coconut oil, or one of our specially formulated Daily Swish oils is a safe and effective bonus to a healthy [oral hygiene](#) routine.

BATHING:

- Bathing with warm water and herbal soap or powder is recommended to cleanse the body, improve circulation, and promote relaxation. Applying oil or herbal paste on the body before bathing can help nourish the skin and improve immunity.
- Daily bath improves enthusiasm, strength, appetite and removes sweat and other impurities from the body. Promotes virility and longevity, eliminates fatigue, sweat and dirt. Increases body strength. Bath stimulates digestive fire , increases span of life Ojus and strength. It also removes itching ,dirtiness fatigue, sweat, Lassitude, thirst etc.

ABHYANGA (oil massage):

- Abhyanga (oil massage) which is one among the Dinacharya is also a part of pre therapeutic procedures of Panchakarma. It is an Ayurvedic holistic, synchronized massaging of the body towards the movement of arterial blood, basically in the opposite direction of hair growth.
- This massage is used for healing and detoxifying the body, mind and spirit. Abhyanga is to be considered in Snehana therapy. As it nourishes the senses of mind and gives the strength. But if done in any region like localised in head, neck, legs etc then it is termed as Shiroabhyanga, Padabhyanga etc.
- Full body massage gives strength to whole body but localised massage gives strength to that particular part of the body. Abhyanga nourishes; pacifies the doshas; relieves fatigue; provides stamina, pleasure and perfect sleep; enhances the complexion and the lustre of the skin; promotes longevity and nourishes all parts of the body.

EXERCISE:

Practicing yoga, meditation, or other physical exercises for at least 30 minutes a day is recommended to improve strength, flexibility, and overall well-being. Ayurveda also recommends exercising in the morning or early evening, when the body's energy levels are higher.

DIET:

Following a balanced and nutritious diet, based on one's prakriti and seasonal changes, is a crucial part of dhinchyarya. Ayurveda recommends consuming fresh, whole foods, avoiding processed and packaged foods, and eating mindfully.

SLEEP:

- Getting adequate sleep (usually 7-8 hours a day) and going to bed early (before 10 pm) are considered essential for physical and mental rejuvenation. Ayurveda also recommends creating a conducive sleep environment, such as dimming the lights, avoiding electronic devices, and practicing relaxation techniques before bedtime
- Seven types of nidra have been mentioned in Ayurveda .Proper sleep is one of the Three Pillars of Life in Ayurveda. Sleep is an essential time for healing the body from daily stress. As our minds rest during sleep the body is able to focus on digesting,metabolizing and regenerating.

DISCUSSION

Waking up at a decent (early) hour is essential for optimal health. The human body and brain have evolved to follow a circadian rhythm that helps to regulate sleep and wake patterns that are set by our natural environment, this natural circadian rhythm also corresponds with the body's natural cortisol levels, a hormone well known for its role in our metabolism, immune system, stress response and energy levels. In a balanced state, cortisol levels start to rise 2-3 hours after the onset of sleep and continue to rise into the early morning helping to wake us. Cortisol levels in the body then peak around 8:30 am or 9:00 am and continue to gradually decline as the day continues. Therefore, following the body's natural circadian rhythm and cortisol levels is a simple way to maximize energy levels, productivity and overall health. Brushing is important to prevent cavities, to remove plaque, brushing also stimulates the gums, which helps to keep them healthy and prevent gum disease. The collyrium nourishes the eyes and eyelashes. The Nasya (nasal drops) cleanses Sinuses, soothes the nasal passage and clears the sinuses to promote breathing, heals Migraines and Headaches. Highly effective in treating chronic headaches and migraines, Expels Mucus buildup, Improves Voice, Releases Toxins, Improves health. Oil pulling helps with overall health by clearing toxins from the body. Ayurveda believe that oil pulling can clear the sinuses, reduce headaches, and reduce inflammation in the body. Exercise helps to control body weight, reduce the risk of heart diseases by strengthening the heart and improving the circulation, Helps the body to manage blood sugar and insulin levels, Strengthen the bones and muscles. The body massage reduces stress, reduces pain and muscle soreness and tension, improves circulation, energy and alertness, lowers heart rate and blood pressure, Improves immune function. Bathing can relieve muscle pain, can make the heart healthy, burn calories, relieve cold and flu symptoms.

CONCLUSION

As we see in the both Ayurveda and modern literature that how a daily regimen reduces disease risks and give a person healthy life. By following Dincharya (daily regimen) one will be able to follow a healthy lifestyle thereby maintaining health. A daily routine is absolutely necessary to bring radical change in body, mind, and consciousness. Routine helps to establish balance in one's constitution. It also regularizes a person's biological clock, aids digestion,

absorption and assimilation and generates self-esteem, discipline, peace, happiness, and longevity.

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