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- : आयुर्वेद :-

आयुर्वेद उपवेद जो है अथर्ववेद का ।
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विश्व आयुर्वेद परिषद् के तत्वावधान में पुरस्कार वितरण एवं अन्य समारोह सम्पन्न



विश्व आयुर्वेद परिषद् के लिए प्रोफेसर सत्येन्द्र प्रसाद मिश्र, संरक्षक, विश्व आयुर्वेद परिषद् द्वारा नूतन ऑफसेट मुद्रण केन्द्र, संस्कृति भवन, राजेन्द्र नगर, लखनऊ से मुद्रित कराकर, 1/231 विराम खण्ड, गोमती नगर, लखनऊ-226010 से प्रकाशित।

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- ♦ प्रो० योगेश चन्द्र मिश्र
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सम्पादक मण्डल के सभी सदस्य मानद एवं अवैतनिक हैं। पत्रिका के लेखों में व्यक्त विचार लेखकों के हैं। सम्पादक एवं प्रकाशक का उससे सहमत होना आवश्यक नहीं है। आपके सुझावों का सदैव स्वागत है।

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Editorial

The entire world is currently struggling from the Corona virus storm. It is the deadliest epidemic we are facing in this century that engulfing the entire world. Efforts to develop vaccines to prevent infection through western medicine (allopathy) are in full swing. Some vaccines also came into use. Some more vaccines are in the design phase and in the approval stages. Medications for the prevention and or treatment of corona virus disease (SARS-CoV-2) have not yet been fully developed. Medications used for other viruses' diseases are being modified and used as repurposed drugs. Whether they were able to fully protect or cure themselves from the corona virus disease (SARS-CoV-2) remains a big question mark.



Health and disease are always coexist in our life. Life begins with fighting the disease and continues until the end. Life is that as long as one-self stand victorious over the disease. Due to carelessness in our diet and challenging the body physically and mentally, our innate immunity is becomes weakened. To overcome such a condition the body needs help from outside in the form of medicine.

The treasure that we have Vedas as part of our ancient culture. The Atharva Veda contains a sub-discipline called Ayurveda in which describes many medical practices, principles and dietary rules necessary for human health care. Ayurveda explains how to live and not to live from birth to till death. Ayurveda says that a human being can live happily for hundreds of years if he/ she follows certain rules and regulations.

The principle of 'Increasing Patient Strength - Reducing Disease Strength' is important to combat the disease. Based on this principle, it is important to adopt lifestyles such as diet, recreation, and human practices. If we follow this method our health will come from within us. To increasing patient strength - reducing disease strength one should improve his/ her Agni Bala, Vyadhi Kshamatva Bala (Immunity). One should avoid the samajika adharma pravritti (social injustice), Prajnaparadha (Intellectual Blasphemy).

The Gods, the Gandharvas, the Pishachas and the Rakshas cannot do any detriment to the people who practice social virtue (rules and regulations as prescribed). A person who does not follow the practicing this social virtue prescribed to humans i.e. the principles of health, becomes responsible and a victim of his own physical mental, social and spiritual health and ill-health. In this case it does not need to be held responsible to any the Gods, the Gandharva, the Pishacha and the Raksha.

आत्मा मेव मन्येत कर्तारं सुखदुःखयोः । तस्माच्छ्रेयस्करं मार्गं प्रतिपद्येत नो त्रसेत् ॥

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धूपन चिकित्सा और उसका कोविड-19 में महत्व

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प्रस्तावना :

आज पूरा देश कोविड की द्वितीय लहर के चपेट में है। तीसरे लहर की आशंका भी व्यक्त की जा रही है। इसी के साथ विश्व स्वास्थ्य संगठन का इस बात से इंकार ना करना कि कोविड हवा से भी फैल सकता है, आम जनमानस को उद्वेलित कर रहा है। इस महामारी को रोकने में सरकार अपने पूरे प्रयास कर रही है, किंतु यह नाकाफी है। इसलिए समाज के लोगों को भी जागरूक होकर व्यक्तिगत रूप से सामूहिक प्रयास करना होगा। इस प्रकार की स्थिति को आयुर्वेद में जनपदोर्ध्वंस का नाम दिया गया है, जिसमें क्रमशः वायु, जल, देश एवं काल को इसका प्रमुख कारण माना गया है। इस जनपदोर्ध्वंस में एक साथ पूरा समाज किसी एक रोग द्वारा समान रूप से प्रभावित होता है। आयुर्वेद में इसके कारण, बचाव तथा चिकित्सा की व्यापक चर्चा है।

आयुर्वेद में चिकित्सा के तीन प्रकार बताए गए हैं, जो दैवव्यपाश्रय, युक्तिव्यपाश्रय एवं सत्वावजय चिकित्सा में हैं। दैवव्यपाश्रय में मंत्र, औषधि, मणि, मंगल, बलि उपहार, होम, नियम, उपवास, गमन, आदि का विधान है। इसमें होम का प्रचलन अनादि काल से चला आ रहा है, जो घरों में नियमित रूप से होता था, किंतु आज के कालखंड में इसका लोप हो गया है। वस्तुतः धार्मिक कार्यों से जुड़े रहने के कारण लोग इसे पूजा-पाठ का अंग मानने लगे, जबकि प्राचीन काल में विज्ञान को धर्म से जोड़ कर उसको समाजोपयोगी बनाने की प्रथा थी।

वैदिक काल में धूपन— धूपन का प्रचलन वैदिक काल से ही चला आ रहा है। वैदिक काल से ही हवन, यज्ञ, होम, अग्निहोत्र आदि का वर्णन वायुमंडल को शुद्ध करने के लिए प्रतिदिन किया जाता रहा है। चारों वेदों में यज्ञ, होम, धूपन आदि का वर्णन मिलता है, परंतु यजुर्वेद तथा अथर्ववेद में विशेष रूप से औषधीय धूपन का वर्णन प्राप्त होता है। पुराणों में भी विशेष रूप से अग्निपुराण में धूपन का विस्तृत वर्णन प्राप्त होता है।

‘तनूपा अग्नेऽसि.....’ (यजु.—3.17) इत्यादि मन्त्र द्वारा दूर्वा का हवन करने से मनुष्य का संकट दूर हो जाता है। ‘भेषजमसि..’ (यजु.—3.59) इत्यादि मन्त्र से दधि एवं घृत का हवन किया जाय तो वह पशुओं पर आने वाली महामारी रोगों को दूर करता है। ‘त्र्यम्बकं यजामहे..’ (यजु.—3.60)— इस मन्त्र से किया हुआ हवन सौभाग्य की वृद्धि करने वाला है।

आरोग्यकामो दूर्वाभिर्गुरुत्पाते स एव हि।

सौभाग्येच्छुर्गुग्गुलुना विद्यार्थी पायसेन (च) ॥

—(अग्निपुराण 215.28)

आरोग्य का इच्छुक और महान् उत्पात से आतंकित मनुष्य दूर्वा का, सौभाग्याभिलाषी गुग्गुलु का और विद्या के इच्छुक को खीर का हवन करना चाहिये।

दूर्वा व्याधिविनाशिनी होमयेत् ॥

—(अग्निपुराण 81.52)

¹विभागाध्यक्ष, कायचिकित्सा विभाग, ²जे.आर.—3, गवर्मेन्ट पी.जी. आयुर्वेद कालेज एण्ड हॉस्पिटल, वाराणसी (उत्तर प्रदेश)



दूर्वा का हवन व्याधि (बीमारियों) का विनाश करने वाला है।

तनूपाग्ने सदिति दूर्वा हुत्वाऽर्तिवर्जितः ॥

—(अग्निपुराण 261.15)

गायत्र्या हावयेद्वह दूर्वा त्रिमधुराप्लुताम् ॥

—(अग्निपुराण 280.5)

त्रिमधुर (शर्करा, गुड़, मधु) में डुबायी हुई दूर्वा का गायत्री-मन्त्र से हवन करने पर मनुष्य सब रोगों से छूट जाता है।

दूर्वाक्षताज्यहोमेन व्याध्योऽथ घृतेन च।

सहस्रेण तु दुःस्वप्ना विनश्यन्ति न संशयः ॥

—(अग्निपुराण 321.7,8)

दूर्वा, अक्षत तथा घी की आहुति देने से सारे रोग दूर होते हैं। केवल घी की एक सहस्र (1000) आहुति से बुरे स्वप्न नष्ट हो जाते हैं, इसमें संदेह नहीं है।

वस्तुतः धूपन एक प्रकार का वायु विसंक्रमण करने की प्रक्रिया है, जिसमें वातावरण को जीवाणु, विषाणु, फफूंद आदि से मुक्त किया जाता है। घर से बाहर या बड़े स्तर पर इस प्रक्रिया को धूम्रीकरण या फ्यूमिगेशन कहा जाता है। आजकल शहरों में रासायनिक औषधियों के द्वारा वातावरण को विसंक्रमित किया जाता है। ग्रामीण क्षेत्रों में लोग अपने घरों के बाहर प्रायः शाम को कीट, मच्छर, पतंग आदि से मुक्त होने के लिए धूम्रीकरण करते हैं, जिसमें शुष्क नीम के पत्तों तथा अन्य औषधियों का गोबर के उपले के साथ प्रयोग किया जाता है। इनके द्वारा भी वातावरण जीवाणु, विषाणु आदि से मुक्त होता है।

समानार्थी होते हुए भी इन में कुछ अंतर है यथा यज्ञ में दैव उद्देश्य से एवं लोक कल्याणकारी त्याग की भावना से अग्नि में हवन होता है। होम

किसी विशेष उद्देश्य से किया जाता है, जबकि अग्निहोत्र सौद्देश्यक, कालनित्य एवं नैमित्तिक होता है। यज्ञ भी कई प्रकार के होते हैं यथा स्वाध्याय यज्ञ, ज्ञान यज्ञ, कर्म यज्ञ आदि। गृहस्थ यज्ञ के प्रकार में मुख्यतया ब्रह्म यज्ञ, पितृ यज्ञ, होम यज्ञ, भूत यज्ञ, नृ यज्ञ आदि होते हैं। धूपन वह विधि है, जिसमें धूम विशेष उत्पन्न किया जाता है अर्थात् उद्देश्य विशेष से विसंक्रमित या वातावरण को शुद्ध करने की प्रक्रिया।

संहिताओं में धूपन :

आयुर्वेद की संहिताओं में धूपन का विस्तृत वर्णन प्राप्त होता है। आयुर्वेद का उद्देश्य है स्वस्थ के स्वास्थ्य की रक्षा एवं रोगी की चिकित्सा करना। धूपन कर्म दोनों अवस्थाओं में लाभकारी है। वातावरण के साथ-साथ शरीर एवं मन दोनों को लाभ पहुंचाता है। इसके द्वारा धूपन औषधि के धूम का कुछ भाग नाक एवं मुख द्वारा शिर प्रदेश एवं फेफड़ों में पहुंचकर अपना प्रभाव दिखाता है। जनपदोर्ध्वंस या महामारी के काल में वायु, जल, देश एवं काल में वायु की शुद्धि को सर्वोपरि माना गया है।

लाक्षाहरिद्राति विषाभयाब्दहरेणु कैलादलवक्र कुष्ठम्।
प्रियङ्गुकां चाप्यनले निधाय धूमानिलौ चापि
विशोधयेत ॥

— सु. कल्प. 3.17

चिकित्सा उद्देश्य से चिकित्सा शास्त्र में व्रण, गात्र दुर्गंध, कर्ण रोग, गुदरोग, नासा रोग आदि में इसका उपयोग किया जाता है। अस्पताल, औषधि कक्ष, शल्य कर्मागार आदि को स्वच्छ एवं विसंक्रमित करने के लिए इसका उपयोग होता है। नासा रोग, कर्ण रोग, वक्ष रोग आदि में विभिन्न प्रकार के धूप आज भी चिकित्सा क्रम में उपयोग में लाए जाते हैं। आधुनिकता की चकाचौंध में हम इस ज्ञान को लगभग भूल से गए हैं, हालांकि प्राचीन



काल में यह प्रचलन में था। सुश्रुत संहिता में इस बात का स्पष्ट उल्लेख है कि इस विधि से दृश्य एवं अदृश्य दोनों प्रकार के जीवाणुओं को दूर भगाया जा सकता है, जिसे हम दृश्य रूप में विभिन्न कीट, मच्छर, पतंग आदि का ग्रहण करते हैं, जबकि अदृश्य रूप में व्याप्त विषाणु, जीवाणु, फफूंद आदि को लेते हैं। सर्वग्रह धूपन, विषमज्वरांतक धूपन आदि रोग विशेष के लिए बताए गए हैं, जबकि कुछ औषधियों की प्रधानता के आधार पर शास्त्रों में वर्णित है यथा पलंकषादि धूपन, तुम्बरादि धूपन, अपराजिता धूपन, बृहत्यादि धूपन आदि।

पलङ्कषा निम्बपत्रं वचा कुष्ठं हरीतकी ।।
सर्षपाः सयवाः सर्पिर्धूपनं ज्वरनाशनम् ।

— च.चि.3.307

तुम्बुरुणि विडङ्गानि देवदार्वक्षता घृतम् ।

बृहती चाश्वगन्धा च पिप्पल्यः सुरसा घृतम् ।।

—च.चि.14.50

सर्षपाः स—यवाः सर्पि धूपो विड् वा बिडाल—जा ।

पुर—ध्याम—वचा—सर्ज—निम्बार्कागुरु—दारुभिः ।

अ. ह.चि. 1.163

धूपो ज्वरेषु सर्वेषु कार्यो ऽयम् अ—पराजितः ।

धूप—नस्याञ्जनोत्त्रासा ये चोक्ताश् चित्त—वैकृते

अ. ह.चि. 1.164

कासश्वासप्रतिश्यायान्मन्याहनुशिरोरुजः ।

वातश्लेष्मविकारांश्च हन्याद् धूमः सुयोजितः ।

धूमप्रयोगात्पुरुषः प्रसन्नेन्द्रियवाङ्मनाः ।।

दृढकेशद्विजश्मश्रुः सुगन्धिवदनो भवेत् ।।

—(शार्ङ्गधर सं. उ.ख. 9—11)

अष्टांग धूप	अपराजिता धूप	पलंकषादी धूप	सामान्य धूप
गुग्गुलु	गुग्गुलु	गुग्गुलु	गुग्गुलु
निम्ब	गंध तृण	हरीतकी	लोबान
वचा	वचा	निम्ब	अजवाइन
कूठ	राल	वचा	कपूर
हरीतकी	निम्ब	सरसो	निम्ब
यव	अर्क	कूठ	तुलसी
सरसो	अगर	यव	गिलोय
घी	देवदारु	शुष्क गोमय	घी

विमर्श :

कई अध्ययनों में यह सिद्ध हुआ है कि धूपन से वातावरण में वायरल लोड या विषाणु भार कम होता है। विभिन्न प्रकार की औषधियों का उपयोग शास्त्रों में विभिन्न संदर्भों में बताया गया है, किंतु घर में सामान्य रूप से जो भी औषधीय द्रव्य पाए जाते हैं, इन्हीं से धूपन करना चाहिए यथा गोबर के उपले, आम, नीम, देवदारु की लकड़ी, सरसों, हल्दी, गुडुची, सेंधा नमक, लाक्षा, कूठ, राल, हरीतकी, इलायची, लौंग, काली मिर्च, जटामांसी आदि। कुछ अन्य अध्ययनों में यह भी पता चलता है कि कुछ औषधियां ब्लड ब्रेन बैरियर को भी पार करने की क्षमता रखती हैं। एक अध्ययन के अनुसार फार्मलडीहाइड का धूपन विभिन्न प्रकार के एवियन विषाणु जो कि मनुष्यों के श्वसन तंत्र को प्रभावित करते हैं, उनको वातावरण से समाप्त करने की क्षमता रखता है।

सामान्यतया दो प्रकार के धूपन का प्रचलन लोक में है— प्रथम सामान्य धूपन एवं द्वितीय विशिष्ट धूपन। सामान्य धूपन वातावरण को



विसंक्रमित करने के लिए तथा विशिष्ट धूपन उद्देश्य विशेष या रोग विशेष के लिए किया जाता है। धूपन द्रव्यों में अग्नि एवं वायु महाभूत प्रधान द्रव्यों का ही चयन किया जाता है। यह औषधियां शीत, लघु, रुक्ष एवं विषद गुणों से युक्त होती हैं, जिनके कारण ये शीघ्रता से फैलती हैं। सुगंधित द्रव्यों में एंटीऑक्सीडेंट एवं मनोविभ्रान्तिकर गुण भी पाए जाते हैं। इसीलिए पूजा स्थलों में इनका प्रयोग बहुतायत से होता है।

कोरोना की दूसरी लहर के बाद एक तीसरी लहर के बारे में भी देश के वैज्ञानिकों ने सचेत किया है और यह संभावना व्यक्त की जा रही है कि ये लहर बच्चों के लिए हानिकारक सिद्ध हो सकती है। इस स्थिति में हमें पहले से ही तैयार होकर इस का मुकाबला करना होगा। काश्यप संहिता जो कि बाल रोग प्रधान ग्रंथ है, उसमें बाल रोगों के लिए अनेक धूमयोगों का वर्णन है तथा शार्ङ्गधर संहिता में भी बालकों के लिए धूपन औषधियों का विस्तृत वर्णन मिलता है। इन धूपन औषधियों का प्रयोग कर न सिर्फ हम बच्चों को संक्रमित होने से बचा सकते हैं, बल्कि इन औषधियों का प्रयोग चिकित्सा में भी किया जा सकता है।

अन्येऽपि धूमा गेहेषु कर्तव्या रोगशान्तये।
मयूरपिच्छं निम्बस्य पत्राणि बृहतीपफलम्॥
मरिचं हिङ्गु मांसी च बीजं कार्पाससम्भवम्।
गजदन्तश्च तच्चूर्णं किञ्चिद्घृतविमिश्रितम्।
गेहेषु धूपनं दत्तं सर्वान्बालग्रहाञ्जयेत्।
पिशाचान्नाक्षसाञ्जित्वा सर्वज्वरहरं भवेत्।
—(शार्ङ्गधर सं. उ.ख. 21-24)

निष्कर्ष :

धूपन चिकित्सा प्राचीन काल से चली आ रही है। इसका उपयोग न केवल वातावरण को कीटाणु रहित या शुद्ध करने के लिए किया जाता है, बल्कि

विभिन्न संक्रामक और असंक्रामक रोगों के इलाज के लिए भी किया जाता है। धूपन न केवल रोकथाम के लिए, बल्कि उपचारात्मक पहलू में भी अत्यन्त प्रभावी है। आज इस कोविड काल में यह आवश्यक है कि हम इस धूपन चिकित्सा के बारे में समाज को जागरूक करें तथा इस महामारी के काल में इनके उपयोग पर बल दे। निश्चित रूप से इसका धनात्मक प्रभाव पड़ेगा तथा महामारी को हराने में हम सक्षम होंगे।

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COMBINED EFFECT OF VIRECHAN KARMA AND TAKRADHARA IN ARUNSHIKA W.S.R. SEBORRHEIC DERMATITIS - A CASE STUDY

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ABSTRACT-

Seborrheic Dermatitis is considered as a chronic form of eczema, appears on the body where there are a lot of oil-producing (sebaceous) glands like the upper back, nose and scalp. It can affect people of any age, though it's most common in infants and adults between the ages of 20 and 40. The exact cause of disease is still obscure but Pityrosporum ovale, a commensal lipophilic yeast has been implicated as a causative factor. In Ayrvedic texts this condition is somewhat correlated with Arunshika described by Acharya Sushrut. According to Acharya it is small papular vesicular lesions with excessive discharge on scalp due to Kapha, Rakta and Krimi. For the same condition, a patient was diagnosed as of Arunshika and treated with Virechan Karma and Takradhara in Panchakarma department of Government Ayurveda College Rewa. The combined effect of therapy was observed on the basis of symptoms as well as on the photographs taken before and after the treatment. The results were

encouraging and establish the effect of Panchakarma on skin disorders again.

Key words - Arunshika, dermatitis, Virechan Karma, Takradhara.

INTRODUCTION -

Seborrheic dermatitis is one of the most common skin diseases. The disease is characterized by inflammation and desquamation in areas with a rich supply of sebaceous glands, namely the scalp, face and upper trunk. Dandruff is the mildest manifestation of the disease. Dermatitis is a common disease and the prevalence range from 2 to 5% in different studies. It is more common in males than in females, the disease usually starts during puberty and is most common around 40 years of age. The skin lesions are distributed on the scalp, eyebrows, nasolabial folds, cheeks ears, presternal and interscapular regions and axillae and groins. Around 90- 95% of all patients have scalp lesions. The lesions are red and covered with greasy scales, itching is common in the scalp.

Complications include lichenification and secondary bacterial infection. A

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seasonal variation is observed with the majority of patients being better during the summer time, mental stress and dry air are factors that may aggravate the disease and genetic predisposition is also of importance in the disease. Diagnosis is primarily based on the clinical picture.

Case Details - A 23 years female patient OPD No. 14978 complains of discharge, scaling and severe itching in the scalp since 6 months. According to Trividh Pariksha, patient was examined thoroughly by Darshan, Sparshan and Prashna Pariksha in the opd of Panchakarma department of Government Ayurveda College Hospital Rewa.

Darshan Pariksha- reddish brown massive crusts were observed all over the scalp with thick sticky discharge.

Sparshan Pariksha - there was some tenderness also, patient was feeling some pain on touching the scalp.

Prashna Pariksha - on questioning the patient, she told that she has these scaly patches limited to scalp only. She had severe itching. Itching was so intense that it causes bleeding sometimes and causes burning sensation in the scalp.

On the basis of this Trividh Pariksha, 3 main symptoms were observed i.e Srava, Pidika and Kandu which can be diagnosed as Vicharchika (Kapal gata) according to Acharya Charak it is a Kapha Dosha

Pradhan Vyadhi. Acharya Sushrut has also described Srava, Kandu and Daha yukta pidika as Pama that is Pitta Pradhan in nature. On the basis of Doshika lakshana, Kandu Kleda are the lakshana of Kapha Dosha Pradhanta according to Acharya Charaka. As per the Dhatu involvement of Dhosha in Kushtha Samprapti Alpa or Teevra Kandu, Puya and Pidikotpatti are the Lakshana of Doshika involvement in Rasa, Rakta and Mansa Dhatu and this involvement is of Sadhya type. Acharya Sushrut has described the condition Arunshika as a Kshudra Roga with papular vesicular lesions on scalp with excessive discharge. The causative factors of Arunshika are vitiated Kapha Dosha, Rakta and Krimi.

विकारनामाकुशलो न जिन्हीयात् कदाचन ।

न हि सर्वविकाराणां नामतोऽस्ति ध्रुव स्थितिः ॥

(च सू 18/44)

So, treatment was started on the basis of Doshika involvement and clinical presentation of the patient as Kusthahara Chikitsa in the Panchakarma department of Government Ayurveda College Rewa.

Before starting the treatment patient was properly examined under the heading of Dashvidha Pariksha to assess the Rog and Rogi Bala.

Dashvidha Pariksha

Prakriti - Kaph Pittaj



Vikriti - Kapha, Pitta, Rakta Dushti

Ek desh involvement (Sthanik)

Satva - Avar

Sara- Alpa Sara

Samhanan - Alpa

Satmya - Madhyam

Pramana – Madhyam

Hight-4' 11"

Weight- 38kg

Aahar Shakti - Alpa

Vyayam Shakti - Alpa

Vaya- 23 yrs (yuva)

As per her Dashvith Pariksha, patient was of Alpa Bala and Roga was of Madhyam Bala as the symptoms were severe but located only on scalp not on whole body. Roga was naveen also, as its chronicity was less than one year and patient was young, it was considered as Sadhya and Panchakarma treatment was started. Although Rogi Bala was Alpa so Mridu Samshodhan was performed as Mridu Virechan followed by Bahir Parimarjin in the form of Takradhara.

Chikitsa - patient was admitted (IPD no. 632) in Panchakarma department. After Pachana Karma with Chitrakadi vati 2 tablet 3 times for 2 days, proper Snehana Karma

with Panchatikta Ghrit was done for 5 days then with 3 days as Vishram Kala of Abhayang and Swedan, Virechana Karma was done. For Abhayang Marichyadi Tail and for Swedan Karma Nimba Patra Kashaya Vashpa was used. For Virechan karma Trivritavaleha in Alpa Matra was used. For Sansarjan Karma, diet chart for 3 days was designed. After completing Virechana Karma, Takradhara was applied on scalp for next 7 days. For Takradhara a decoction of following drugs was prepared- **Madanphala, Saptaparna, Aragwadh, Triphala, Daruharidra, Kutaja, Karanj and Nagarmotha**. The 1liter of decoction was mixed with equal milk then boiled upto its half and made its curd then takra was prepared with this curd. This luke warm Takra was used as Dhara for 30 minutes daily for 7 days. After 1hour patient was advised to wash the hairs with luke warm water.

Observations- After completing the treatment, results were assessed on the basis of symptoms and the photographs taken before and after the treatment.

Symptoms	BT	AT
Itching	+++	---
Discharge	+++	---
Papules	++	+
Crust	+++	+
Tenderness	++	-



Photographs showing results-

BT



AT (After Virechan)



AT (After Virechan & Takradhara)





As far as Ayurvedic treatment is concerned, Panchakarma Chikitsa is the first line of treatment by all the Acharyas.

बहुदोषः सशोध्यः कुष्ठ बहुशोऽनुरक्षता प्राणान् ।
(च चि 7)

Even they have coated regular Shodhan Chikitsa time to time to cure skin diseases from its root. Among the Karmas, mainly Vamana and Virechana Karma are indicated for skin diseases prior to Shaman Chikitsa. For Vaman Karma, Rogi Bala should always be Pravara and there are a lots of precautions that should be taken in Vaman Karma whereas Virechan Karma is more suitable for Madhyam and Alpa Bala patient and having better results in case of skin diseases. So if there is no Kaphotklesh condition, Virechan Karma can be performed directly prior to Vaman Karma.

Effect of Virechan Karma can also be seen on Kapha, Pitta and Rakta Dushti. In the above mentioned case, combined effect of Virechan Karma and Takradhara can also be seen in the photographs. There is very few crusts are seen after Takradhara and absence of discharge was there. According to patient, itching was completely subsided. In the series of external applications Acharya Charak has mentioned many external Lepa and one Siddhartha Agad Snana with the decoction of Kusthahar drugs but Acharya Charak has not used Takra as a medium for external application. Takra is used as a medium for Lepa or external application by Acharya Sushrut, he also advised Snana with decoction of Kusthahar drugs.

Drugs	Botanical name	Twak & Raktavaha Srotas Karma	DoshaPrabhava
Daruharidra	Berberis aristata	Shothahara Vrana Shodhaka Vrana Ropaka Kusthaghna Rakta Shodhaka	Kapha Pittahara
Saptaparna	Alstonia scholaris	Vrana Shodhaka Vrana Ropaka Kusthaghna Rakta Shodhaka	Kaphahara
Kutaja	Holorrhena antidysenterica	Rakta Shodhaka Vrana Ropaka	Kapha Pittahara



Aragwadh	Cassia fistula	Shothahara Kusthaghna Rakta Shodhaka	Vata Pittahara
Haritaki	Terminalia chebula	Shothahara Vrana Shodhaka Vrana Ropaka Kusthaghna	Tridosahara
Vibhitaki	Terminalia bellerica	Shothahara	Tridosahara
Amalki	Phyllanthus emblica	Kusthaghna	Tridosahara
Karanaj	Pongamia pinnata	Shothahara Kusthaghna Kandughna Jantughna	Kapha Vatahara
Nagarmotha	Cyperus scariosus	Shothahara Twak Doshahara	Kapha Pittahara
Madanphala	Randia spinosa	Shothahara Rakta Shodhaka	Kapha Pittahara



All the above drugs used for Takradhara having Shothahara, Vrana Shodhaka, Vrana Ropaka, Kusthaghna, Rakta Shodhaka properties and mainly Kapa Pitta Dosha Shamaka which are the main aggravation factors in the condition. Takra is also used as medium for external application by many later Acharyas as Sharandhar and Bhavaprakash.

CONCLUSION-

With the above clinical case study, it is proved again that the combined effect of Panchakarma treatment like Virechana Karma and Takradhara show good and encouraging results in the skin diseases like seborrheic dermatitis.

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MANAGEMENT OF UTERINE FIBROID THROUGH UTTAR BASTI – A CASE STUDY

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ABSTRACT-

Uterine fibroid is the most common, non-cancerous tumor in women of child bearing age. Ayurveda text has described Arbuda, Mansaj Granthi, which can be correlated with benign neoplasm. Here a 35 year having 2 children was diagnosed with uterine fibroid on the basis of clinical features & USG findings mainly size of uterine fibroid not more than 3 cm. Patients treated with uttar basti & oral Ayurveda medicines. Patients also gave yavkshar churna 1 gm for 2 weeks morning and evening after meal. Uttar basti with dashmooladi tail (dashmool+ yavkshar+ gomutra + godugdha in til tail). 7 ml of tail is given for 7 days in 3 consecutive cycles after cessation of menses. The result of this study was found after 5 months trail. Lower abdominal pain, body weight and size of the fibroid got reduced along with regular menstrual bleeding. So that, it can be concluded that uterine fibroid can be managed with Ayurveda medicines and procedures and also complications be prevented.

Key Words- *Arbuda, Mansajgranthi, Uterine fibroid, Uttar basti.*

INTRODUCTION-

स्त्री हि मूलमऽपत्यानाम् स्त्री हि रक्षति रक्षिता ।।

OF ALL THE RIGHT OF WOMEN THE GREATEST IS TO BE A MOTHER. [L.IN.YULANG]

Every woman is beautiful because she is brilliant creation of millions of years of evolution. It is evolved with amazing adjustment and subtle refinements that makes if the most remarkable species of planet. Since evolution she has been worshiped as the creator of new life [the janani], so proper care & respect must be given to the women for welfare of society. Since the evolution of the life in universe, women have been placed on extreme worship place due to her power of janani.

ACHARYA MANU has quoted that for happiness of human society proper care & respect of women is needed. The GOD has blessed the female with most valuable gift of motherhood.

In the Atharvaveda, women have been considered as Prathivi swarooma & man as

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Akasha swaroopa signifying the importance of women the mother.

STRI IS CREATIVE OF THE NATURE
IN WHICH FETUS DEVELOPS.
[AMARKOSH]

THE WOMEN IS THE ORIGIN OF
PROGENY. [ACHARYA CHARAK]

Uterine fibroid is not only the commonest benign tumor of uterus but also the commonest solid tumor in females that usually found in women of reproductive age group. One in every five women of child bearing age suffers from uterine fibroid.

Uterine fibroids represent the principal cause for hysterectomy. They generally lead to some specific symptoms including heavy menstrual bleeding, pelvic pressure, bladder irritability, infertility and pregnancy loss etc. and also interfere in women's normal day to day life due to tiredness, weakness etc. they mostly cause symptoms between age of 35-45 years but probably exist in microscopic form before the age of 30 years.

Fast foods, lack of exercise, stress, addiction to various things etc. are some of the factors which contribute greatly to such disease. These factors generally act by impairing the metabolism of an individual making her prone for such type of diseases. In INDIA prevalence of uterine fibroids among women is 30-50 percent.

Modern medical science treats a patient of uterine fibroid mainly with

hormonal therapy, Hysterectomy, Myomectomy, Endometrial ablation and uterine artery embolization etc. unfortunately none of these methods is considered a complete cure to the this disease but to leave with various unwanted side effects and families laden with economic burden due to fibroid has been seen increasingly, so these benign tumors have become a significant health concern in women.

Due to the limitations of modern science Ayurveda has great scope in this field and it becomes the necessity of the time to find out an efficacious, broad spectrum approach and harmless therapy to manage this condition.

Ayurveda is the science that impacts all the knowledge of life. The study of Ayurveda classics has revealed that the symptomatology of this disease entity "ARBUDA" can be correlated to that of benign tumors. In classical description besides general description of ARBUDA, its clinical features and treatment for different body parts are clearly described, however even in this list no organ of reproductive system have been described.

गात्रप्रदेशे क्वचिदेव दोषाः समूर्च्छिता मांसमभिप्रदूष्य।
वृत्तं स्थिरं मन्दरुज्जमहान्तमनल्पमूलं चिरवद्ध्यपाकम्॥
कुर्वन्ति मांसोपचयं तु शोफं तमर्बुदं शास्त्रविदो
वदन्ति।

—(सु.नि.11 / 13)

Aggravated doshas vitiating mamsa getting localized in any body part produce



a local swelling of accumulated mamsa, especially in deeper muscles which is round, fixed, big and is associated with mild pain has deep seated roots, increase gradually.

All these features of ARBUDA are also found in fibroid. So on the basis of above description ARBUDA situated in GARBHASHAYA can be correlates with uterine fibroid. It includes among disorders of vitiation of RAKTA, MAMSA, & MEDA.

Keeping the above facts in mind an attempt has been made to develop a treatment protocol for prevention, control & cure of uterine fibroid. In this study” **Dashmooladi Uttar Basti” {Ch.Chi.5/178}**, [having content GOKSHEER, GOMUTRA, YAVKSHAR WITH DASHMOOL IN TIL TAIL] have been selected.

DESCRIPTION-

Uterine fibroid is the most common benign tumor of the uterus. It has been estimated that at least 20% of women at the age of 30 have got fibroid in their wombs. Uterine fibroid are progressively increase in society due to sedentary life style, irregular and inappropriate diet and psychological disturbances. It has symptoms like heavy bleeding, pain in abdomen, bladder irritability also tiredness; weakness etc. also causes difficulty in conception and increases chances of recurrent abortion.

All the content of this drug like Goksheer, Gomutra, Yavkshaar, Dashmool are selected to treat uterine fibroid according to their properties like-

Goksheer- According to Acharya Charak it is swadu in rasa, mridu, snigdha veerya and has a property of rasayana. while Acharya Shushruta explain that it has property like alpa abhisyandi, rakkta pitta samak, vata pitta shamak, jeevneeya, rasayana.

Gomutra- According to Acharya Charak it has property like madhura guna, and doshaghna while acharya Shushruta explain that it has properties like katu, teekshna, ushna, kapha vaat nashak.

Yavkshaar- According to Acharya Charak it has property like teeksha, laghu, ruksha, kapha ka chedan krne vala and agni k saman guna vala while acharya Shushruta explain that it has properties like kapha nasak & agni ke saman teekshna.

Dashmool- According to acharya Shushruta it has properties like tikta rasa, kapha vata nashak & agnideepak. These drugs is included in shothahar mahakashaya by acharya charak.

Til tail- According to acharya Charak it has property of kapha vata nashak. While acharya Shushruta explain that it has property of garbhashaya shodhan and yoni shoala shamak.

These drugs have teekshna, katu guna which act as mansa and meda shamak. and also have properties like vata pitta kapha & rakta shamak i.e. tridosha shamak & have chedan & lekhan properties which act on



mansa dhatu which is responsible for growth of Arbuda also anti-inflammatory properties which act on inflammatory symptoms of fibroid. The til tail has yoni shool shamak and garbhashya shodhak property which directly act on the uterus. And also subsides the pain.

CASE REPORT-

A 35 year female having 2 children reported to Outdoor Patient Department of Prasuti tantra & stri roga of Government P.G. Ayurveda College and hospital with complain of irregular bleeding per vagina during menstruation with lower portion. She was already USG done and diagnosed with sub serous uterine fibroid.

HISTORY OF PRESENT ILLNESS-

The patient states that she was quiet well 1 year back since then she has been suffering from irregular menstrual bleeding with pain in abdomen during menses. Her menstrual cycle duration is 5-6 days with 24-40 days intervals and the passing of blood with clots using 2-3 pads/day, severe painful cycle, daily activity is affected. She had gone through 6 month of allopathic treatment and took medication. Tab Meftal spas (Mefenamic acid 250 mg + Dicyclomine 250 mg) and tab Crina-N (Norethisteron acetate 5mg) but she did not got any relief and adviced for surgery so she consulted for the Ayurvedic medication.

HISTORY OF PAST ILLNESS-

According to her obstetric history & gynecological history G₂P₂A₀L₂, Two full

term normal delivery per vaginally before 10 years ago. As a contraceptive method multiload is used & removed before 3 years. Patient did not have any drug history patient reported irregular menses, blackish red colour bleeding having severe pain during menses.

GENERAL EXAMINATION –

She has 5'3" height and weight 70 kg. Vital signs are- BP- 130/80 mm of hg , Pulse- 76/min, Temp- 98.2°F and normal Mala, Mutra, Jihva, sleep, sound & dry skin.

INVESTIGATIONS-

Hematological, urine, Biochemical & Microbiological investigations were done. All investigation findings were with in normal range. USG was done, sub serous fibroid noted to the anterior wall fundal (34x31x34mm size) and volume was 16 ml.

TREATMENT PROTOCOL-

1st month- Deepan, Pachan, Oral medication.

2nd, 3rd & 4th months- Oral medication & Uttar Basti.

5th month- Follow up

1st month of treatment protocol-

Deepan & Pachan- Chitrakadi vati 2 tab BD with lukewarm water for 15 days.

Oral medications- Yavkshaar churna 500mg BD with water

2nd/3rd/4th month of treatment-

Oral medications- Yavkshaar churna 500 mg BD with water.



Uttar Basti- It was administered on the next day after cessation of menstruation.

PROCEDURE DRUG & DOSE DURATION

Snehan/Abhayanga Tila tail (lower abdomen& lower back) 15 min

Swedan Nadi sweda by steam at lower abdomen 15 min & lower back

Yoni Prakshalan Panchavalkal kwatha 5 min

Uttar Basti Dashmooladi uttar basti 5ml after 7 days for 3 cessation of menstruation consecutive cycle once daily for 7 days

FOLLOW UP-

Patient was also advised for USG of Trans vaginal and to come for follow up after 1 month.

RESULT AND DISCUSSION-

Among clinical features about irregular bleeding the patient got relief after the oral medications and after the 1st cycle of Uttar Basti. Severe lower abdominal pain become mild and these subjective criteria are measured by scoring pattern. Then USG was done on 25/08/2020. Sub serous reduced to the anterior and fundal (26x21x24) significantly.

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CLINICAL INDICATION OF TRIBHUVANA KIRTI RASA AN EXPERIENTIAL AND SCIENTIFIC VIEW

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ABSTRACT :

Rasashastriya aushadhis are popularly practiced by Ayurveda physicians in India. It contains parada and other mineral drugs. These mineral drugs are processed by Shodhana and made suitable for oral administration in the treatment. Mineral and herbomineral formulations are given in minute quantity and are said to be possessing more potent than mere herbal formulations. Mrityunjaya rasa, Chandraprabha vati, Gandhaka rasayana, Tribhuvana kirti rasa, Ananda bhairava rasa, and hinguleshwara rasas are commonly used in Ayurveda as a treatment. They can be preserved for longer duration also.^{1,2} The present paper highlights about the clinical indications of Tribhuvana kirti Rasa in experiential and scientific view.

Key words – Ayurveda, Tribhuvana kirti rasa, Rasa Yoga.

INTRODUCTION

Tribhuvana kirti rasa is a herbomineral formulation, which contains Parada in the form of Hingula, (cinnabar) and Shuddha

tankana. There are few other drugs like shunthi, pippali, maricha, tulasi, ardraka swarasa, dhatura swarasa, and nirgundi swarasa also. It is used in Vatakaphaja diseases and diseases of respiratory system.^{3,4}

Ingredients

1. Shuddha hingula
2. Shuddha vatsanabha
3. Shuddha tankana
4. Pippali
5. Maricha
6. Shunthi
7. Tulasi kwatha
8. Ardraka kwatha
9. Dhatura patra kwatha
10. Nirgundi kwatha
11. Pippali moola.

Actions^{5,6}

1. Jwarahara
2. Dipana
3. Pachana
4. Krimighna

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5. Rasayana
6. Antibacterial
7. Bactericidal
8. Kasahara
9. Swasahara
10. Pooyahara
11. Amapachaka
12. Swedakaraka
13. Vyavayi
14. Vikasi
15. Shoolahara
16. Vedanasthapaka
17. Negative cronoyopic

Clinical Indications ^{7,8}

1. Samanya jwara
2. Amavata
3. Jwaratisara
4. Rheumatoid arthritis
5. Kaphaja kasa
6. Tamaka shwasa
7. Chronic bronchitis
8. Bronchial asthma
9. Pratishyaya
10. Peenasa
11. Kati shoola
12. Allergic bronchitis
13. Acute bronchitis

14. Pneumonia
15. COPD
16. Bronchiectasis
17. Emphysema
18. Udara krimi
19. Kukshi shoola
20. Fibromyalgia
21. Ankylosing spondylitis
22. Cervical spondylosis
23. Lumbar spondylosis
24. Infective arthritis
25. Abscess
26. Viral fever

Amayika prayoga

Samanya jwara- It is given with Amritarishta or Maha sudarshana kashaya.

Amavata – It is given with Maha rasnadi kashaya, Amavatarivati and Vishatinduka vati.

Jwaratisara – It is given with Kutajarishta and Vatsakadi ghanavati.

Rheumatoid arthritis - It is given with Rasnaerandadi kashaya and Amavateshwara rasa.

Kaphaja kasa – It is given with Talishadi choorna or Sitopaladi choorna and Vasakarishtha.

Tamaka shwasa – It is given with Pushkaramoolasava, Somasava and Talishadi choorna.



Chronic bronchitis - It is given with Vasakarishtha or pippalyasava and mixture of Sitopaladi choorna, rasasindoora and Abhraka bhasma.

Bronchial asthma – It is given with Pushkaramoolasava, Kanakasava and mixture of Talishadi choorna, malla sindoora and Shataputi abhraka bhasma.

Pratishyaya – It is given with pippalyasava.

Pinasa – It is given with Pushkaramoolasava and Amritarishta.

Katishoola – It is given with Kaishora guggulu and maharasnadi kashaya.

Allergic bronchitis - It is given with Haridrakhanda and Somasava.

Acute bronchitis - It is given with Vrinapahari rasa, Vasakarishtha and Sheetamshu rasa.

Pneumonia - It is given with Sheetamshu rasa or Rasamanikya, Pushkaramoolasava and mixture of Talishadi choorna, Godantibhasma and Abhrakabhasma .

COPD – It is given with Vasakarishtha, and Talisha patra vataka.

Bronchiectasis – It is given with mixture of Mallasindoora, Shataputi abhrakahasma ,Talisadi choorna and Poushkaradi kwatha.

Emphysema - It is given with Kanakasava, Poushkaradi kashaya and Sitopaladi choorna.

Udarakrimi – It is given with Vidangarishta.

Kukshishoola – It is given with Agnitundi vati and Abhayarishta.

Fibromyalgia – It is given with Vishatinduka vati and Maharasnadi kashaya.

Ankylosing spondylitis – It is given with Visha tinduka vati, Amavatari vati and Maharasnadi kashaya.

Cervical spondylosis – It is given with Visha tinduka vati, Maha yogaraja guggulu, Maha rasnadi kashaya and Griva vasti.

Lumbar spondylosis – It is given with Visha tinduka vati, Mahayogaraja guggulu and Kati vasti.

Infective arthritis - It is given with Vrinapahari rasa and Maharasnadi kashaya.

Abscess – It is given with Vrinapahari rasa, Gandhaka rasayana and Sarivadyasava.

Viral fever – It is given with Amritottara kashaya.

DISCUSSION

Rasashastriya formulations are popularly used by Ayurvedic physicians in modern India. These formulations are having quick action and are given in small quantity when compared to herbal formulations. It is palatable also. Tribhuvana kirti rasa is commonly used in the treatment of diseases associated with fever. It is also given in respiratory disorders and infective diseases. It is having



actions like dipana, pachana, jwarahara, krimighna, antiinfective, antibacterial, bactericidal and immunomodulator also. Least adverse drug reactions have been when Tribhuvanakirti rasa is given in therapeutic dosage.

CONCLUSION

1. Tribhuvana kirti rasa is a herbo mineral formulation, which is given in disorders associated with fever and infection.
 2. There are least adverse drug reactions when Tribhuvana kirti rasa is given in ideal dosage.
 3. When given in suitable disease with can specific adjuvant , it is effective in both acute and chronic various disorders .
 4. It should be given with precautionary measures because it contains shuddha Vatsanabha. Dose should be properly maintained otherwise in large dosage there can be cardio toxic symptoms.
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MANAS PRAKRITI (PERSONALITY): ITS IMPACT ON HUMAN BEHAVIOUR

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ABSTRACT :

The topic of personality and its impact on human behavior and actions has always attracted the psychiatrists and common people too. The other reason behind discussing this is that it usually proves useful in predicting about certain mental and physical disease conditions in a person on the basis of body and mind constituents. Manas Prakriti is mental disposition of the person. It has become a controversial area for the scholars of Ayurveda. To remove the doubts and controversies about the phenomena, this paper has been written with considerable comparability to the modern concept of personality. The discussion revolves around the understanding of features described in ancient and modern concept of personality based on Trait theory. Conclusion is drawn that practically all personality theories are concerned with traits and there is no controversy about Manas Prakriti. It's only about lack of understanding of terminology. Psychopathologies are also included in Manas Prakriti Concept of Ayurveda.

Key words:- Personality, Prakriti, Trait, Ayurveda.

INTRODUCTION

The term personality is derived from the word 'persona' meaning the aspects of a person's character that they show to other people. It is also referred to the distinctive patterns of behavior including thoughts and emotions that characterize each individual's adaptation to the situations of his/her life. (Mischel 1976) It is also conceived that successful adaptation of an individual adjustment to one's physical, socio-cultural, and psychological environment is a must. In Ayurveda, concept of Prakriti or personality is laid down with precision and perfection. It is told in more specialized manner. In this paper, it will be discussed in detail. The personalities told in modern psychology and in Ayurveda will be examined in light of facts and evidences.

The focus will be on Manas Prakriti in Ayurveda and 16 PF theory of Catell etal. Both of these share the same basic concept of traits and their impact on a persons' behaviors and actions. With these

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confabulations, it will be tried to remove the confusions lying in the heads of the scholars of Ayurveda and simultaneous effort will be put on to add something new to the concept.

MATERIALS & METHODS

Various perspectives about the personality have been given by the modern psychologists, like psychoanalytic (Freud), Ego perspective (Carl Jung/Erick Erikson), Biological (Darwin, Esenck), Behaviorist (Pavlov's), Cognitive (Gestalt), humanistic (Abraham Maslow) and Trait perspective (Allport and Catell).

Among all these, Trait Theory is said to be the most important one. Here, 1 Trait is defined by Allport (1937) as a generalized and focalised neuropsychic system (peculiar to the individual) with the capacity to render many stimuli functionally equivalent to initiate and guide consistent forms of adaptive and expressive behavior." Whereas 2 catell defined traits as relatively permanent and broad reaction tendencies that serve as the building blocks of personality." He developed structure based system theory of personality. He laid down the foundation of commonly used PF test. Nowadays 'Big Five Model theory 3 has also emphasized upon five traits approach to personality. The five traits include, Extraversion, agreeableness, conscientiousness, neuroticism and openness. Eysenck (1994) also described three factors to personality⁴. These are extroversion (outgoingness and assertiveness,

neuroticism includes emotional instability and apprehension) and Psychoticism includes psychopathology, cruelty and impulsiveness.

According to Ayurveda 'Prakriti is defined in this ways-

प्रकृतिमित्तिस्वभावम्—तथा शुक्रशोणितमेककाले ।

ऋतुरूपे योदोषात्कटोभवति, स प्रकृतिमारभते ॥

(च.सं.वि. 8/95 पर चक्रपाणि)

This definition clarifies that Prakriti is the basic nature of the person coming genetically from the fusion of sperm and ova at the time of conception. This theory matches with the trait perspective as described above.

2. Prakriti^{5,6}

It is the spiritual aspect of personality which says that a person's present birth, behavior and deeds depend upon the karmas (कर्म) performed in the previous birth. (Shankar Bhashya of Shrimad Bhagwad Geeta, explains it in detail and with authenticity.)

Before going into further explanation of Manas Prakriti, it is better to understand that Ayurveda has told that there are three constituents/components of mind viz- Sattva, Rajas, and Tamas. These are basis traits and get passed on to the individual from Parents. Here Sattva is said to be the purest form of mind or manas, and is the symbol of all kinds of goodness. Rajas represents aggression,



and narcissism. Tamas is the cause behind delusion and ignorance. All the three are complementary to each other and remain in each and every person. The difference is about the predominance.

The people having sattva as predominant factor in their mental constitution are said to be of satvik prakriti. Likewise, Rajasik with Rajas and Tamasik with Tama influence. **Strangely ‘Freud’ the psychoanalyst has also described about three components of mind viz-Id, Ego, and superego. Roughly**

these components corresponds with Tamas, Rajas and Sattva respectively). These traits are further classified into sixteen factors.

Sattvik- (Seven)-Brahma, Arsha, Eindra, Yama, Varuna, Kuber, Gandharva.

Rajas- (Six)-Aasura, Rakshasa, Paisacha, Sarpa, Preta, Shakuna.

Tamas- (Three)- Pashava, Vaansapatya, Matsya.

Catell also told that the personality is formed of various factors, and the number astonishingly is sixteen.

Analysis and Discussion — Overview of the 16PF Traits-

S.N	Trait (Factor)	Measures	Scores--High/Low
1.	Warmth (A)	Emotional orientation towards others	Need to be with others (H) More interested in tasks and ideas than in people interaction (L)
2.	Reasoning (B)	Way of thinking and	Mentally quick and absorbs new information rapidly and efficiently. (H) Most Comfortable with well-known tasks in which they can draw on past experience and can utilize a concrete style of learning by doing (L)
3.	Emotional stability (C)	Person's proneness to mood swings or ups and downs.	Better to manage stress (H) / Struggle more with stress (L)
4.	Dominance (E)	Interpersonal assertiveness	Enjoy being in control and enjoy power (H) / Make few demands on others, Like to accommodate the needs and wishes of other people. Insufficient room for own wishes (L)



5.	Liveliness (F)	Natured Exuberance of energy level	Uninhibited playful, adventurous type, enjoying being centre of attraction. (H) Deliberate, Cautious, Careful, focused and serious mind (L)
6.	Rule Consciousness (G)	Orientation to rules, procedures Protocols and social expectations	Stick to the rules at any cost (H) Flexible approach (L)
7.	Social Boldness (H)	Social initiatives taking and to lesser extent, a general orientation towards risk taking.	Social initiative takers, comfortable with networking, self marketing small talk. (H) Shy. Find social initiative taking aversive and difficult (L)
8.	Sensitivity (I)	Complex factor.	Emotionally sensitive,
		<ul style="list-style-type: none"> • Objectivity vs. Subjectivity • Tough mindedness vs. Tender mindedness 	empathetic, aware of feelings and prone to make decision on more personal and subjective basis (H) Objective, analytical and logical. Prone to make decisions on more impersonal basis (L)
9.	Vigilance (L)	Level between trust and skepticism	Careful, Vigilant wary, on skeptical about trusting others. (H) Trust in unrealistic ways. (L)
10.	Abstractedness (M)	Practicality vs. Creativity.	Creative, imaginative insightful (H) Much in touch with practical realities. Live by them and make decisions on literal and factual basis (L)



11.	Privateness (N)	How to go about self disclosure, and how easy a person is to get to know as well as how he/she keeps private matters confidential.	Careful and selective about self-disclosure, slower to open to others. (H) Quick to disclose information (L)
12.	Apprehension (O)	General proneness to worry Propensity to self-doubt and self-blame	Merciless self-critics (H) Self-assured self-confident and rarely worry about themselves. (L)
13.	Openness to Change (O1)	Person's orientation to change, normality and innovation	Like change, respond positively to change, seek change and want to go boldly where none has gone before. (H) Like the known, the tried and true and the time tested paths. (L)
14.	Self-Reliance (O2)	Propensity to seek group support or to strike on one's own.	Solve problem on their own and prize self-reliance (H) Like Group support. Think in terms of collaborative team based action and generally can't go alone (L)
15.	Perfectionism (O3)	Complex Factor Task orientation vs. Process orientation. Structure seeking vs. Structure avoidant.	Organized, Systematic, methodical goal oriented focused on conventional achievements (H) Flexible, adaptable spontaneous, emergent and process orientation. (L)
16.	Tension (O4)	Patience or impatience in response to environmental delays, stresses and demands.	Always on the go constantly busy. Efficacy minded and driven to make things happen (H) Patient, relaxed, flaccid, enjoy life with less interval stress.



The Whole purpose of describing the characteristic features of specific personalities is to clarify that Ayurveda's ancient texts also have explained the traits in almost similar manner.

The Acharyas have named each personality type. There is no controversy about it. The edge over the modern classification lies in the fact that here exists richness of vocabulary and language. Another thing is, that Ayurveda defines the personality in more comprehensive way. The basic principle is that 'Goodness' can be of various types and likewise "Aggression" and Inertia' can also be of more than one type. That's why there are seven types of "Sattva", Six types of Rajas and three types of Tamas. These originate from 'Sattva' Rajas' and Tamas components of the mind. When it was read in a more objective manner, it became clear that 16 PF can easily be correlated with the features of the 16 Manas Prakrities, though it is not a translation kind of similarity. One can understand Brahmakaya as Warmth (Factor-A), when said as संविभागिनम् Chakrapani has defined this feature as सम्यक्फलविभजन (Doing all the things with rationality) and the other one is समंसर्वभूतषु (Seeing with an attitude of equality). It is very much similar to emotional orientation towards others. Some features can be correlated with factor (B) Reasoning, where the person is mentally quick and absorbs new information with the word-

ज्ञानविज्ञानवचनप्रतिवचनसंपन्नम्। Another example is of Aarsha Sattva- the features described are-

उपशान्तमदमानरागद्वेशमोहलोमरोशम्

प्रतिभावविज्ञानोपधारणशक्तिसंपन्नमार्षविद्यात

It is closer to Factor-C i.e. emotional stability. In ancient texts, Acharyas have not only described emotional stability, but also has told about how these people attain it, which is missing in description of present traits.

C. Similarity in description of Yamy Sattva, a sign is told by the word मृशलेखास्थवृत्त Chakrapani comments upon it लेखं कर्तव्याकर्तव्यमर्यादा, तत्र स्थितंवृत्तं तस्य स लेखास्थवृत्तः तम्यअलंघितकर्तव्याकर्तव्यमित्यर्थः Means one who decides his/her action with orientation to rules, procedures, protocols and social explanations This behavior is present in Factor G i.e. Rule consciousness.;

Likewise Factor E- Dominance corresponds to some of Rajas Sattva types. like Aasura. They are being interpersonal assertiveness and enjoy being in control. They value power, and apprehension. Factor O. relates itself with some features of Tamas sattva.

DISCUSSION-

Discussing all the factors and the Sattvas are beyond the purview of this paper, but it has thrown some light to see the things in



more practical manner. It should also be taken into account, that in ancient times, the group of people who used to act or behave in a certain manner, were given a name according to their inclinations. They also formed separate communities on this basis and hence used to share similar ground or states to reside. These names were enough to know about their characteristics. The description may be as follows:-

SATTVIK (GOODNESS)

1. BRAHMA - Knowledge and creator- The people having true knowledge and have got creatively in nature were called as Brahma Sattva.

2. EIENDRA - The people with richness of materials and are practical enough to earn name and fame with positive efforts and long sightedness. इंद्र Means who runs behind objects and tries to attain them.

3. YAMYA - Who believe in dutifulness and works within limitations of self without being shaken with unnecessary competitiveness. Self disciplined people who can control themselves. Yamyarises from the word. नियमन Meaning management.

4. VARUNA - The people who are too much obsessed with cleanliness and hygiene. They know where to place anger and where to get pleased. Assertiveness can be said as their basic personality. But in case of high scores, these people may develop problems like OCD etc.

5. KOUBERA - He is the God of money and material. The people under this type of personality take care of their health and hygiene and gain name, fame and materialistic things.

6. GANDHARVA - The people having aesthetic bent of mind. These people are good in singing, dancing etc. They are perfect with life skill trainings and are masters in various Arts. The features are found in Factor M-Abstractedness. Here the people are creative, imaginative on high scores.

7. ARSHA - The people with external locus of control. These people are spiritual and believe in prayers and rituals.

RAJAS SATTVA (AGGRESSION)

1. ASURA – Persons holding personality traits of aggression, narcissism and cruelty, used to be called as Asura.

2. RAKSHASA – Intolerant, enmity lovers, searching out loopholes of others, believers in ditching, are cruel and non-vegetarian types.

3. SARPA – These are unreliable, non-faithful, they get power from their anger, but are cowards by heart. They have got tendencies of harming other.

4. PAISHACHA – Over eaters, over-indulgent in sexual activities, unhygienic, coward, yet cruel and cunning- They have got clinging mentality.



5. PRETA – Believes in blaming others.

6. SHAKUNA – Over indulgent in sexual activities, restless, intolerant, Act on hoarding principle.

All these six personalities relate themselves to aggression, fight, antisocial and oppositional defiant disordered people.

TAMAS - (INERTIA)

1. PASHAVA - Non-self reliant, low scale of (O₂ type) of personality, excessive sleep and lack of good memory. Get succumbed to their problems. Effortless in solving the problems. No productive attitude is present.

2. MATSYA – These are food – lovers and greedy, coward, aggressive and are water lovers too.

3. VANASPATYA – These are also food lovers, low in knowledge, Mental/intellectual insufficiency is seen in these people.

CONCLUSION —

The concluding remarks may be taken as-

1. Practically all personality theorists are concerned with traits. After all, traits are what make people who they are. They are the relatively permanent aspects of each of the person evidenced by consistency in his or her interactions.

2. There is no controversy about Manas Prakriti

These are the traits which decide the course of action and behaviors in anyone's life. The only problem lies in lack of understanding of the terminology. This problem can be curbed with better access towards the language and vocabulary used in the ancient texts.

3. Ayurveda Manas Prakriti has also included the psychopathologies, as are explained according to modern psychiatry as psychoticism / neuroticism etc.

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UTERINE INVOLUTION: A REVIEW

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INTRODUCTION

The physiological puerperium period is still not fully investigated. A number of ultrasound studies focus on puerperium and describe the changes detected in the size, the shape, the position, and the texture of the uterus. Most of them report on the normal involution period of 6 weeks following labour after normal or pathological delivery, without addressing the differences in parity^[1,2,3]. There is still a shortage of studies describing the uterine ultrasound differences found in primiparous and multiparous patients after normal labour from the earliest puerperium until 8 weeks of postpartum period^[4]. Only a few studies include Doppler measurements of uterine arteries during the normal involution period, or the scope of the examination is very narrow^[5,6]. The uterine length and the anteroposterior diameter (AP) were measured in longitudinal sections. The AP diameter was measured in two points: in the widest part of the longitudinal section and 5 cm below the uterine fundus (UF),

perpendicular to the longitudinal uterine axis. As usual, in praxis, the measurements are performed in the widest (maximum) part of the uterus^[7]; however, some researchers suggest measuring 5 cm below the uterine fundus.

Method:

Data Source: Google scholar, DHARA, AYUSH research portal, MEDLINE (Pub med) and Cochrane Register of Controlled Trials were searched for the relevant articles. Electronic search consisted of following search strings to find the clinical studies:

‘Uterine involution AND ultrasound*’, ‘Uterus AND Postpartum’, ‘Uterus, postpartum AND Ultrasound’ and ‘Uterine involution, postpartum AND ultrasound’

Selection Criteria

Search was restricted to open access journal excluding patents and citations. Studies published within 10 years were selected for review. Last search was done on 2nd February 2021.

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Discussion:

Immediately after delivery, the fundus of uterus lies about 4 cm below umbilicus or more accurately 12 cm above the pubic symphysis of the puerperal mother. In around 6 weeks it returns to its non palpable pre pregnancy stage by the process of autolysis where muscle cells diminish in size due to enzymatic digestion of cytoplasm. This process do not create any difference in the number of muscle cells as the protein that is created from the autolysis is absorbed into the blood stream and excreted through urine [8]. Uterine involution was previously assessed by palpating the fundal height but it was difficult to assess in obese and women with uterine myoma [9]. After the initiation of ultrasound by Ian Donald et al. in 1958, it became easier to properly assess the uterine measurements and the changes occurring in it [10]. Ultrasonography is the front line diagnostic technique in woman with suspected postpartum complications either after vaginal delivery or after cesarean section [11,12,13,14]. Description of normal ultrasound changes of uterus in puerperium is important for diagnosing the pathological conditions apart from normal conditions. This prevents the unnecessary invasive procedures and improves the maternal health [15]. Many studies have been done to explore the normal sonographic changes in uterus during the puerperium. Most of them are done on animals while those which are performed in humans have

either taken normal delivery or cesarean delivery in their study and didn't compare the findings in both kinds. Ultrasound may have a pivotal role in a subset of post partum haemorrhage complications in women and to help decide the therapeutic strategy in case of excessive bleeding. This is even more important during early puerperium when the chances of female mortality due to post partum haemorrhage are more [16]. The early puerperium is the initial first week following delivery and removal of placenta.

Gray scale, color doppler, pulsed Doppler and 3D USG are used in different studies for perfect monitoring of changes during puerperium. Among them color doppler and pulsed Doppler assess haemodynamic events occurring during puerperium while 3D USG is the best way to monitor uterine volume [17]. Not many clinical studies have been conducted so far to evaluate the normal sonographic changes during early puerperium comparing vaginal and cesarean deliveries. To properly monitor this natural phenomenon, the length, width, antero-posterior (A-P) diameter, uterine volume and endometrial thickness are noted down and compared [18,19]. During early and middle puerperium i.e. around 2 weeks of delivery the uterus is abdominal so mostly abdominal ultrasound is done while in late puerperium uterus shifts in the true pelvis so transvaginal ultrasonography (TVS) is preferred for detecting minute details. Post partum uterus should be examined in



sagittal, coronal and transverse sections. However, Wachsberg et al. has recommended for segmental measurement of uterus during early puerperium as the uterus is retroflexed and angulated and it arches over sacral promontory [20].

Result:

Several authors have described routine ultrasonographic findings of the uterus after delivery. Some reported these findings after vaginal delivery while others after cesarean section. Also, the time-points of sonographic evaluations were heterogeneous. Knowledge of the normal appearance of the uterus and normal physiological uterine involution following childbirth seems quite important for radiologists and practitioners to avoid misdiagnosis. In one study, uterine volumes were obtained, but uterine dimensions were not compared according to mode of delivery [21]. One of the studies was the first to measure uterine dimensions in 3D ultrasonography but they hypothesized that the 3D sonography did not show an additional advantage over 2D sonography in the estimation of the puerperal uterus [22]. However, sonography along with Doppler assessment has added value in the clinical evaluation as it is able to also show residua in asymptomatic women. Another study depicted that the measurement of L5 to fundus distance is a simple and an effective technique to evaluate the puerperal uterus. It may be employed instead of a fundus to cervix

measurement and other uterine dimensions [23].

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PRACTICAL UTILITY OF ACHARA RASAYANA FOR HEALTHY AND HAPPY LIFE

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ABSTRACT :

Being a holistic science with equal focus on the body, mind, and soul, Ayurveda also describes a type of Rasayana for psychological and spiritual health, called as "Achara Rasayana". Achara Rasayana is about healthy lifestyle along with self-discipline with social etiquette to achieve happiness for individual, family and society. The present review aims to show the practical relevance of Achara Rasayana for making the happy and healthy individual, family and society. Charaka Samhita along with its Chakrapani commentary is mainly referred to explore the concept of Achara Rasayana, published article from PubMed were also used to show its practical utility. Psychological distress is becoming the major issue to create difficulties at all levels viz. individual, family and society. The guidelines of Achara Rasayana are helpful to avoid the problem and to create balance within and outside in the world. In this way the principles of "Achar Rasayana" are having greater relevance in today's highly mobile society.

Key Words: Ayurveda, lifestyle, Prajnaparadha, Rejuvenation.

INTRODUCTION

The ancient Indian Medical Sciences have given several necessary guidelines through which one can achieve health and happiness in life. Ayurveda has not only emphasized on longevity but also to have healthy and happy life through various specialized procedures. The concept of Rasayana has been evolved for enhancing the quality of life by providing the optimum nutrition to the Dhatus (tissues) and also to take care the psychological and spiritual aspect of life. Though there are so many rejuvenation therapies, Achara Rasayana is mainly advocated for psychological and spiritual wellbeing and also to prevent and manage the psychosomatic disorders¹. The word Achara means the conduct as per the teachings of Shastra (scriptures)² and Rasayana means that which rejuvenates. Those who fail to follow the good conduct are prone to suffer from the acts of Prajnaparadha (intellectual blasphemy) thus, creating problem for own self and for the society³. Prajnaparadha is mentioned as the prime factor for creating imbalance

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in all the Dosha⁴ (viz. Sharirika - Vata, Pitta, Kapha and Manasika Rajas and Tamas), thus becoming potential factor to create the pathogenesis of body and mind both. Avoiding Prajnaparadha and following the instructions of Achara Rasayana is the best way to protect our body and mind from the onslaught of disease and also to make healthy and happy family and society.

Aim: To show the practical relevance of Achara Rasayana for making the happy and healthy individual, family and society.

Understand yourself and your responsibilities

One should hold himself responsible for his happiness and miseries. Therefore, without apprehension one should follow the path of propitiousness⁵. All the activities of human beings are basically directed towards the aim of achieving happiness. A wise person follows the proper path⁶ and an ignorant one chooses the wrong way of life assuming that this will bring about happiness. Arogya (health) and Sukha or happiness both are synonyms. The Achara Rasayana⁷ includes individual's physical, mental, social and spiritual aspects of health. Regular intake an appropriate amount of milk and ghee (Nityam Ksheera Grithashinam) is recommended to maintain the physical health. The Ghrita and Ksheera is mentioned as best Rasayana in Charaka Samhita Sutrasthana while explain the

Agrya (the best in the group)⁸. Take a balanced sleep and avoid excessive laziness and sleepiness. Wake-up in early morning and sleep in proper time at night (Samajagarana Swapna). Have a control over mind and don't go behind the sensory pleasures (Jitaatmanaam). These instructions look towards the concept of Trayaupastambha (three subsidiary pillars) of heathy life which include Ahara (food), Nidra (sleep) and Brahmacharya (regulated sexual activity). Being truthful (Satyavadinam) and maintaining calmness of mind (Akrodha), avoiding violence or harming to any creature (Ahimsakam), avoiding excessive over thinking, stress and worry (Anayasam), staying calm, cool and quiet (Prashantam), speaking softly and pleasant (Priyavadinam) spiritual practices or reciting the name of god or holy hymns (Japa Para), maintaining good personal hygiene (Shouchaparam) are recommended in Achara Rasayana. These all instruction are important for individual's social and spiritual health. This is a wholistic view of human health which is provided in Achara Rasayana.

Familial Aspects of Achara Rasayana :

In a family, it is important to understand ourself and know the responsibilities towards creating healthiest family environment. Each person contribution is required to make happy and healthy family. Guidelines of Achara Rasayan can be helpful in achieving this.



Be skillful and plan everything wisely considering the need of each people in a family, possess knowledge of rationality (Yuktijnam). Always engage in maintaining good hygiene (Shouchaparam). Be free from ego or vanity (Anahankritam), our thoughts and behavior should always be praiseworthy (Shastachara), one should not be narrow minded and always be ready to share and donate (Daan Nityam). Such simple actions and behaviour which are explained in Achara Rasayana can bring the peace and feeling of trust among family members this will help to make happy and healthy family.

Social aspects of Achara Rasayana :

To be healthy and happy, social aspects are also very important, how we interact with others and what are the things acceptable in a group of individuals, we need to be aware of all such things to make positive social environment. It is important to make needful changes if required according to season and place (Desha Kala Pramanajnam). We must give appropriate respect to old people, elders and teachers (Deva-Gau-Brahmana Acharya Guru Vruddha Archanaratam). Always be merciful and compassionate (Nitya Karunavedi), help and serve the old people, parents and wise people (Upasitaram Vruddhanam), be devoted to love and avoid violence (Anrushamsam), have faith in almighty or ultimate nature (Astikaanam) and always be devoted to holy or religious

scriptures (Dharmashastraparam). Such responsible behaviour by the members in a society can bring a conducive environment for the overall growth of the people.

Discussion:

Rasayana is one of the comprehensive disciplines of Ayurveda, which comprises a specific use of herbs, herbomineral formulations, food items, and lifestyle along with self-discipline with social etiquette to achieve the optimum state of Dhatu (tissues) and systems of the body so that there is minimal impact of etiological components on the body⁹. Achara Rasayana is a right code of socio-behavioral conduct; it teaches us a preferred life style with defined do's and don'ts. This helps as a defensive mechanism in the prevention of Psychological disturbance. Achara Rasayana is a code of good socio-behavioral conduct. By adopting these measures, a person can be free from the emotional disturbances and, lives stress free life and maintains the adequacy of defense mechanisms, there by prevents the psychological disturbances. Practicing this also helps to avoid stimuli or circumstances that disturb biological rhythms or emotional harmony¹⁰. The guidelines of Achara Rasyana is mainly towards self-regulation and avoiding Prajnaparadha which are the key of prevention form psychosomatic



disturbances. It has applicability to our family and social life too.

Conclusion:

“Achar Rasayana” is of greater relevance in today’s highly mobile society where stress and psychological problems are becoming major issues. Though we are developing economically and new technologies are making our life better but on other side psychological problems are increasing in alarming rate. Fundamentally we are lacking the most important aspects of human life, that is love, compassion, trust, respect etc. The principles of Achara Rasayana are helpful in fulfilling this lacunae and making the individual, family and society healthy and happy.

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CONCEPTUAL STUDY OF CLASSICAL SNEHPAAN

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ABSTRACT :

Snehpaan is an essential part of Purva Karma for Sanshodhan procedures. Snehapaan is the intake of medicated ghee in ascending dose (vardhman matra) for Shodhan Karma. Classical Snehapaan causes the internal oleation of the body. Its main function is to bring the doshas situated in shakha to koshta which can then be eliminated through sanshodhan therapies. Proper execution of Abhyantar Snehapaan as mentioned in Classical texts is mandatory for achieving Samyak Snigdha lakshanas.

Keywords: Snehapaan, internal oleation, samyak snigdha lakshana

INTRODUCTION

Panchkarma is an essential part of Ayurveda which is based on the theory that elimination of doshas and malas from the body uproots the disease so that diseases does not reoccur. Panchkarma consists of bio-purificatory measures namely Vaman, Virechan, Niruh Vasti, Anuvasan Vasti and Nasya Karma. Vaman karma and Virechan Karma are the major Sanshodhan procedures. Trividha Karma i.e. Purva karma, Pradhan karma and Paschat Karma are the parts in which any karma is

conducted. Purva karma comprises of Pachan, Snehan and Swedan. Pachan is done before Snehapaan to bring the saam dosha into niraam stage. Pachan basically means digestion but it does not kindles the agni.

Internal Snehan or Abhyantar Snehapaan is one of the important pillar on which the success of Sanshodhan procedure lies. Abhyantar Snehapaan means internal oleation of the body. Abhyantar Snehapaan is of two types

1) **Accha Snehapaan-** Medicated ghee is given exclusively.

2) **Vicharna Snehapaan-** Medicated ghee mixed with vicharna i.e Yush, Vilepi can be given. 24 types of Vicharna are mentioned in Charak Samhita like Odan, Vilepi, Rasa, Mansa, Yavagu, Khad, Yush, Kamblik etc.

AIMS AND OBJECTIVES

1) To study Internal Snehapaan in detail as per classical texts.

2) To achieve Samyak Snigdha lakshana in Abhyantar Snehapaan.

MATERIALS AND METHODS

Literary review from various Classical texts was conducted. Any type of medicated ghee especially tikat ghee can

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be administered. Samyak Snigdha lakshanas mentioned in Classical texts are studied.

SAMYAK SNIGDHA LAKSHANA

Vata anulomana, agnidipti (increase in digestive fire), Snigdha varsha (unctuous stool), asamhat varsha (loose stool), mruduta (softness of body), adhashtasneh darshan (oil in stools), angsnigdhatata, klama, glani, snehodvega, vimalindriya are the samyak snigdha lakshanas mentioned in Classical texts.

PRECAUTIONARY MEASURES TO BE ADOPTED FOR SNEHPAAN / INTERNAL SNEHAN

1) Aam Pachan – Digestion of aam is done by the use of hot (ushna), dry (ruksha), teekshan medicines such as shunthi churan (dry ginger powder) (5gm), Panchkol Kwath (20ml), Trikatu churan (5gm) given twice daily with lukewarm water before meals.

2) Koshth Parikshan – Assessment of Koshth is the essential requirement for snehapaan. A test dose of 10gm of Trifla churan can be given empty stomach early morning at 5am. If patient gets loose motions, then koshth is mrudu. If patient gets normal motions, then koshth is madhyam. If no motions, then patient has krur koshth.

3) Time of Snehapaan – Snehapaan (Administration of Sneha) is done at the time of sunrise or before sunrise. Acharya Charak has mentioned Sneha is administered after the digestion of previous night's meal.

4) Selection of Ghrut – Ghee should be selected according to the disease. eg- For skin diseases, panchtikat ghrut is used. Medicated ghrut should be given in the dose of 30ml, 60ml, 90ml, 120ml, 150ml, 200ml to krur koshth for 7 days. In mrudu koshth individuals, medicated ghee should be given for 3 days. In madhyam koshth individuals, medicated ghee should be given for 5 days. Medicated ghee should be given till samyak snigdha lakshanas are obtained.

5) To Stay in Contact with the Patient– Patient is asked to inform daily after Sneha intake. This keeps the doctor and patient in contact.

6) Dietary Regulations– Acharya Vagbhatt has advised to take drava, ushna, Anabhishtyandi, Natisnigdha and Asankara diet during Snehapaan. Light vegetarian, lukewarm meal should be taken. Bakery products, fermented products, food products which are heavy to digest, Junk foods need to be avoided. Warm water is advised to be taken daily.

7) Use of Saindhav -A pinch of saindhav salt (rock salt) is to be added in medicated ghee while consuming ghee.

8) Anupana – Ushnodak should be given after medicated ghee intake. If lakshanas like hrullasa, chardi, aruchi, udgara are produced then lemon juice may be given.

9) Pathya Vihar- Brahmacharya, Kshapashya (night sleep) has to be followed during Snehapaan.



10) Apathya Vihar- Vegavrodha, UcchaVachan, vyayam, krodh, shok, him, aatap, adhva, dhuma, pravat, ratri jagran,abhishyandi anna,rukshanna sevana has to be avoided.

CONCLUSION AND DISCUSSION

When protocol of Abhyantar Snehapaan is followed properly as mentioned in classical texts, Samyak Snigdha lakshnas are achieved.

In the modern era, these regimens seem difficult to be followed in some cases.

- 1) All patients are not ready to get admitted during Snehapaan.
- 2) It is also difficult to do admission at clinic level.
- 3) 9-10 days IPD admission is required for Sanshodhan procedures which is not easy for the patient due to other obligations.
- 4) Seasonal Vaman Karma and Virechan Karma in healthy subjects do not require admission.

Considering above difficulties, Patient is advised to follow the rules and regulations of Internal Snehapaan while performing daily activities. Patients working in air-conditioned offices can also follow Snehapaan measures by keeping themselves warm and covering the body with jacket or warm clothing, use of cotton ear plugs. Vicharna Snehapaan can be given to the patients where palatability is an issue.

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***Dr. Ganga Sahay Pandey Memorial U.G. Essay Competition- 2020
(Bronze Medal - Third Prize Winner)***

AYURVEDA: OPENING NEW DIMENSIONS IN COVID ERA

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ABSTRACT :

How to Stay Green Amongst the Red? has developed stigma in the mind of people. Ayurveda is an ancient science that provides a philosophy of life in the background of maintaining a good and healthy living. In this era of crisis Ayurveda has emerged out to be a hope for the people. Guidelines by AYUSH ministry on ways to boost the immunity is being adopted by people across the country. There has been a significant growth in manufacturing immune boosters by Ayurvedic pharmacies. As of now there is no cure available for corona, research is the only hope. Ayurveda can do wonders but to prove it there is a need of more documentation. This pandemic taught us the value of RESEARCH > DOCUMENT > PUBLISH > PROMOTE > SUPPORT, as this will prove Ayurveda an evident based pathy.

MATERIAL AND METHOD

An extensive literary search of Brihatrayi [Charaka Samhita and Ashtanga

Hrudayam] along with the commentaries has been conducted to collect classical references. Multiple database [Pubmed, Google Scholar etc.] were also reviewed for the related published works regarding the topic.

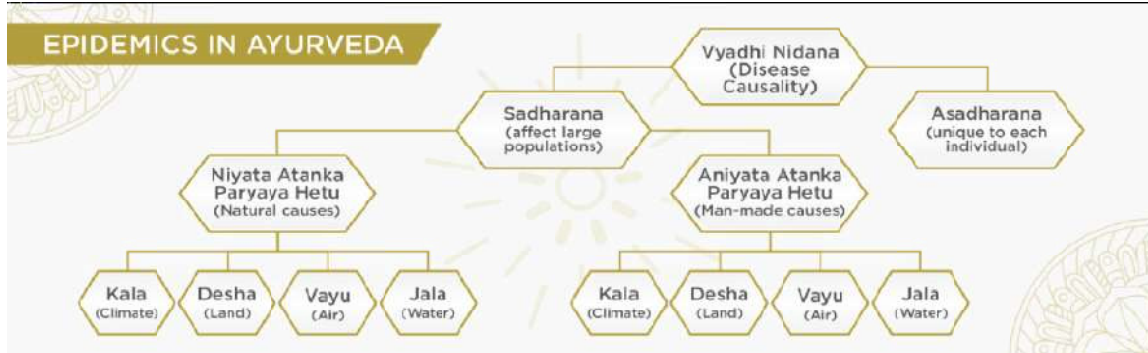
A. WHAT IS CORONA VIRUS- A MODERN PERSPECTIVE

A new corona virus identified as COVID 19 is the etiological agent responsible for 2019 and 2020 viral pneumonia outbreak which first commenced in Wuhan city. On the basis of its phylogenetic relationships and genomic structures the COVID 19 belongs to genera Beta corona virus. According to WHO, Corona Virus causes a pneumonia of unknown cause [1]. Covid 19 is a spherical enveloped particle which contains single stranded RNA associated with a nucleoprotein within in a capsid comprised of matrix protein. The envelope bears club shaped glycoprotein projections. Some of them also contain a heme agglutinin esterase protein.

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B. EPIDEMIC THROUGH THE LENS OF AYURVEDA



<http://ramaiahayurveda.com/wp-content/uploads/2020/05/EOA.jpeg>

As it is evident that Covid 19 started spreading from a single city to the whole world. In Ayurveda spreading up of diseases from a place to whole district or State or Country can be correlated or called as JANAPADO DHVANSHA which means destruction of communities. In Charaka Samhita Vimana Sthana Acharya Agnivesha humbly asked Lord Atreya that how does the simultaneous destruction of communities take place by the incidence of one single disease, inspite of individuals who differ in constitution, diet, physique, vitality, habits, psychic make up, and age? To this Lord Atreya replied though a community may be dissimilar with respect to the constitution and other characteristics of its individuals, there are other common factors which often get adversely affected, resulting in simultaneous outbreak of diseases having similar symptoms that destroy communities. The common factors which

affect mass population are Vayu that is Air, Udaka that is Water, Desha that is Land, and kala that is Season.^[2]

C. COVID-19 AYURVEDIC PERSPECTIVE

Viruses are the foreign particles which enters our body and cause disease. In Ayurveda it can be correlated with Agantuja Vyadhi, it occurs when some foreign particles enter our body and our body is not able to reject or fight against it, then the disease is caused. The individual with low immunity suffers the most.

COVID-19 can be understood from the Ayurvedic perspective as Vata-Kapha dominant sannipatajvara of agantu origin with Pitta-Anubandha. The asymptomatic, presymptomatic, mild, moderate, severe and critical stages of COVID-19 with varying clinical presentations have been analyzed on the basis of nidana, dosha, dushya, nidanapanchaka and Sadkriyakala



to present a preliminary clinical profile of the disease. [3]

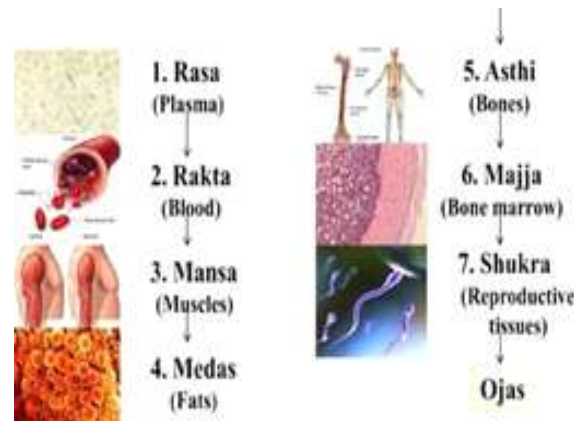
D. CONCEPT OF VYADHI KSHAMATAVA AND AGNI

“SAMDOSHA SAMAGNISCHA SAMADHATU MALAKRIYAH PRASANNATMA INDRIYAS MANAH SWATHA ITI ABHIDHIYATE.”

— Sushruta Samhita

Research and therapeutic strategies for COVID-19 have focused on agents to attack the virus or immunize against it. Classics of Ayurveda, describes epidemic management and defines immunity as the ability to prevent disease and arrest its progress to maintain homeostasis. As like innate and acquired immunity, the Ayurveda concept of immunity (Bala or strength) is classified as natural (Sahaja), chronobiologic (Kalaja), and acquired (Yuktikrut). [4]. The moment food enters our body it gets converted into Rasa Dhatu with the help of Rasa Agni and the process goes on from Rasa Dhatu to Rakta Dhatu, Rakta Dhatu to Mamsa Dhatu, Mamsa Dhatu to Medha Dhatu, Medha Dhatu to Asthi Dhatu, Asthi Dhatu to Majja Dhatu, Majja to Shukra and then the essence of all the Dhatus called Ojas is formed with the help of respective Agni i.e. Rakta Agni, Mamsa Agni, Medha Agni, Asthi Agni, Majja Agni and Shukra Agni. This Ojas can also be called as Vyadhi Shamatava and can be correlated with Immunity. Here we can see

Vyadhi Shamatava is completely dependent on Agni. If the Agni is not working properly, the Vyadhi Shamatava of the individual will be low and he will be more prone to diseases. So, to increase the Vyadhi Shamatava we have to work on the Agni of the individual.



E. CURE IS IN SELFCARE

Ayurveda advocates several non-pharmacological measures that are critical to overall health, including diet, sleep, mental relaxation, lifestyle behavior, and Yoga. These are lifelong measures which everyone should follow to stay healthy. These all activities are somehow responsible for building up our immunity which is much needed in this Covid Era.

“SWASTHASYA SWASTHYA
RAKSHANAM”

-CHARAKA SAMHITA

Ayurveda is not just limited to curing diseases but also it offers a healthy



lifestyle to maintain a sound body. For the maintenance of health of a healthy person Ayurveda offers a proper set of rules which must be followed by each and every individual, which are as follows:

1. DINACHARYA It is one of the most powerful Ayurveda tools for improving overall health and well-being. It includes: Brahma Muhurat Utthan [waking up early in the morning] Ushah Paana [taking water] Souch [defecation] Danta Dhavan [brushing teeth and Scraping tongue] Anjana [collyrium] Nasya, Kavala and Gandusha, Dhoomapana [medicated smoking] Abhyanga [oil massage] Murdha taila [applying oil over head] Vyayama [physical exercise] Ubatan [skin application] Snana [bath] Vastra dharan [clothing].^[5]

2. DIETRY REGIMEN

Aahara is one of the Tryo Upstambha. Balanced diet is essential for good health. Combination of Food, their quantity, method of preparation, their emotional effect, adjuncts and additions, consideration of climate, place of living, and time of taking food should be according to Ayurveda Classics. Over eating, irregular diet habit, eating again before complete digestion of previous food should be avoided.^[6] Meal must contain all the Six Rasas that are Madhura,

Amla, Lavana, Katu, Tikta, Kashaya. Dried flesh, dry vegetables, tubers of lotus, tough and hard food particles that are hard to digest should be avoided.

“ATURASYA VIKAR PRASHAMANAM
CHA”

-CHARAKA SAMHITA

Second most important motive of the Ayurveda is to cure disease. There are two methods of treatment as per Ayurveda: Shaman Chikitsa and Shodhan Chikitsa. In the context of Covid 19, Panchavidha, AsthaViddha or Tri viddha Pariksha can be done so that we can be sure about which Dosha is in imbalanced state and what are the factors behind causing disease, also called Nidana. Next step after knowing the cause of disease is Samprapti Vighatan and Nidana Parivarjan, as of now we know that Covid 19 is a Respiratory Disorder and is affecting Pranavaha Srotas

More research is to be done on patients individually to know the root cause of the disease.

Corona crises taught people the value of maintaining a healthy lifestyle. It motivated people to accept our age old medicinal system Ayurveda. This has been a significant and golden opportunity for people working in Ayurveda sector to outshine.



2. DISCUSSION

“Science of Yoga and Ayurveda is subtler than the science of medicine, because science of medicine is often victim of statistical manipulation.”

— Amit Ray

We are heading toward the global future of Ayurveda; we are making our presence as an important pillar of health across the Globe. Now people are looking forward for more organic and natural way to stay healthy. These crises gave Ayurveda a chance to outshine once again. Let us discuss about the new dimensions of Ayurveda during the Corona period. There are ample opportunities in disguise for:

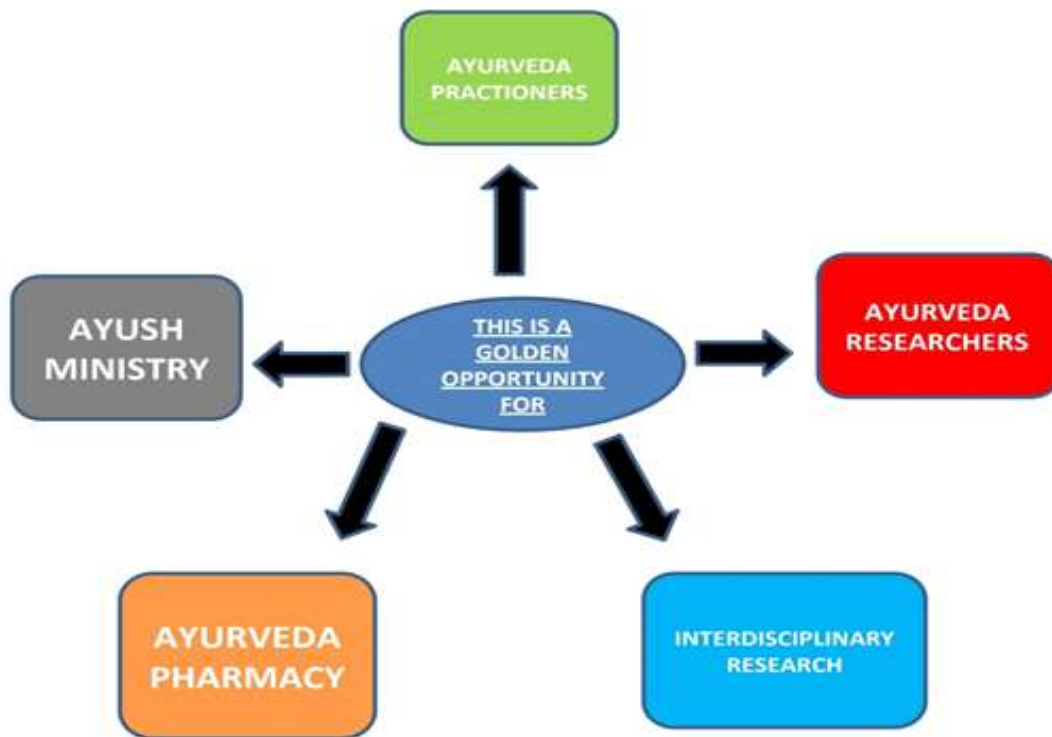
A...Ayush Ministry

B...Ayurveda Pharmacy

C...Interdisciplinary Research

D...Ayurveda Reseachers

E...Ayurveda Practitioners





1. AYUSH MINISTRY

START YOUR DAY WITH GOLDEN WATER, CONCLUDE IT WITH GOLDEN MILK.

Ministry of AYUSH has published guidelines, as a policy-level initiative to deal with covid 19 pandemic. AYUSH guidelines consist of information and advisories for the management of Covid 19. On 8th May, 2020 Dr. Harsh Vardhan launched “AYUSH Sanjivani” Application, which is developed by Ministry of AYUSH and Ministry of Electronic and Information Technology. This Application intends to generate data on usage of AYUSH advocacies and measures among population and its impact in prevention of Covid 19.^[7] Honorable Prime Minister appealed the nation to follow up AYUSH guidelines to remain healthy and boosting immunity against Corona Virus.^[8] These guidelines include certain measures like taking 10 gms chavyanprash daily in morning, drinking golden milk etc.

2. AYURVEDA PHARMACY

Himalaya Drug Company, a leader in the nutrition and wellness segment, has confirmed that during the Covid Era, “there has been a significant increase in demand for immunity and wellness products containing pure herbs such as Guduchi, Tulsi, Amalaki, and Ashwagandha, among others, along with propriety formulations such as ‘Septilin’ and ‘Immusante’.

Across the world, people are gravitating towards proactive and preventive healthcare, driving the demand for food supplements and immunity boosters. A recent Invest India report, titled “Invigorating Ayurveda in the times of Covid-19”, says that the pandemic has “dramatically increased consumer demand for dietary supplements that improve nutrition, assist with sleep and stress relief, support strong immune function and improve resistance to health threats”. The national investment promotion and facilitation agency adds that a growing geriatric population and “its increased awareness of nutritional values and preventive healthcare has further augmented the global herbal supplements market”, which is expected to expand to \$8.5 billion by 2025, with a CAGR of 6.2%.^[9]

On May 12, Finance Minister Nirmala Sitharaman released Rs.4000 Crore fund for promotion of herbal Cultivation in the Country in 10 lakh hectares land to combat current pandemic situation.^[10]

• INTERDISCIPLINARY RESEARCH

This pandemic situation developed an urge to look into our age old Ayurveda tradition. The dimensions of pandemic require an urgent harnessing of all knowledge systems available globally. On 31st March, 2020, The AYUSH ministry had issued a notification asking Ayurveda,



Yoga, Naturopathy, Unani, Siddha and Homeopathy practitioners and institutions to submit their suggestions on various therapies and did receive over 2000 proposals.^[11] The Central Government has created an Interdisciplinary AYUSH research Task force for COVID -19. The Task Force has set-up several working groups to explore the various possibilities of integrating Ayurveda with standard of care to deal with the COVID-19 epidemic more effectively. The Government of Kerala initiated a protocol and program for integrating Ayurveda into the management protocol of COVID19. This initiative shall implement preventive, mitigative and rehabilitative programs based on Ayurveda for better management of the COVID-19 epidemic in the State. Several other State governments like Haryana, Goa etc are exploring similar possible integrative approaches. Such policy decisions may create a better integrative environment in the future which underlines the significance of this study.

3. AYURVEDA RESEARCH

The World Health Organization has recommended inclusion of traditional medicine in its COVID-19 strategic preparedness and response plan.^[12] The focus should not be to just deploy this workforce as a standby option, but to utilize its therapeutic management potential in complementing the treatment

administered by modern medicine. Initially Ayurveda Researchers were not allowed to treat nor do trials on Covid 19 patients but eventually scenario changed now Ayurveda practitioners are given chance to do researches. Ministry of AYUSH and CSIR announced measures and clinical trials aimed at studying the use of Ashwagandha, along with other Ayurvedic herbs as a preventive treatment to front line workers and infected patients in a large study which is to start soon. Other medicines under study include Ashwagandha, Guduchi, Yasthimadhu, Pippali and another formulated drug, 'Ayush 64', which will be tested on close to 50,000 people.^[13] In Maharashtra, "we encourage Research in AYUSH for corona virus," stated by Dr. Sanjay Mukherjee, the secretary of Medicinal Education and Food and Drug Administration.^[14] The Central Drugs Standard Control Organization, the national regulatory body for pharmaceuticals and medical devices, has permitted Ayurveda, homeopathy, and siddha practitioners to conduct research at covid-19 quarantine centers to better understand the disease.^[15]

4. AYURVEDA PRACTITIONERS

Through this pandemic now everyone in India is aware of importance of Ayurveda. As there is no cure for Corona so far, Immunity is the buzz word. Faced with a rising death toll and limited



treatment options, Indians are turning to alternative medicine to prepare themselves for inevitable exposure.[16] Ayurveda practitioners are playing a significant role in corona quarantine centers working as front line warriors .There had been a webinar conducted by AYUSH ministry for the training of COVID warriors.

CONCLUSION

In this time of crises unity in AYUSH system has been observed, as everyone is working in one direction. This is a big opportunity for Ayurveda researchers to outshine not only in India but across the Globe. Stigma in public can be improved by application of Satwa Vajaya Chikitsa. Opportunities comes with the challenges. Earlier Government didn't let Ayurveda researchers treat Covid patients, but now there is silver lining. Ayurveda can do wonders but to prove it there is a need of more documentation. This pandemic taught us the value of RESEARCH > DOCUMENT> PUBLISH > PROMOTE> SUPPORT as this will enlighten Ayurveda an Evidence Based Pathy.

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परिषद् समाचार

विश्व आयुर्वेद परिषद् द्वारा रजत जयन्ती समारोह का आयोजन

विश्व आयुर्वेद परिषद् वर्ष 2021 में अपनी स्थापना के 25 वर्ष पूर्ण कर रहा है। इस अवसर पर चैत्र शुक्ल प्रतिपदा, दिनांक 13 अप्रैल 2021 को अपराह्न 3 बजे से आभासी जूम मीटिंग के द्वारा एक भव्य राष्ट्रीय कार्यक्रम का आयोजन किया गया। परिषद् स्थापना के रजत जयन्ती वर्ष के उद्घाटन कार्यक्रम सहित नव संवत्सरारंभ व वर्ष प्रतिपदा के आज के इस गरिमापूर्ण कार्यक्रम का शुभारम्भ परम पूज्य श्री श्री श्री त्रिदण्डी चिन्ना श्रीमन्नारायण रामानुजा जीयर स्वामी जी के आशीर्वचनों से शुभारम्भ हुआ। जिससे जूम के माध्यम से परिषद् के देश विदेश से जुड़े 500 से अधिक पदाधिकारी एवं कार्यकर्ता सीधे लाईव जुड़े थे। इस कार्यक्रम को परिषद् के फेसबुक और यूट्यूब चैनल्स पर भी लाईव किया गया, जिसमें 2500 लोग जुड़े थे। स्वामी जी के आशीर्वचनों से सभी कृतकृत्य हुए। कार्यक्रम के मुख्य वक्ता के रूप में विश्व भर में जाने माने अर्थशास्त्री एवं विचारक प्रो. बजरंग लाल गुप्ता, फाउंडर चेयरमैन इण्डिया इकोनॉमिक्स फाउंडेशन के उद्बोधन ने परिषद् के सभी कार्यकर्ताओं को सोचने की नई दिशा दी। राष्ट्रीय संगठन सचिव डा. योगेश मिश्र जी ने भी सभी का मार्गदर्शन किया और बताया कि कैसे संगठन सभी दिशाओं में नई- नई ऊँचाईयों को स्पर्श करता रहे। कार्यक्रम में उपस्थित पदाधिकारियों में डा. बृजेन्द्र मोहन गुप्ता राष्ट्रीय अध्यक्ष, प्रो. गोविंद शुक्ला जी, डा. प्रेमानंद जी, डा. के. के. द्विवेदी जी, डा. शिवादित्य जी, बहिन निरंजनी जी, डा. सुरेन्द्र चौधरी जी, डा. नितिन जी और प्रो. महेश व्यास जी सहित सभी प्रदेशों के सभी कार्यकर्ताओं के प्रयासों से अधिकतम संख्या में उपस्थिति के साथ कार्यक्रम संपन्न हुआ। कार्यक्रम का संचालन प्रो० महेश व्यास एवं प्रो० गोविन्द शुक्ल ने किया तथा समापन डा. अश्विनी भागव जी, महासचिव विश्व आयुर्वेद परिषद् ने सभी को धन्यवाद ज्ञापन के साथ किया।

कोरोना से बचाव एवं होम आइसोलेट रहते हुए आधुनिक एवं आयुर्वेदिक दृष्टिकोण से चिकित्सा प्रबंधन पर ऑनलाइन वेबीनार का आयोजन

दिनांक 9 मई 2021 को विश्व आयुर्वेद परिषद् एवं आरोग्य भारती राजस्थान के तत्वावधान में वर्चुअल रूप से कार्यक्रम का आयोजन किया गया। इस कार्यक्रम का उद्देश्य जनसामान्य को यह जानकारी देने के लिए किया गया कि व्यक्ति कोरोना संक्रमण से किस प्रकार से अपना बचाव कर सकता है एवं संक्रमण की पुष्टि होने पर घर पर रहते हुए किस प्रकार से चिकित्सा व्यवस्था का प्रयोग कर सकता है।

आरोग्य भारती के क्षेत्र संयोजक लक्ष्मण भावसिंहका ने बताया कि कोरोना की भयावहता क्या है एवं सामाजिक, आर्थिक पक्ष एवं समरसता का क्या स्वरूप है? कार्यक्रम के प्रारंभ में मुख्य अतिथि के रूप में राष्ट्रीय स्वयंसेवक संघ के राजस्थान क्षेत्र प्रचारक श्री निंबाराम जी ने इस अवसर पर प्रत्येक व्यक्ति को धैर्य एवं संयम का पालन करते हुए अपनी नियमित दिनचर्या, योग, प्राणायाम का पालन करने एवं सरकारी नियमों का पालन करते हुए संक्रमण से बचने की सलाह दी। कार्यक्रम के अध्यक्ष डॉ० अशोक वार्ष्णेय जी, राष्ट्रीय संगठन सचिव आरोग्य भारती ने स्वस्थ जीवन शैली अपनाते हुए प्रत्येक व्यक्ति को इसका पालन करने के बारे में जोर दिया। नियमित योगाभ्यास का प्रयोग एवं विरुद्ध आहार से बचना चाहिए एवं ऋतु चर्या का पालन करना चाहिए। कार्यक्रम में मुख्य वक्ता के रूप में आधुनिक विज्ञान के विशेषज्ञ डॉक्टर सुशील साहू, एसोसिएट प्रोफेसर, आरएनटी मेडिकल कॉलेज एवं कोविड लैब प्रभारी ने कोरोनावायरस



शरीर में किस प्रकार से प्रवेश करके संक्रमित करता है एवं किस प्रकार से श्वसन संस्थान पर आक्रमण करता है, इसके बारे में जानकारी प्रदान की।

कार्यक्रम में द्वितीय मुख्य वक्ता के रूप में आयुर्वेद चिकित्सा विशेषज्ञ डॉ सी आर यादव, एसोसिएट प्रोफेसर एवं विभागाध्यक्ष राष्ट्रीय आयुर्वेद संस्थान जयपुर ने आयुष मंत्रालय भारत सरकार द्वारा दिए गए चिकित्सा प्रोटोकॉल एवं संक्रमण से बचाव की जानकारी प्रदान की। डॉ सी आर यादव ने आयुष 64 टेबलेट जो कोरोना में कारगर है, इसकी जानकारी भी प्रदान की। घर पर रहते हुए सामान्य प्रयोग की जानकारी भी प्रदान की। वेबीनार में जनसामान्य ने दोनों विषय विशेषज्ञों से अपनी शंकाओं का समाधान भी किया। कार्यक्रम में वैद्य केदारनाथ शर्मा, राष्ट्रीय कार्यकारिणी सदस्य, आरोग्य भारती ने कार्यक्रम के अंत में सत्र का सारांश बताया। कार्यक्रम में जूम प्लेटफार्म पर 360 प्रतिभागियों ने इस कार्यक्रम में भाग लिया एवं इस कार्यक्रम का फेसबुक लाइव प्रसारण भी किया गया। कार्यक्रम का संचालन विश्व आयुर्वेद परिषद के राजस्थान प्रांत अध्यक्ष डॉ. किशोरी लाल शर्मा ने किया। आभार लक्ष्मण भावसिंहका ने व्यक्त किया। कार्यक्रम में तकनीकी सहयोग डॉ महेश इन्द्रा, महासचिव, विश्व आयुर्वेद परिषद का रहा। इस कार्यक्रम में राजस्थान प्रदेश के अतिरिक्त विभिन्न प्रदेशों के चिकित्सा विशेषज्ञों ने भी भाग लिया। कार्यक्रम का समापन कल्याण मंत्र के साथ में किया गया।

आयुर्वेद में नव प्रवेशित विद्यार्थियों के लिए व्याख्यान माला का आयोजन

विश्व आयुर्वेद परिषद विद्यार्थी प्रकोष्ठ राजस्थान द्वारा बीएएमएस प्रथम वर्ष के विद्यार्थियों के लिए ऑनलाइन लेक्चर सीरीज जो दिनांक 22 मई से प्रारंभ होकर 30 जून तक चलेगी जिसका विवरण निम्नानुसार है। 22 मई 2021 को ऑनलाइन व्याख्यान श्रृंखला का उद्घाटन हुआ। उद्घाटन सत्र में मुख्य अतिथि के रूप में बोर्ड ऑफ गवर्नर के चेयरमैन वैद्य जयंत देव पुजारी जी रहे। विशिष्ट अतिथि के रूप में बोर्ड ऑफ गवर्नर के सदस्य प्रोफेसर कमलेश कुमार द्विवेदी एवं प्रोफेसर महेश व्यास, डीन, ऑल इण्डिया इन्स्टीट्यूट ऑफ आयुर्वेद, नई दिल्ली उपस्थित रहे। राजस्थान इकाई के प्रदेश सचिव डॉक्टर महेश इन्द्रा ने बताया कि विश्व आयुर्वेद परिषद प्रतिवर्ष आयुर्वेद के विद्यार्थियों के लिए ग्रीष्मावकाश में व्यक्तित्व कौशल विकास शिविर का आयोजन करता है, जिसमें आयुर्वेद के विद्यार्थियों को औषधि निर्माण करना, जड़ी बूटियों का परिचय कराना, सौंदर्य प्रसाधन, पंचकर्म का प्रायोगिक ज्ञान आदि विषयों पर आवासीय रूप से सिखाया जाता है, परन्तु 2 वर्ष से कोरोना संक्रमण के कारण व्यक्तित्व कौशल विकास शिविर का आयोजन नहीं हो रहा है। इस वर्ष विश्व आयुर्वेद परिषद ने नवाचार करते हुए वर्चुअल रूप से आयुर्वेद में नव प्रवेशित विद्यार्थियों के लिए ऑनलाइन व्याख्यान श्रृंखला का आयोजन किया गया है। कार्यक्रम के आयोजन सचिव डॉ. कमलेश कुमार शर्मा ने बताया कि ऑनलाइन व्याख्यान श्रृंखला में पूरे देश भर से 907 विद्यार्थियों ने इसमें पंजीकरण कराया है एवं 11 प्रदेशों के विद्यार्थी इसमें भाग ले रहे हैं।

विश्व आयुर्वेद परिषद राजस्थान इकाई के अध्यक्ष डॉ किशोरी लाल शर्मा ने बताया कि लेक्चर सीरीज में कुल 40 लेक्चर का आयोजन किया जाएगा। इसके अतिरिक्त पर्सनलिटी डेवलपमेंट, योग की विशेष कक्षाएं एवं संस्कृत की विशेष कक्षाओं का आयोजन भी किया जाएगा। पूरे देश से विभिन्न विषयों के 40 विषय विशेषज्ञ इसमें अपना व्याख्यान प्रस्तुत करेंगे। व्याख्यानमाला के प्रारंभ में श्री कृष्ण राजकीय आयुर्वेद महाविद्यालय, कुरुक्षेत्र के एसोसिएट प्रोफेसर डॉ सचिन शर्मा ने स्केपुला, ह्यूमरस शरीर की अस्थियों पर प्रायोगिक ज्ञान प्रस्तुत किया। राष्ट्रीय आयुर्वेद संस्थान मानद विश्वविद्यालय, जयपुर से शरीर क्रिया विभाग एसोसिएट प्रोफेसर डॉ महेंद्र प्रसाद एवं लेक्चरर पद पर कार्यरत डॉ सारिका यादव ने भी



तंत्रिका तंत्र विषय पर अपना व्याख्यान प्रस्तुत किया। कार्यक्रम का संचालन डॉ महेश इंदिरा ने किया एवं आभार कार्यक्रम संचालन समिति के संयोजक डा देवेन्द्र चाहर, एसोसिएट प्रोफेसर एवं विभागाध्यक्ष मौलिक सिद्धान्त विभाग, राजस्थान आयुर्वेद विश्वविद्यालय, जोधपुर ने किया। कार्यक्रम में समिति के सदस्यों में डॉ. पुनीत गर्ग, डॉ. राजीव सोनी, डॉ. दीक्षा खतुरिया, डॉ. पूनम तेतरवाल भी उपस्थित रहे।

कौशल विकास शिविर का आयोजन

दिनांक 12 अप्रैल 2021 को वर्ष प्रतिपदा के अवसर पर विश्व आयुर्वेद परिषद मध्यप्रदेश के अंतर्गत चिकित्सक प्रकोष्ठ द्वारा ऑनलाइन एक कार्यशाला का आयोजन किया गया, कार्यशाला का विषय आयुर्वेद की एंटीवायरल औषधियों का प्रभाव था। कार्यक्रम के मुख्य वक्ता डॉ प्रज्ञान त्रिपाठी, संचालक, नर्मदे आयुर्वेद एवं पंचकर्म सेन्टर, उज्जैन थे। कार्यक्रम के मुख्य अतिथि विश्व आयुर्वेद परिषद के केंद्रीय संरक्षक व उत्तराखंड आयुर्वेद विश्वविद्यालय के पूर्व कुलपति माननीय प्रो० सत्येन्द्र प्रसाद मिश्र जी थे। कार्यक्रम की अध्यक्षता प्रदेश अध्यक्ष डॉ रामप्रताप सिंह राजपूत ने की व संचालन प्रदेश महासचिव डॉ एस एन तिवारी ने किया। आभार प्रदर्शन डॉ ए पी एस चौहान प्रदेश उपाध्यक्ष ने किया। कार्यक्रम का समापन कल्याण मंत्र के साथ किया गया। कार्यक्रम में 100 से अधिक लोग उपस्थित रहे।

आयुर्वेद चिकित्सा पद्धति सर्वोपयोगी

दरभंगा। विश्व आयुर्वेदिक परिषद के तत्वावधान में दयानन्द आयुर्वेदिक कालेज, सिवान में रविवार को आयोजित कार्यक्रम के दौरान संस्कृत साहित्य के विद्वान स्व० पण्डित गंगाधर शर्मा त्रिपाठी के सौंवी जन्मतिथी पर स्मृति ग्रन्थ 'गंगाधरामृतम्' का लोकार्पण किया गया। कार्यक्रम के मुख्य अतिथि संस्कृत विश्वविद्यालय के कुलपति डॉ० शशिनाथ झा ने कहा कि वैज्ञानिक युग में भले ही चिकित्सा क्षेत्र में नई नई खोज हो रही है। इलाज के तौर तरीके भी अलग-अलग हैं, लेकिन वस्तुतः आयुर्वेदिक पद्धति ही आज भी सर्वोपयोगी है। यही कारण है कि केंद्र व राज्य की सरकारें आयुर्वेद के विकास के लिए सचेष्ट हैं। उक्त जानकारी देते हुए विश्वविद्यालय के पीआरओ निशिकांत ने बताया कि स्व० पण्डित त्रिपाठी संस्कृत विश्वविद्यालय के प्रॉक्टर एवम स्मृति ग्रन्थ के प्रधान संपादक प्रो० श्रीपति त्रिपाठी, राष्ट्रपति से सम्मानित प्रो० वाचस्पति शर्मा त्रिपाठी एवम उक्त आयुर्वेदिक कॉलेज सीवान के प्रधानाचार्य डॉ० प्रजापति त्रिपाठी के पिता श्री हैं। वहीं सारस्वत अतिथि विश्वविद्यालय के निवर्तमान डीन प्रो० शिवाकांत झा ने आयुर्वेद व ज्योतिष विषय पर विस्तृत चर्चा की। इसी तरह प्रो० वाचस्पति शर्मा त्रिपाठी ने धर्मशास्त्र एवम आयुर्वेद के सम्बन्धों पर प्रकाश डाला। मौके पर कुलसचिव डॉ शिवारंजन चतुर्वेदी ने भी आयुर्वेद की आवश्यकता एवम महत्व पर चर्चा की। प्रो० सुधांशु शेखर त्रिपाठी व वैद्य अंकेश मिश्र के संयुक्त संचालन में आयोजित कार्यक्रम की अध्यक्षता विश्व आयुर्वेद परिषद के प्रांतीय अध्यक्ष डॉ० अशोक कुमार दुबे ने की, जबकि आगत अतिथियों का स्वागत प्रधानाचार्य डॉ त्रिपाठी ने किया। ग्रन्थ के प्रधान सम्पादक प्रो० त्रिपाठी ने ग्रन्थ के बारे में विस्तार से सभी को बताया और आभार भी जताया। विश्व आयुर्वेद परिषद के राष्ट्रीय सचिव डॉ० शिवादित्य ठाकुर ने परिषद की रूप रेखा व इसके महत्व के बारे में बताया। इसी क्रम में आयोजित अखिल भारतीय निबन्ध प्रतियोगिता में प्रथम, द्वितीय व तृतीय स्थान पाने वाले दस प्रतिभागियों को कुलपति डॉ झा के हाथों क्रमशः 11000, 7500 एवम 5000 रुपये बतौर पुरस्कार भी दिया गया। इसके पूर्व कार्यक्रम का मुख्य आकर्षण विंदु रहा पंडित शर्मा का सात वर्षीय प्रपौत्र चिन्मय त्रिपाठी। चिन्मय ने जब मंगलाचरण प्रस्तुत किया तो पूरा कार्यक्रम स्थल तालियों से गूंज उठा। सभी उसकी प्रस्तुति व विलक्षणता की तारीफ कर रहे थे। धन्यवाद ज्ञापन डॉ राजा प्रसाद के जिम्मे रहा।



अन्तर्राष्ट्रीय महिला दिवस के अवसर पर व्याख्यान एवं सुवर्ण, रजत पदक वितरण समारोह सम्पन्न

दिनांक 09/03/2021 को अन्तर्राष्ट्रीय महिला दिवस के अवसर पर विश्व आयुर्वेद परिषद एवं राजकीय स्नातकोत्तर आयुर्वेद महाविद्यालय, वाराणसी द्वारा आयोजित समारोह में श्रीमती इन्द्रा गुप्ता स्मृति स्त्री एवं प्रसूति विज्ञान एवं श्रीमती सहोदरा देवी स्मृति द्रव्यगुण विज्ञान, पदक वितरण समारोह का आयोजन सम्पन्न हुआ। समारोह की मुख्य अतिथि के रूप में भारतवर्ष में स्त्री एवं प्रसूति विज्ञान की सर्वाधिक ख्यातिलब्ध प्रो. पी.वी. तिवारी जी की गरिमामय उपस्थिति रही। उनके द्वारा सभी पदक विजेताओं डा. लक्ष्मी गौतम (स्वर्ण पदक— 2019, प्रसूतितन्त्र), वैद्य रूबीना (रजत पदक— 2019, प्रसूतितन्त्र), डा. नेहा चौधरी (स्वर्ण पदक— 2020, प्रसूतितन्त्र), वैद्य प्रियंका गुप्ता (रजत पदक— 2020, प्रसूतितन्त्र) तथा वैद्य सौम्या जैन (स्वर्ण पदक— 2020, द्रव्य गुण विज्ञान), वैद्य प्रियंका गुप्ता (रजत पदक— 2020, द्रव्य गुण विज्ञान) को पुरस्कृत किया गया। कार्यक्रम की अध्यक्षता महाविद्यालय की प्राचार्या प्रो. नीलम गुप्ता एवं संचालन डा. अंजना सक्सेना सह डा. टीना सिंघल ने किया। विश्व आयुर्वेद परिषद परिवार सभी पदक विजेताओं के उज्वल भविष्य की कामना करता है एवं कार्यक्रम को सफल एवं सुशोभित करने के लिए सभी उपस्थित चिकित्सकों, शिक्षकों, छात्र/छात्राओं तथा कर्मचारियों के प्रति कृतज्ञता ज्ञापित करता है। कार्यक्रम वैद्य के0 के0 द्विवेदी, वैद्य मनीष मिश्रा, वैद्य संजय प्रकाश के संयोजन में सफलतापूर्वक सम्पन्न हुआ।

Vishwa Ayurved Parishad Shikshak Prakoshth has organized a National Webinar

Vishwa Ayurved Parishad Shikshak Prakoshth has organized a National Webinar on IMPORTANCE OF AYURVED IN ENVIORNMENT on the occasion of "World Environment Day" 5th June, 2021. "In this program Chief Guest was Dr Markandey Ahuja, Vice Chancellor Central University, Gurugram an Eminent Ophthalmologist who explained and focussed upon importance of different Ayurved principles and our ancient culture in maintaining the environment. "First resource person was "Prof Upendra Dixit, Goa an eminent Ayurveda expert and Rashtriya Ayurveda Guru (National Academy of Ayurveda) who presented different basic principles of Ayurved in maintaining the ecosystem. "The second resource person Dr. Arun Chandan, Regional Director, RCFC NR-I, National Medicinal Plant Board, Ministry of AYUSH, Govt of India has presented role of medicinal and aromatic plants in restoring the Ecosystem. He also emphasised on different policies for cultivation, harvesting, conservation and demand of medicinal plants. He also discussed different work of National Medicinal Plant Board including role of teachers of Dravyaguna and other stakeholders of the sector. Almost 190 delegates attended this virtual conference. Prof Yogesh Mishra ji, the National Organising Secretary of Vishwa Ayurved Parishad emphasised on need of medicinal plants cultivation in coming rainy season to maintain required ecosystem and increased demand of same in his presidential address. Prof U S Nigam, the National Vice President of Vishwa Ayurved Parishad has informed different activities of Parishad to present gathering. "Organising President of this program was Prof Govind Sahay Shukla, National Convenor of Shikshak Prakoshth and Organising Secretary was Prof Anil Kumar Shukla, Maharashtra state Convenor- Vishwa Ayurved Parishad.



कोविड की द्वितीय और प्रामाणिक आयुर्वेद चिकित्सा, विषयक वेबिनार सम्पन्न

दिनांक 7 मई 2021 से 21 मई 2021 तक विश्व आयुर्वेद परिषद् उत्तर प्रदेश एवं उत्तराखण्ड ईकाई के संयुक्त तत्वावधान में कोविड की दूसरी लहर और प्रामाणिक आयुर्वेदिक चिकित्सा "विभिन्न ख्यातिलब्ध वैद्यों की अनुभूत प्रस्तुति" विषय पर एक वेबिनार का आयोजन हुआ, जिसमें वैद्य पांचाभाई दमणिया, उना; वैद्य मेहुल, जामनगर; वैद्य हार्दिक भाई, बड़ोदरा; वैद्य हितेश भाई जानी, बड़ोदरा; वैद्य विनीश गुप्ता, देहरादून; डॉ० संजय जैन, अस्थिरोग विशेषज्ञ, मेरठ; डॉ० प्रशान्त, ए.आई.आई.ए., दिल्ली; वैद्य योगेश पाण्डेय, नई दिल्ली, चौधरी ब्रह्म प्रकाश संस्थान; वैद्य विजय राय, राजकीय आयुर्वेद महाविद्यालय, वाराणसी; वैद्य वीरेन्द्र वर्मा, वाराणसी; तथा वैद्य रामदास आहवाड, महाराष्ट्र; वैद्य राजेश ठक्कर, अहमदाबाद; वैद्य महेन्द्र सिंह, भावनगर, गुजरात; डॉ० अदिल रईस, आयुष चिकित्सा अधिकारी, सुल्तानपुर, उत्तर प्रदेश; डॉ० देवांगी जोगल, सूरत; वैद्य विष्णु प्रिया मोहन्ती, गोवा, जैसे ख्यातिलब्ध वैद्यों ने कोविड की दूसरी लहर में आयुर्वेद विधा के प्रयोग से कोविड रोगियों की सफल चिकित्सा करते हुए जो भी अनुभव आकड़े एकत्र हुए, उन्हें वेबिनार में वैद्य समूह के समक्ष प्रस्तुत किया। सोलह दिवसीय यह वेबिनार आभासी जूम माध्यम से आयोजित हुआ। जिसमें देश के विभिन्न भागों से वैद्य प्रतिदिन अधिकतम संख्या में जूम से प्रत्यक्ष जुड़े एवं सोशल मिडिया के सभी चैनलों पर भी इस कार्यक्रम को प्रस्तावित किया गया। जहाँ सैकड़ों की संख्या में वैद्य समूह जुड़ा रहा। कार्यक्रम के सफल आयोजन को मुख्यतः वैद्य विनीश गुप्त, उत्तराखण्ड, वैद्य विजय राय, वैद्य मनीष मिश्रा, वैद्य अनुमेहा एवं वैद्य सुरेन्द्र चौधरी, अध्यक्ष, उत्तर प्रदेश एवं परिषद् के अन्य कार्यकर्ताओं के सहयोग से सम्पन्न हुआ।

विश्व आयुर्वेद परिषद, पश्चिम बंगाल ईकाई ने 150 वेबिनार की संख्या पूरी की

विश्व आयुर्वेद परिषद, पश्चिम बंगाल ईकाई, झण्डू एवं इंडिपेंडेंट रिसर्च इथिक्स सोसायटी के संयुक्त तत्वावधान में 150 वेबिनार की श्रृंखला पूरी करने का गौरव प्राप्त किया है। जिसमें विभिन्न विषयों को लेते हुए देश के प्रत्येक प्रदेश से आयुर्वेद एवं अन्य विधा के विशेषज्ञों के व्याख्यान सम्पन्न हुए।

31 मई को अंतरराष्ट्रीय वेबिनार का विषय था –Ayurveda safest for throat and lung care. इस कार्यक्रम का उद्घाटन प्रो. योगेश चंद्र मिश्र, राष्ट्रीय संगठन सचिव, वैद्य कमलेश कुमार द्विवेदी, सदस्य, बोर्ड ऑफ गवर्नर्स, सी सी आई एम, प्रो बी पी शर्मा, अध्यक्ष, आसाम, डॉ अशोक कुमार दुबे, अध्यक्ष, बिहार के संरक्षकत्व में प्रारंभ हुई। कार्यक्रम के मुख्य अतिथि प्रो. अनूप बी ठाकर, कुलपति, गुजरात आयुर्वेद विश्वविद्यालय, जामनगर एवं विशिष्ट अतिथि प्रो. राकेश शर्मा, डीन, गुरु रविदास आयुर्वेद विश्वविद्यालय, होशियारपुर थे।

मुख्य वक्ताओं में प्रो. हरिशंकर शर्मा, जापान, प्रो. मदन थांगवेलु, अमेरिका, डॉ. वेंकट एन जोशी, अमेरिका, डॉ ऋषि राम कोईराला, नेपाल, डॉ सैकत कुमार वासु, कनाडा मुख्य रूप से उपस्थित थे। अन्य वक्ताओं में बृन्दा कनखरा शाह, डॉ विपुल कक्कड़, डॉ मुनमीन दास आदि थे। स्वागत भाषण श्री पार्थ जोरदार, उपाध्यक्ष, इमामी एवं समापन भाषण वैद्य शिवादित्य ठाकुर, राष्ट्रीय सचिव के द्वारा सम्पन्न हुआ।

कार्यक्रम का समन्वय डॉ नवीन चंद्र जोशी, उत्तराखंड ने किया। कार्यक्रम का सफल संचालन एवं संयोजन वैद्य पवन कुमार शर्मा, उपाध्यक्ष, इमामी ने किया। उन्होंने इस कार्यक्रम की सफलता का श्रेय आयुर्वेद प्रेमियों को दिया।



अश्रुपूर्ण श्रद्धांजलि

कोरोना महामारी की इस दूसरी लहर ने सम्पूर्ण भारतवर्ष में तबाही मचाई है और मानव सम्पदा को क्षति पहुंचाई है। विश्व आयुर्वेद परिषद के भी कई दायित्वधारी पदाधिकारी, सक्रिय कार्यकर्ता एवं उनके परिजनों को असमय ही हमसे छीन लिया गया।

- ♦ डा अनुपमा गुप्ता, प्रवक्ता प्रसूति तंत्र, अतर्रा कालेज का दिनांक 15.04.2021 की शाम एस.जी. पी. जी.आई. हॉस्पिटल, लखनऊ में कोरोना के कारण आकस्मिक निधन हो गया। आप परिषद् की आजीवन सदस्य एवं वर्तमान में महिला प्रकोष्ठ, कानपुर प्रान्त के दायित्व में थीं।
- ♦ विश्व आयुर्वेद परिषद, अवध क्षेत्र, चिकित्सक प्रकोष्ठ प्रभारी डॉ प्रांजल त्रिपाठी के पिताजी का देहावसान दिनांक 16.04.2021 को लखनऊ में हो गया।
- ♦ डॉ पुनीत मिश्र, द्रव्यगुण, लखनऊ की माता जी का 27.04.2021 को देहान्त हो गया।
- ♦ डॉ अजय कुमार सिंह, सदस्य, विश्व आयुर्वेद परिषद, वाराणसी के पिताजी का देहान्त 25.04.2021 हो गया।
- ♦ डॉ तन्मय गोस्वामी जी, उडुपी, कर्नाटक चिकित्सक प्रकोष्ठ, कर्नाटक की माताजी का असमय स्वर्गवास दिनांक 3 मई को हो गया।
- ♦ डा. अनुराग पाण्डेय, सहायक आचार्य, आयुर्वेद संकाय, बी.एच.यू. एवं छात्र प्रकोष्ठ प्रभारी, उ.प्र. के अग्रज श्री संजय कुमार पाण्डेय जी का दिनांक 8 जून को कोरोना संक्रमित होने से साकेत गमन हो गया।
- ♦ दिनांक 24.2 2021 विश्व आयुर्वेद परिषद उड़ीसा के अध्यक्ष एवं शासकीय आयुर्वेद महाविद्यालय बोलागीर में मौलिक सिद्धांत विषय के प्रोफेसर डॉ० रमा कान्त आचार्य का पुरी के पास एक सड़क दुर्घटना में पत्नी सहित देहावसान हो गया है।
- ♦ मुरादाबाद इकाई के उपाध्यक्ष एवं चिकित्सा अधिकारी डॉ प्रभात रंजन हमारे बीच नहीं रहे।



डॉ० अनुपमा गुप्ता



प्रो० रमाकान्त आचार्य



डॉ० प्रभात रंजन

परिषद परिवार परमपिता परमेश्वर से प्रार्थना करता है कि उन सभी आत्माओं को शांति प्रदान कर अपने श्री चरणों में स्थान दे तथा शोक संतप्त परिजनों को यह आघात सहन करने की शक्ति प्रदान करे। दिवंगत आत्माओं के प्रति विश्व आयुर्वेद परिषद परिवार की ओर से विनम्र भावपूर्ण श्रद्धांजलि।

ॐ शांति शांति शांति !