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जनवरी-फरवरी 2023



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## विश्व आयुर्वेद परिषद् द्वारा आयोजित कार्यक्रमों की झलकियां



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जनवरी-फरवरी 2023

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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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## Guest Editorial

Within any profession, person must learn and develop different sets of skills. These skills are commonly categorized into hard (technical) skills and soft skills. If we talk about Ayurveda, knowing about subject and treating the patients are mainly technical skills. For example, if we talk about Rachana Sharira, knowing how to do dissection is technical skill; in Dravya Guna, knowing about various flora and fauna is technical skill; in Prasuti Tantra, knowing various stages of delivery and conducting it with all required knowledge is technical skill; and so on. And this skill is constantly being gained by students through various colleges through available syllabus.



But, recent research shows that most companies are least bother about technical skill during recruitment and increasingly looking for workers having soft skills. Healthcare professionals are dealing with living being and hence well-developed soft skills have even profound impact in the management of almost all ailments. Communication skill may be the most important soft skill in healthcare. A 2021 editorial in the "Journal of Patient Safety" found that communication errors were a significant factor in 70% of adverse events in health care settings. Effective communication between office staff and clinicians supports patient safety and satisfaction during intake, treatment and discharge. An analysis by Burning Glass (an analytics software company) found that among millions of job postings, more than a quarter of healthcare skills requirements are soft skills. This very concept is mentioned in Ayurveda since thousands of years and importance of soft skills and moral values have been depicted at various places in Ayurveda classics. One important reference about incorporation of soft skill in education is in Ashtanga Samgraha. Here Acharya Vagbhatt said that -

शक्तिमन्तं यथावर्णं विद्यामध्यापयेत्ततः। अनुशिष्यात्सदा चोन्नतं धर्माय विनयाय च।  
यथा नेन्द्रियदुष्टाश्चैर्हि नयते यौवनागमे॥

Means, everyone should gain technical education according to their familial business and as per their financial capacity; but it is common and compulsory for all to gain education of Dharma (Moral values) and Vinaya (way of dealing with people). Because if one is educated with this skills, then he can restrain himself at their work place from the attributes like grief, laziness, jealousy, anger etc. which are major obstacles in personal and institutional growth. It is also said that -  
भिषजाम साधु वृत्तानाम भद्रम आगम शालीनाम। अभ्यस्थकर्मणाम भद्रम, भद्रम भद्राभिलाशिनाम॥

Means if a doctor is good in intention, good (bright) in his education, good (expert) in hands on training and if thinking good (positive) for patients, then it become inevitable to receive good from all directions. To cater this very important demand of health care industries, New Education Policy 2022 has incorporated valued based subjects and ability enhancement subjects (based on Sadvritta, mentioned in Ayurveda classics) along with core subjects. This new initiative will help the students to acquire moral values along with technical skills, which should be whole heartedly accepted by universities and institutes to produce positive minded technically sound man-power. This would also open a new horizon called - "Ayurveda based soft skills !"

**- Prof. Anup Thakar**

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## A BIRD EYE VIEW ON BENEFITS OF MEDICINES OF RASA SHASTRA W.S.R. TO AYU-YAUVAN LABHARTHAM

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### ABSTRACT :

*Healthy and long life are the greatest desire of human since ages as acharyacharak also positioned pranaeshana before all the eshanas. Whole the ayurveda science revolves around to provide sukhayu and dirghayu as it is important to complete main purpose of life i.e. purushartha chatushtya as Acharya Charaka reffered dharmarthkaam moksha nama rogya mmoolamuttamam. 8<sup>th</sup> century was the golden era for rasa shastra. Scholars of rasa shastra done many experiments on rasa and rasaushadhies and found excellent results. The purpose of rasa shastra are both lauhavada and dehavada. This review study is designed to find out all those references, where rasaaushadhies are indicated to enhance life span or to provide young life. This study found very interesting references which are collected from samhitas in same context, mainly ayulabhartham, yauvanlabhartham, jaranashana, valipalitanashana are the keywords considered as indicating the same meaning.*

**Keywords:** *Ayurveda, Rasaushadhi, ayuyauvanlabhartham.*

### INTRODUCTION:-

India has a rich heritage of wisdom and knowledge. Vedas are the most ancient documented literature of knowledge, ayurveda the part of *atharvaveda* incarnated on earth to provide health benefits to human. According to scholars of ayurveda *paraneshana* is the primary and supermost desire of human.<sup>1</sup> Acharya Charak says *pranatyage hi sarvatyagah*. Above all the duties foremost duty is to care own body, body is only the tool to fulfill main purpose of life i.e. *moksha*. The concept of *rasayana* and *vajikarna* also designed to provide *ayu* and *youvan*. In *rasa shastra* four types of medicines are there *kharaliyarasyan*, *kupipakwara sayana*, *parpatirasayana* and *pottalirasyana*, the suffix *rasayana* itself indicating that *rasaushadhis* cure the disease along with it also performs *rasayana* actions. In *rasa shastra* mainly *parthivadravyas* are use to prepare medicine, drugs which are *nirendriya*

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when collected but they getsendriya property after different *samskaras*. According to *acharyasharangdharain* each decade of life sequently *bala*, *vrudhhi*, *chhavi*, *medha*, *twaka*, *drishti*, *shukra*, *vikrama*, *budhhi*, *karmendriya* get decay naturally<sup>2</sup>. *Rasaushadhi* with their *rasayana* action may slow the rate of decay, in other words one should intake *Rasaushadhi* for *ayu- yauvanalabhartham*. While searching the different *samhitas* of *rasa shastra* many references of medicines found where *acharya* indicate terms like *ayu- yauvanalabhartham* (beneficial for long life and good quality of life), *vali- palitanashanam* (cure wrinkles and premature greying of hairs), *jara- nashanam* (cure early aging), *jara- vyadhinashanam* (cure early aging &

diseases), *dirghayukaroti* (provides long life) etc. basically *vali- palita* are signs of ageing so that it is considered as indirect indication of *yauvanlabh*.

#### Material and methods-

**Material-** Classical *samhitas* such as *Rasa ratnasamuchya*, *Rasa taringini*, *Ayurveda Prakash*, *Nighanturatnakar*, *Rasa hrudyatantra*, *Baishajyaratnavali*, *Rasamritam*, *Rasendrachitnamani* etc.

**Method-** review study

All the literature related to title is explored.

#### Literature review-

*Dharmarthamupa bhoganamna shtarajyavivrudhye, ayuyauvana0- labhartham muktyartham cha mumukshanam.*<sup>3</sup>

**Table No.(1)**

Is suggesting *dravya* & their *phal-shruti* and their relatable references.<sup>4-51</sup>

<i>Dravya</i>	Reference	Term in <i>phalashruti</i>
<i>When hemalauhadijarana done in Abhrakajaritaparad</i>	<i>Rasa hrudyatantra</i>	<i>Amrutam</i>
<i>Jalabandhparad</i>	<i>Rasratnasamuchya</i>	<i>Jararogamrityughan</i>
<i>lohaparpati</i>	<i>Bhaishajyaratnavali</i>	<i>Jeevedvarshsatampurnamvalipalitavarjitah</i>
<i>Vijay parpati</i>	<i>Bhaishajyaratnavali</i>	<i>Jeevedvarshsatamshreemanvalipalitavarjitah</i>
<i>Panchamritparpati</i>	<i>Bhaishajyaratnavali</i>	<i>Vrshanamvrshyarajivalipalitahara</i>
<i>Makardhwaj rasa</i>	<i>Rasamritam</i>	<i>Jaravyadhinashanah</i>



<i>Dravya</i>	Reference	Term in <i>phalashruti</i>
<i>Chaturgunajaritgan dhak</i>	<i>Rasendrachintamani</i>	<i>Valipalitanashnah</i>
<i>Vaikranta</i>	<i>Rasratnasamuchya</i>	<i>Ayupradashch</i>
<i>Swarnamakshik</i>	<i>Rasratnasamuchya</i>	<i>Jaravyadivishairnaparibhuyate</i>
<i>Shilajatu</i>	<i>Charakchikitsa</i>	<i>Jaravyadhiprashamanam</i>
<i>Krishna gandhak</i>	<i>Rasratnasamuchya</i>	<i>Jaramrityunashak</i>
<i>Harital</i>	<i>Rasendrasarasangraha</i>	<i>Mrityunashana</i>
<i>Lauh</i>	<i>Ayurveda Prakash</i>	<i>Valipalitakhalityakarshyabalya jaramyan</i>
<i>Mrutlauh</i>	<i>Rasratnasamuchya</i>	<i>Jaravinashanam</i>
<i>Kantalauh</i>	<i>Rasratnasamuchya</i>	<i>Chirayuhpradam</i>
<i>Swarnabhasma</i>	<i>Rastarangini</i>	<i>Vrishyamayushyaagryam</i>
<i>Rajatbhasma</i>	<i>Rasratnasamuchya</i>	<i>Sthiravayakarnam</i>
<i>Rajatbhasma</i>	<i>Rastarangini</i>	<i>Vayasthapanamuttamam, Ayushyam cha</i>
<i>Lauhbhasma</i>	<i>Rasratnasamuchya</i>	<i>Ayupradata</i>
<i>Kharalauhbhasma</i>	<i>Rasratnasamuchya</i>	<i>Jarapaham</i>
<i>Mani</i>	<i>Rasratnasamuchya</i>	<i>Jaravyadhiprinashaka</i>
<i>Ratnadharan</i>	<i>Rasratnasamuchya</i>	<i>Dirghayuarogyadam</i>
<i>Muktabhasma</i>	<i>Rasratnasamuchya &amp; rastarangini</i>	<i>VrishyamAyushyam</i>
<i>Raktavajra</i>	<i>Ayurveda Prakash</i>	<i>Jaramrtyuharahparah</i>
<i>Hirakabhasma</i>	<i>Rastarangini</i>	<i>VrishyaMahayushyamativa</i>
<i>Hirakabhasma</i>	<i>Rasratnasamuchya</i>	<i>Ayupradam, mrtyumjaya, amrutopamam</i>
<i>Uparatna</i>	<i>Rastarangini</i>	<i>Ayushyam</i>
<i>Uparatna</i>	<i>Rasratnasamuchya</i>	<i>Ayubalavardhanam</i>
<i>Vatsnabha</i>	<i>Rastarangini</i>	<i>Amrutam</i>
<i>Gandhamrutoras</i>	<i>Rasendrachintamani</i>	<i>Nishkamatra- jaramrityu hanta</i>



<i>Dravya</i>	Reference	Term in <i>phalashruti</i>
<i>Chandrodyaras</i>	<i>Rasendrachintamani</i>	<i>Jaramarananashnah Valipalitanashanah Abhyasatmrtyumjayati</i>
<i>Mrtyunjayaras</i>	<i>Rasendrachintamani</i>	<i>Jaramvarshaikenkshpayti</i>
<i>Hemasundaroras</i>	<i>Rasendrachintamani</i>	<i>Jaramrityuvinashanama</i>
<i>Arkanaleshwara rasa</i>	<i>Rasendrachintamani</i>	<i>Jararogaharam</i>
<i>Amrutarnava rasa</i>	<i>Rasendrachintamani</i>	<i>Khadejjarammrtyumnihantyalam</i>
<i>Shankar lauh</i>	<i>Rasendrachintamani</i>	<i>Ayushyam Valipalitanashnam</i>
<i>Tamara yoga- 1</i>	<i>Rasendrachintamani</i>	<i>Dirghamayuhkaroti</i>
<i>Shilajatulauh</i>	<i>Rasendrachintamani</i>	<i>Dirghamayuhshukhanvitam Jaravyadhiprashamanamdehad adhryakaramparam</i>
<i>Kameshwaramodak am</i>	<i>Rasendrachintamani</i>	<i>Abhyasennihantimrityupalita</i>
<i>Shringarabhrarasa</i>	<i>Rasendrachintamani</i>	<i>Dirghayuhkamamurtigatavalipalito</i>
<i>Sidhhayogeshwararas</i>	<i>Rasendrachintamani</i>	<i>Samvatasarajjaramrtyurogajalamnivarayeta</i>
<i>Palitaghanachurna ma</i>	<i>Rasendrachintamani</i>	<i>Varshekenamjaramhatvamrtyumjayatimanavha</i>
<i>Chaturmukharas</i>	<i>Rasendrachintamani</i>	<i>Valipalitanashnam</i>
<i>Gandhalauha</i>	<i>Rasendrachintamani</i>	<i>Dirghamayuh</i>
<i>Bhallatakaras</i>	<i>Rasendrachintamani</i>	<i>Valipalitanashnam Rasayanamidamshreshthamsarvarogaharam</i>
<i>Piyushsindhuras</i>	<i>Rasendrachintamani</i>	<i>Sarverogayantinashamjarayamvarshadwandam</i>
<i>Chandraprabhagutika</i>	<i>Rasendrachintamani</i>	<i>Valipalitanirmuktovrudhoapitarunayate</i>
<i>Mahalaxmivilasaras</i>	<i>Rasendrachintamani</i>	<i>Vruddhoapitarunsparddhi</i>



## DISCUSSION-

*Parad* is termed as *Sakshadamrutam* in *Nighanturatnkara*. Many classical references of *Rasa* and *rasaushadhies* found in classical texts which proves they are significant to provide not only long life i.e. *ayu* but also it may provide *yauvana*. In classical *samhitas*, *yauvan* is indicated as good quality of life.<sup>52</sup> *Rasayanas* are the medicines of Ayurveda, provide good health and long life. *Rasaushadhies* are the backbone of medicines of ayurveda and mostly these are fulfilling the *rasayana* purpose. All the above mentioned *dravyas* regulate metabolism, provide physical or mental strength, increase immunity, improves vital activity of vital organs and ultimately achieve the target of *ayuyauvanlabha*. *Rasaushadhies* basically fulfill the need of essential macro & micro nutrients in body, also it may be possible that these drugs are helping in enzymatic actions by catalytic activities. Undoubtedly, *Rasaushadhies* provide *samadashaavastha*, *samagni* (good digestive fire), *samatva* of *dhatu*s (good quality and required proportion of tissues), *samatva* of *mala* (good quality and required proportion of waste products) and their physiological actions, calm and clearness of soul, sense organs and mind.

## CONCLUSION-

Ayurveda is a very deep science, scholars of Ayurveda have done so many experiments and found the properties and function of particular *dravya*. For the globalization of Ayurveda *acharyas* have written beautiful texts. In this review article so many references found of *rasayana* action or *ayuyauvanlabha* of *rasaushadhies* at one place.

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## A CASE STUDY OF MANAGEMENT OF NASA ARSHA (NASAL POLYP)

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### ABSTRACT :

*Nasal polyp is a common chronic inflammatory disease affecting about 1–4% of the general population. It is fleshy benign growth that develops in the mucosal lining of the nasal passage and paranasal sinuses. The exact etiology remains unclear but it is known to have associations with allergy, asthma, infection, cystic fibrosis and aspirin sensitivity. The common features of the disease are nasal obstruction, anosmia, rhinorrhoea, post nasal drip and less commonly facial pain.*

*In Ayurveda; it is closely related to nasa arsha. Nasa arsha is a Kapha vata vyadhi located in Urdhwanga which is a kapha sthana. In this context a critical approach of treatment of Nasal polyps through shodhana, shamana and sthanika chikitsa along with local therapy of application of Gunja lepa over polyps is discussed.*

**Keywords :** Ayurveda, Nasal Polyp, Nasal Arsha, Gunja lepa.

### INTRODUCTION-

Nasal polyps are soft, painless, benign growths arising from the mucosa on the lining of nasal passages or sinuses. They hang down like teardrops or grapes. Nasal polyps are traditionally divided into two types- Antrochoanal polyp and Ethmoidal polyps. Although having an uncertain etiology, they result from chronic manifestation of rhinosinusitis, cystic fibrosis; allergic fungal sinusitis, Samter's triad (triad of nasal polyp, asthma and aspirin intolerance), Young's syndrome, Churg-Strauss syndrome, Nasal mastocytosis and Neoplasms. Small nasal polyps may not cause symptoms. Larger growths or groups of nasal polyps can block the nasal passages and lead to breathing problems, a lost sense of smell and taste, facial pain or headache, a sense of pressure over forehead and face, frequent infections and snoring. Nasal polyps can affect anyone, but they are more common in male adults with male-female ratio of 4:1. Polyps can be graded into four stages according to their size 8:

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**Stage I:** Limited to the extent of middle turbinate.

**Stage II:** Extending beyond the limit of middle turbinate.

**Stage III:** Approaching to inferior turbinate.

**Stage IV:** Going up to the floor of nose.

Management of nasal polyp forms a large part of the workload for the Otolaryngologist. Medical management is the choice for ethmoidal polyps. Medications can help to shrink or eliminate nasal polyps, but surgery is sometimes needed to remove them. Even after successful treatment, recurrence rate is very high.

In Ayurveda, it is closely related to Nasa arsha. This is a condition where patient feels nasal blockage. Sushruta had explained 4 types of nasarsha:

1. Vataja,
2. Pittaja,
3. Kaphaja and
4. Sannipataja

as well as 4 types of treatments-

1. Aushadhi,
2. Ksharkarma,
3. Agnikarma and
4. Shastrakarma.

In this study critical discussion of aushadha karma has been discussed to treat Nasa arsha.

**Gunja** (A brief introduction):

Gunja (*Abrus precatorius* Linn.) a well known plant of Ayurveda under Upavisha group (sub/semi poisonous group), is being used extensively in different formulations with great therapeutic significance and is being advocated to use in various diseases like Indralupta (alopecia), Shotha (edema), Krimi (helianthus), Kustha (skin diseases), Kandu (itching), Prameha (urinary disorders) etc. After proper samaskara known as shodhana (purification). Glycyrrhizin, Triterpene glycosides, pinitol and alkaloids such as abrine, hepaphotine, choline and precatorine are the principle chemical constituents of the plants. Among all varieties, sweta gunja was taken for study and purified by putting it into hot milk for 24 hours. Then paste was prepared by rubbing the seeds on stone. That paste was applied over the nasal polyp.

**Investigation:**

- Routine haematological and urine investigations must be carried out.
- Endoscopic and mobile camera image of the polyp before and after treatment in the minor OT were taken.



### **Effective Treatment Protocol:**

1st Day: Amapachanna with Chitrakadivati 2 tablets with Panchakola phanta 100ml tid followed by Sthanika Avaganana with Dhanyaka, Haridra and Tulasi in Triphala kashaya over fronto-maxillary region can be given.

2nd Day: Sadhyovireachana with Nimbamritadi Erand taila 60ml followed by Triphala kashaya 100ml can be given on empty stomach at 8 a.m. Sips of hot water and Jeera jala were also can be given.

Sthanika avagahana can be given given at 4 p.m.

3rd Day: Mukha abhyanga with Asanbilwadi taila followed by swedana karma. Marsha nasya with Shikari taila 12-12 drops in each nostril followed by haridra and ghrita dhumapana can be given in the morning on empty stomach.

Sthanika Avaganana can be given in the afternoon. Purified Sweta Gunja Lepa over the polyp inside right nostrils on alternate day can be applied.

Internal medication like tab. Laghu Sutshekhsara Vati 1 BD, Haridrakhanda 1 tsf BD with hot water and Pippalyasava 3 tsf BD after food with water can be given.

These regimens were continued for 7days.

### **Expected Results:**

Significant changes in signs and symptoms can be noticed before treatment and after treatment with short course duration of 10 days. Patient felt good response after 2nd day application of Gunja lepa. On the day of discharge-10th day, he was happy and feeling better. On regular follow up the sign and symptoms reduced progressively and on 5th follow up, the polyp is expected to atrophied.

### **DISCUSSION:**

Ayurveda believes in treating the disease at its root cause from within. Sodhana and Shamana both therapies were given to the patient. Sadhyovirechana with Nimbamritadi Erand taila detoxifies the body and removes the vitiated pitta and kapha doshas from the kosta. Nasya karma with Shikari taila was instilled into both nostrils and was expected to strengthen the vital functions of the sense organs by its unique mode of action through Shringataka marma. Sthanika avagahana helped to open the Vatavaha strotas and lightened the head. The ingredients used for Avagahana Dhanyaka, Haridra and Tulasi in Triphala kashaya was supposed to pacify vitiated Vata-kapha Doshas. The active principle in gunja lepa is Abrin, which contains Toxalbumin and Glycosides, a water soluble glycoprotein inhibits protein



synthesis and causes agglutination, hemolysis and cell destruction. The internal medications also helped to pacify the vitiated Doshas and brought into the equilibrium state. The combination of both shodhana and shamana therapies as well as local gunja lepa was acted synergistically to combat against the vitiated tridoshas in pathology of Nasa arsha

#### **CONCLUSION:**

Nasal polyp i.e. Nasa arsha is a chronic inflammatory disease. Ayurveda believes in cleansing the body and pacifying the tridoshas from the roots by using unique treatment modalities such as shodhana, shamana and sthanika chikitsa. These treatment approaches create a balanced physiology, which regress the size of nasal polyps and thus making the patient symptom free by non invasive method. Ayurveda creates a new hope for treatment of nasal polyps (Nasa arsha) for this era.

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## SHISHIRA RITUCHARYA: A SCIENTIFIC APPROACH TOWARDS HEALTHY LIFESTYLE

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### ABSTRACT-

*Ancient Ayurvedic scholars have described about effects of seasons and specific measures to adopt during individual season. The importance of following Ritucharya is that we can prevent disease even before it starts. Due to stressful busy schedule or due to ignorance or as a part of momentary enjoyment, nowadays people are changing their lifestyles. Current lifestyles of most of the people are not as healthy as it was previously. This is leading to several ailments, which are called lifestyle disorders. These can be prevented or managed through adopting proper lifestyle, specifically particular Ritucharya. Under this article, Shishira Ritu one of the six seasons is described with its specific characteristics, its effects, observed Pathya-apathya and its benefits are also discussed along with.*

**Key-wards:** Ahara, Lifestyle disorder, Pathya-apathya, Shishira Ritucharya.

### INTRODUCTION

All over the globe, India is the country having maximum diversity in every aspect of life. This diversity is not only limited to the people, culture, appearance, languages, clothing etc., but the variation is also seen in environmental conditions also. Systematic variation in environment is divided as various seasons. These seasonal variation affects whole nature viz. human beings, animals, plants, climate etc. Though, currently meteorological department is dealing with climate observation. But, the knowledge about seasons, seasonal changes, their effects on living beings etc. were well observed and described by our ancient Ayurvedacharya many centuries ago.

Classified according to different properties, Ritu has different effects on the body as well as on the environment. Ritucharya is prominently discussed in the first few chapters of most Ayurvedic Samhitas. Prevention of disease - to maintain health, is being the first and

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foremost aim of the holistic science of Ayurveda. People do not know or ignore the suitable types of foodstuffs, dressing and others regimen to be followed in certain season, this may leads to derangement of homeostasis and causes various diseases, such as obesity, diabetes, hypertension, cancer, and so on. Ritucharya is a very important aspect of preventive medicine as mentioned in Ayurvedic texts. Lifestyle disorders are very common in the present era, basically arising from lack of follow of seasonal regimens due to lack of focus in seasonal characteristics. By adopting Ritucharya protocol properly one can stay devoid of diseases and attain longevity.

#### **Classification of seasons<sup>[1]</sup>:**

The year is divided into six Ritu, according to different seasons. Amongst them the period of three seasons i.e., Shishira (winter), Vasanta (spring) and Grishma (summer) is called 'Adana Kala' (receiving period) or summer solstice, in which the sun moves to northern hemisphere. Other three seasons i.e., Varsha (rainy), Sharad (autumn) and Hemanta (early winter) are called 'Visarga Kala' (releasing season) or winter solstice in which the sun moves to southern hemisphere.

#### **Effect of Adana Kala<sup>[2]</sup>:**

During the period of Adana i.e., receiving, the sun receiving unctuous

humid portion of nature and sharp and rough winds drying up this portion (moisture of earth and atmosphere) produce dryness/roughness during winter, spring and summer seasons in progressive order (maximum in summer) and by this roughness/dryness increases the tastes bitter, astringent and pungent of similar properties. Thus, produce debility in human being.

#### **Strength in Adana and Visarga Kala<sup>[3]</sup>:**

The human being has debility at the beginning and end (Varsha and Grishma), medium strength in the mid-term (Sharad and Vasanta) and maximum strength at the end and beginning periods (Hemanta and Shishira) respectively of Visarga (releasing) and Adana (receiving) periods.

#### **Shishira Ritu:**

Shishira Ritu consists of months of Tapa and Tapasya.<sup>[4]</sup> Currently mid-January to mid-March is considered as Shishira Ritu.

In Shishira (late winter), cold is severe and the quarters are covered with winds and rains, the remaining features are same as of Hemanta Ritu and measures to be taken are also same as Hemanta Ritucharya<sup>[5]</sup>.

Northern cool air blows, the quarters are full of dust and smoke, the sun is covered with mist, ponds are frosty; crows,



rhinoceros buffalos, sheep and elephants are in high spirits and Rodhra, Priyangu and Punnaga plants get covered with flowers<sup>[6]</sup>.

### **Effect of Shishira Ritu:**

There is more roughness due to Adana period and colder due to cold winds and rain in Shishira Ritu<sup>[7]</sup>.

Herbs due to time factor, become matured and potent in winter when water is also clean, unctuous, and too heavy, these when ingested do not cause burning (with acidity) due to mild rays of the sun and in the persons affected by cold wind and also by unctuousness, cold, heaviness and sliminess give rise to accumulation of Kapha<sup>[8]</sup>.

Agni (digestive fire) of healthy person is enhanced due to restraint caused upon it by the cold wind, thus the person is able to digest the heavy food even in good/excess quantity<sup>[9]</sup>. However, when it (the digestive fire) does not get the proper fuel, it absorbs/digests the nutritive Rasa (fluid) of the body, resulting into vitiation of Vayu due to having cold property<sup>[10]</sup>.

### **OBSERVATIONS**

Ayurveda has described various rules and regimes regarding diet and behavior to acclimatize seasonal enforcement easily without altering body homeostasis. The prime principle of Ayurvedic system of medicine - preventive aspect, can be achieved by Ritucharya - the change in the diet and practices in response to change in climatic condition. Lifestyle disorders are very common in the present era, basically originating from lack of following seasonal regimens due to lack of concentration in seasonal characteristics. Thus, it is important for all to gain knowledge regarding Ritucharya.

### **Shishira Ritucharya<sup>[11],[12]</sup>:**

Ancient Acharya have mentioned specific useful do's and don'ts for particular season with special regards towards Ahara and Vihara.

### **Diet and regimen to be avoided:**

Katu (pungent), Tikta (bitter), Kashaya (astringent), Laghu (light), Shita (cold), Vatala (Vata dosha aggravating).



### Diet and regimen to be followed:

Ahara (Diet)	Vihara (Conduct)
Snigdha (unctuous) – Tila, Halwa, Shira, Lapsi, various Paka etc.	Abhyanga (massage) - Vatashamaka
Madhura (sweet) – Guda, Shira, Halwa etc.	Murdhni Taila -application of oil on the head
Amla (sour) – Orange, Guava, ber etc.	Oil (applied to the body and head) is to be rubbed off by (applying) materials (powders etc.) of astringent taste
Lavana (salty) – Saindhava Lavana	Atapa - heat under sun - Ushna Vihara
Guda (jaggery), fermented liquids prepared from jaggery – it is Guru, Snigdha, Madhura	Ushna bhumigruha-garbhagruha - stay in heated underground chamber or heated chamber in the center of the house.
Masha (Food prepared from black gram) – Guru	Use carriage, bed and seats well covered and spread over with heavy sheets of woolen, blankets – to protect self from cold climate
Honey; Lauharishta, Pancharishta, Abhayarishta etc. fermented formulations	Guru-ushna Vastra - should wear heavy and warm clothes
Milk-products like ghee, butter, cheese, buttermilk, mawa/khoya etc., which are Snigdha, Guru in nature.	After bath anoint the body with thick paste of Aguru, Kumkuma, Darpa (saffron and musk) – to be protected from effect of cold wind.
Ushna Jala (hot water)	Put on foot wear
Taila (oil) – TilaTaila is said to be best among all. Taila possesses Vata-kaphashamaka property.	Niyuddha – do wrestling with experts in it for half-strength of own and also should get Mardana (massage). This can be correlated with physical exercise, which produce heat against cold weather, build good physique. Also increases Agni to digest ingested Guru, Snigdha, Madhura diet of seasonal regimen.
Navaudana (new rice) – as this is Guru in nature, if prepared with following proper method.	Nivata Gruha– Wind-free house



## DISCUSSION & CONCLUSION

Strength and complexion/luster are enhanced by one's (all types of) diet, only if one knows the suitability or wholesomeness for the season and takes diet and does other activities accordingly (befitting the season). Ritucharya is totally a principle based on blending with nature. It helps individual in bringing about strength, complexion, happiness and longevity without disturbing the equilibrium of Dhatus and Doshas of the body, thus preventing diseases.

Ushna Ahara-Vihara indicated in Shishira Ritucharya is Vatashamaka as well as Agnivardhaka, which can digest even Guru, Snigdha and more quantity of foodstuff. Tastes to be consumed should be Vatashamaka, those are sweet, sour and salty. All Vihara are also indicating protection of body from strong cold wind.

Ahara-Vihara, which are aggravating Vata Dosha, should be avoided. Laghu, Ruksha, Shita Ahara-Vihara are meant to be not suitable for this season. As Agni is very powerful in this season, person should indulge nutritive diet in proper quantity. If diet is taken in less quantity, Diptagni may start digestion of Rasadi Dhatu, which in turn may lead to Dhatukshaya and Vatavridhi.

This is a season in which person may have good internal environment with Diptagni as well as having good external environment. After following proper Ritucharya one can achieve utmost healthier life devoid of any disease.

In nutshell, during Shishira Ritu, Jatharagni is on its optimum level. So, Guru, Snigdha diet is advised. To counteract cold-dry winds of Shishira Ritu, one should use Vatashamaka Snigdha, Ushna, Madhura, Amla, Lavana Rasayukta Ahara, along with Vatashamaka Vihara like Abhyanga. Acharyas have also mentioned about things to be avoided for better health. In Shishira Ritu, to maintain the equilibrium of Vata Dosha Laghu, Ruksha, Shita Ahara and strong cold winds should be avoided.

Ritucharya is a powerful, health giving Ayurvedic tool that helps us live according to the changes in season and internal adjustments, so that our Dosha can be maintained in a state of balance. Ayurvedic health guidelines are extremely powerful and potent. The importance of following Ritucharya is that we can prevent disease even before it starts. Thus, the knowledge of Ritucharya is an essential preventive dimension.



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## WOMEN HEALTH STATUS OF YOUNG AGE GROUP: A SURVEY REPORT

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### ABSTRACT-

*Nowadays humans are facing many common and critical problems. Some are long lasting, some are hazardous, life-threatening too. The critical problems carry a issue regarding the human health. The health of a person, animal or any creature is very important to be cared. If there is any kind of complication then it will have direct impact on a person's life and then the person will be unable to do their day-to-day work.*

*Health is related directly to the survival of a person where male and female both are involved equally but in some cases female health is more considerable as they get few things in built that make their life tough for example, menstrual cramps, low hemoglobin, glucose deficiency, etc.*

*This article is based on the survey conducted to find out common women health issues with the female of 18-30 years of age group.*

**Keywords:** Women health, survey.

### INTRODUCTION

According to the World Health Organization, Health is a state of complete physical, mental and social well-being and not merely the absence of disease and infirmity. Health can be promoted by encouraging healthful activities such as regular physical exercise, adequate sleep and by reducing or avoiding unhealthful activity or situations such as smoking or excessive stress.<sup>1</sup>

Health is multifactorial. The factors which influence health lie both within the individual and externally in the society in which he or she lives. It is a truism to say that what man is and to what diseases he may fall victim depends on a combination of two sets of factors – his genetic factors and the environmental factors to which he is exposed. These factors interact and these interactions may be health-promoting or deleterious. Thus, conceptually, the health of individuals and whole communities may be considered to be the result of many interactions.<sup>2</sup>

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## **Women health:**

Women health refer to the branch of medicine that focuses on the treatment and diagnosis of diseases and conditions that affect a women's physical and emotional well-being.<sup>3</sup>

In a simple way the women health is a key of living for the women and it is a most important and also to be cared in a correct manner.

Women health is abroad term referring to physical and mental health problems that are of exclusive concern for the women and which are more common in women or which differs in severity, presentation or consequences in women compared to men. Women health is often defined in terms of reproductive health and safety for younger women and in terms of diseases that appear in female reproductive organs. However, the most prevalent diseases in women are cardiovascular disease, the universally lower social and economic status experienced by women, compared to that of men, also contributes to poor health and lack of access to care among women.t

### **Importance of Women Health:**

The health of women differs from that a man in many unique ways and is referred to as women health. Women in developing countries have different culture towards

everything they do that also make big difference in worsening their health.

Women have long been disadvantaged in many respects such as social and economic power which restricts their access to the necessities of life including healthcare and the greater the level of disadvantages such as in developing countries, the greater adverse impact on health of a women.

The health of families and communities are no doubt tied to the health of a women. The illness or death of a women has serious and far reaching consequences for the health of her children, family and community. Today women health is taking on a higher position in society as people have come to realize that while women have many of the same diseases as men, their symptoms and treatments may not always be identical.

### **Importance of health in a mid age group women(18 -30 year):**

Women represent the cornerstone of our family's overall health, ensuring they have access to quality care also can lead to improved health for children and families.

At this age, women are very sensitive (sensitive by health and mind). They are at growing age in which their strength gets developed and if their health is not good



or they have unhealthy routine, they get diseased, It will have direct impact on their future life.

**There are many factors that are effecting women health:-**

- Malnutrition that lead to lack of vitamins, minerals and other nutrients that helps to make the body healthy.
- Less hemoglobin count that have impact in health of a woman such as less energy dizziness, fainting, etc.
- Menstrual disorder this is a problem that affects a woman normal menstrual cycle, this includes painful cramps during menstruation, abnormal heavy bleeding or not having any bleeding. Menstrual disorder impact women cycle routine at same time it is always painful for women to manage such problem. Some girls also have severe cramps, constipation, bloated stomach and sometimes present for long duration.
- Mental weakness, psychological illness there is psychological problems that results to depression, anxiety, migraine, vomiting, lack of absorption of food etc. Mental disorder are the problems that have severe impact on our body and this only occurs because of some kind of torture, family pressure, personal experiences, fight, excessive stress.

- BMI underweight, overweight are the conditions that can be harmful for their body and mind and also can cause different diseases in long period of time.

Common health related issues faced by woman at above age group are:

1. Anemia
2. Menstrual disorder (dysmenorrhea, PCOD, etc.)
3. Mental issues (depression, anxiety, etc.)
4. Acne.
5. BMI (BODY MASS INDEX)

**Anemia:**

It is a condition in which a person lacks enough healthy red blood cells to carry adequate oxygen to his/her body tissues. Having anemia, also referred as low hemoglobin, can make people feel tired and weak. There are many forms of anemia, each with its own cause. Iron deficiency is a common type of anemia:- A condition in which blood lacks adequate healthy Red Blood Cells. Red blood cells carries oxygen to the body's tissues. Anemia can be temporary or long term and can range from mild to severe.

A physiologic approach to anemia diagnosis is based on the understanding that a decrease in circulating RBCs can be related to either inadequate production of



RBCs or increased RBC destruction or loss. Within the category of inadequate production, erythropoiesis can be either ineffective, due to an erythrocyte maturation defect (which usually results in RBCs that are too small or too large), or hypo-proliferative (which usually results in RBCs of normal size, but too few of them).

#### **Severity of anemia:-**

Anemia is also defined as blood hemoglobin values of less than(13 g/dl) in men and in women (12g/dl).

Four grades of anemia depending upon the hemoglobin levels:-

- Healthy: >12 g/dl
- MILD : 11- 11.9 g/dl
- MODERATE:8-10.9 g/dl
- Severe:<8 g/dl.

#### **Causes:-**

- Blood loss,women with heavy periods are at risk of iron deficiency anemia because they loss more quantity of blood during menstruation, Pregnancy without iron supplementation,lack of iron in diet.

#### **Symptoms:-**

- Extreme fatigue,weakness, paleskin, headache, dizziness, cold hands and feet.

#### **Menstrual Disorder:**

It is problems that affect women's normal menstrual cycle . They includes painful cramps during menstruation, abnormal heavy bleeding, not having any bleeding. Mensuration occurs during the years and between puberty and menopause.

Dysmenorrhea is painful menstruation of sufficient magnitude so as to incapacitate the day to day activities, The incidence of primary dysmenorrhea is about 15-20 percent. Primary dysmenorrhea is almost confined to ovulatory cycle and relieved following pregnancy and vaginal delivery. The pain usually appears following painless periods after menarche. While primary dysmenorrhea occurs before the age of 20, secondary dysmenorrhea may occurs at any age.<sup>1p</sup>

Polycystic ovarian syndrome (PCOS) is a syndrome manifested by amenorrhea, hirsutism and obesity associated with enlarged polycystic ovaries.This heterogenous disorder is characterized by excessive androgen production by the ovaries mainly. PCOS is a multifactorial and polygenic condition.<sup>11</sup>

#### **Causes:-**

Birth control pills, fibroids, endometriosis, pelvic inflammatory disease, PCOS-polycystic ovary



syndrome, medications such as steroids or anticoagulant drugs (blood thinner).

### **Symptoms:-**

Menstruation occurs less than 21 days for more than 35 days, missing three or more periods in a row, Menstrual flow that is much heavier or lighter than usual, periods with pain, cramping, nausea or vomiting, Amenorrhea- no periods, Dysmenorrhea- painful periods, Oligomenorrhea- periods infrequent.

### **Mental issues:**

It is characterized by a clinically significant disturbance in an individual's cognition, emotional regulation, or behavior. It consists of some common results like anxiety, depression, migraine, etc.<sup>12</sup>

### **Anxiety :**

Anxiety is a universal human experience which only assumes medical significance, if it is disproportionate to external events or if it persists long after precipitating factors which have been resolved. Anxiety is a common emotion during the early stage of illness but it usually subsides, as in an adjustment disorder. Persistent anxiety is distressing, interference with the course of the physical disorders and require specific treatment.

Explanation and reassurance are essential in the management of all forms of anxiety specific relaxation techniques should be taught to those who do not respond to reassurance.<sup>13</sup>

### **Psychological Disorders:**

Depression, anxiety, panic disorder and eating disorders (bulimia and anorexia nervosa) occur more often in women than in men. Epidemiologic studies from both developed and developing nations consistently find major depression to be twice as common in women as in men, with the gender disparity becoming evident in early adolescence. Depression in women also appears to have a worse prognosis than in men; episodes of depression last longer and there is a lower rate of spontaneous remission.<sup>14</sup>

**Causes:-** Family history or genes, life experience mostly bad one, stress history of abuse, chemical imbalance in brain, traumatic brain injury, long term physical health condition, loneliness and social isolation.

**Symptoms:-** Bipolar disorder, anxiety disorder, clinical depression, dementia, obsessive compulsive disorder, Autism, post traumatic disorder.

### **Acne:**

It is a skin condition in which the pores of skin become blocked by hair, sebum,



bacteria and dead skin cells. Mostly it occurs on the face, forehead, shoulders, and upper back.

**Causes:-** Hormonal changes, bacteria infection, excessive oil production (sebum), hair follicles clogged by oil and dead skin cells, medication for ex: drugs containing corticosteroids, testosterone or lithium, oily diet, junk food and Stress.

**Symptoms:-** Cysts, papules (small red bumps), pustules (small red bumps containing white or yellow pus), crusting of skin bumps, scarring of the skin, black heads white heads.

### **Body Mass Index (BMI):**

(BMI) is a measurement of a person's weight with respect to his or her height. It is of an indicator than a direct measurement of a person's total body fat.

The WHO defines an adult who has a BMI between 25 and 29.9 as overweight – an adult who has a BMI of 30 or higher is considered obese – a BMI below 18.5 is considered underweight, and between 18.5 to 24.9 a healthy weight.

### **BMI calculation:-**

The formula is -  $BMI = \frac{\text{Weight in kilograms}}{\text{Height in meters squared}}$  /  $BMI = \text{kg/m}^2$ .

A normal BMI score is one that falls between 18.5 and 24.9. This indicates that a person is within the normal weight range

for his or her height. A BMI chart is used to categorize a person as underweight, normal, overweight, or obese.

<b>Body Mass Index</b>	<b>Weight Status</b>
· Below 18.5	-Underweight
· 18.5 – 24.9	-Normal
· 25.0 – 29.9	-Overweight
· 30.0 +	-Obese

### **Clinical relevance of BMI:**

BMI is an indicator of total body fat in many individuals. Thus it is considered as an indicator of health risk. BMI is used by healthcare professionals to screen for overweight and obese individuals. The BMI is used to assess a person's health risks associated with obesity and overweight.

For example those with a high BMI are at risk of:-

High blood cholesterol or other lipid disorders, Type 2 diabetes, Heart disease, stroke, high blood pressure, certain cancers, gallbladder disease, sleep apnea and snoring, premature death, osteoarthritis and joint disease.

BMI, however, is one of the tools that is used to calculate healthy risk. Other factors such as blood pressure, cholesterol level, blood sugar level, family history of heart disease, age, gender, waist circumference, level of physical activity, menopause status, smoking status etc. are



also taken into consideration while assessing health risk.

### Study Design:

An attempt to perceive the women's health issue in the society specially in female students of age group (18-30 year), a survey has been designed in Govt.(Auto.) Ayurved College and Hospital, Rewa (M.P). For the purpose, a Google form is prepared which is having all the basic necessary data and common health issues of a women, focus of this survey is on the challenges and the issues which are related to the female life in young age and highlighting the different topics like HB%, physical and mental issue faced by females, BMI, blood pressure, height, weight, menstrual history and other health problemsetc.

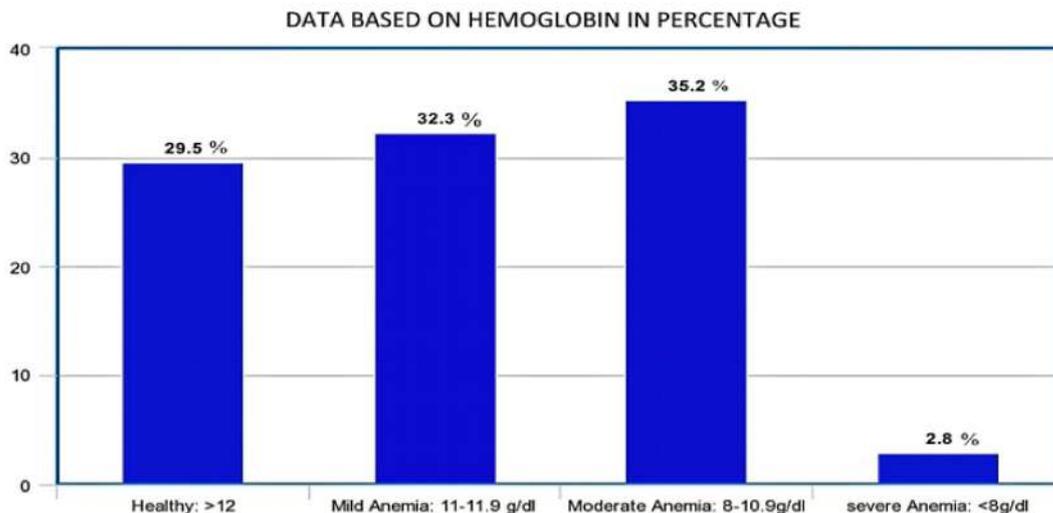
All the volunteers are advised to test their Hb% in the pathology of Rog Nidan Department of Govt. Ayurved College and Hospital, Rewa (M.P) and their height and weight are noted to calculate their Body Mass Index (BMI) along with the measurement of Blood pressure at the OPD block of Govt. Ayurved Hospital, Rewa. Further they are advised to submit their google forms.

After collecting of all kind of data, different observation are made based on the details filled by the volunteers.

### Observation:

As per the report of survey, total 105 number of students have participated. The collection of data of these students are according to the Hb%, BMI, BP, menstrual history and other health related issues.

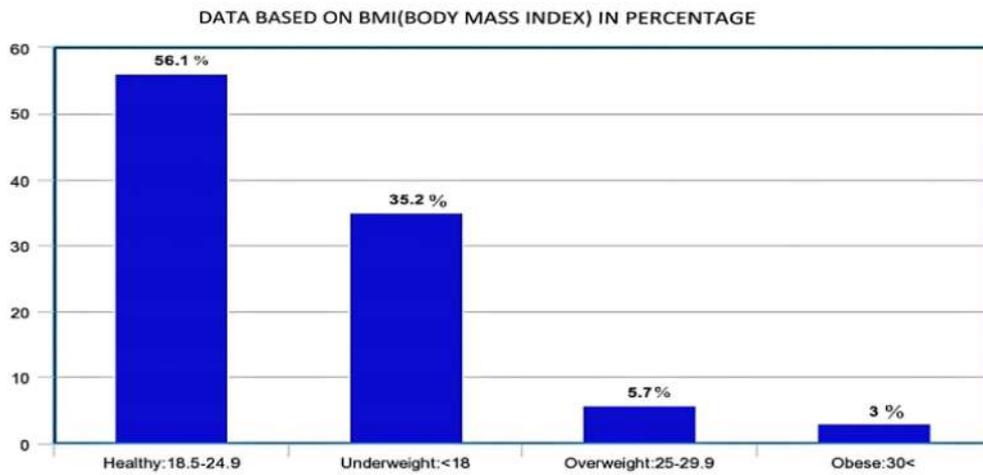
There are some graphical representation of data with percentage of the students in a given criteria.





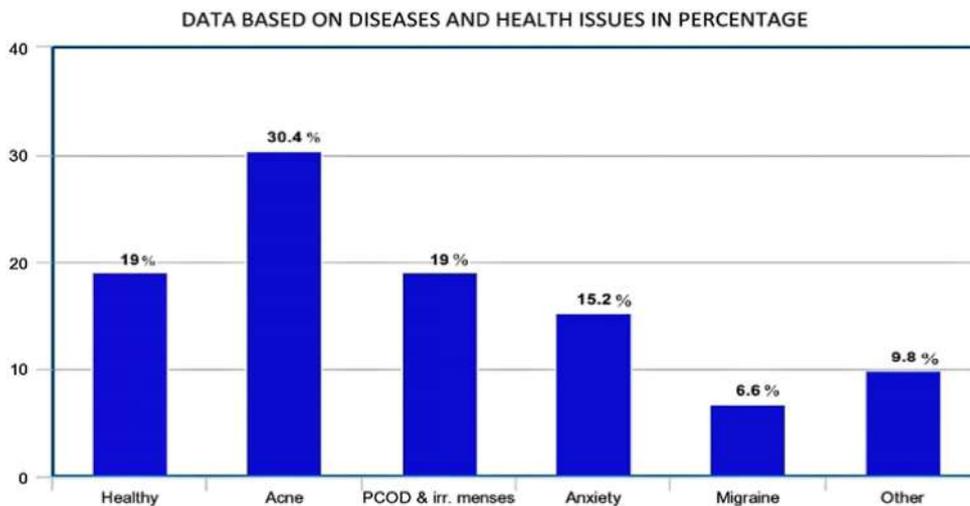
## 1. Data based on Hemoglobin of the 105 students:-

Among total number of students 105 in which 29.5% students are healthy (Hb% is above 12 g/dl).32.3% students are having mild anemia (Hb%is between 11 -11.9g/dl).35.2% students are having moderate anemia (Hb% is between 8 –10.9 g/dl ).2.8% students are having severe anemia (Hb% is less than 8 g/dl ).



## 2. Data based on BMI of 105students:-

Among total number of students (105), 56.1% students are healthy, 35.2% students are underweight, 5.7% students are overweight, 3% students are obese.





### 3. Data based on diseases and health issues:-

- Among total number of students (105), 19% students are healthy, 30.4% students having acne, 19% students having PCOD and irregular menses, 15.2% are suffering from anxiety, 6.6% students are having migraine and 9.8% students are having other health issues, like abdominal pain, allergy, etc.
- All volunteers are unmarried.
- All volunteers have blood pressure within normal range.

### DISCUSSION:

- All the samples of the survey are of female students, their age group between 20 to 30 years.
- Only 29.5% females are having hemoglobin more than 12 g%, while 35.2% are under criteria of moderate anemia as they all are students and not aware of their health status, not taking healthy diet, not well concerned about low hemoglobin level, while they are the pillars of society and future representative of women health.
- 56.1% of the samples are under the normal Body mass index, while 35.2% are underweight. The data is showing that female students of this

age group are not taking proper diet, having study pressure and low weight according to their height. Percentage of overweight and obese students is only 5.7% and 3%, respectively it shows that in this age female have either low weight or normal weight.

- Data also support that \*about 33% of adult men and 36% of woman have BMI below 18.5.<sup>1w</sup>
- Out of 105 sample, only 19% female are healthy facing no medical issues, while 30.4% female having acne that is a condition of adolescent. In Ayurveda, Yuvanpidika is a condition of pitta dosha dominance in the madhyama avastha of age.
- 19% of female are facing PCOD and other menstrual irregularities. In ayurved, a detail Ritucharya is advised for young girls to follow not to deviate Vata dosha that is mainly responsible for different menstrual disorder but now a days, in society the principle of Ritucharya is vanishing in practice, may be a cause of increasing cases of PCOD and other menstrual disorder in this age group day by day.
- 15.2% female are having anxiety, showing psychological unsteadiness in this age group. Yoga and Dhyan practice should be incorporate in the daily



regimen of students life which will also help to control their mind and overcome from these situations.

- 6.6% of the female students are suffering from migraine. May be due to low level of Hb%, lacking proper healthy and balanced diet. Habit of excessive thinking, this condition make the subject more prone to migraine.
- 9.8% female students are facing different medical conditions like asthma, allergy, abdominal pain,etc.
- Maximum number of volunteers have their systolic blood pressure in the range of 100 to 120 and diastolic blood pressure in 70 to 80 mmHg, only 1 female has low blood pressure as 90/70mmHg and 3 have their systolic blood pressure more than 130 and diastolic blood pressure as 90 mmHg.

#### CONCLUSION:

The students should be aware regarding their health status, routine medical checkup is not merely necessary for elders, it should be done for young age people also, They should go through regular body checkup including their BP, HB%, weight etc. so that they may be aware regarding their health status to avoid further complication and deviations may be corrected timely. A healthy routine life style like healthy diet, good eating habits,

physical activities, follow proper Ritucharya during menstrual cycle, psychological firmness through yoga – Dhyana practice etc. should be comprised in way of life to conquer some of these simple but serious medical conditions in young females to maintain the women health in future.

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प्रो० मनोरंजन साहू, पूर्व संकायाध्यक्ष आयुर्वेद संकाय, पूर्व विभागाध्यक्ष, शल्य विभाग, काशी हिन्दू विश्वविद्यालय, वाराणसी को भारत सरकार द्वारा आयुर्वेद चिकित्सा के लिए उनके उत्कृष्ट कार्यों एवं उल्लेखनीय योगदान के लिए पद्मश्री पुरस्कार देने की घोषणा की गई। प्रो० मनोरंजन कुमार साहू विश्व आयुर्वेद परिषद् के सक्रिय कार्यकर्ता हैं। विश्व आयुर्वेद परिषद् आपको हार्दिक अभिनन्दन एवं बधाई प्रेषित करता है।



## RATRICHARYA (NIGHT REGIMEN) – A REVIEW THROUGH AYURVEDA.

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### ABSTRACT

*Trayopstambha– aahar, nidra and bhramacharya are said to be foundation pillars of life in ayurveda. Healthy life depends on these pillars. Swasthavritta practices like dincharya, rutucharya, sadvritta are based upon these pillars. there is another thing called ratricharya (night regimen) which has been overshadowed under dincharya regimen. But taking into account current hustling and hectic life it has become important to consider ratricharya. Huge part of population like watchman, doctors, IT professionals, students, parents did not get sufficient sleep at night due to their work. 50% of life span is spent during the night, thus regimen followed at night has great effect on body. In Daksha smriti it is stated that one who studyveda for early and late prahara of night and sleeps for remaining sixhours attains good mental and physical health and brahmatva. Ratricharya is preventive effort taken towards maintaining healthy life. In this present article, the concept of ratricharya will be elaborated through various Ayurveda classics.*

**Keywords:** *Ratricharya, Night regimen, Swasthavritta, Ayurveda.*

### INTRODUCTION

Acharya Vagbhata said that one who always analyses their dincharya (day regimen) and ratricharya (night regimen), never get afflicted with sufferings.<sup>1</sup>

Healthy lifestyle is important way to always be healthy. Now a days many people are enjoying their life in the night time, when their scheduled work has been completed in day. Reading at night, work out at night, late night partying, late dinners are being practiced now a days. This has led to major change in life style and health of people. In ayurveda ratricharya that is things that should be practiced at night has been explained very well. This is the time to review ratricharya and bring the night regimen in practice to live a healthy life.

### Material and methodology

Here a table is given containing all good and bad habits that are followed at night and its dos and don'ts. These points will be briefly elaborated further.

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**Table No. 1: Dos and Don'ts in Ratricharya**

Sr. No.	Dos	Don'ts
1)	Bhojana	Dadhi Sevan
2)	Bhojana Uttar Karma	RatriJagarana
3)	Triphalasevan	
4)	Anjana	
5)	Dhoompana	
6)	Nidra	
7)	Maithuna	

### 1) Bhojana (dinner)

At night one should take light and wholesome diet and then go to sleep with peaceful mind, taking into account the activities done in entire day and offering prayers to the God in his bed.<sup>2</sup>

One should have food in first prahara of night (first three hours), it should be in less quantity, as compared to food consumed during the day time(lunch). Also avoid durjara food (hard to digest).<sup>3</sup>

### 2) Bhojana Uttar Karma (post dinner activities)

In AshtangSangraha following post dinner activities are mentioned.<sup>4</sup>

**Paniprakshalana**– After dinner wash your hands thoroughly, so that food particles will not be stuck on hands and cause any type of contamination.

**Dantshodhana** – teeth should be cleansed after food, so food particles will not be left in mouth causing oral disorders.

**Mukhashodhana** – gargle mouth and cleanse the mouth thoroughly to prevent any bad odour.

**Netra sparsh** – touch eyes with moist finger tips after washing hands.

**Tambulsevana** – one should chew betel leaves along with aromatic herbs after food, for proper digestion of food and freshness to mouth.

**Dhoompana** – take medicated smoke to remove kapha coated in mouth.

**Gamana** – walk for pada shat matra (distance of hundred steps).

**Samveshana** – sleep on left lateral position.

Those who have consumed excessive liquid food should sleep for less duration.

Acharya Sushruta mentioned that after having dinner one should sit comfortable like king until discomfort gets settled. Then walk for pada shat matra(hundred feet) then lie on left side.<sup>5</sup>

After food, hands should be washed well with water and the eyes should be touched with moist hands, this will cure blindness quickly.<sup>6</sup>

### 3) Tripahala Sevan<sup>7</sup>



Tripahala mixed with honey and ghee should be consumed at night to keep eyes and vision healthy.

#### 4) Anjana (collyrium)<sup>8</sup>

Sauviranjana should be used daily at night and rasanjana once in 5-7 days at night to keep eyes healthy and pure.

#### 5) Dhoompana

Medicated smoke practised at night alleviates kapha.

#### 6) Nidra

When the mind, including sensory and motor organs gets exhausted, they disconnect themselves from their objects (vishaya) then sleep is induced.<sup>9</sup>

Joy - griefs, nourishment - emaciation, strength- weakness, virility - sterility, knowledge – ignorance, life - death these factors depend on proper sleep. So, it's necessary to have proper and good sleep at night.<sup>10</sup>

Ratrijagran causes dryness in body and it pacifies visha and kapha in body. Sleeping at night helps in maintaining dhatu in good condition, one doesnot feel lethargic, sleep induces health and strength, jatharagni(gut fire) is enhanced, nourishes the body.<sup>11</sup>

The sleeping place should be well furnished with soft, even and comfortable

pillows. It should be spacious in length and breadth. The cot should have height up to knee and it should be covered with soft mattress. While sleeping person's head should face towards east or south direction. Legs should never be stretched towards teachers or elders.<sup>12</sup>

#### 7) Maithunam (sexual intercourse)<sup>13</sup>

Acharya bhavprakash explained effects of moonlight, mist and darkness on body.

##### ♦ Jyotsna (moonlight) sheet

It has cooling effect, enhances sexual desire, pacifies thirst, normalizes aggravated pitta, pacifies burning sensation.

##### ♦ Effect of avashyaya(mist)

It has similar but inferior effect compared to Jyotsna and it aggravates vata, kapha.

##### ♦ Effect of tama (darkness)

It creates fear, delusion, confusion in recognition of directions, pacifies pitta kapha, enhance sexual desire, causes tiredness.

Acharya Bhavprakasha mentioned that every living life will have sexual desire every day. On desire if man will not indulge in intercourse, then he will suffer from diabetes, urinary disorders, deposition of fats, looseness of body parts.



### **Advantages of intercourse**

If it is practiced in good manner, it increases life of man, ageing is delayed, complexion and strength increases.

Intercourse according to rutu (season)

- ♦ Hemant and Shishir- according to will
- ♦ Vasanta and Sharad- after gap of 3 days
- ♦ Varsha and Grishma- once in 15 days

### **According to Sushruta Samhita**

- ♦ Grishmarutu - once in 15 days
- ♦ All other seasons- with gap of three days.

### **Time of intercourse**

- ♦ Cold season at night time
- ♦ Summer season day time
- ♦ Spring season day or night
- ♦ In rainy season on hearing thunderbolts and
- ♦ Sharad in presence of sexual urge

### **Contraindications of intercourse**

- ♦ Evenings and mornings
- ♦ Parva day like Full moon day, new moon day
- ♦ When cows are let out for grazing
- ♦ Midnight
- ♦ Midday

### **Beneficial practice after intercourse**

Bathing, having milk with sugar, sugarcane juice, cool breeze, meat soup and have sleep.

### **Sandhyacharya<sup>14</sup>**

Nishidha karma (Contraindications) in sandhyacharya and its effects on body.

- ♦ Ahara (having food)–leads to manifestation of diseases
- ♦ Maithuna (sexual intercourse) - leads to fetal abnormalities
- ♦ Nidra (sleep) - leads to poverty in terms of health wealth wisdom
- ♦ Sampathan(reading activities) - leads to loss of life
- ♦ Adhwagamana (walking) - leads to should not walk for long distance- fear and insecurity

Dadhi sevan at night is considered as viruddhahar (incompatible food).<sup>15</sup>

### **DISCUSSION**

Things that should be practiced at night are explained under ratricharya. Dinner, post dinner activities, Anjana, dhoompana, nidra, maithuna these activities should be done at night. Having light, nutritious and wholesome food particularly in early part of night will help in easy digestion. Good sleep is very important for leading healthy life, whereas awakening at night causes



dosha prokapa leading to diseases. Thus, one should follow these rules and regulations about night regimen to prevent diseases and lead happy and healthy life.

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## CONSTIPATION - NATURAL CARE

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### INTRODUCTION:

“*Bramhe Muhurthe Utthistae, Jeerna, Ajeerne Nirupayen*”

Our *Dinachariya* starts with early morning waking up and notice the digestion of previous day food. Getting up without constipation, going bed without mental tension is sign of healthy person. Both are interrelated with each other. The constipation is the mother of all diseases, so many natural methods without medicine to prevent constipation and avoid mental tension,

The waste products like *mala, mutra, sweda* should be removed from the body in correct time; otherwise it will be root cause of so many diseases.

### What is constipation?

Constipation is not only difficult to evacuate feces, and also not able to defecate or passing motion in proper intervals, that the person not able to evacuate feces after 3days. The normal physiological process of body to evacuate feces will become difficult, feeling of obstruction in intestine, gastric problem,

spasam in abdomen, loss of appetite, tiredness, dryness of the skin, pricking pain in the abdomen, urge of defecation unable to do the process, these are all the normal symptoms of constipation.

### Natural Methods To Cure Constipation

To avoid difficult in defecation drink 3-3.5lit water in a day.

Intake of fibrous food is essential. Fruits, vegetables, green leafy vegetables, millets, cereals have more in fiber content. Fibers are necessary for the movement of intestine, more over it will help to avoid the deposition of excessive fat. By taking more fiber food will avoid constipation and fat deposition, and prevent intestine cancer, helping to maintain blood glucose level in body, so fibers are giving a lot of benefits to the body.

### Exercise:

Daily I hour exercise improve the digestion and prevent constipation-walking, jogging, abdominal muscle stretching, yoga, pranayama helping to prevent or avoid constipation. Exercise will increase the movement of intestine,

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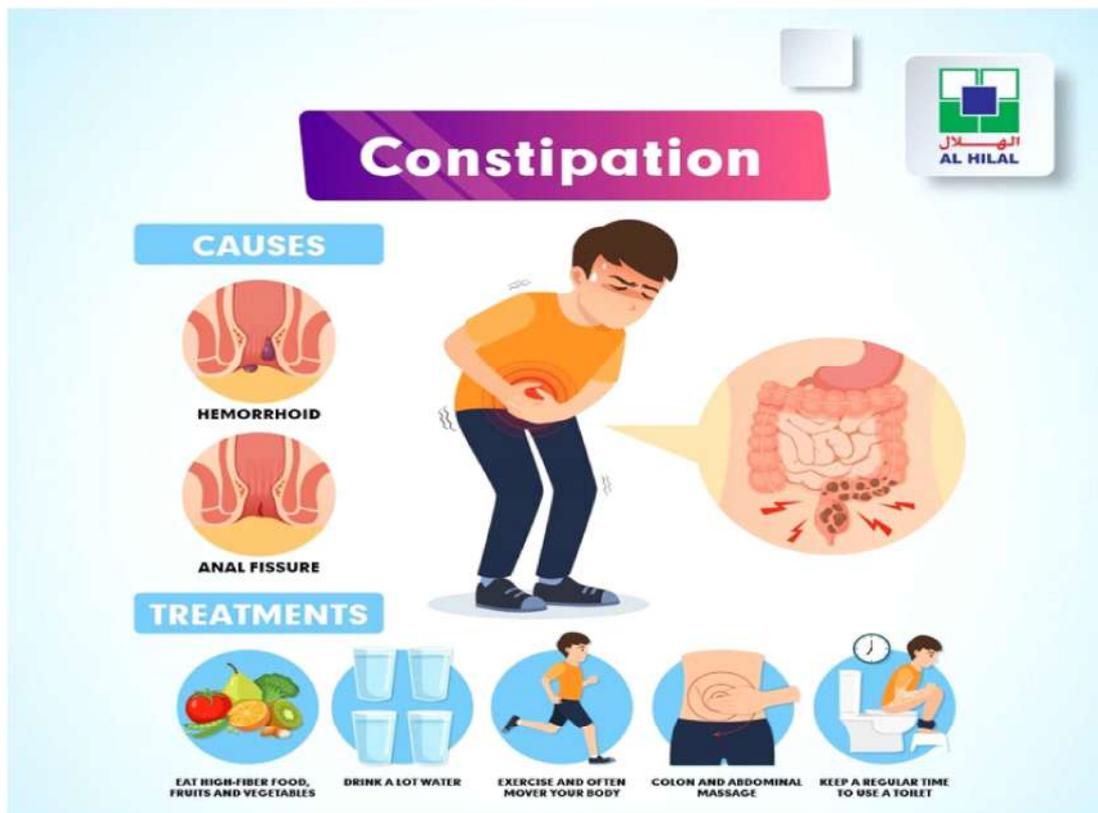
helping the digestive metabolism. Strengthen the abdominal muscles, and rectus muscles to give pressure to defecate.

To avoid constipational stress drinks more water, buttermilk, and coconut water. Avoid tea and coffee. Drinking coffee in the morning will give the effect of free and easy defecation, later it will be the reason for constipation. By drinking more tea and coffee cause more urination, and more water loss leads to constipation. Coffine will act as nervous stimulant, later it will

cause depressant, better to avoid more tea, coffee, and aerated bottle drinks.

Fruits like guava, grapes orange, citrus lambda, (sweet lemon), dates are having more fibrous content will prevent constipation.

Constipated person should avoid polished rice which is having more starch content, which will increase the blood glucose level, avoid milk and milk products, if at all necessary take cow's milk.





### **Constipation in children:**

Children's should be given training of habit to go toilet in every day morning, the playing group children will feel disturbance to go toilet, they are postponing the thing that will become reason for the constipation. So it is the parent's responsibility to make the habit of children to defecate daily morning. Make sure that children are drinking sufficient water, taking necessary quantity of fibers in food, intake of warm water in the morning. These are all the natural methods to avoid constipation in children.

### **Constipation in aged people:**

Taking more fibrous food may cause 2 to 3 times motion or loose motion in aged people, so they avoid to take green leafy vegetable, and fruits. Intake of more water will cause more time urination, they avoid drinking of water all these reason they develop constipation. Side affect of some regular intake of medicines will cause constipation in old age. So for adult or old age person regularly undergo vasti karma as per the advice of the Ayurvedic Physician to keep the stomach clean. Prolonged constipation and difficult in defecation will lead many more diseases like piles etc., to avoid that intake of butter milk with aleovara, applying warm sesame oil in lower abdomen, drinking sufficient quantity of water, intake of more fruits, vegetables, green leafy vegetable,

practicing exercise, vajarasana, surya namaskar avoid taking of very spicy and masala items in food will prevent or cure the constipation by natural method.

### **CONCLUSION:**

Drinking sufficient quantity of water, taking fibrous food, fruits, green leafy vegetables, regular exercise, yoga and Pranayama etc. Habit of defecation daily. These are natural methods to cure or prevent constipation.

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## CLINICAL TRIAL OF CLINACANTHUS NUTANS (BURM.F.) LINDAU ( F. ACANTHACEAE) ON POST COVID-19 COMPLICATIONS, A PRELIMINARY REPORT

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### ABSTRACT-

Clinacanthus nutans (Burm.f.) is a perennial herb which can grow up to 1 m tall with pubescent branches. C. nutans has been traditionally used for a long time in different region of Asia due to its different pharmacological action. It shows satisfactory result when used in post covid-19 complication.

**Key word-** C.nutans, post covid-19 complications, Ayurveda, symptoms, hyperglycaemia.

### INTRODUCTION :

A medicinal plant Clinacanthus nutans,(Burm.f.) Lindau family-Acanthaceae vern.- Vishalata (proposed Ayurvedic name- Nirvishalata ) has hidden therapeutic potential and used for a broad range of human ailments.<sup>1</sup> A preliminary clinical study of this plant material on patients of post-covid-19 complications has been studied.



Clinacanthus nutans (Vishalata )

Vishalata (Nirvishalata) is a perennial herb which thrives in a hot, humid climate. It has good anti oxidant properties and has been used effectively as a supplement to conventional medical treatments and therapies. It is a dietary supplement only. Its native place is Burma, Bangladesh, Assam, Kerala, now grown organically in Lucknow, U.P. and Haridwar U.Kh.

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2 to 3 gram of Clinacanthus nutans leaves brewed in a cup of warm water, given two times a day for 7 to 10 days demonstrated good results, along with normal diet and daily routine prescribed to the patients in this study. All published reports<sup>2</sup> regarding pharmacology, therapeutics, toxicology, posology have been consulted before prescribing the herb to subjects. However, this plant need more clinical trials, this preliminary study is mile stone in further work.

The summery of preliminary trial of the Clinacanthus nutans is that, this plant was tried on 20 patients of post covid-19 complication like fatigue, cough, joint pain and hyperglycaemia developed due to use of steroids etc. 14 out of 20 patients shown good results and remaining patients respond with a little but still good relief. A lady patient of 60 years was having acute symptoms of hyperglycaemia responded wonderfully and her blood glucose level dropped to normal within two weeks.

**Inference** - the result indicates that this plant material has tremendous role as a measure to control disabilities and complicities caused by Covid-19. From the treasure of Mother nature we have many food supplement which can reduce human suffering.

**Acknowledgement** - we are thankful to Dr. Anjali Pathak founder of Hariyaali Organic Lucknow for the supply of this food supplement also thanks are due to her for the supply of scientific papers published in international journals.

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**Dr. Ganaga Sahay Pandey All India UG Essay Competition-2022  
First Prize (Gold Medal) Winner Essay  
SIGNIFICANCE OF NIDANPARIVERJANA AND PATHYA-APATHYA IN  
THE TRARTMENT OF THE DISEASE**

- Sarika Padam<sup>1</sup>

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**INTRODUCTION:**

*AYURVEDA, the science of life, is TRISUTURA AYURVEDA i.e hetu, ling, aushad. Hetu is the synonym of the nidan in context of the diagnosis of disease. Pathya are those which provides relief and calmness to the person by the help of diet (santulita aahara), regimen(dinchraya, rituchrya) and medicine (aushad) , and Apathya are those who aggravates and complicate the disease. Nidanpariverjana, pathya and apathy are very effective tool for making a good diagnosis as well as in the management of the disease .*

*Acharya charak mentioned about NIDAN VIPREET AUSHAD in charak viman 3. Acharya Charak said that a good doctor should use sanshodhana , sansahamana and nidanpariverjana accordingly in the treatment of every disease with the help of yukti in charak. viman 7 and acharya shusrut mentioned nidanparivariverjana in shusruta uttartaatra 1. Vaidya Lolimbraj*

*mentioned very important principle regarding pathyapathya in his book VAIDYA JEEVANAM*

*Ayurveda firstly aim for preventive cure and secondly to the curative one. The concept of nidanpariverjana useful for both purposes. Only by just avoiding the etiological factor we can reduce the chances of disease. The concept of nidanpariverjana and pathya-apathya is very effective and useful for the treatment of disease , prevention of disease and to stop the recurrence of disease they decrease the probability of causing the disease and if the person is already diseased then nidanpariverjana, use of pathya and avoidance of the apathya helps in reducing the worsen , severity and complication of the disease. There is a very classical example of pathyapathya that is – madhu and ghrith in different quantity is pathya and provides benefits as amrita but that madhu and ghritha in the equal quantity is apathya and have harmful effect on*

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*the body as it act like visha. The first line of treatment in every disease is avoidance of the etiological factor.. The concept of nidanpariverjana and pathyapathya is useful in treating simple, chronic or complicating disease and preventing from recurrence of the disease.*

*Key words- Nidanpanchak, hetu, nidanpariverjana, pathya, apathya*

## **INTRODUCTION :**

Different form of apathy causes different pathology in the body like Apathy ahar (eg- amalpitta, udarroga, addhyaman, aatop), temperature fluctuations (eg- raktpitta, sheetpitta), excessive exertion or bala kshye (eg- Rajyakshma) and sin or pap karm (eg- attatavabhinivesh, kusth, shivitra, krimij shriroroga and udar roga )

अपथ्याशनशीतोष्ण श्रमतापादिकारकम् ।  
तथाऽन्योन्यमपेक्षन्ते पापानि फलसगुडमे ॥<sup>1</sup>

—मार्कण्डेयपुराण

Ayurveda has holistic and scientific approach towards the management of disease. Ayurveda emphasizes much more on diet and regimen along with the medicine.

तस्मादात्महितं चिकीर्षता सर्वेण सर्वं सर्वदा  
स्मृतिमास्थाय सद्वृत्तमनुष्ठेयम् ॥<sup>2</sup>

According to Acharya charak all human being who want their welfare they should

always follow all the virtues i.e right conduct or SADDVRITTA because what we should follow and what should not all comes under saddvritta.

Every person in this world wants healthy, disease and long life. All these wishes are only possible by following (deenchrya, rituchrya, desh, kala,) basic ayurveda rules of maintain swasthyam life but in present time we have been compromised with all these things because of heavy workload and lack of time in today's fast forward life which causes different type of pathology in the body Each and every disease or pathology has its own causative, precipitating or pathological factor. These factors are known as NIDAN or HETU.

Nidan is the very first and foremost factor in trisutra ayurveda and as well as in the nidanpanchak i.e nidan, puravrupa, roopa, upshyae, samparpti.

Nidanpanchak is one of the significant and authentic way for determining the source of illness, as well as in the predicting the prognosis of disease weather it

is good or bad. Excessive use of nidan and apathya definitely make worse the prognosis of disease and complicate the disease as well.



Due to this imbalance between dosha , dhatu, mala occurs , affect the agni and causes the disease.

समदोषसमग्निश्च समधातुमलक्रियाः ।  
प्रसन्नात्मेन्द्रियमनाः स्वस्थइत्याभिधीयते ।।<sup>3</sup>

By following nidanpariverjana and pathya-apathya we can prevent the diseases and help us to get the swasthyam because it makes the balance between dosha, dhatu and mala which is also known as swastha.

Achrya Shusruta said about the nidanpariverjana -

संक्षेपतः क्रियायोगो निदानपरिवर्जनम् ।  
वतादीनां प्रतीकारः प्रोक्तो विस्तरतो मया ।।<sup>4</sup>

Prevention is better then cure and NIDANPARIVEARJANA means avoidance/ discarding of etiological factor it is the first line of treatment.

पथ्य-पथे, मार्गेहितेचचकत्सादौ,  
हितरहाभोज्यद्रव्यभेदे ।।

Literally the meaning of pathye is pathy i.e **right path to follow**.

सुखार्था सर्वभूतानां मतां सर्वः प्रवृत्तयः ।  
ज्ञानाज्ञान विशेषात्तु मार्गामार्गप्रवृत्तयः ।।<sup>5</sup>

A person who act consciously with using his tark-vitrak got health and happiness but who act ignorantly and does not follow right conduct of ayurveda ( Saddvritta) is bound to suffer irreparable misery and diseased.

◆ pathy-apathya are the aahar vihar which is hitkar (beneficial ) and nutritious to the body and gives the happiness to the mind is known as the pathya and opposite to that which is ahitkar (harmful ) to the body is known as apathya.

◆ For example, diabetes become very common now a days ,it is a life style disease and it can not be treated until or unless a person modifies his life style follow wholesome and discarding the etiological factor .

◆ second example is use of excessive amount of salt in daily diet is the precipitating factor for hypertension.

एवमितरेषामति व्याधीनां निदानविपरीतं  
भेषजं ।।<sup>6</sup>

i,e opposite to the causative factor is the treatment. There are two method of treatment of the disease

1. nidanpariverjana
2. sampraptivightana

In charak samhita viman sthana 7 vyadhiditroopye vimanadhyay , achrya charak mention about the NIDANPARIVERJANA in context of krimij chikitsha.



Acharya charak said- as the unhygienic, use of more kaphaj aahara and use of apathya are the etiological factor for worm infestation .he said in every disease a good doctor should use the sanshodhana , sansahamana and nidanpariverjana accordingly in the treatment of every disease with the help of yukti-

संशोधनं संशमनं निदानस्य च वर्चनम् ।  
एतावदिभषजा कार्यं रोगे रोगे यथाविधि ॥<sup>7</sup>

Acharya charak described very beautifully about the pathyaapathya in charak suturasthana 25 as most hittama and most ahittama aahar dravya

- ◆ like in shookdhanya raktshali is the most hittama aahar dravya in and yavak is the most ahittama aahardravya.

पथ्यं यथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम् ।  
यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत् ॥<sup>8</sup>

The quality of pathya and apathya is completely depends on ritu (sishra, vasanta, grishma, varsha, shrada.hemanta) And desh /region(jangal desh, aanup desh, sadharan desh) because it have directly relation with doshas and the doshas are the three sthamb or pillar(vata, pitta, kapha) of a healthy human being. Ayurveda has a concept of trayupsthamb ( three sub-pillar) – ahara, nidra, brahmacharya. Here Ahara is considered as first subpillar shows its importance itself because healthy ahara or ayurvedic ahara will help to maintain

balance state between dosha, dhatu and mala. Pathya is like AMRITA and apathy is like VISHA. Aarogya or fitness is completely dependent on pathye ahara vihar..

शीतेनोष्णकृतान् रोगाञ्छमयन्ति भिषग्विदः ।  
ये तु शीतकृता रोगास्तेषामुष्णं  
भिषग्जितम् ॥<sup>9</sup>

According to acharya charak a best bhiska (good doctor) knows about the nidan veepreet chikitsha I,e

- ◆ a disease whose etiological factors are cold , we should perform ho therapy here and vice versa.

A very recent example of nidanpariverjana and pathyapathya we seen in the 2019- 2020 when the whole world suffering from covid 19 pandemic and people isolated themselves in their houses to save them from the exposure of SARS COV 2 so that they can save them from covid and prevent the complications and stop the transmission chain.

Acharya shusruta pointed out nidan pariverjana means, a person should stay away and do not come in the close contact or should not exchange their belongings because it increases the chances of transmission and person may affect communicable disease.this very beautifully he said-



प्रसंगात्गात्रसंस्पर्शनिश्र्वासात् सहभोजनात् ।  
सहशय्यासन्नाच्चापि वस्त्रमाल्यानुलेपनात् ।  
कुष्ठं ज्वरश्च शोषेच नेत्राभिष्यन्द एव च ।  
औपसर्गिकरोगाश्च संक्रामनि नरानरम् ॥<sup>10</sup>

on the basis of correct history we can make a correct diagnosis and the nidan is foremost etiological factor in the initiation of pathology thus they play an important role in diagnosis and in the treatment as well.

**OBJECTIVE-** importance of nidanpariverjana and pathyapathya in management of the disease.

**METHOD-** manual searching and collection.

**DISCUSSION-** In charak viman 7 , charak mentioned about the three main principle for the treatment of krimi

अपकर्षणमेवादौ क्रिमीणां भेषजं स्मष्टम् ।  
ततो विघातः प्रकृतेर्निदानस्य च वर्जनम् ॥  
टयमेव विकाराणां सर्वेषामपि निग्रहे ।  
विधिदुष्टस्त्रिधा योऽयं क्रिमीनुदिदश्य  
कीर्तितः ॥<sup>11</sup>

- ◆ Apkarshan
- ◆ Prakriti-vighat
- ◆ Nidanparivarjana- i,e avoidance of the etiological factor and elimination of the causative factor which provides favourable conditions and helps in replication , multiplication,production of krimi.

Ayurveda has broad aspect about positive health. i,e physical, mental, social, moral and spiritual welfare and this holistic ayurvedic science considers three important factors.

- a. Aushad
- b. Aahara
- c. Vihar

तमनुतिष्ठता यथास्वं हेतुवर्जने प्रयतितव्यम् ।  
यथोद्देशमेवमिदं क्रिमिकोष्ठचिकित्सितं  
यथावदनुव्याख्यातं भवति ॥<sup>12</sup>

So for the treatment part factors responsible for the disease should be discarded i,e hetuverjana or nidanpariverjana

Hitkar ,pathya, healthy, balanced and nutritional ahara provides us healthy and fit body but ahitkar,apathy, unhealthy, imbalanced, non-nutritional food like junk food / fast food causes the many nutritional diseases, obesity, dental cavities and decrease the digestive fire.

आहारात्सर्वं भूतानि सम्भवन्ति महीपते ।  
आहारेण विवर्धन्ते तेन जीवन्ति जन्तवः ॥  
(महाभारत )

According to mahabharta , all the living being are originated from ahara and they live alive because of ahara.

प्राणाः प्राणभृतामन्त्रं तदयुक्तया  
निहन्त्यसून ।



विषयं प्राणहरं तच्च युक्तियुक्तं  
रसायनम् ॥<sup>13</sup>

That is, ahara is the life force of living if it use correctly like pathya it act like Rasayan and if is use wrongly as Apathya then it act as poison. Ahara is the basic need ,requirement and medication for our body .**Dosha dhatu mala moolam hi shariram** and pathye ahara is the fundamental need of every living being. Today, every person wants a good looking and tasty food without knowing that, the food they are eating is actually making them patient because non-nutritional, Imbalanced food is the Cause of malnutrition, obesity, dental cavities and decrease the digestive fire

भोजनीनमात्रं तु न बलोपचयौजसे ।  
सर्वेशावातरोगाणांहेतुतां च प्रपद्यते ॥<sup>14</sup>

To prevent all these health issue We should eat shadrasa- yukta (start from madhur rasa), panchbhautik, nutrition rich, rituanusar, kalaanusar and region specific pathya prevents diseases and help us to get the swasthyam.

**CONCLUSION-**

Ayurveda firstly aim for preventive cure and secondly to the curative one.

स्वस्थस्यः स्वास्थ्य रक्षणं आतुरस्य  
विकारप्रशमनं च ॥<sup>15</sup>

Every pathology happens due to its etiological factor and disturbs the digestive fire or agni. Health is the result of Hitkara or the pathya ahara -vihar and the disease is the result of ahitkara or apathy ahara.-vihar In present time most of the disease are life style related disorders , and people are eating junk food or fast food which is a poor nutrition quality of food,have very higher risk of obesity, nutrition related problems, dental cavities heart related diseases ,and digestion related issues as it decrease the digestive fire and causes the agnimandh.

आयुर्वर्णो बलं स्वास्थ्यमुत्साहोपचयौ प्रभा ।

ओजस्तेजोग्नयः

प्राणाश्चोक्तादेहग्निहेतुकाः ॥

शान्तेग्नौ म्रियते, युक्तेचिरं जीवत्यनामः ॥

रोगीस्याद्विकृते, मूलमग्निस्तस्मात्त्रिरुच्यते ॥

I,e if digestive fire destroys completely then life will also be ends, so we have to protect and try to maintain our agni by all possible ways.

So maintain our dosha and keep ourself far away from the disease we should follow the concept of nidanpariverjana and pathyapathys so that we can achieve the physical , mental and social and spiritual health as they decrease the probability of causing the disease and if the person is already diseased then nidanpariverjana, use



of pathya and avoidance of the apathya helps in reducing the worsen , severity and complication of the disease.

सर्वेभवन्तुसुखिनः, सर्वेसन्तुनिरामया ।  
सर्वेभद्राणिपश्यन्तुमाकश्चित् दुःख  
भागभवेत् ॥

So that every person can become happy and healthy.

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## परिषद् समाचार

### देश के विभिन्न प्रान्तों में विश्व मंगल दिवस का आयोजन

राजस्थान विश्व आयुर्वेद परिषद के तत्वावधान में 26 स्थानों पर चिकित्सा शिविर, स्वास्थ्य प्रबोधन, संगोष्ठी, हवन, रैली एवं जन जागरण कार्यक्रम संपन्न हुआ। जिसमें लगभग 1256 लोगों ने सहभागिता की एवं लाभान्वित हुए।

कोटा, चित्तौड़ प्रांत में आयुर्वेद महाविद्यालय, कोटा में डॉ. सुरेंद्र भार्गव ने प्रबोधन किया। डॉ. विनोद गौतम, डॉ. निरंजन गौतम, डॉ. अनुपमा एवं डॉ. अरविंद ने कार्यक्रम को सफल बनाया। शाह रेजिडेंसी, कोटा में डॉ. अरविंद शर्मा, डॉ. ज्योति शर्मा, डॉ. अनुपम चतुर्वेदी द्वारा स्वास्थ्य प्रबोधन किया गया। वैद्य दाऊ दयाल जोशी आयुर्वेद चिकित्सालय, कोटा में डॉ. नित्यानंद शर्मा, डॉ. अंजना, डॉ. जूही द्वारा हवन किया गया। राजकीय उच्च माध्यमिक विद्यालय शिवपुर, कोटा में डॉ. अनुपमा चतुर्वेदी, डॉ. स्वाति श्रृंगी द्वारा स्वास्थ्य प्रबोधन किया गया। सीतापुर, बूंदी में स्वास्थ्य प्रबोधन में रैली निकाली गई। बारां, तिसाया में मौसमी बीमारियों से बचाव व स्वस्थ रहने की जानकारी दी गई। भालता, माथनीया आंट, माथनिया, भीलवाड़ा, कक्कू नागौर, बाड़मेर सीकर में स्वास्थ्य प्रबोधन एवं अन्य कार्यक्रम किए गए।

विश्व आयुर्वेद परिषद भोपाल एवं इंडिपेंडेंट रिसर्च एथिक्स सोसाइटी के संयुक्त तत्वावधान में विश्व मंगल दिवस का आयोजन वेबीनार के माध्यम से राष्ट्रीय स्तर पर किया गया। जिसमें प्रो. हरिशंकर शर्मा, जापान, प्रो. योगेश चंद्र मिश्र, राष्ट्रीय सह संगठन सचिव, वैद्य गोपाल दास मेहता, प्रो. गोविंद सहाय शुक्ला, राष्ट्रीय अध्यक्ष, प्रो. कमलेश कुमार द्विवेदी, राष्ट्रीय संगठन सचिव, प्रो. सी पी शर्मा, अध्यक्ष, मध्यप्रदेश इकाई, डॉ. अनुराग ठाकुर, महासचिव, प्रो. पवन कुमार शर्मा ने कार्यक्रम का संयोजन किया। मुख्य वक्ता के ग्रुप में रूप में उपस्थित थे।

विश्व आयुर्वेद परिषद की ओर से विश्व मंगल दिवस महोत्सव का आयोजन किया गया, जिसमें शा. स्व. अष्टांग आयुर्वेद महाविद्यालय इंदौर में दिनांक 16 जनवरी 2023 सोमवार को धन्वंतरी पूजा, विश्व मंगल प्रार्थना, अतिथि सम्मान, जलपान प्रसादी का आयोजन किया गया। विशेष अतिथि— डॉ. एपीएस चौहान, प्राचार्य, शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय इंदौर एवं मुख्य अतिथि व वक्ता— वैद्य लोकेश जोशी, कार्यकारी अध्यक्ष आरोग्य भारती, मालवा प्रांत रहे। मुख्य रूप से डॉ. आर. आर. सोलंकी, डॉ. सचिन चौहान, डॉ. मनीष मुकाती, डॉ. तेजस पोरवाल का योगदान सराहनीय रहा।

विश्व मांगल्य दिवस के कार्यक्रमों की श्रृंखला में विश्व आयुर्वेद परिषद एवं अन्य सम वैचारिक संगठन आरोग्य भारती, एबीवीपी एवं यंग थिंक्स फोरम के सहयोग से मानसरोवर ग्लोबल विश्वविद्यालय के साथ राष्ट्रीय युवा महोत्सव का आयोजन किया गया। जिसमें वीएपी म०प्र० के संरक्षक ने सभी को विश्व मांगल्य दिवस की शुभकामनाएँ देते हुए वीएपी की पृष्ठ भूमि रखी। कार्यक्रम में म०प्र० गवर्नर ने भी ऑनलाइन जुड़ कर अपनी शुभकामनाएँ दीं। युवा संभाषण, युवा हस्तकला एवं युवा डिजिटल क्रिएटिविटी में प्रतियोगिताओं में विजयी प्रतिभागियों को ट्रॉफी एवं नगद पुरस्कार से सम्मानित किया गया।



शिव शक्ति लाल आयुर्वेद महाविद्यालय, रतलाम में विश्व मंगल दिवस का कार्यक्रम दिनांक 11 जनवरी को धूमधाम से मनाया गया, जिसमें निदेशक, डॉक्टर मुकेश गोस्वामी, श्री योगेंद्र पुरी गोस्वामी, प्राचार्य एवं अन्य शिक्षक तथा विद्यार्थी गण उपस्थित थे। इस अवसर पर विद्यार्थियों के लिए श्लोक वाचन प्रतियोगिता का आयोजन किया गया एवं दिनांक 13 जनवरी को विद्यार्थी टैलेंट कंपटीशन का आयोजन हुआ। मुख्य रूप से डॉ. विक्रम शर्मा एवं डॉ. विनीता पाटिल शर्मा का विशेष योगदान था।

विश्व मंगल दिवस के अवसर पर मध्य भारत प्रांत में आयुर्वेद विभाग के द्वारा ग्वालियर जिले में शासकीय आयुर्वेद महाविद्यालय एवं चिकित्सालय, ग्वालियर के योग कक्ष में 12 जनवरी को महाविद्यालय के समस्त चिकित्सक एवं छात्रों की मौजूदगी में पहले सूर्य नमस्कार तत्पश्चात उनके जीवन पर व्याख्यान डॉ राहुल गुप्ता एवं डॉ भूपेंद्र मिश्रा के द्वारा दी गई। कार्यक्रम में मुख्य अतिथि के रूप में महाविद्यालय के प्रधानाचार्य डॉ महेश कुमार शर्मा मौजूद रहे। उनके साथ डॉ उत्कर्ष कल्याणकर, डॉ के एल शर्मा, डॉ जैद उर रहमान एवम समस्त चिकित्सक मौजूद रहे। कार्यक्रम में महाविद्यालय के समस्त छात्रों ने हिस्सा लिया। छात्रों में आकाश पुरोहित, हरेंद्र भदौरिया, श्यामू कौरव, शिवम मुदगल, विनय गौतम, रवि धाकड़, ऋषिराज मीना आदि 60 छात्र मौजूद रहे।

उज्जैन इकाई द्वारा 15 जनवरी को विश्व मंगल दिवस मनाया गया। जिसमें मुख्य रूप से पतंग महोत्सव, स्वास्थ्य प्रबोधन, प्रदर्शनी एवं सैर सपाटा का आयोजन किया गया। जिसमें विद्यार्थियों एवं शिक्षकों ने जन मानस को विभिन्न विषयों से अवगत कराया।

विश्व मंगल दिवस के उपलक्ष्य में विद्यार्थी प्रकोष्ठ के द्वारा एल. एन. आयुर्वेद महाविद्यालय भोपाल में तीन दिवसीय कार्यक्रम का आयोजन किया गया। प्रथम कार्यक्रम में 12 जनवरी को विश्व युवा दिवस के उपलक्ष्य में महाविद्यालय में रक्तदान शिविर का आयोजन किया गया, जिसमें मुख्य अतिथि रोहित दुबे (प्रांत संगठन मंत्री) अखिल भारतीय विद्यार्थी परिषद एवं विशिष्ट अतिथि के रूप में डॉ एन. के. थापक एलएनसीटी यूनिवर्सिटी के कुलपति उपस्थित रहे। कार्यक्रम की अध्यक्षता प्राचार्य डॉ सपन जैन के द्वारा की गई तथा आभार प्रदर्शन डायरेक्टर डॉ विशाल शिवहरे के द्वारा किया गया। रक्तदान शिविर में अखिल भारतीय विद्यार्थी परिषद के छात्र-छात्राओं द्वारा रक्तदान किया गया, जिसमें 103 यूनिट रक्त का दान प्राप्त हुआ। द्वितीय कार्यक्रम में 14/01/23 को भगवान धन्वंतरि की पूजा अर्चना कर कॉलेज परिसर में तिल और गुड़ के प्रसाद का वितरण किया गया। साथ ही वृक्षारोपण एवं औषधि वृक्षों का वितरण किया गया, जिसमें द्रव्य गुण विभाग से डॉ समीर पान, डॉ मेघनंदनी, डॉ दीपक ठाकुर ने संयोजन किया। 17/01/23 को निबंध प्रतियोगिता का सूर्य के उत्तरायण मकर सक्रांति के पर्व पर आयुर्वेद का महत्व एवं उपयोगिता विषय पर किया गया, जिसमें 78 छात्र-छात्राओं ने रजिस्ट्रेशन किया एवं उसमें भाग लिया तथा निर्णायक मंडल के रूप में डॉ शैलेश जैन एवं डॉ अरुण गुप्ता एवं डॉ सुरेंद्र सिंह राजपूत, विद्यार्थी प्रकोष्ठ उपस्थित रहे।

शुभदीप आयुर्वेद महाविद्यालय, इंदौर द्वारा दिनांक 16 जनवरी को विश्व आयुर्वेद मंगल दिवस का आयोजन किया गया। विद्यार्थी प्रकोष्ठ द्वारा विश्व युवा दिवस के उपलक्ष्य में महाविद्यालय के प्राचार्य



डॉ. जयशंकर मुंड एवं उप प्राचार्य डॉ. अखिलेश श्रीवास्तव द्वारा उद्बोधन दिया गया। विद्यार्थियों के बीच वाद-विवाद प्रतियोगिता रखी गई। इसके पश्चात विद्यार्थियों द्वारा विभिन्न सांस्कृतिक कार्यक्रम किए गए। विद्यार्थियों द्वारा आयुर्वेद विषय पर फूड कार्निवाल रखा गया, जिसमें विभिन्न आयुर्वेदिक व्यंजन बनाए गए। द्वितीय दिवस डॉ. जयचंद नागर के द्वारा तेजा जी नगर में चिकित्सकीय कैंप का संपादन हुआ तथा वैज्ञानिक सत्र का भी आयोजन हुआ। जिसमें डॉ. रत्नप्रभा मिश्रा एवं डॉ. दीपक मेहता द्वारा व्याख्यान दिया गया। तृतीय दिवस पतंग महोत्सव का आयोजन किया गया तथा विद्यार्थियों एवं शिक्षकों के लिए विभिन्न खेल कूद प्रतियोगिता का आयोजन किया गया, जिसका संयोजन डॉ. नगेंद्र सिंह रघुवंशी ने किया।

स्वामी विवेकानन्द जी के जयंती समारोह एवं विश्व मंगल दिवस के उपलक्ष्य में शासकीय स्वशासी आयुर्वेद महाविद्यालय एवं चिकित्सालय, जबलपुर की राष्ट्रीय सेवा योजना इकाई एवं विश्व आयुर्वेद परिषद के द्वारा सूर्य नमस्कार एवं युवा श्रृंखला का निर्माण कर एकता का संदेश दिया गया। उपरोक्त कार्यक्रम प्रधानाचार्य डॉ. एल एल अहिरवाल के मार्गदर्शन में तथा राष्ट्रीय सेवा योजना प्रभारी एवं सह प्रभारी मोहम्मद रजा सिद्दिकी तथा डॉ. गरिमा तिवारी के संयोजन से सम्पन्न हुआ। इस कार्यक्रम में डॉ. निधि श्रीवास्तव, डॉ. प्रतिभा बघेल, डॉ. मंजुला मिश्रा आदि शिक्षकों एवं स्वयं सेवकों तथा परिषद के सदस्यों ने भाग लिया तथा विभाग के शिक्षक नारायण प्रजापति के द्वारा सूर्य नमस्कार कराया गया।

मकर संक्रांति के उपलक्ष्य में विश्व आयुर्वेद परिषद, भोपाल नगर इकाई द्वारा विश्व मंगल दिवस का आयोजन दिनांक 16 जनवरी 2023 को विज्ञान सदन आराधना नगर में वरिष्ठ नागरिक, जाने-माने आयुर्वेद चिकित्सक एवं परिषद के संरक्षक वैद्य गोपालपाल दास जी मेहता के संरक्षण में किया गया जिसमें मुख्य अतिथि डा. उमेश शुक्ला प्राचार्य, पं. खुशीलाल शर्मा शासकीय (स्वशासीय) आयुर्वेद महाविद्यालय भोपाल। अध्यक्ष, डॉ. राजीव मिश्रा, प्र. सं. संचालक, संचालनालय, आयुष विभाग, मध्यप्रदेश। मुख्यवक्ता डॉ. बबिता शर्मा, प्रवाचक- पं. खुशीलाल शर्मा शासकीय (स्वशासीय) आयुर्वेद महाविद्यालय भोपाल के साथ परिषद के जिला अध्यक्ष डॉ. एच सी खांबरा उपाध्यक्ष, मोहन सिंह कुशवाहा, डॉ. विशाल शिवहरे, सचिव, डॉ. सौरभ मेहता आदि सम्मानित पदाधिकारी, सदस्य एवं आयुर्वेद प्रेमीजन उपस्थित रहें।

ओम आयुर्वेदिक मेडीकल कॉलेज एंड हॉस्पिटल भारत भारती जामठी, बैतुल के द्वारा शासकीय हाई स्कूल चिखलीमाल बैतुल के दसवीं तथा बारहवीं कक्षा के विद्यार्थियों को स्वामी विवेकानंद जयंती एवं विश्व मंगल दिवस के उपलक्ष्य में आयुर्वेद चिकित्सा संबंधी जानकारी से अवगत कराया गया। जिसमें विद्यार्थियों को आयुर्वेद मेडीकल कॉलेज में कैसे प्रवेश लेना है, के साथ-साथ महाविद्यालय में होने वाली गतिविधियों एवं पाठ्यक्रम की जानकारी दी गयी। महाविद्यालय के विविध विभाग, पुस्तकालय एवं विषयो से अपने अपने विभाग के विभागाध्यक्ष द्वारा अवगत करवाया गया। इस कार्यक्रम में चिखलिमाल के प्राचार्य श्री आनंद साहू के साथ अन्य शिक्षक उपस्थित थे। साथ ही ओम आयुर्वेदिक मेडीकल कॉलेज एंड हॉस्पिटल के प्राचार्य डॉ. वीरेन्द्र के शाह एवं चिकित्सक गण उपस्थिति थे। प्राचार्य डा. शाह के द्वारा दसवीं कक्षा के पश्चात विषय चयन एवं बारहवीं के पश्चात नीट एग्जाम पैटर्न की जानकारी दी, ताकि बच्चों का भविष्य उज्ज्वल हो सके।



दिनांक 15.1.23 को मकरसंक्रान्ति पर्व (विश्व मंगल दिवस) पर ग्राम ककवाही, जनपद हरदोई ग्राम प्रधान डॉक्टर अरुण कुमार मिश्र के सयोजन में विश्व आयुर्वेद परिषद्, हरदोई द्वारा निःशुल्क आयुर्वेद चिकित्सा शिविर के साथ कम्बल वितरण, खिचड़ी सहभोज का आयोजन किया गया। इस अवसर पर वैद्य रामबाबू द्विवेदी, जामनगर आयुर्वेद विश्वविद्यालय, जामनगर ने उपस्थित जन समुदाय को मकर संक्रान्ति के महत्व की जानकारी देते हुए, इस शिशिर ऋतु में रोगों से बचने के लिए पथ्य अपथ्य को बताया। डॉ. सुरेश अग्निहोत्री ने उत्तरायण एवं मकर संक्रान्ति पर्व पर दान के महत्व की चर्चा की। निःशुल्क चिकित्सा शिविर में वैद्य रामबाबू द्विवेदी, डॉ. रामकरण त्रिवेदी, डॉ. सुरेश अग्निहोत्री, डॉ. अजय सिंह, डॉ. संजीव द्विवेदी, डॉ. पी. के. चौहान, डॉ. वीर सिंह कटियार ने ग्रामीणों का निदान एवं निःशुल्क औषधि वितरण किया।

विश्व आयुर्वेद परिषद्, जिला-शामली द्वारा आयोजित विश्व मंगल दिवस मकर संक्रान्ति पर्व पर काली खिचड़ी, मूंगफली एवं रेवड़ी का वितरण किया गया। डॉ. राज तायल के हॉस्पिटल पर निःशुल्क परीक्षण किया गया और औषधियाँ दी गईं। इस अवसर पर संरक्षक डॉ. भूपेंद्र चौधरी, अध्यक्ष डॉ. राजेंद्र गोयल, सचिव डॉ. अशोक सिंघल, कोषाध्यक्ष रजत पंवार, सह सचिव देवेश तायल, उपाध्यक्ष हरेंद्र सिंह, डॉ. मुकुट मोहन संगल, डॉ. राज तायल, डॉक्टर सतीश गर्ग, डॉ. राकेश गुप्ता, विपिन पंवार झिझाना, डॉ. राजकुमार चौधरी आदि रहे।

दिनांक 29.01.2023 दिन रविवार को विश्व आयुर्वेद परिषद्, पीलीभीत के तत्वावधान में विश्व मंगल दिवस के उपलक्ष्य में शिव मंदिर, राजीव कालोनी, पीलीभीत में स्वास्थ्य एवं चिकित्सा शिविर का आयोजन किया गया, जिसमें कुल 275 मरीजों को चिकित्सा परामर्श दिया गया एवं 100 लोगों के ब्लड शुगर की जांच भी किया गया। शिविर में डॉ. रमेश कुमार गुप्ता, डॉ. शैलेन्द्र सिंह, व डॉ. गणेश प्रसाद का सहयोग प्राप्त हुआ। ललित हरि राजकीय आयुर्वेद महाविद्यालय, पीलीभीत में गोष्ठी एवं खीचड़ी भोज का आयोजन सम्पन्न हुआ, जिसमें प्राचार्य, डॉ. हरिशंकर मिश्र के निर्देशन में पी.जी. एवं यू.जी. के छात्र-छात्राओं सहित शिक्षक व कर्मचारी उपस्थित थे।

विश्व आयुर्वेद परिषद्, काशी, महानगर इकाई के तरफ से विश्व मंगल दिवस एवं डा. के. पी. शुक्ल स्मृति व्याख्यान 22 जनवरी दिन रविवार रसायना फार्मास्युटिकल, वाराणसी के सहयोग से मनाया गया। कार्यक्रम का प्रारम्भ दीप प्रज्वलन एवं भगवान धन्वन्तरि तथा प्रो. शुक्ला के चित्र पर माल्यार्पण तथा धन्वन्तरि वन्दना के साथ हुआ। प्रो. राजीव शुक्ला जी ने स्वागत भाषण दिया। वैद्य कमलेश द्विवेदी जी ने परिषद् परिचय तथा विषय स्थापना एवं प्रो. डा. भावना द्विवेदी, क्षेत्रीय आयुर्वेद एवं यूनानी अधिकारी वाराणसी मंडल ने मुख्य वक्ता के रूप में व्याख्यान दिया। प्रो. एस. के. तिवारी जी ने प्रो. के. पी. शुक्ल स्मृति व्याख्यान में अध्यक्षीय उद्बोधन दिया। कार्यक्रम में विशिष्ट आमंत्रित श्रीमान देवेन्द्र पांड्या जी, प्रभारी, संस्कृत भारती, उ.प्र. सहित विश्व आयुर्वेद परिषद् काशी प्रान्त एवं महानगर के सम्मानित सदस्यों सहित नगर के गणमान्य वैद्य समूह की उपस्थिति रही। कार्यक्रम का समापन शान्ति मंत्र के पाठ पश्चात सहभोज के साथ हुआ।



दिनांक 26 जनवरी 2023 को विश्व आयुर्वेद परिषद के बी एच यू इकाई के तत्वावधान में विश्व मंगल दिवस मनाया गया। इस अवसर पर बनवासी एवं मलिन बस्ती में रहने वालों को कंबल भेंट किया गया। कार्यक्रम का संयोजन डॉ प्रेम शंकर उपाध्याय एवं डॉ अरुण कुमार द्विवेदी ने किया। स्वास्थ्य प्रबोधन के साथ निशुल्क चिकित्सा प्रदान की गई, जिसमें वैष्णवी नगर कॉलोनी के सहयोगी गण एवं डॉ रामानंद तिवारी, डॉ कमलेश द्विवेदी, प्रेम नारायण मिश्र, डॉ. चंद्र शेखर पांडेय, डॉ. सुदामा यादव आदि उपस्थित थे। सहभोज के साथ कार्यक्रम का समापन हुआ।

स्व.श्री प. राम गोविंद पाण्डेय जी (स्वतंत्रता संग्राम सेनानी) एवं स्व. रामआधार पाण्डेय (पूर्व प्रधानाचार्य, बी.एन.बी. इंटर कॉलेज मड़ियाहू) के पुण्यतिथि पर विश्व आयुर्वेद परिषद द्वारा आयोजित निःशुल्क स्वास्थ्य परीक्षण, स्वास्थ्य प्रबोधन शिविर का उद्घाटन मड़ियाहू विधानसभा के लोकप्रिय विधायक माननीय डा.आर के पटेल जी द्वारा किया गया। इस अवसर पर आजाद चन्द्रशेखर विद्यालय के प्रबन्धक व कार्यक्रम के आयोजक प्रो. श्री चन्द्रशेखर पाण्डेय जी, प्रो. अरुण कुमार द्विवेदी, डा. अजय पाण्डेय, डा. पी. एस. उपाध्याय, डा. राकेश तिवारी, डा. रंजीत सिंह, डा. भवानी सिंह, चंद्र भूषण पाण्डेय, संजीव दुबे, डॉ प्रवीण पाण्डेय, डा. नागेश मिश्र, डा राजकुमार मौर्य, रामलाल दुबे, अनिल पांडेय, शशिकांत प्रजापति, संतलाल यादव, प्रज्ञा पाण्डेय, राकेश पाण्डेय एवं काशी हिन्दू विश्वविद्यालय के अनेक चिकित्सक उपस्थित रहे।

विश्व आयुर्वेद परिषद्, प्रयागराज इकाई द्वारा प्रत्येक वर्ष की भांति माघ मेला पर्यन्त चलने वाले माघ मेला क्षेत्र में स्वास्थ्य शिविर एवं स्वास्थ्य प्रबोधन का कार्यक्रम प्रारम्भ हुआ। डॉ. सुधांशु उपाध्याय, वैद्य एम.डी. दूबे, वैद्य ब्रजेन्द्र सिंह रघुवंशी, वैद्य नगेन्द्र पाण्डेय, वैद्य प्रो० प्रेमशंकर पाण्डेय, रा. का. सदस्य, वैद्य जयनाथ आदि के निर्देशन में शिविर चल रहा है।

गोरखपुर में कायाकल्प भवन में गाष्ठी एवं खिचड़ी भोज का आयोजन हुआ, जिसमें डॉ. ज्वाला प्रसाद मिश्र, डॉ. प्रकाश चन्द्र त्रिपाठी ने संयोजन किया।

विश्व आयुर्वेद परिषद, महाराष्ट्र इकाई द्वारा विश्व मंगल दिवस का आयोजन धूमधाम से किया गया। प्रो० उमाशंकर निगम, सदस्य राष्ट्रीय मार्गदर्शक मण्डल, वैद्य रामतीर्थ शर्मा, राष्ट्रीय सचिव की विशेष उपस्थिति रही। महाराष्ट्र आयुष संचालक, प्रो० राजेश्वर रेड्डी, विशेष अधिकारी श्री पाटिल जी, प्रो० अनिल, शुक्ल, वैद्य भाग्यश्री खोत, वैद्य अमृता भालेराव, वैद्य जाई किनी, वैद्य वी.डी. शुक्ल, प्रो. संतोष चव्हाण, वैद्य प्रेमानंद तिवारी, वैद्य संतोष, वैद्य अमित पालीवाल तथा अन्य विद्यार्थी, शिक्षकों की गरिमामय उपस्थिति रही। समारोह के बाद प्रदेश की कार्यकारिणी बैठक में भविष्य की योजनाओं पर चर्चा हुई।

विश्व आयुर्वेद परिषद के तत्वावधान में एपेक्स इंस्टीट्यूट ऑफ आयुर्वेदिक मैडिसिन एंड हॉस्पिटल, मिर्जापुर के सहयोग से एपेक्स हॉस्पिटल प्रेक्षागृह में स्त्री रोग की प्रसिद्ध आयुर्वेद विशेषज्ञ एवं शिक्षाविद स्व. प्रो पीवी तिवारी की स्मृति में प्रथम एक दिवसीय प्रसूति तंत्र एवं स्त्री रोग वर्कशॉप का आयोजन किया गया। विश्व आयुर्वेद परिषद के राष्ट्रीय संपर्क प्रमुख प्रो केके द्विवेदी, अध्यक्ष उत्तरप्रदेश डॉ विजय राय,



प्रभारी शिक्षक प्रकोष्ठ डॉ मनीष मिश्र, प्रभारी महिला प्रकोष्ठ डॉ नम्रता जोशी एवं डॉ अंजना सक्सेना के कुशल नेतृत्व में आयोजित वर्कशॉप का शुभारंभ मुख्य अतिथि प्रो मुक्ता सिन्हा, पूर्व विभागाध्यक्ष प्रसूति तंत्र आईएमएस, बीएचयू एवं एपेक्स के चेयरमैन डॉ एसके सिंह द्वारा दीप प्रज्ज्वलित कर किया गया। प्रो. सिन्हा ने प्रो. पीवी तिवारी स्मृति अवशेषों पर अपना व्याख्यान प्रस्तुत किया। विशिष्ट अतिथि एपेक्स के चेयरमैन डॉ. एसके सिंह द्वारा आयुर्वेद चिकित्सा को वैश्विक पटल पर लाने हेतु क्लिनिकल प्रैक्टिस, विद्यार्थियों एवं शिक्षकों के मध्य संपर्क बढ़ाने पर बल दिया। शैक्षिक सत्र में स्त्री एवं प्रसूति रोगों विश्व के आयुर्वेदिक पहलू पर प्रो सुनीता सुमन द्वारा काउंसिलिंग, कम्प्युनिकेशन एवं परीक्षण, डॉ अंजना सक्सेना द्वारा उपचार करा चुके मरीजों के केस प्रस्तुतिकरण एवं डॉ सरिता मिश्रा ने ओपीडी एवं आईपी डी में विशेषज्ञों की चुनौतियों पर अपना व्याख्यान प्रस्तुत किया। वर्कशॉप में एपेक्स आयुर्वेद इंस्टीट्यूट सहित देश के विभिन्न प्रान्तों के 235 से भी अधिक बीएएमएस एवं पीजी विद्यार्थियों ने भाग ले कर सर्टिफिकेट प्राप्त किया। धन्यवाद ज्ञापन एपेक्स ट्रस्ट इंस्टीट्यूट के डीन प्रो. सुनील मिस्त्री द्वारा दिया गया।

Vishva Ayurved Parishad, Andhra Pradesh Unit celebrated Vishva Mangal Divas in S V Ayurvedic College and Hospital, Tirupati. The guest speaker was Dr M M Bhaskar Rao. The program was presided by Dr Renu Dikshit Superintendent, SV Ayurvedic hospital. Dr Vijay Bhaskar Reddy vice president AP coordinated the program. Doctors, students, house physicians, PG scholars participated in this grand program.

VAP Uttar Andhra, visakha unit visited natural farming unit on the eve of Vishva Mangal Diwas. Dr Earle Satyanarayana, Dr Anchanala Suryanarayana Patnaik participated in this function. They interacted with the natural cultivation farmers. The farmers explained the importance of medicinal plants Guduchi, Kumari, Shankhapushpi etc. They also informed that Hindustan Lever and other companies are ready to purchase these herbs.

Telangana unit of Vishva Ayurved Parishad celebrated Vishva Mangal Divas in Government Ayurvedic College, Hyderabad on 13th January. On this occasion Shloka recitation competition was organised and the winners received the prizes. On this occasion felicitation program was organised in which one organic and Go Mata seva Kendra of emerald sweet shop Smt Vani Shri eminent women entrepreneur was felicitated. She has established four Ayurveda hospital in Hyderabad. Dr Suresh Jakhotiya was also felicitated on the occasion of his voluntary retirement from government service. The students who got PG seat in all India institute of Ayurveda were also honoured on this occasion. Dr Ramya Sri who got third prize in all India seminar in Bangalore was also honoured.