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जुलाई-अगस्त 2024



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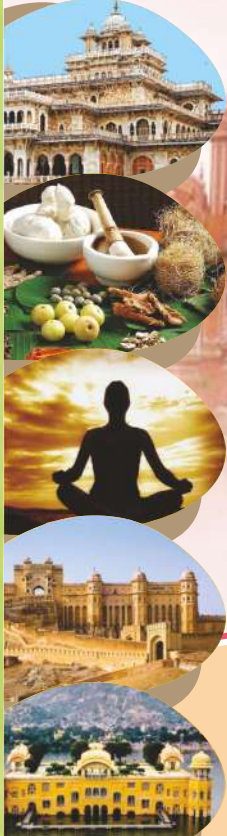


संयोजनम् SAMYOJANAM-2024

National Ayurveda Youth Conclave

"Empowering Youth Through Ayurveda"

15th, 16th, 17th November, 2024



Jointly Organized By
**Vishwa Ayurved Parishad
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चतुर्थ महर्षि चरक वनांचल स्वास्थ्य सेवा यात्रा एवं ३३वाँ अंतर राज्तीय स्वास्थ्य मेला सम्पन्न



देश भर में चरक जन्म जयन्ती समारोह सम्पन्न



विश्व आयुर्वेद परिषद् के लिए नूतन ऑफसेट मुद्रण केन्द्र, संस्कृति भवन, राजेन्द्र नगर, लखनऊ से मुद्रित कराकर, 1/231 विरामखण्ड, गोमती नगर, लखनऊ से प्रकाशित।

पावती के पत्रिका नहीं प्राप्त होने की स्थिति में निम्न पते पर वापिस करें।

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जुलाई-अगस्त 2024

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- ♦ प्रो० योगेश चन्द्र मिश्र
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सम्पादक मण्डल के सभी सदस्य मानद एवं अवैतनिक हैं। पत्रिका के लेखों में व्यक्ति 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

Post-Covid Scenario and Ayurveda

The pandemic COVID-19 showed the helplessness of whole world in all aspects. Apart from economic downfall as well as the problems of unemployment, the limitation of medical fraternity to combat the dreadful situation was exposed during this pandemic period conspicuously. Scientists were searching for remedial measure to overcome the situation but all were in vain. The death toll raised in a geographic progressive manner. However, in spite of all negativity, it is Ayurveda which showed the boulevard for recovery utilizing various natural products with the leads of the treatment module described under the Janapada Viddhwamsha and other relevant segments of classical texts. Prevention and control of viral diseases like COVID were done with the formulations of Ayurveda. Many scientific researches were also conducted in various parts of the world including India, under the aegis of Ayurveda as well as other biological groups, which envisaged the potentiality of Ayurveda. In a literary research study of the recent publication for in silico, in vitro, in vivo, and clinical studies on the topic of Ayurvedic formulations for potential COVID-19 treatment published in the journal *Phytomed Plus*, 2022 Aug; 2(3): 100286 published by Ali AAM, et al. entitled, "Ayurvedic formulations: Potential COVID-19 therapeutics?", it is reported that 20 peer reviewed articles on in silico studies examining the interaction of phytoconstituents of popular Ayurvedic formulations with SARS-CoV-2 components and its receptors; five articles on preclinical investigations of the ability of selected Ayurvedic formulations to inhibit functions of SARS-CoV-2 proteins; and 51 completed clinical trials on the efficacy of using Ayurvedic formulations for treatment of mild to moderate COVID-19. Clinical data was available from 17 of the 51 trials. There was a considerable overlap between formulations used in the in-silico studies and the clinical trials. The information suggests considerable number of researches drawn towards the Ayurveda by various scientists owing to their intense interests. Ample evidences are there in Indian classical Ayurvedic texts since the time of Charaka Samhita for the management of contagious diseases with fever and respiratory problems as major concerned but there was a missing link between the ancient time and current era due to lack of sufficient advanced researches. Number of drugs in the form of decoctions (Ka?ayam), linctus (Awaleha), paste (Kalka), powder (Chur?a), etc. are available for the management of relevant diseases to COVID like Vata-Slai?mika Jwara, etc. but needs to be evaluated sequentially by means of phytochemical, in silico, pre-clinical and clinical studies in phases as well as establishment of modus operandi through Ayurveda and modern medicine. The success story of the study will definitely open the avenue in future of Ayurveda as a whole to establish at global level in post-pandemic period. However, it is not suggested to move the direction of research towards the isolated compound but to the classical formulations which were designed by our ancestors considering its' Ayurvedic perspective of pharmacokinetics and pharmacodynamics.



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AYURVEDA ANTI CANCEROUS TREATMENT IN THE MANAGEMENT OF METASTATIC BREAST CANCER FEMALE PATIENT - A CASE REPORT

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Abstract :

The higher prevalence of advanced breast cancer (ABC) in elderly women is attributable to delayed diagnosis specially in rural areas, lack of sufficient health care resources and high costs for conventional treatment. The modern allopathy treatment is very expensive with surgery, chemotherapy, immunotherapy and radiotherapy with little compliance for patients and mortality is mostly linked to the side effects of these advanced treatments.

We report a case of advanced metastatic cancer invasive duct breast cancer patient postmenopausal more than 10 years, 52 year old suffering from breast cancer grade 4 metastatic to lungs, liver & bones. She opted for complete Ayurvedic treatment after full cycle of chemotherapy over 4 months which led to complete regression of cancer and local sites. Cancer marker CA-125 and all pathological reports are also reduced and in a below normal limit.

The aim of the case report is present the symptoms, ayurveda treatment regimens, and dietary modifications of such a case with basic literature review on Ayurveda treatment of metastatic breast cancers.

Keywords: *Ayurveda, Breast, Cancer, Diet, Cancer Marker.*

INTRODUCTION-

The traditional Indian holistic medicine (Ayurveda), with over 5000 years of rich history, is gaining considerable acceptance in recent years because plant-based preparations, which play a major role in the Ayurvedic healing processes, have shown reliable curative effects in many chronic condition Breast cancer, is a type of cancer, common in women, where cancer cells grow on the breasts or the female mammary gland. It is the most common cancer in Indian women globally and for 28.2% of all female cancers in India in year 2022.

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The age-standardized incidence rate of breast cancer in India has increased by 39.1% since 1990, and this trend has been seen in every state. In 2018, 162,468 new cases of breast cancer were diagnosed, representing 27.7% of all new cancers among Indian women and 11.1% of all cancer deaths.

There are many causes responsible for breast cancer they are mentioned below

- Obesity or post-menopausal
- frequent radiation like X-ray, CT scan, MRI
- Use of alcohol, smoking
- Start of periods at an early age
- Late menopause
- Hormone replacement therapy
- Consumption of birth control pills

The most common symptoms of breast cancer are as follows

1. Formation of a lump in your breast
2. Swelling or shrinking of your breast
3. Change of size, shape and color of your nipple
4. Blood, pus or milk discharge from the nipple
5. Breast pain with or without pressure
6. Mild Itching sensation

7. Appearance of rashes (Learn more about to maintain the skin health)

Case study

A female postmenopausal more than 10 years, 52 year old suffering from breast cancer, it was a genetic because her mother was also suffered with same disease in 62 year old. Patient got a lump in left breast irregular mass with axilla in 2021. Patient visited Govt cancer hospital Indore on 30/11/2023. Biopsy has done on 04 December 2023 under the surgi path diagnostic center indore, specimen of biopsy from left breast lump microscopic examination section reveal sheet of infiltrating lobular carcinoma of tubular and solid subtype with focal ductal differentiation of left breast having lobular carcinoma insitu (LICS), involving dermis of skin. Lympho-vascular Embolizations (LVE) are noted. Scantly uninvolved breast tissue present and entrapped tumour is showing fibroadenosis. Immunohistochemistry results were ER positive (100% tumour cell showed strong nuclear staining allred score was 8/8. PR positive (60% tumour cell showed strong nuclear staining allred score was 7/8. Her 2 neu)-Neative (30% tumour cell showed weak membrane staining Score 1+ Biopsy was Infiltrating Lobular carcinoma of left breast LICS. ER/PR were Strong positive



and CerbB-2(Her-2 neu) Negative (score1+)

On 13dec 2023 patient was advised for PET scan and it was metastatic breast cancer, breast lump with axillary region metastatic to lungs, bone and liver also. It was about to fourth stage carcinoma. On 13 Dec 2023 PET Scan was done to evaluate metastasis in Vishsha Jupitar hospital Indore. Procedure was done by 18F- fluorodeoxyglucose was administered intravenously to allow for distribution and uptake of radiotracer. Patient was allowed to rest quietly for 45 minutes in a shielded room. CT images for attenuation correction and anatomic localization followed by PET images from vertex to mid thigh were obtained.

In chest there is a heterogeneously enhancing ill defined soft tissue density lesion with necrosis measures 5.1*2.5 cm involving retriareolar region and lower outer quadrant of left breast parenchyma with involvement of overlying skin, showing increase radiotracer uptake (SUV max 10.0 multiple satellite soft tissue density nodular lesions in left breast parenchyma. Few necrotic lymph nodes seen at internal mammary and left axillary regions, largest measures 1.9*1.6 cm, showing increased radiotracer (SUV max6.0) Few necrotic lymph nodes seen

at right axillary, right paratracheal, prevascular, aortopulmonary window, bilateral hilar and subcranial regions, largest measure 1.9*2.9 cm at subcranial regions showing increase radiotracer uptake (SUV max 8.5

Multiple nodular opacities are seen in bilateral lung fields, largest measures 9 mm, showing increase radiotracer uptake In abdomen and pelvis confluent and few discrete hypodense lesions involving left lobe of liver, largest measures 4.8*6.7 cm, showing increase radiotracer uptake (SUVmax 7.9)

Few necrotic lymph nodes seen at supra diaphragmatic, periportal and postcaval region, showing increase radiotracer uptake (SUVmax 5.4

In musculoskeletal some lytic lesions involving D2 vertebra , showing increase radiotracer uptake (SUVmax 4.9), Multiple osteophytes seen in dorso lumber vertebrae likely degenerative changes

Past history

No history of hypertension & diabetes

Sleep good, Appetite good no history of previous surgery

Karnofsky performance status was 80, No pallor, no icterus was found



Treatment plan

Patient got second opinion in for treatment Tata memorial hospital Mumbai. Patient was allergic to sulfa drugs, chlorogen and tetrag. He started chemotherapy medicine palbociclib 125 mg and letrozole 2.5 mg for 21 days duration. Zolasta 4 mg injection to treat or prevent weakening of bones caused menopause or steroid & iv neurobion forte 10 mg started in 100 ml NS over 15 minutes. Inj. Arachitol 6Lakhe unit IM stat to induced absorption of calcium & phosphate from intestine. Tab femara to treat breast cancer in post menopausal 2.5 mg women. Tab CCM Used in the treatment in ca and vit D deficiency. Tab 40 mg used to treat gout. Patient suffered with many complications during chemotherapy include fatigue, nausea, vomiting, diarrhoea, constipation, hair loss, mouth sores, fever, pain, and easy bruising. Some drugs like pain medicines, and anti-nausea drugs can cause constipation or diarrhoea.

Ayurvedic anticancer treatment

Medicines can help prevent or ease many of these symptoms and big complications. In 2024 pt started ayurved anticancer treatment in govt ashtang ayurveda College Indore OPD no. 8819 dated 8 april 2024 and after the combined treatment pt got a big relief in post PET scan all the cancerous growth reduced and

CA 125 , cancer marker is also in normal range . All the reports before and after PET scan, biopsy report, cancer marker report and ayurved treatment plan

Swarna Bhasma

Gold particles or Swarna Bhasma is also helpful for cancer patients. It stops the growth of cancer cells and improves the immunity to fight off the unwanted growth of body tissues. The properties of Swarna Bhasma is that's its Rasa is Madhura, Tikta, Anurasa is Kashaya, Guna is Picchil, Snigdha, Virya is Sita, Vipaka is Madhura. It is having Vatapittahara and Kaphakara activity.

Tulsi

Chemopreventive effects of eugenol on stomach cancer caused by N-methyl-N2 -nitro-N-nitrosoguanidine (MNNG) Triggers cell apoptosis, Target surviving/E2F1 pathways, Inhibits ERK pathways/ proteins, Suppression of chemotaxis of neutrophils and macrophages Prevents the expression of inflammatory cytokines, Inhibitory impact on prostaglandin production

Cow urin

Cow urine distillate was found to possess the property of bio-enhancement of an anti-cancer natural agent 'Taxol' (paclitaxel) which is produced in microscopic amounts by the Yew tree (Taxus spp.). Cow urine distillate, besides



enhancing the killing activities of different antibiotics on bacteria, could also enhance the cell division inhibitory activity of paclitaxel against the breast cancer cell line MCF-7. Further, a white crystalline precipitate prepared from the cow urine distillate also showed similar activity as that of cow urine distillate. A US patent on the research finding has also been obtained (**Study of CIMAP related to Use of cow urine for curing Cancer**)

Haridra

Hastak et al. reported the alcoholic extract of turmeric (TE), turmeric oil (TO), and turmeric oleoresin (TOR) on the incidence of micronuclei (Mn) in circulating lymphocytes from healthy subjects induced in vitro by benzo pyrene. The three modalities of treatment decreased – the number of Mn in both exfoliated oral mucosal cells and in the circulating lymphocytes. The Mn counts with BP were $3.7 \pm 08/100$ cells as compared to the control count of 1.5 ± 0.02 . Turmerone and oleoresin reverted the effects of BP to baseline Mn counts.

CONCLUSION

Despite considerable recent advances in securing remission and possible cure, cancer has remained a disease equated with hopelessness, pain, fear, and death. Over the past several decades, cancer treatment includes multi modal treatment regimens (surgery, chemotherapy and radiation,

Ayurveda, Immunotherapy) and palliative therapy administered by various routes and innovative procedures have added longevity and symptomatic relief in a large number of cancer survivors. However, the quality of life of these survivors during and even after the treatment period is pitiable.

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A PHYSIOLOGICAL CONCEPT OF ANUKTVA IN PRAKRITI: REVIEW

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ABSTRACT :

In Ayurveda the concept of Prakriti is well established for thousand years ago. Prakriti is necessary for the treatment of patients with illnesses as well as for offering of food regimens and changes in lifestyle for healthy people. A powerful conceptual technique for comparing similarity is the comparison of two objects that aren't typically seen to be alike. It simplifies logical processing of language and reasoning easier. It makes it easier and faster for students to absorb concepts while creating correlations between different types of knowledge. Hence Ayurveda accept Upamana as valid source of knowledge and widely used to interpret various basic concepts of Ayurveda. In this continuity various acharya given the concept of Anuktva in Prakriti. So, in this study we correlate physical, psychological and immunological characteristics of various animal with individual Prakriti.

Keywords : *Prakriti, Anuktva, Upmana Pramana, Animals etc*

INTRODUCTION-

Prakriti has significance for both healthy and unhealthy individuals. A person's *Prakriti* provides information on their physical, psychological and immunological constitution as well as their physiological strengths and weaknesses and susceptibility to different diseases. Therefore, knowledge of *Prakriti* should be applied to diagnosis, treatment and health maintenance. *Prakriti* serves as essential for both the treatment of disease individuals as well as the administration of food regimens and changes in lifestyle for healthy people. The concept of *Anukatva* was first presented by *Acharya Sushruta* with detail description by *Dalhana* in *Nibandha Sara Sangraha*. A specific *Prakriti's* Persons behaviour is similar to that of one or more of the animals in surroundings.

Since time immemorial man is in quest of reality in nature. He is in quest of evolution process and day to day usual process. All the objects of this universe are the objects of research. The main purpose of *Ayurveda* is to maintain the

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normalcy of the Doshas in healthy persons and to treat the patients ailing with the diseases. For the fulfilment of this aim valid and proper knowledge is essential. This valid knowledge arises through the matter only which are called *Pramana*.¹ *Pramana* is an accurate source of information; is very helpful in comprehending and understanding the fundamentals of *Sharira*. In *Nyaya Darshana*, four types of knowledge or *Pramana* are recognized: *Pratyaksha*, *Anumana*, *Upamana* and *Shabda Pramana*.² *Upamana* (Analogy or Comparison) is the third *Pramana*, which gives the comparative knowledge. *Acharya Caraka* considered *Upamana* as one of the *Vada Marga* with name of *Aupamya*.³ Whereas *Acharya Sushruta* described it as in independent *Pramana* for attaining valid knowledge of an object or a disease.⁴ By comparing the features of an unmanifested thing with a known or manifested thing, *Upamana Pramana* clarifies the differences between the two. Since both students and teachers were in close relationship with nature throughout the *Samhita* period, environmental facts were always mentioned in the teaching process to help students understand the content better. We are able to better understand the behaviour of various *Prakriti* humans by understanding the idea of *Anukatva*.

AIMS & OBJECTIVES

- 1) To study the Concept of *Upamana Pramana*.
- 2) To study the *Anuktva* in different *Prakriti* from *Ayurvedic* literature.
- 3) To study the corelation between the *Anuktva* in individual *Prakriti* with its importance.

MATERIAL & METHODS

The *Ayurvedic* classics were analysed in detail regarding the references for *Pramana & Anuktva* in different type of *Prakriti*. Later, supportive correlation is done to build valid and reliable hypothesis.

DISCUSSION

1) *Upamana Pramana*

According to *Tarka Sangraha*, “*Upamiyate Anena Iti Upamanam*” which means memorising the previously knowledge from others and applying it on a similar object and gets the knowledge of the object us called *Upamana*.⁵ The “*Upa*” means near or close and “*Mana*” means to understand. This act of recalling is the intermediary activity. *Upamana Pramana* is useful in diagnosing the disease, by comparing with a familiar object like *Anuktva* of *Prakriti*.

2) *Prakriti*

The word *Prakriti* is derived from the “*Pra*” *Upasrga*, “*Kri*” *Dhatu* & “*Kta*”



Pratyaya.⁶ *Prakriti* is defined as the natural state of an individual. *Prakriti* means manifestation of special characteristics due to predominance of *Dosha*, which indicates predominance of specific *Dosha* in a human being in normal state and not an aggravated. *Ayurveda* classifies people on the basis of *Prakriti* as every person is supposed to have a fixed *Prakriti* that is formulated by the condition of *Tridosha* at the time of union of *Shukra* and *Shonita*.⁷ Thus, the term “*Prakriti*” describes an individual’s anatomical, physiological and psychological constitution of an individual.

Type of *Prakriti*

Types of *Prakriti* based on *Tridosha*, *Triguna* and *Mahabhuta* are termed as *Deha Prakriti*, *Manasa Prakriti* and *Bhautika Prakriti* respectively.

1) *Deha Prakriti*:⁸

Prakriti with reference to *Dosha* is known as *Doshaja Prakriti* or *Deha Prakriti* as it expresses mainly physical characters. *Eka Doshaja* types are concerned with one dominant *Dosha*; they are three, *Vata – Pitta- Kapha*; *Dwidoshaja* types exhibit dominance of two *Dosha* and they are three, *Vattapitta – Vatakapha – Pittakapha*; while *Sama Prakriti* has three *Dosha* in balanced state.

Thus, there are seven types of *Deha Prakriti*.

2) *Manasa Prakriti*:⁹

Manasa Prakriti also has seven types as *Deha Prakriti*. It is also known as *Guna Prakriti*, *Maha Prakriti* or *Chitta Prakriti* and mainly deals with attribute of mind. *Acharya* further subdivide *Manasa Prakriti* into 16 categories.

3) *Bhautika Prakriti*:¹⁰

Classification of *Prakriti* based on dominance of *Mahabhuta* is termed as *Bhautika Prakriti* by *Sushruta*. Attributes of respective *Mahabhuta* reveal five types of constitutions. *Vayaveeya* has similar characters as *Vata Prakriti*, *Tejasa Prakriti* is similar to *Pitta Prakriti* and *Aapya Prakriti* resembles *Kapha Prakriti*. *Parthiva Prakriti* has *Sthira*, *Vipula Shaarira* (Stable and large body) and *Kshamaavana* (has forgiveness). *Naabhasa (Aakasheeya) Prakriti* has large cavities and live longer and follow purity.

Anuktva

The word *Anuktva* is derived from the “*An*” *Upsarga*, “*U*” *Dhatu* & “*Kta*” *Pratyaya*. *Anuktva* is the of the examples of *Upamana Pramana* which means similarity or analogy. *Acharya Sushruta* introduced the concept of *Anuktva*. *Dalhana* commentator of *Sushruta*



Samhita in this commentary *Nibandha Sangraha* define *Anukatva* as *Anukae Shilae*¹¹ where *Anuka* means behavior, activity or character. The resemblance in the features of the constitution and the features of animals in context of characters, behavior, activity, structure and psychologically is called as *Anukatva*. People with particular prakriti behave in manners that are similar to those of one or more of the animals that are all around us. We can better comprehend the behaviour of various *Prakriti* humans by understanding the idea of *Anukatva*.

1) *Vata Prakriti*:¹²

Guna of *Vata* is *Ruksha*, *Laghu*, *Sheeta*, *Sukshma*, *Chala*, *Vishada* and *Khara*. Physical qualities of *Vata Prakriti Purusha* are of this kind; Body will be dry,

thin and ugly. Good height they are having *Kandara* and *Sira* on the body appear dominantly. Beards, moustaches, hair, teeth, nails will be dry. Walk very fastly, while walking sound will appear in joints, cannot tolerate cold, takes less quantity of food, likes *Amla* and *Lavana Rasa* very much, *Bala* will be less. Mental qualities like grasping power will be too fast, but due to less memory power they forget very soon. Talks very much. Not favourite for ladies, having higher wishes and desires

He can be correlated with animals such as *Aja*, *Shrugala*, *Shasha*, *Akhu*, *Ushtra*, *Shvana*, *Khara*, *Gridhra* and *Kaka* etc animal according to its nature. That means they will be having hyperactivity, not constant mind, having envy and of fearful nature.

Table-1: *Anukatva* of *Vata Prakriti*¹³

Sr. No.	Name of <i>Anukatva</i>	Characteristics of <i>Anukatva</i>
1.	<i>Aja</i> (Goat)	<ul style="list-style-type: none">▪ <i>Tanu Deha</i> (Slender body)▪ <i>Krusha Sharira</i> (Weak body)▪ <i>Atana Sheela</i> (Constant movement)▪ <i>Bahu Bhuka</i> (Eats frequently)▪ <i>Alpa Bala</i> (Low strength)
2.	Gomayu / Shrugala (Jackal)	<ul style="list-style-type: none">▪ <i>Mrugaya Priya</i> (Likes to do work by deceiving others)▪ <i>Dhusara Varna</i> (Dusty / Grey coloured complexion)▪ <i>Chala Drusti</i> (Keen and unstable eyesight)▪ <i>Dhurta</i> (Ungrateful)▪ <i>Alpa Deha</i> (Slender body)▪ <i>Tanu Deha</i> (Small body)▪ <i>Krutaghna</i> (Selfish nature)▪ <i>Krathi</i> (Violent tendency)



3.	Shasha (Rabbit)	<ul style="list-style-type: none">▪ <i>Anvasthita Chitta</i> (Mind full of anxiety)▪ <i>Chala Drusti</i> (Keen and unstable eyesight)▪ <i>Bheeru</i> (Fearful nature)▪ <i>Bahu Bhuka</i> (Eats frequently)
4.	Aakhu (Rat)	<ul style="list-style-type: none">▪ <i>Stena</i> (Likes to steal and destroy without purpose/ Thief/ Robbery)▪ <i>Alpa Deha</i> (Slender body)▪ <i>Tanu Deha</i> (Small body)▪ <i>Bheeru</i> (Fearful nature)▪ <i>Bahu Bhuka</i> (Eats frequently)▪ <i>Dhusarakeshagatra</i> (Dusty / Grey coloured hairs and complexion)▪ <i>Chala Chitta</i> (Unstable mind)
5.	Ushtra (Camel)	<ul style="list-style-type: none">▪ <i>Kurupa</i> (Ugly)▪ <i>Dhurbhaga</i> (Unattractive)▪ <i>Deerghakruti</i> (Slender and tall)▪ <i>Ruksha Swara</i> (Dry, hoarse voice)
6.	Shvana (Dog)	<ul style="list-style-type: none">▪ <i>Alpa Sharira</i> (Small undernourished body)▪ <i>Kalaha Priya</i> (Likes to quarrel)▪ <i>Mrugaya Priya</i> (Likes to do work by deceiving others)▪ <i>Ruksha Swara</i> (Rough harsh voice)▪ <i>Krathi</i> (Violent tendency)
7.	Gridhra (Vulture)	<ul style="list-style-type: none">▪ <i>Kurupa</i> (Ugly)▪ <i>Durbhaga</i> (Unattractive)▪ <i>Dushta Swabhava</i> (Cruel and crooked nature)▪ <i>Mrugayapriya</i> (Loves hunting)
8.	Kaka (Crow)	<ul style="list-style-type: none">▪ <i>Krushna Varna</i> (Black coloured)▪ <i>Kurupa</i> (Ugly)▪ <i>Durbhaga</i> (Unattractive)▪ <i>Kalahapriya</i> (Likes to quarrel)▪ <i>Neecha Vrutti</i> (Cheater)▪ <i>Ruksha Swara</i> (Dry, hoarse voice)▪ <i>Dhurta</i> (Ungrateful)▪ <i>Mrugayapriya</i> (Likes to do work by deceiving others)
9.	Khara (Donkey)	<ul style="list-style-type: none">▪ <i>Nirbudhaa</i> (Foolish)▪ <i>Kevala Bharavahaka</i> (Does lot of work without thinking)▪ <i>Ruksha/Khara Swara</i> (Dry rough voice)▪ <i>Kurupa</i> (Ugly)▪ <i>Durbhaga</i> (Unattractive)▪ <i>Dhusara Keshha Gatra</i> (Dusty/Grey coloured hairs and complexion)



2) *Pitta Prakriti*:¹⁴

Guna of *Pitta* are *Sneha*, *Ushna*, *Teekshna*, *Drava*, *Amla*, *Sara* and *Katu*. Physical qualities of *Pitta Prakriti Purusha* are of this kind; *Sukumara* and having good complexion early aging is seen, sweat will come in more quantity, body will be hot always, hunger and thirst will be more. He will be with early greying of hair, knowledgeable person, *Sweda* and *Krodha* appears very soon. His *Ayu* will be *Madhyama*, cannot tolerate difficulties. Mental qualities like; he is Sharp in nature, gets anger quickly, interested in makeup, brave, knowledgeable, without fear.

He can be correlated with *Gandharva*, *Yaksha*, *Vyaghra*, *Riksha*, *Marjara*, *Vanara*, *Nakoola*, *Bhujanga* etc.

Table-2: *Anuktva* of *Pitta Prakriti*¹⁵

Sr. No.	Name of <i>Anuktva</i>	Characteristics of <i>Anuktva</i>
1.	<i>Gandharva</i> (Heavenly Musician)	<ul style="list-style-type: none">▪ <i>Gandha Malya Priyatvam</i> (Fond of fragrance, flowers, garlands)▪ <i>Nrutyavadikamita</i> (Interested in dance and music)▪ <i>Vihara Sheelata</i> (Loves travelling)
2.	<i>Yaksha</i>	<ul style="list-style-type: none">▪ <i>Gandha Malya Priyatvam</i> (Fond of fragrance, flowers, garlands)▪ <i>Nrutyavadikamita</i> (Interested in dance and music)▪ <i>Vihara Sheelata</i> (Loves travelling)
3.	<i>Vyaghra</i> (Tiger)	<ul style="list-style-type: none">▪ <i>Peetanga</i> (Yellowish skin colour)▪ <i>Shoora</i> (Courageous)▪ <i>Sahasavita</i> (Adventurous)▪ <i>Balawana</i> (Strong physical power)▪ <i>Mani</i> (Egoistic)▪ <i>Tejasvi</i> (Glorious /Lustrous)
4.	<i>Riksha</i> (Bear)	<ul style="list-style-type: none">▪ <i>Shoora</i> (Courageous)▪ <i>Rakta Netra</i> (Red eyes)▪ <i>Sheeta Priya</i> (Fond of cold)
5.	<i>Marjara</i> (Cat)	<ul style="list-style-type: none">▪ <i>Madhya Sharira</i> (Medium body)▪ <i>Sukumara Murti</i> (Delicate body)▪ <i>Pinga Aksha</i> (Yellowish eyes)▪ <i>Ushnasahishnu</i> (Intolerant to heat)
6.	<i>Vanara</i> (Monkey)	<ul style="list-style-type: none">▪ <i>Buddhimana</i> (Intelligent)▪ <i>Chapala</i> (Small but agile body)▪ <i>Pinga Kapila Kesha</i> (Yellowish brownie hairs)▪ <i>Pinga Aksha</i> (Yellowish eyes)



7.	<i>Nakula</i> (Mongoose)	<ul style="list-style-type: none">▪ <i>Shoora</i> (Very courageous, fighting nature)▪ <i>Rakta Netra</i> (Red eyes)▪ <i>Sahasavita</i> (Adventurous)
8.	<i>Bhujanga</i> (Snake)	<ul style="list-style-type: none">▪ <i>Tejasvi</i> (Glorious / Lustrous)▪ <i>Krodhi</i> (Angry)▪ <i>Mrudu, Sukumara Sharira</i> (Soft delicate body)▪ <i>Tikshna Swabhava</i> (Aggressive nature)▪ <i>Peeta - Tamradi Varna</i> (Yellowish Red coloured body)
9.	<i>Uluka</i> (Owl)	<ul style="list-style-type: none">▪ <i>Ushana Dweshi</i> (Intolerant to heat)▪ <i>Ravi Bheeta</i> (Afraid of sunlight)▪ <i>Ugra Swabhava</i> (Aggressive nature)▪ <i>Tamra Lochana</i> (Reddish eyes)▪ <i>Tamra Mukha</i> (Reddish face)▪ <i>Buddhimana</i> (Intelligent)

3) Kapha Prakriti:¹⁶

Shleshma is having qualities of *Guru, Sheeta, Mridu, Snigdha, Madhura, Sthira* and *Picchila*. Physical qualities of *Kapha Prakriti Purusha* are of this kind; Body will be beautiful, *Anga-Sthira*, happiness is seen on the face, eyes beautiful, big, hairs will be black and thick, voice is melodious, having more progeny, used to suffer very less from diseases. Mental qualities like; *Satvikata, Satyavadi*, good memory power, gets less irritation, forgiveness, good patience, *Ojasvi, Deerghayu, Dhanavaana*, worships his elders and teachers, less hunger and thirst.

He can be correlated with *Brahma, Indra, Varuna, Sinha, Ashva, Gaja, Govrusha, Tarkshya, Hansa* etc.

Table-3: Anuktva of Kapha Prakriti¹⁷

Sr. No.	Name of Anuktva	Characteristics of Anuktva
1.	<i>Brahma</i>	<i>Shuchi</i> (Clean and Pure minded) <i>Satyabhisandha</i> (Truthfulness) <i>Jitatma</i> (Self - controlled & winner) <i>Gyana Vigyana Vachana Prativachansampanna</i> (Endowed with good knowledge, intellect and talent) <i>Aastikya</i> (Ethicist) <i>Veda Abhyasa</i> (Studies, interested in ancient mythological science) <i>Guru Pujanama</i> (Respect to elders and masters) <i>Sarva Bhuteshusama</i> (Positive attitude)



1.	<i>Rudra</i>	<i>Gambhira Ghosha</i> (Deep voice) <i>Balavana</i> (Strong)
2.	<i>Indra</i>	<i>Aishwarayavana</i> (Prosperous) <i>Ojasvi</i> (Glamorous, attractive) <i>Deeghadarshi</i> (Far sightedness) <i>Shoora</i> (Brave) <i>Satata Shashtra Buddhita</i> (Knowledgeable above science)
3.	<i>Varuna</i>	<i>Sheeta Sevi</i> (Likes cold) <i>Sahishnutvam</i> (Tolerant) <i>Priyavaditvam</i> (Sweet voice) <i>Shuchirbhuta</i> (Clean pure minded)
4.	<i>Sinha</i> (Lion)	<i>Shoora</i> (Brave, courageous) <i>Pruthupeenvaksha</i> (Broad chest) <i>Balavana</i> (Good strength) <i>Gambhira Swara</i> (Strong high resonant voice) <i>Vibhavanvita</i> (Wealthy) <i>Udara</i> (Grateful)
5.	<i>Ashva</i> (Horse)	<i>Balavana</i> (Good strength) <i>Krutdnya</i> (Grateful) <i>Swamibhakta</i> (Very faithful/ loyal to the masters) <i>Charu Gatrata</i> (Handsome, having powerful and strong body)
6.	<i>Gaja</i> (Elephant)	<i>Mahasharira</i> (Mighty body) <i>Maha Lalata</i> (Broad forehead) <i>Sthira Gati</i> (Stable gait) <i>Vahatidrudhamchiramchvairam</i> (Enmity is long lasting) <i>Khudrasyaupekshamkaroti</i> (Ignores to species lower to them)
7.	<i>Govrusha</i> (Bull)	<i>Pushta</i> (Well nourished) <i>Charu Gatra</i> (Compact body) <i>Kleshaha</i> (Tolerant to exersion) <i>Balavana</i> (Good strength, strong) <i>Gharmaihi Atapta</i> (Tolerant to heat)
8.	<i>Tarkshya</i> (Egle)	<i>Balavana</i> (Good strength, strong) <i>Swamibhakta</i> (Very faithful/ Loyal to the masters)
9.	<i>Hansa</i> (Swana)	<i>Shukalanga</i> (Fair complexion) <i>Jalavihari</i> (Swims and likes aquatic habitat) <i>Charu Gatra</i> (Beautiful looking)



CONCLUSION

Every aspect of initiatives related to public health can be improved by including *Prakriti*; which providing eating habits that correspond with it and prescribing treatments based on the patient's *Prakriti*. To decide what is best for him, it is essential to understand his constitution. Daily activities, diet, occupation and behaviour must all be balanced to prevent the buildup of the constitutional *Dosha*, which will ultimately lead to the formation of the diseases related to it. The ultimate goal of *Ayurveda* is to promote longevity and good health by effective treatment of diseases through appropriate *Ahara* and *Vihara*; So, we assuming that the *Prakriti* is understood. To interpret the characteristic features of each *Prakriti*, *Acharya Sushruta* introduced concept of *Anukatva* which is best example of *Upamana pramana*. Additionally, *Acharya Vagbhata* evaluates and supports the same concept of *Anukatva*; which is *Swabhava* or a specific behaviour of an individual. An individual *Prakriti*'s person behaviour is similar to that of one or more of the animals in the area around us. We are able to comprehend each *Prakriti*'s unique characteristics more quickly and easily to this comparison. Thus, with the help of knowledge of *Anukatva*; the knowledge of *Prakriti* is easily understood, which has an important role in dealing with the health problem.

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“HARNESSING NATURE’S BLUEPRINT: AYURVEDIC PRINCIPLES FOR EPIGENETIC PROGRAMMING AND HEALTHY OFFSPRING”

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Abstract :

Background: Epigenetics is the study of coming into genome level treatment, how genes are switched on or off without changing DNA sequence. According to Ayurveda, an Indian holistic system of medicine health in general is a state or harmony between physiology and environment combined with hereditary factors can lead into wellness by modulation them epigenetic mechanisms. However, the interrelation between Ayurveda and modern epigenetics is exhaustive and complex, directly or indirectly connecting to augmented health outcomes. We examine literature reviews and case studies, towards identifying the epigenetic bases for how Ayurvedic modalities may shift Methods: an organism’s global regulatory scheme to promote balance, alignment with circadian rhythms of nature as well as boost adaptability and resilience throughout life. Links between important ancient Ayurvedic ideas, such as Doshas and Prakriti, Garbha were discussed with evidence from the chromatin modifications strand of epigenetics.

Results: Some studies suggest that the variation in different Ayurvedic practices and preconception and prenatal care, specific dietary and lifestyle modifications, and medicinal herbs can influence epigenetic changes. Indeed, case studies have shown improvements in health after integrating modern medical practices with an Ayurvedic approach, indicating potential for such total approaches in the management of diseases and promotion of well-being. Discussion: Ayurveda’s personal treatment approach and lifestyle modulation harmonize with modern epigenetic principles in providing health care. This coordination between traditional practices and contemporary medical systems fosters interaction and thus ensures optimal health across generations. Conclusion: The linking of Ayurvedic principles with the new science of epigenetics and integrating them into health-based outcomes opens much potential. This needs further research and clinical studies to establish the results and establish the guidelines for integration practices.

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INTRODUCTION-

Epigenetics is the study of reversible and heritable mechanisms influencing gene expression without altering the DNA sequence, involving DNA methylation and histone modifications [1,4]. In contrast, genetics focuses on the study of genes and their inheritance patterns, while epigenetics delves into how environmental factors, behaviour, and nutrition can impact gene expression and influence health outcomes [1,2,4]. Epigenetic changes acquired in one generation can affect subsequent generations, highlighting the transgenerational impact of epigenetic mechanisms [1,4]. Unlike genetics, which primarily deals with DNA sequence variations, epigenetics explores modifications that regulate gene activity without changing the underlying genetic code, emphasizing the dynamic and heritable nature of epigenetic marks in shaping biological processes and disease susceptibility [2,4].

Ayurveda, originating around 3000BC, is a traditional Indian medicine system focusing on holistic health by balancing body, mind, and spirit [5,6]. It utilizes herbal formulations from plants and metals, with subjective quality assessment methods [7]. The historical evolution of *Ayurveda* can be traced through periods like Vedic, *Samhita*, *Sangraha*, and modern, with classical texts like *Caraka Samhita* and *Susruta Samhita* contributing to its

development [5]. *Ayurveda*'s principles involve understanding the body's composition, the importance of prevention, personalized treatments, and lifestyle adjustments [7,8]. It also emphasizes the role of diet, regimen, and ethical practices in maintaining health [8]. *Ayurveda*'s diagnostic techniques, treatment modalities including mind-body therapies like yoga and meditation, and its observational approach to disease symptoms set it apart from other ancient medical practices in India [9].

Epigenetics in *Ayurveda* refers to the external modifications of DNA that influence gene expression without altering the DNA structure, potentially leading to transgenerational effects [10,11]. *Ayurveda*, an ancient Indian healthcare system, emphasizes factors like lifestyle, diet, stress, and environment, which can induce epigenetic changes affecting the *Deha* (body) *Prakriti* (constitution) and *Janma* (birth) *Prakriti*, corresponding to phenotype and genotype, respectively [11]. *Ayurveda*'s focus on genetic elements and epigenetic mechanisms, as discussed in classical texts like the *Samhitas*, highlights the therapeutic applications of genetics in Ayurvedic practices [12]. Additionally, *Ayurveda* stresses the importance of antenatal care through practices like *Garbha Samskar*, which involve lifestyle modifications and nutritional management to ensure a healthy progeny by addressing epigenetic programming during critical developmental periods [13]. Integrating epigenetics into *Ayurveda* can enhance



understanding and communication with modern medical systems, contributing to optimal health management [10,11,13].

Ayurvedic Principles Relevant to Epigenetic Programming

2.1. Overview of Ayurvedic Philosophy:

Ayurvedic philosophy revolves around the concept of *Doshas* (*Vata*, *Pitta*, *Kapha*), which are the chief functional components of the body [14]. The equilibrium of these *Doshas* is crucial for maintaining overall health and immunity, as their imbalance can lead to various diseases [14]. Additionally, *Ayurveda* emphasizes the importance of *Prakriti*, which refers to an individual's body constitution and plays a significant role in determining health outcomes [15]. Furthermore, the philosophy also considers *Sattva*, a mental quality representing purity and harmony, as a key aspect of overall well-being [16]. By understanding and balancing these elements, *Ayurveda* aims to promote holistic health by addressing both the physical and mental aspects of an individual's well-being [17].

2.2. Preconception and Prenatal Care:

Ayurveda emphasizes preconception care through practices like *Garbhadhan Samskar*, focusing on improving the quality of sperm and ovum through purification rituals for both parents [18,19]. This care involves selecting the right partner, following a balanced diet,

modifying lifestyle, and undergoing detoxification treatments like *Shodhan Chikitsa* to normalize vitiated *Dosha* for a healthy progeny [20]. Ayurvedic literature also highlights the psychological aspects of progeny development, where factors like maternal contentment, diet, and psychological disposition influence the fetus's health and temperament [21]. Additionally, *Ayurveda* recommends celibacy before conception to maintain sperm quality and energy, along with specific dietary regulations (*Aharaniyama*) to enhance the qualities of sperm and ovum, ultimately aiming for a disease-free and good progeny [22]. These practices collectively aim to promote optimal health for both the mother and baby, ensuring a safe and healthy pregnancy journey.

2.3. Herbs and Dietary Practices:

Ayurveda emphasizes the influence of various herbs on genetic expression and overall health. Some specific Ayurvedic herbs known for their impact on genetic expression and well-being include *Guduchi*, *Mandookaparni*, *Manjishta*, *Dadima*, *Arka*, and *Dhattura* [23]. These herbs have been reported to possess genotoxic effects and are used in *Ayurveda* for their medicinal properties, such as immunomodulation and cognitive enhancement [23]. Additionally, Ayurvedic texts highlight the importance of personalized treatment approaches and the regulation of gene sequencing through practices like *Dinacharya*, *Ritucharya*, and *Garbhinicharya* which contribute to



optimal health and well-being [24]. The understanding of these herbs and practices in *Ayurveda* can lead to better integration with modern medical systems, offering a holistic approach to managing public health [10,11].

Dietary practices in *Ayurveda* also play a crucial role in influencing genetic expression and overall health by emphasizing the importance of nutrition in maintaining well-being and preventing diseases [25–27]. *Ayurveda*'s concept of *Aharavidhi* highlights the significance of following dietary guidelines to promote health and longevity, as health is believed to be intricately linked to the type of food consumed [28]. The ancient texts also mention the impact of nutrition on individual constitution (*Prakriti*) and how personalized nutrition can help maintain health and manage diseases effectively [26]. Furthermore, *Ayurveda* acknowledges the role of diet in epigenetic changes, where dietary habits can alter gene expression without modifying DNA sequences, showcasing the profound influence of diet on genetic expression and overall well-being [11,28].

2.4. *Garbha Samskar*:

Garbha Samskar, a concept deeply rooted in Hindu culture, focuses on the holistic development of the fetus by emphasizing the physical and mental well-being of the mother during pregnancy [29,30]. It involves practices like prayer, positive emotions, and communication with the unborn child to create a positive environment for the baby's growth [29].

Garbha Samskar encompasses pre-conceptual care, pregnancy care, and postnatal care to ensure the birth of a healthy and cultured child [18,30]. Traditional rituals like *Garbhotsav Samskar* are performed to nurture the child from the beginning, aiming to in still strength and positive attributes in the offspring [31]. The *Garbha Upanishad*, an ancient text, delves into medical and anatomical aspects, shedding light on the genesis and development of the human fetus, further emphasizing the significance of *Garbha Samskar* in Hindu culture [32].

Garbha Samskar in *Ayurveda* encompasses essential principles aimed at ensuring the holistic well-being of the fetus and promoting a healthy progeny. It involves pre-conceptual care to enhance the quality of sperm and ovum, care during pregnancy for optimal fetal development, and postnatal care for the newborn [30]. The concept emphasizes the significance of maternal nutrition, emotional well-being, and positive thoughts during pregnancy, as they directly impact the health of the offspring [18,29]. Ayurvedic texts highlight the importance of *Garbha Samskar*, which includes preparing both parents physically and mentally before conception through purification rituals and lifestyle modifications [13,18]. Additionally, *Garbha Samskar* focuses on creating a positive environment for the unborn child through activities like prayer, positive emotions, and communication with the fetus, promoting both physical and mental health [29].



Epigenetics: Mechanisms and Influences

3.1. Basic Concepts of Epigenetics:

Epigenetic regulation involves key mechanisms such as DNA methylation, histone modifications, non-coding RNA's, and chromatin remodeling, which collectively control gene expression and cellular processes [33-35]. DNA methylation, occurring mainly in CpG islands, can lead to gene silencing, while histone modifications can switch between open euchromatin and closed heterochromatin states, influencing transcriptional activity [35]. Non-coding RNA's play a crucial role in gene expression regulation and can impact various pathways, including those involved in cell death processes like apoptosis and necroptosis [33,36]. Additionally, chromatin remodeling in embryonic stem cells and during development is vital for organ and body patterning, highlighting the significance of epigenetic mechanisms in physiological and pathological conditions [33]. These mechanisms interact intricately to modulate gene expression, cellular identity, and responses to environmental challenges, underscoring their importance in shaping biological outcomes.

DNA methylation and histone modification are crucial epigenetic mechanisms that regulate gene expression without altering the DNA sequence. DNA methylation involves the addition of a methyl group to the DNA molecule, typically at cytosine bases, leading to gene silencing and inhibition of

transcription [37,38]. On the other hand, histone modifications, such as acetylation, methylation, and ubiquitination, alter the structure of histone proteins around which DNA is wrapped, influencing chromatin accessibility and gene expression [39,40]. While DNA methylation directly affects the DNA molecule itself, histone modifications impact the packaging of DNA around histones, collectively regulating gene expression. Both mechanisms play critical roles in various biological processes, including cancer development, and understanding their interplay is essential for advancing personalized medicine and developing targeted therapies [37,38,40].

DNA methylation and histone modifications play crucial roles in epigenetic inheritance and disease development. DNA methylation, involving the addition of methyl groups to cytosine nucleotides, can silence genes and alter gene expression levels, impacting cell functions and promoting disease progression [41,42]. Histone modifications, such as methylation, acetylation, and phosphorylation, can either stimulate or repress gene expression, influencing various conditions like cardiovascular diseases, cancer, and aging [41]. Epigenetic mechanisms, including DNA methylation and histone modifications, are reversible and can be targeted for therapeutic interventions in diseases like cancer, neurological disorders, and metabolic conditions [43]. Additionally, abnormal epigenetic regulation, including DNA methylation and post-translational



modifications, is closely linked to the occurrence and development of diseases, highlighting the importance of understanding these mechanisms for disease prevention and treatment [42].

3.2. Environmental and Lifestyle Factors:

Environmental factors that can influence epigenetic programming encompass a wide range of inputs, as highlighted in the provided research papers. These factors include maternal stress during gestation, variations in ambient temperature, maternal dietary stressors, and exposure to different types of fatty acids like saturated fatty acids (SFA), polyunsaturated fatty acids (PUFA), and monounsaturated fatty acids (MUFA) [44,45]. Additionally, hazardous or chemical exposures such as heavy metals, prescription drugs, addictive substances, and anthropogenic pollutants like bisphenol A and particulate air pollution have been identified as influential environmental factors [46,48]. These environmental inputs can lead to alterations in DNA methylation patterns, histone modifications, and m-RNA regulation, ultimately impacting gene transcription and contributing to the programming and reprogramming of the epigenome across generations and developmental stages.

Environmental factors play a crucial role in shaping epigenetic programming across various organisms. These factors can dynamically modify the epigenome, influencing gene transcription and leading

to structural or functional alterations^[46,47]. Studies highlight how early life events, particularly maternal stress, can induce epigenetic modifications in offspring, affecting their vulnerability to stressors and susceptibility to stress-related illnesses [44]. Additionally, environmental exposures like heavy metals, prescription drugs, addictive substances, and anthropogenic pollutants can induce aberrant DNA methylation changes, leading to genetic dysfunction and various pathologies [48]. The epigenetic modifications, including histone modification, DNA methylation, non-coding RNA expression, and chromatin remodeling, are influenced by environmental factors, showcasing the importance of a good environment and healthy lifestyle in gene expression and phenotypic plasticity.

3.3. Intergenerational Effects:

Epigenetic changes can be passed down to offspring through various mechanisms involving DNA methylation, histone modifications, and non-coding RNA's [35,49,50]. These changes can occur in response to environmental exposures such as diet, stress, chemicals, and disease status, affecting both maternal and paternal germ cells [49,51]. While DNA methylation alterations are reset during epigenetic reprogramming, non-coding RNA's in human sperm have been identified as reliable carriers for transgenerational inheritance, potentially contributing to the intergenerational transmission of epigenetic marks [51]. Studies have shown



that epigenetic modifications can persist through multiple cell replication cycles but are rarely inherited across generations in humans, highlighting the complexity and reversibility of these mechanisms [35]. Additionally, recent research has demonstrated that maternal adverse childhood experiences can correlate with DNA methylation in newborn infants, particularly in male offspring, suggesting a potential marker of intergenerational biological embedding of maternal adversity [52].

Integrative Insights: *Ayurveda* and Epigenetics

4.1. Potential Mechanisms:

Ayurvedic practices have the potential to influence various epigenetic mechanisms, as highlighted in the research. These practices address factors such as lifestyle, diet, stress, and environmental influences, all of which can impact gene expression and lead to epigenetic changes [10,11]. *Ayurveda* emphasizes the importance of maternal diet during pregnancy, suggesting that specific dietary components like *ghrita* (*Ghee*), milk, and honey can play a role in modifying gene expression and phenotypic outcomes [25]. Additionally, the concept of *Garbha Samskar* in *Ayurveda* involves a comprehensive approach to antenatal care, focusing on epigenetic programming through lifestyle modifications, nutritional management, and environmental factors to ensure the health of the offspring [13]. By integrating Ayurvedic principles into healthcare

practices, it is possible to positively influence epigenetic changes and promote optimal health outcomes across generations.

Environmental factors play a significant role in shaping epigenetic patterns in humans by influencing DNA methylation, histone modifications, and microRNA regulation [46,53]. Exposure to environmental toxins, such as heavy metals, prescription drugs, and addictive substances, can lead to changes in epigenetic markers, potentially contributing to the development of various diseases [53]. Additionally, adverse environmental exposures can induce aberrant DNA methylation changes, leading to genetic dysfunction and pathologies [48]. Studies have shown that early-life sensitive stages are particularly vulnerable to epigenetic modifications induced by environmental triggers, which can result in chronic pathological conditions in adulthood [54]. Furthermore, DNA methylation is a well-studied epigenetic regulator influenced by environmental exposures like aflatoxin B1, air pollution, arsenic, and tobacco smoke, highlighting the relationship between environmental factors and altered DNA methylation patterns in different life stages [55].

4.2. Comparative Analysis:

Ayurveda and modern scientific understanding both acknowledge the significance of epigenetics in shaping health outcomes [10–12,25]. *Ayurveda* emphasizes the impact of lifestyle, diet,



stress, and environment on gene expression, leading to transgenerational effects through epigenetic modifications [11,25]. Similarly, modern science recognizes that external factors can modify gene expression without altering the DNA structure, influencing health across generations [10,12]. Both systems highlight the importance of understanding how these factors influence gene expression and phenotype to manage optimal health [10,11]. However, *Ayurveda* uniquely integrates these concepts into its holistic approach to healthcare, emphasizing personalized treatments based on an individual's Prakrithi or natural constitution, which correlates with genomic composition [56].

However, a notable divergence lies in *Ayurveda*'s early recognition of genetic concepts before the term "genetics" was coined, showcasing a historical perspective on genetic understanding predating modern science [12]. By integrating Ayurvedic principles with modern epigenetic research, a comprehensive approach to health management can be achieved, bridging the gap between traditional and contemporary medical systems for optimal public health outcomes [10,11].

Case Studies and Evidence:

Several case studies highlight the efficacy of integrating Ayurvedic principles with epigenetic programming. One such case involved a female patient diagnosed with colon cancer in 1995, who underwent postsurgical and Ayurvedic treatments

concurrently, effectively managing recurrent cancer in different sites over 24 years [57].

i. Additionally, a child with cerebral palsy showed improvement through Ayurvedic medications, reducing *Vata Dosha* and enhancing overall well-being [58].

ii. *Ayurveda*'s emphasis on lifestyle, diet, stress, and environment aligns with epigenetic influences on gene expression, potentially impacting disease outcomes and transgenerational health [10].

iii. Kaushik et al. (2018) highlighted the practice of *Garbha Samskar*, an Ayurvedic treatment that combines preconception and antenatal care to influence epigenetic changes. These include lifestyle modifications, nutrition therapy, and mental preparation of the mother, for those are presumed to bring about favourable epigenetic changes critical for the fetus and its future health. It is really strongly believed that epigenetic modifications that are critical for fetal development benefit long-term health. [13].

iv. Sharma and Wallace (2020) also discuss other Ayurvedic practices that include diet, lifestyle, and stress management, which could result in causing epigenetic changes and affecting gene expression in ways other than the DNA sequence. These changes seem to have a generational impact; hence, they are designed to sit comfortably with the general Ayurvedic view on holism and prevention [11].



v. Sharma (2016) explores the science of genetics and epigenetics in *Ayurveda* to show how its dietary and lifestyle interventions and herbal medicines would induce changes in the gene expression of an organism. The present research findings are all pointing toward a futuristic scope for the integration of Ayurvedic practices with modern epigenetic science to achieve better health outcomes [59].

vi. Sharma et al. (2021) carried out a study on the integration of *Ayurveda* with conventional treatments for hypertension. The findings showed that there were significant drops in the values of blood pressure with Ayurvedic interventions, lifestyle modifications, and Yoga, with which reduction and withdrawal of conventional medications became possible. [60].

These findings identify potential epigenetic mechanisms affected by holistic lifestyle changes prescribed in *Ayurveda*. Epigenetic programming is always an integral part of Ayurvedic principles. Many studies have supported the concept that Ayurvedic practices, including the program of *Garbha Samskar*, changes in diet and lifestyle, and being holistic, change the gene expression for a better health outcome. This provides evidence showing that maybe the appropriate integration of traditional medicine into modern medical practice will increase human well-being.

Practical Applications and Recommendations

6.1. Preconception and Prenatal Strategies:

6.1.1. Preconception Care:

6.1.1.1. Detoxification (*Shodhan Chikitsa*): Correct the imbalance and purify the body before conception by detoxification methods, such as Panchakarma [61].

6.1.1.2. Mental Preparation: Attention should be given to mental and emotional soundness; both partners should be mentally prepared for conception by practicing meditation and yoga [62].

6.1.1.3. Partner Health: A Healthy lifestyle and diet for both partners can improve reproductive health and outcomes [63].

6.1.2. Prenatal Care:

6.1.2.1. Diet (*Aahara*): Follow a healthy diet, rich in nutrients and specific for the individual's *Dosha*, to take care of fetal development and maternal health [64].

6.1.2.2. Lifestyle (*Vihara*): Include daily routine and lifestyle modifications to maintain physical and mental balance. This includes gentle activities, adequate rest, and stress reduction [65].

6.1.2.3. Herbal Support: The use of some special herbs to provide support for pregnancy and fetal development includes, for example, Shatavari to maintain hormonal balance in the body and Ashwagandha to reduce stress [66].

6.2. Dietary and Lifestyle Modifications:

6.2.1. Dietary Changes:

6.2.1.1. Balanced Diet: The client should include a balanced diet



incorporating seasonal fruits, vegetables, whole grains, and lean proteins. Specific recommendations include taking ghee for its nourishing ability and avoiding excessively spicy or processed foods^[67].

6.2.1.2. Hydration: Keep well-hydrated with warm water and herbal teas, including ginger tea, to help digestion and diminish nausea^[65].

6.2.2. Lifestyle Modifications:

6.2.2.1. Daily Routine: Follow a daily schedule called *Dinacharya*, which would include self-massage practices with warm oil, *Abhyanga*, maintaining a proper sleep schedule, and engaging in various mindfulness-based activities^[68].

6.2.2.2. Exercise: Low-intensity exercises, such as walking and prenatal yoga, can help keep the body active while also reducing stress on the body^[66].

6.3. Potential Challenges and Considerations:

6.3.1. Scientific Validation:

Research and Evidence: Though *Ayurveda* has been put into practice since ancient times, more vigorous scientific research needs to be carried out to validate the practices and include them in modern healthcare systems^[69].

6.3.2. Individualization:

Personalized Care: Ayurvedic recommendations are individualized based on one's constitution (*Prakriti*). We are ensuring that the practitioners will be able to deliver individualistic care, which is critical to optimum results^[66].

Taking Ayurvedic practices in preconception and prenatal care is a full-fledged holistic approach involving detoxification, balanced nutrition, lifestyle modification, and mental health. The challenges related to cultural acceptance and scientific proof are to be overcome to effectively incorporate these practices into modern healthcare.

Future Directions and Research Needs

Further research is essential to validate and expand upon the integration of *Ayurveda* and epigenetics. Potential studies could include randomized controlled trials and longitudinal studies. Interdisciplinary collaboration will be crucial in merging traditional Ayurvedic knowledge with modern scientific methods.

7.1.

Following research gaps in the integration of *Ayurveda* and epigenetics that require further research are:

7.1.1. Mechanistic Understanding:

Correlations with Ayurvedic practices and epigenetic modifications have been described, but detailed mechanistic studies are lacking. The specific pathways through which Ayurvedic interventions influence gene expression need to be worked out in further research.

7.1.2. Clinical Trials:

The major limitation is the lack of high-powered, large-sample clinical trials to support the epigenetic effect of Ayurvedic interventions. Most of the present studies are, at best, observational or retrospective



in nature and thus weaken the strength of their conclusions.

7.1.3. Longitudinal Studies: Long-term studies regarding the sustainability and transgenerational impacts of Ayurvedic practices on epigenetic changes are warranted for understanding the long-lasting impacts.

7.2. Some studies or experiments that could provide more evidence for the efficacy of Ayurvedic practices in epigenetic programming.

7.2.1. Randomized Controlled Trials: RCT's aim to compare the effects of specific Ayurvedic interventions, for example, Panchakarma or Rasayana therapy, on epigenetic markers in patients with chronic diseases like diabetes or cardiovascular diseases.

7.2.2. Epigenetic Profiling Studies: Profiling the epigenetic landscape of individuals undergoing Ayurvedic treatments using high-throughput sequencing technology. This could further enable the identification of specific epigenetic modifications associated with these interventions.

7.2.3. Intergenerational Studies: Investigate the potential transgenerational effects of Ayurvedic practices by studying epigenetic changes in the offspring of individuals who have undergone Ayurvedic treatments before conception.

7.3. Importance of interdisciplinary collaboration between Ayurvedic practitioners and modern scientists are following:

7.3.1. Integration with Modern Science: The collaboration of Ayurvedic practitioners with modern scientists can help to create a bond of traditional knowledge and current scientific understanding to bring forth a comprehensive approach toward health.

7.3.2. Educational Programs: Create educational programs and workshops in which experts from *Ayurveda* and modern biomedical fields participate to promote mutual understanding and collaborative research initiatives.

7.3.3. Research Consortium: Research consortiums can be created involving institutions specializing in the fields of *Ayurveda*, genomics, and epigenetics to undertake studies integrated and share the results, thereby furthering the field.

CONCLUSION:

It emphasizes the deep interaction between the fundamental principles of *Ayurveda* and epigenetic programming. Essential to several Ayurvedic concepts, such as *Doshas*, *Prakriti*, and *Sattva*, to mention a few, along with specific practices like *Garbhadhan Samskar*, *Shodhan Chikitsa*, and *Garbha Samskar*, collectively offer a holistic approach to health, closely harmonizing with modern epigenetic views. Ayurvedic dietary and lifestyle recommendations that are holistic in terms of nutrition, mental well-being, and individual care can also influence gene expression and foster



health in a person. Integrating Ayurvedic and modern epigenetic principles provides a unifying framework for inquiries on how lifestyle, diet, and environmental factors interact with our physiology and, thereby, generationally impact health.

The principles of *Ayurveda* have a tremendous capacity to contribute to the healthy epigenetic programming of an individual's offspring. On the one hand, through lifestyle, diet, and mental well-being, *Ayurveda* has a holistic approach to interacting with the potential of gene expression into general health. Modern epigenetic findings suggest Ayurvedic principles are essential for mechanisms related to shaping healthy gene expression and health outcomes for future generations. Such integration would provide opportunities for innovative and effective health management of those traditional practices with contemporary medical knowledge.

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MANAGEMENT OF DADRU KUSTHA THROUGH AYURVEDA- A CASE STUDY

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ABSTRACT :

Dadru, commonly known as ringworm, is a prevalent dermatophytic infection characterized by ring-shaped, itchy, and inflamed skin lesions. It is caused by various species of fungi, primarily Trichophyton, Microsporum, and Epidermophyton. Traditional Ayurvedic texts classify Dadru under Kushta Roga and provide a comprehensive approach to its management through various treatment protocols. Dadru is a raktapradoshaja vikar having kapha-pitta predominance and is well related to Dermatophytosis which is a fungal infection especially caused due to poor hygienic conditions. This study examines the classical Ayurvedic chikitsa for Dadru, focusing on external treatment. This involve the application of Vidangadi Lepa having antifungal and anti-inflammatory properties and Jalauka-avcharana. The subject of the study was 27-year-old male patient presenting with symptoms of Dadru for over three months, which had shown minimal improvement with

conventional antifungal treatments. Progress was monitored through clinical evaluations, photographic documentation, and patient-reported symptom scales. Clinical assessments showed a significant reduction in lesion size, itching, and inflammation in due course of time. No adverse reactions were reported. These findings suggests that Vidanadi Lepa and Jalauka-avcharana may offer an effective, natural alternative for the management of Dadru, warranting further research to validate these findings across a larger population.

Keywords: Dadru, Dermatophytosis.

INTRODUCTION :

The skin, as the body's largest organ, serves as the first line of defense against pathogens, environmental pollutants, and physical injuries. Nowadays, skin infections are a growing concern in modern healthcare, affecting millions of individuals worldwide. These infections can range from mild to severe, impacting the quality of life and, in some cases, leading to serious health complications.

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Fungal skin infections, caused by dermatophytes, yeasts, and molds, are becoming increasingly common due to a combination of factors. Climate change, with rising temperatures and humidity levels, creates favorable conditions for fungi to thrive and spread. Increased globalization and urbanization contribute to the transmission of fungal pathogens through crowded living conditions and the sharing of public spaces.

Modern lifestyle factors, such as poor nutrition, high stress levels, and compromised immune systems due to chronic diseases or immunosuppressive therapies, have also heightened susceptibility to fungal infections. Additionally, the overuse of antibiotics has disrupted the natural balance of skin flora, allowing opportunistic fungi to proliferate. Moreover, the widespread use of communal facilities such as gyms, pools, and spas increases exposure to infectious agents. Common fungal infections include athlete's foot (tinea pedis), ringworm (tinea corporis), jock itch (tinea cruris), and yeast infections (candidiasis). These infections, while often not life-threatening, can cause significant discomfort, itching, and skin damage, impacting the quality of life.

Addressing the growing incidence of fungal skin infections requires a comprehensive approach that includes public health education on hygiene practices, early diagnosis, and effective treatment regimens. Moreover, ongoing

research into antifungal resistance and the development of new therapeutic agents is crucial to manage and curb the spread of these infections in the contemporary era.

All the skin diseases in Ayurveda has been classified under the broad heading of Kustha. Kustha is any disease that damages the normal skin texture of the body. It is further categorized into Mahakushtha and Kshudrakushtha. Dadru is one among the Kshudrakushtha according to Acharya Charaka¹. However, Acharaya Sushruta and Acharya Vagbhatta mentioned Dadru in Mahakushtha². Dadru is a Raktapradoshaj Vikar³ and a chirkalaja⁴ (chronic) vyadhi with predominant vitiation of Pitta and Kapha doshas⁵. Also, Acharya Sushruta mentioned Kushtha in Aupsargik Roga which can spread from one person to other⁶. Kandu (Itching), Raga (Redness), Pidika (Papular lesions), Mandala (Circular lesions) are some of the symptoms mentioned in the samhitas⁷, which is well related to Dermatophytosis, a fungal infection in which the lesions are typically erythematous, annular, itchy, peripherally spreading, flat or sometimes raised, whitish or brownish, scaly with well-defined edge and central clearing⁸.

The Samprapti of dadru involves the vitiation of kapha-pitta dosha and dushti of rasa and raktavaha shrotas⁹. In modern medical world, fungal infections are managed with topical and systemic antifungal agents and use of corticosteroids. While in Ayurveda, it is treated with Shodhana, Shamana and



Bahiparimarjan chikitsa. In the present study the disease is treated with Raktamokshan as Shodhana chikitsa and application of Vidangadi lepa as Bahiparimarjan chikitsa.

Case Report

A 27 year old male came to Kayachikitsa OPD of Government Ayurveda College and Hospital, Chaukhaghat, Varanasi with chief complaints of round and reddish patches over wrist area with severe itching for around three months.

History of Present Illness

According to patient, he was asymptomatic before three months. He gradually developed round red patches in wrist area with severe itching since three months. He took allopathic treatment from local practitioner but didn't get satisfactory result. He was complaining of recurrence of lesions after completion of treatment. So, he came to Government Ayurveda College and Hospital, Chaukhaghat, Varanasi for better management.

Past History

There was not any type of systemic illness in the past.

Family History

No other family member had same complaints.

Clinical Examination

Ahstavidha pariksha was done and was within normal limits.

On local examination, three circular erythematous, well demarcated patches with some vesicular eruptions were present over wrist area. No discharge from the lesion present.

All the vital parameters were within normal limits.

Diagnosis

From clinical features, it was diagnosed as a case of Dadru.

Investigations

Routine checkups like CBC, LFT, Lipid Profile, CT, BT, HIV, HbsAg. HCV were done before and after treatment. No significant changes were seen and were within normal limits.

Treatment Schedule

Patient was advised for Raktamokshan by Jalauka and external application of Vidangadi lepa with Dhanyamla¹⁰.

A. Raktamokshan was done in three sittings by applying two jalaukas in the affected site for 17 days in an interval of 7 days.

B. Vidangadi Lepa was mixed with Dhanyamla and applied daily twice a day in the affected area for 17 days.

Assessment Criteria

Assessment of patient was done on the basis of improvement in subjective parameters such as Kandu, Raga, Pidika, number and size of Mandals and photographs of lesions before and after the treatment.



Table No. 1 Showing Assessment Criteria of Dadru

No	Symptoms	Grade 0	Grade 1	Grade 2	Grade 3
1.	Kandu (Itching)	Absent	Mild	Moderate	Severe
2.	Raga (Redness)	Absent	Mild	Moderate	Severe
3.	Mandala (No of lesions)	Absent	1 to 3 Mandals	4 to 6 Mandals	More than Mandals
4.	Size of Mandala	Absent	Less than 5 cm	5 to 10 cm	More than 10cm
5.	Pidika(eruptions)	Absent	Slightly raised eruptions	Coarse eruptions	Dense eruption

Observation

Table No. 2 Showing Assessment Before and After Treatment

S.No	Symptoms	BT (1 st Day)	F ₁	F ₂	F ₃
1.	Kandu (Itching)	2	1	1	0
2.	Raga (Redness)	1	0	0	0
3.	Mandala (No of lesions)	1	1	1	0
4.	Size of Mandala	1	1	1	0
5.	Pidika(eruptions)	1	1	1	0

Before treatment gradation of Kandu was 2 i.e., moderate itching was present, which was reduced to 1 in first and second follow up and was absent on day 21 i.e., third follow up.

Before treatment the gradation of Raga was 1 i.e., mild redness was present which was absent in the first follow up.

There were 3 mandals in the wrist area before treatment, showed the gradation of 1 which got reduced in size and was completely absent in the third follow up.

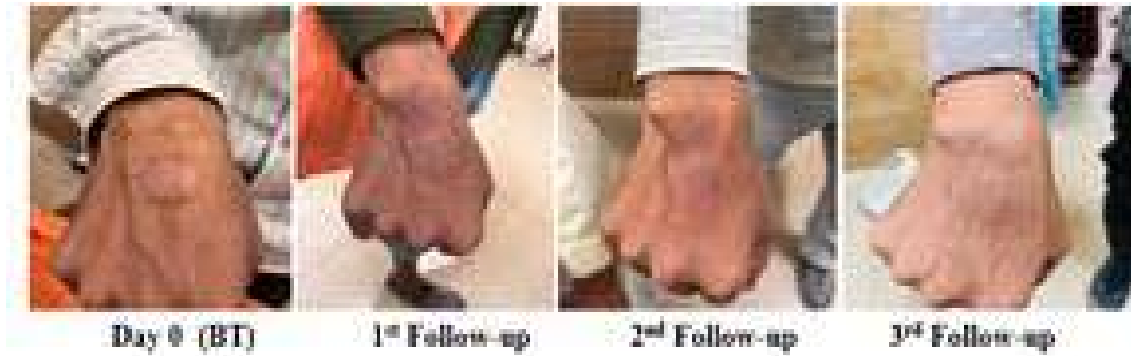
The size of mandal was at grade 1 before treatment, which slightly decreased in size during the treatment and got reduced to grade 0 at the end of the treatment.

Before treatment, the gradation of Pidka was 1 i.e., slightly raised eruptions were present at the site of lesion which were reduced in number in first and second follow up and was reduced to grade 0 in third follow up.

Thus, complete improvement was observed in all the parameters after completion of the treatment. Same can be seen in following pictures taken before, during and after the treatment.



Figure No. 1; Showing assessment before and after treatment



DISCUSSION

Skin serves as a first line of defense to protect us from infections and other environmental hazards. Skin diseases can affect the quality of life, productivity, and mental health significantly. Dermatophytosis is a skin condition that is currently prevalent around the world and a significant public health issue, particularly in developing nations. The WHO estimates that 20 to 25 percent of people worldwide are having superficial mycotic infections¹¹. Occluded and tight clothing that prevent the extra sweat produced in warm weather from evaporating are the main causes of superficial mycosis, according to modern medical science. Living in unhygienic conditions increases the risk of contracting this disease. The majority of skin conditions today has a detrimental effect on quality of life and creates emotional embarrassment.

According to Ayurveda, the majority of skin conditions fall under the category of “Kustha,” which is divided into Maha-Kustha and Kshudra-Kustha. Dadru is a sub-classification of the Kustha. Dadru (Tinea), a tedious skin condition, has become more prevalent in our society in recent years. It disrupts not only personal life but also family life and social life. Clinical signs include kandu (itching), raga (redness), utsana mandala (circular patches with elevated edges), and pidikas are involved (eruptions). It is tridoshaja vyadhi with a predominance of pitta and kapha dosha¹².

Ayurveda classifies the treatment into antah-parimarjana and bahaya-parimarjana. In present study, Samshodhana was carried out by Raktamokshana and Vidangadi lepa was given as bahaya-parimarjana chikitsa. Raktamokshana help in removing the toxins from the body through letting out some amount of vitiated blood from the body from the affected site.. Since leeches



contain anti-inflammatory and antimicrobial properties in its saliva, it helps to improve the lesions and also the microcirculation throughout the site and hence improving the disease. While Vidangadi lepa contain all the drugs having krimighna and kandughana properties which help in breaking the pathogenesis and hence improves the disease.

Probable mode of action of Jalauka-avcharan

Raktamokshana is described as Ardha-chikitsa in Shalyatantra¹³. Rakta is one of the important dosha in the body along with Vata, Pitta, Kapha as mentioned by Acharya Sushruta¹⁴. . Leeches have been used for medicinal purposes since a long time. Leech application is one of the method for shodhana chikitsa used by our acharyas for Raktadushti. In Ayurveda, Jalauka is defined as a creature that lives in the moist and watery areas¹⁵. Due to its property of having madhura rasa and sheeta guna and jala-adhivasa (living in watery areas), it is mostly advised in pittaja and raktaj vyadhi or conditions¹⁶. The probable mode of action of jalauka as per ayurveda suggest that it removes the rakta dhatu along with the vitiated doshas. Since rakta dhatu have similar properties as of Pitta dosha hence, it is the prime carrier of the vitiated pitta dosha in the body. The jalauka due to its sheet guna pacifies the pitta doshas in the body, hence purify the rakta dhatu of the body.

Also, leeches function by releasing bioactive compounds through their salivary secretions. The saliva comprises of numerous components, approximately one hundred, that encompasses an anti-platelet aggregation factor, anesthetic, and anti-inflammatory and antibiotic agents. The saliva of leeches is known to possess hirudin, an anticoagulant that effectively halts the process of blood clotting and facilitates the dissolution of thrombus and thus improves micro and macro-circulation. While sucking blood, leeches also inject powerful anesthetic and anti-inflammatory enzymes. These promote healing and reduce tissue swelling by consuming excessive amounts of blood. This increase the microcirculation and delivery of newly oxygenated blood to the affected regions of the hosts. These properties of leech help in curing the disease Dadru by reducing inflammation and by improving the circulation as well. Raktamokshana aims to eliminate vitiated blood and toxins from the body, thereby alleviating the underlying imbalance responsible for fungal skin infections.

Probable mode of action of Vidangadi Lepa

Lepa is one of the bahi-parimarjana chikitsa mentioned in the samhitas. Vidangadi lepa contain six drugs i.e., vidang, edgaja, sarshapa, kushtha, nisha, saindhava, all of are having Ushna virya, Katu vipaka and laghu, ruksha guna and have



kapha-vatashamaak properties. These are having the properties to break the sthanika samprapti of the disease and thus can cure the disease.

1) Vidanga– According to Acharya Charak, Vidanga is Krimighna¹⁷ and placed it in Shiro-virechanopaga and Kusthghna Mahakashaya¹⁸. It contain a substance Embelin (2,5- dihydroxy-3- undecyl-2,5-cyclohexadiene-1,4-dione), Embelinol etc which has anti-inflammatory, antioxidant, anthelmintic, antidiabetic, anticonvulsant, anticancer, anti-hyper lipidemic, antibacterial, antiprotozoal, antifungal actions.

2) Chakramarda – It contain substances like chrysophenol and crysophanic acid- 9- anthrone, emodine, physcion which have antioxidants, antibacterial and antifungal activities.

3) Sarshapa- Sarshapa is placed in Kandughana Mahakashaya¹⁹. It contains substances like caffeic acid Sinapic acid Sinapine which has antioxidant, immunomodulatory, antimicrobial and anti-inflammatory actions.

4) Kustha- Acharya Charak mentioned Kustha in Lekhaniya Mahakashaya²⁰. It contains monoterpenes, sesquiterpenoids, flavonoids, lignans, triterpenes, steroids, and glycosides which have anti-inflammatory, antimicrobial activities.

5) Haridra- Acharya Charaka mentioned Haridra ini Kusthaghna²¹ and

Lekhaniya²² Mahakashaya. It contains Curcumin, Curcumenone, Curcone, â-sitosterol, eugenol, camphene, camphor, which functions as anti-diabetic, anti-bacterial, anti-inflammatory, anti-oxidant, anti-allergic, anti-septic agent.

6) Saindhava lavana- It is madhura, sheet in guna according to acharyas and has kapha-chedan and tridosh-shamak properties. It helps in peeling the dead skin cells, purifies skin pores and restore the regular skin layer.

Dhanyamla- Above mixture is mixed with the dhanyamla to make lepa. Though it has tikshana and ushna guna, but its sparsh is sheetala. It is mainly vata-kapha shamak in nature.

Hence, Vidangadi Churna is a herbal combination of Ayurveda drug mentioned in Chakradutta Chikitsasthana, Kustha Chikitsa. Considering all the properties of the lepa, it has been observed that they all having antimicrobial, antifungal, immune modulator properties which are helpful in treating Dadru.

CONCLUSION

Dermatophytosis, also known as **tinea** and **ringworm**, is a fungal infection of the skin and is currently prevalent around the world and a significant public health issue, particularly in developing nations. Individuals with decreased immune response, children and older individuals are at an increased risk of developing a



dermatophyte infection. Other factors include Diabetes mellitus, poor circulation, corticosteroid use, poor hygiene, etc. In modern medicine, antifungals and corticosteroids treatment is given but nowadays, most of these dermatophytes have become resistant to these treatment hence there is need of proper study for their treatment in ayurvedic science.

Dermatophytosis is well correlated to Dadru in ayurveda due to similar symptoms such as annular, well demarcated itchy lesions. In Ayurveda, Doshas play an important role in the body. These doshas when get vitiated cause disease in the body. In Dadru, there is predominance of Pitta-kapha dosha, which vitiates mainly the rasa and raktavaha shrotas. Hence pitta-kapha shamak treatment is required for managing the disease. Since Jalauka due to its sheet guna and madhur rasa is used in pittaj condition and the vidangadi lepa contain the drugs which have kapha-shamak, antibacterial and antifungal properties, both when used together helps in curing the disease. From this case study, it can be concluded that raktamokshan and vidangadi lepa is helpful in managing the disease hence, further studies must be conducted so that it can become beneficial to the general public.

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ROLE OF AYURVEDA MEDICINE IN THE MANAGEMENT OF NEPHROTIC SYNDROME

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ABSTRACT :

Nephrotic syndrome is a kidney disease where glomerular injury is seen. It is characterized by heavy proteinuria (>3.5 gms per day), Hypoproteinaemia, hypercholesteremia and general anasarca. It is usually irreversible except lipoid nephrosis or minimal change disease. The glomerular basement membrane become more permeable to proteins. Thus, there will be passage of Albumin through urine. This causes protein loss and low levels of protein (Hypoproteinaemia), Albumin, Globulin ratio get reversed or less than 3~1. Due to reduced plasma colloidal osmotic pressure due to hypoproteinaemia water enters extravascular compartment resulting in general anasarca. In Ayurveda, this is managed by aushadha prayoga, restriction of salt and water, high protein diet, management of complications like pulmonary edema, ascitis or others if any, use of pathapathya, and use of

diuretics and haematinics. The drugs that checks protein loss are given. Most of Nephrotic syndrome patients develop chronic kidney disease except minimal change disease.

The present paper highlights about the role of Ayurveda medicine in the management of Nephrotic syndrome.

Keywords : Nephrotic syndrome, Proteinuria, General Anasarca, Hypoproteinaemia.

Aim and Objective

To study the role of Ayurveda medicines in the management of Nephrotic syndrome patients

Methods

Relevant subject matter are compiled from research monographs, research papers from journals, contemporary literature, sangraha granthas, modern literature and Samhita granthas. Points from personal experiences are also included.

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INTRODUCTION

Nephrotic syndrome is a renal disorder which is associated with glomerular pathologies. Albuminuria or heavy proteinuria, hypoproteinaemia, hypocholesterolemia and general anasarca are general signs and symptoms in this disease.^{1,2} In some diabetic patients, there will be glomerulosclerosis and damage to glomerular basement membrane, finally leading to proteinuria and nephrotic syndrome.³ Heavy metals also on prolonged intake cause glomerular damages autoimmune disease sometimes cause Nephrotic syndrome.⁴ Some times the causes is unknown and the condition is said to be idiopathic.

Ayurveda treatment principle for Nephrotic syndrome

- 1) Nephroprotective drugs
- 2) Drugs that check proteinuria
- 3) Mutra janana drugs
- 4) Protein supplementation
- 5) Hypo cholestraemic drugs
- 6) Mootra virechaniya drugs
- 7) Salt and water restriction
- 8) Management of complications in Ascitis, LVF etc
- 9) Shothaghna aushadhis
- 10) Avagaha sweda
- 11) Nitya virechana – Mridu virechana daily
- 12) Raktavardhaka aushadi
- 13) Rasayana

Single drugs in Nephrotic syndrome^{5,6}

- 1) Punarnava – Boerhavia diffusa
- 2) Shilajatu – Black bitumen
- 3) Guggulu–Commiphora wrightii/mukula
- 4) Gokshura – Tribuus nurvala
- 5) Varuna – Creetava nurauvala
- 6) Pashanabheda – Aerea lanata
- 7) Kulattha – Macrotyloma uniflorum
- 8) Narikela – Cocos nucifera
- 9) Ervaruka bija – Cucumis utilissimus
- 10) Chandana – Santalinum album
- 11) Trapusa – Cucumis sativus⁷
- 12) Kusha – Desmostachya bipinnata
- 13) Kasha – Saccharum spontaneum
- 14) Shara – Saccharum munja
- 15) Ikshu – Sacharum sacharum⁸
- 16) Darbha – Desmostachya bipinnata
- 17) Ikshuraka – Kokilaksha – Hygrophia auriculata

Formulations used in Nephrotic syndrome

- 1) Chandraprabha vati
- 2) Gokshura guggulu
- 3) Varunadi kwatha
- 4) Amritadi kwatha
- 5) Trina panchamoola kashaya
- 6) Punarnavasa
- 7) Punarnavashtaka kashaya
- 8) Gokshura bija choorna
- 9) Sweta parpati
- 10) Kulattha yoosha
- 11) Shilajal wadi loha
- 12) Chandanadi loha
- 13) Chandanasava
- 14) Sarivadyasava
- 15) Shiva gutika



- 16) Sarivadi vati
17) Mamsa rasa
18) Ajamamsa rasayana
- Actions of drugs used in Nephrotic syndrome
- 1) Mootrala
 - 2) Mridu virechana
 - 3) Protein supplementation
 - 4) Rakta vardhaka
 - 5) Mootra virechaniya
 - 6) Dipana
 - 7) Pachana
 - 8) Swedana
 - 9) Langhana
 - 10) Shothahara
 - 11) Acting on Glomerular basement membrane
 - 12) Diuretic
 - 13) Hypo cholestremic
 - 14) Bronchdilator (Used in LVF)
 - 15) Expectorant (When associated in chest infection or congestion)
 - 16) Swasahara
 - 17) Kasahara
- Mootrala ⁹.
- 1) Punarnavadi mandoora
 - 2) Punarnavasava
 - 3) Gokshura bija choorna
- Mridu virechana
- 1) Triphala tablets
 - 2) Trivrit leha
 - 3) Shatsakara choorna
- Protein supplementation
- 1) Aja mamsa rasayana
 - 2) Mamsa rasa
 - 3) Kukkutanala
- Raktavardhaka 10.
- 1) Navayasa loha
 - 2) Drakshadi leha
 - 3) Dadima phala
- Mootra virechaniya
- 1) Punarnavasava
 - 2) Gokshura choorna
- Dipana
- 1) Shunthi kashaya
 - 2) Pancha kola kashaya
 - 3) Shadushana choorna
- Pachana
- Do -
- Swedana
- 1) Avagaha sweda
 - 2) Sarvanga sweda
- Langhana
- 1) Virechana
 - 2) Dipana
 - 3) Pachana
- Shothahara ¹¹.
- 1) Punarnava swarasa
 - 2) Kshara parpati
- Acting on GBM
- 1) Guduchi
 - 2) Sapta parna
 - 3) Haridra
- Diuretic ¹².
- 1) Gokshura bija choorna
 - 2) Sweta parpati
 - 3) Punarnavadi mandoora
- Hypocholestremic
- 1) Gokshuradi guggulu
 - 2) Navaka guggulu



- 3) Lashuna kshira paka
Bronchodilator
1) Somasava
2) Kanakasava
3) Pushkara moolasava
Expectorant
1) Vasakarishtha
2) Talisadi choorna
3) Vasavaleha
Swasahara
1) Soma choorna
2) Kanakasava
3) Talisadi choorna
Kasahara
1) Kanta karyava leha
2) Sitopaladi choorna
3) Talisadi patra vataka
Pathyas in Nephrotic syndrome ¹³.
1) High protein diet
2) Nari kela jala (but it is contra indicated in CKD because of Potassium content)
3) Kulaltha yoosha
4) Mamsa rasa, kukkuta mamsa
5) Cheese (Paneer)
6) Pulses, Nuts
Apathyas in Nephrotic syndrome ¹⁴.
1) Excessive salt and water intake
2) Fatty food
3) Ghee, oils
Panchakarma in Nephrotic syndrome ¹⁵.
1) Avagaha leha
2) Sarvanga bashpa sweda
3) Mridu virechana
4) Nitya virechana

DISCUSSION

Nephrotic syndrome is a kidney disease which needs prolonged treatment. Usually most of Nephrotic syndrome patients end up in chronic renal failure.¹⁶ Patients of diabetes mellitus and hypertension develop Nephrotic syndrome on long duration. Treatment of Nephrotic syndrome include medicines having actions like mooltrala, protein supplementation, rasayana, hypocholesteremic, mootra virechaniya, swasahara, Kasahara, shothahara and expectotrant actions.¹⁷ Most of Nephrotic syndrome patients cannot be completely curable. However control and maintenance of quality of life can be done in these patients. Protein supplementation is an important treatment as this corrects hypoproteinaemia and subsequent edema which is seen in all over the body. Amritadi kwatha often checks the proteinuria in some patients. Associated other diseases like diabetes hypertension and complications like left ventricular failure and ascites are to be controlled by given specific treatment to these conditions.

CONCLUSION

- 1) Nephrotic syndrome can be managed by Ayurveda and integrative medicine. But complete cure is not possible, however the development of complications can be prevented, or the occurrence of some complications can be postponed by integrative medicine.



2) Most cases of Nephrotic syndrome (RPGN, MPGN etc) lead to chronic kidney disease.

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आदर्श-दिनचर्यायाः रोग प्रतिषेधात्मकं प्रभावम्

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आयुर्वेद रोगाणां चिकित्सा—संहैव रोगाणां अवरोधनार्थाय विभिन्न प्रकारकाणां उपायैः स्वस्थव्यक्तेः स्वास्थ्यस्थ रक्षणार्थं उपदेशः कृतः अस्ति ।

प्राचीनकाले मनुष्याः आदर्शदिनचर्यायाः पालनं कुर्वन्ति स्म, येन तेषां रोगग्रस्तभूतस्य संभावना न्यूना भवति स्म । कालान्तरे भौतिकसुख—सुविधासु वृद्धिः भूते सति मनुष्यस्य जीवनशैल्याम् अपि परिवर्तनम् अभवत् । जीवनशैल्यां परिवर्तने भूते सति दिनचर्यायाम् अपि परिवर्तनं जातम् । दिनचर्यायाः अर्थ—दिवसे रात्रौ च क्रियमाणा आहार—विहाराभ्यां सम्बन्धिताः सर्व क्रियाकलापाः भवन्ति । दिनचर्यायाः सम्यक् रूपे पालनं न करणेन विभिन्न प्रकारकाणां रोगाणां उत्पत्तिः भवति ।

वर्तमाने समये जीवनशैल्यां परिवर्तनेन कारणेन मनुष्यस्य शारीरिक सक्रियतायां न्यूनता, आहारेण सम्बन्धितानां समस्यानां, मानसिक—तनावे वृद्धिः, एवं बाह्यवातावरणे विभिन्न प्रकारकाणां परिवर्तनेन मनुष्यस्य जीवनोपरि दुष्प्रभावः आगच्छति । यस्य परिणामस्वरूपे जीवनशैलिना सम्बन्धितेषु रोगेषु अत्यधिकी वृद्धिः भवति । रोगैः रक्षणार्थं आयुर्वेदे

दिनचर्या, ऋतुचर्या, धारणीयवेगाः, अधारणीय वेगाः सदवृत्ता—दिकस्य वर्णनं कृतमस्ति ।

दिनचर्यायाः अन्तर्गतं प्रतिदिनं क्रियमाणा क्रियाः आगच्छन्ति । दिवसस्य प्रारम्भः प्रातःकालीने ब्रह्ममुहूर्त—उत्थाय कर्तव्यम् । कालानुसार उचितमात्रायां निद्रायाः सेवनम् कृतेन—दोषाः साम्यावस्थायां स्थापिता सुरक्षिताः भवन्ति ।¹ रात्रौ जागरणेन वातदोषस्य प्रकोपः जागृतः भवति । तथा ग्रीष्मऋतुं त्यक्त्वा अन्यऋतुकाले दिवाशयेन— कफदोषस्य प्रकोपः आगच्छति, येन अनेक प्रकारस्य— व्याधीनाम् उत्पत्तिः भवति । अल्पनिद्रा, अतिनिद्रा, अथवा असामयिकी निद्रायाः सेवनेन स्वास्थ्यस्य वृत्त अहितकरः भवति, एवंम् असमय मृत्युकारणं अपि भवति ।³ अतः स्वास्थ्य रक्षणार्थं उचितकाले— मात्रापूर्वक निद्रायाः सेवनं कर्तव्यम् ।

आचार्यवयैः स्वास्थ्यरक्षणार्थं नियमितेन रूपेण व्यायामकर्तुं निर्देशः कृतः । व्यायामेन शरीरे लघुता, शारीरिकबलं, एवं जठराग्नौ वृद्धिः भवति, तथा शरीरात् मेदस्य क्षरणं अपि भवति ।⁴ प्रत्येकान् मनुष्यान् स्वकीयस्थ शरीरस्य शक्तेः अर्थं यात्रायो व्यायाम

उपाचार्या, संहिता संस्कृत एवं सिद्धान्तविभागः, राजकीय आयुर्वेद महाविद्यालयः एवं चिकित्सालयः, लखनऊ. "भू पूर्व उपाचार्यः एवं विभागाध्यक्षः, संहिता संस्कृत एवं सिद्धान्त विभागः, राजकीय आयुर्वेद महाविद्यालयः एवं चिकित्सालयः, वाराणसीस्थः ।



करणीयम्। शरीरोपरि प्रतिदिन तैलेन अभ्यंग कर्तव्यम्, विशेषरूपेण शिरोभ्यंग, पादाम्यगम एवम तैलेन कर्णपूरणम् कर्तव्यम्। प्रतिदिने अम्येगकरणेन वातस्य शमनं भवति, तथाच त्वचा कोमला एवं सुदृढा भवति।⁵ प्रतिदिनं स्नानन आयुवृद्धिः एवं जठराग्निः अपि प्रदीप्ता भवति, असे वृष्यः अस्ति, एवं यकावट (श्रम) अपि दूरी करोति।⁶

आचार्यवर्यैः आहारस्य महत्त्व स्पष्ट कृत्वा कथयन्ति, यत्—आहारेणैव जीवधारिणाम उत्पत्तिः भवति एवंच आहारठीव रोगाणाम उत्पत्तिः—अपि उत्पत्तिः भवति। आहारः हव्यरूपे हितकरः आहारस्य सेवन कर्तव्यम्। आहारस्य मात्रायाः सम्बन्धे कथित मस्ति यत्—आहार मात्रा पूर्वक सेवनं कर्तव्यम् तथाच आहारस्य मात्रा जठराग्नि—बलानुसारम् भवितव्यम्।⁷ हीनमात्रायाम् आहारस्य सेवनम् कृतेन वात दोषस्य प्रकोपः एवं पूर्णरूपेण पोषण न प्रापितेन आयुः बलं, वर्णम् इत्यादिकस्य क्षयं भवति।⁸ तथाच अतिमात्रायां भोजनं कृतिन आमदोषस्य उत्पत्तिः भवति, येन— विभिन्न प्रकाराणा व्याधीनाम उत्पत्तिः भवति।⁹ पूर्वकाले खादितंम आहारस्य पचिते सति पुनः भोजन ग्रहण कर्तव्यम्।

आहारस्य स्वरूपं—गुरुः अस्ति अथवा भविष्यति लघुः अस्ति एतत् सर्व चिन्तयित्वा आहारस्य। गुरु आहार मात्रा निर्धारिता कुक्षः

(उदरस्थ) अर्थ अथवा एक त्रिपाद भागे एवं ग्रहीतव्यम् तथाच लघुः आहार हत्येन अपि कुक्षि पूर्णरूपेव भू आहार सद्यः निर्मितम् अथात् उष्णाहारं ग्रहण कर्तव्यम्। उष्णाहारेण जठराग्निः प्रबला भवति, तथा आहारस्य पाचनं सम्यक् वर्तमानकाले व्यस्त— रूपेण भवति, परन्तु दिनचर्यायाः कारणेन अधिकांश रूपेण जनाः शीतलम् आहारस्य एवं ग्रहणं कुर्वन्ति, येन अग्निमांद्य भूत्वा पाचन सम्बन्धित रोगाः उत्पन्नाः भवन्ति, अथवा पक्व भोजनम् पुनः उष्णं कृत्वा अथवा शीतलपेरे (फ्रिज) स्थापितं भोजनं पुनः—पुनः उष्णं कृत्वा उपयोगकरणेन आहारस्य गुणवत्तायां न्यूनता आगच्छति, तथाच रासायनिक परिवर्तनेन कारणेन अनेक प्रकारकाणां रोमाणी उत्पत्तिः इत्यादिकस्य संभावना बर्धति। अतः आहार उष्ण .त्वा तथा स्निग्धरूपे ग्रहणं कर्तव्यम्, येन वात रोगस्य अनुलोमन भवति एवं भोजनस्थ पाचनमपि सम्यक् रूपेण भूवति। रुक्षः आहारस्य ग्रहणं कारणेन भोजनस्य परिपाकः सम्यक् रूपेण भवति एवं आहारण पूर्णपोषणमपि प्राप्तं न भवति, तथाच च वात दोषस्य अपि प्रकोपः भवति।

आचार्यवर्यैः भोजन ग्रहण कर्तुं समयस्य महत्त्वं स्पष्टं कुर्वन् कथितम् अस्ति, यत् काल भोजन मारोग्ये करायाम् अर्थात् समयेन भोजन ग्रहणम् आरोग्यप्रद भवति। अतः मात्रा पूर्वकं



हितकरम आहारस्य पूर्णलामः तदा प्राप्त भविष्यति, या आहारस्य समयन ग्रहण भवेत्, अन्यथा विपरीतसमये भोजनं ग्रहणन भोजनस्य सम्यक पाचनं न भवति, तथाच अग्निवैषम्यं भूत्वा अनेकानां प्रकाराणां यो व्याधीनाम् उत्पत्तिः भवति ।

आधुनिकी, जीवनशैल्यां एवं व्यस्तदिन-चर्यायाः कारणेन जनाः पिधानीकृताः (डिब्बाबंद) खाद्यपदार्थानां एवं प्रोसेस्ड फूडस्य उपयोगः अधिक मात्रायो कुर्वन् भवन्ति, यस्य सेवनेन पूर्णपोषणं न मिलति, सहैव एतत् प्रकारकाणां उपयोगेन आहार सम्मिति सम्मलिताः हानिकारकाः रासायनिकाः पदार्थाः शरीरोपरि दुष्प्रभावमपि कुर्वन्ति, येन विभिन्नाः तथाच काणाम् आहाराणाम् प्रकारकाः रोगाः उत्पन्नाः भवन्ति ।

आचार्यवयैः अधारणीय वेगानां वर्णनमपि .तमस्ति । एतैः वेगैः प्रवृत्ते भूते सति कदापि अवरोधं न कर्तव्यम् । अनेन अवरोधेन 'वात' दोषस्य प्रकोपः भवति, तेन अनेकानां प्रकारकाणां रोगाणाम् उत्पत्तिः भवति ।¹¹ अधारणीयैः वेगैः सहैव धारणीयवेगानामपि वर्णनम् अस्ति दोषैः युक्ताः, शारीरिकाः, मानसिकाः तथा वाचिकाः वेगाः, यथा- हिंसायुक्त, चौरकर्म, गल्पभाषणे, इत्यादिकान् वेगान् धारणीयाः, अंतः एतैः वेगैरु अपसरितव्यमो एतान् वेगान् अवरोधनेन मनुष्यस्य भविष्यत्काले भूयमानानां रोगाणाम् एवंच अन्यैः अप्रिय-

घटनाभिः संरक्षणं भवेति ।¹² सद्वृत्तस्य पालनं कृत्वा मनुष्यः शारीरिकन सह मानसिकरूपेणापि स्वस्थः भवति । सद्वृत्तस्य पालनेन मनः सवप्रधानं भवति, येन मनुष्यस्य शारीरिक एवं मानसिकः स्वास्थ्यः उत्तमः भवति, तथा एतैः प्रकारकैः जनैः एकः स्वस्थः एवं प्रसन्नभूतः समाजस्य निर्माणं भवति ।

अतः रोगैः रक्षणार्थम् एवं स्वस्थजीवनार्थम् आवश्यकम् अस्ति यत्- आदर्शदिनचर्यायाः पालनं सम्यक रूपे कुर्वन् स्वस्थजीवनशैलीम् स्वीकरणम् कर्तव्यम् ।

सन्दर्भसूची-

- (1) च० सू०-30/26
- (2) च. सू. - 21/38
- (3) च० सू०-21/37
- (4) च. सू. - 7/32
- (5) च० सू०-5/85-86
- (6) अ. स. सू. - 3/68-69
- (7) च० सू०-5/3
- (8) च. सू. - 2/7
- (9) च० सू०-25/40
- (10) च. सू. - 5/7
- (11) च० सू०-7/3-4
- (12) च. सू. - 7/26

परिषद् समाचार

विश्व आयुर्वेद परिषद एवं अखिल भारतीय वनवासी कल्याण आश्रम के संयुक्त तत्वावधान में चतुर्थ महर्षि चरक वनांचल स्वास्थ्य सेवा यात्रा एवं 33वाँ अंतर राज्यीय स्वास्थ्य मेला सम्पन्न

विश्व आयुर्वेद परिषद एवं अखिल भारतीय वनवासी कल्याण आश्रम के संयुक्त तत्वावधान में चतुर्थ महर्षि चरक वनांचल स्वास्थ्य सेवा यात्रा एवं 33वाँ अंतर राज्यीय स्वास्थ्य मेला प्रत्येक वर्ष की भांति इस वर्ष 17 जुलाई 2023 से 21 जुलाई 2024 तक सेवाकुंज आश्रम, वनवासी कल्याण आश्रम, बभनी, सोनभद्र को केन्द्र बनाकर आयोजित किया गया। उद्घाटन सत्र माननीय भारत भूषण जी, राष्ट्रीय सह सम्पर्क प्रमुख, राष्ट्रीय स्वयं सेवक संघ एवं माननीय रमेश जी, प्रान्त प्रचारक काशी प्रान्त की गरिमामयी उपस्थिति में महर्षि चरक एवं भारत माता के चित्र पर माल्यार्पण एवं दीप प्रज्ज्वलन के साथ शुभारम्भ हुआ। उद्घाटन सत्र मुख्य रूप से मा० संजीव गोड़, अनुसूचित जाति एवं जनजाति मंत्री, उ०प्र०, मा० मनीराम जी, अखिल भारतीय वनवासी कल्याण आश्रम, मा०राम सकल जी, सांसद, डॉ विद्यासागर पांडेय, श्री राम पाठक, जे. सी. विमल सिंह एवं अन्य सम्भ्रान्त जनों की उपस्थिति में संपन्न हुआ। यात्रा को माननीय जिलाधिकारी सोनभद्र एवं अन्य विशिष्ट जनों ने हरी झण्डी दिखाकर रवाना किया। कार्यक्रम में मुख्य रूप से डॉ आलोक सिंह, डॉ चंद्रशेखर पांडेय, डॉ आशुतोष पाठक, डॉ मनीष मिश्रा, डॉ विजय कुमार राय, डॉ बालमुकुंद, डॉ राहुल, डॉ रोहित, डॉ. के. के. द्विवेदी, डॉ दिनेश यादव एवं अन्य चिकित्सक उपस्थित थे। अंतरराज्यीय स्वास्थ्य मेला अनवरत 17 जुलाई से 21 जुलाई तक चलता रहा। जिसमें विशेषज्ञों ने यथा डॉ राकेश मोहन, डॉ दीपा मिश्रा, डॉ सुनीता सुमन, डॉ भावना द्विवेदी, डॉ. अंजनि द्विवेदी, डॉ. देवेन्द्र पाण्डेय, डॉ. अमित, डॉ. सुनित राय, डॉ. शैलेन्द्र पाल, डॉ पी एस व्याडगी, डॉ उमाकांत श्रीवास्तव, डॉ दिलीप उपाध्याय, डॉ रोहित शर्मा, डॉ अरुण कुमार द्विवेदी, डॉ पी एस उपाध्याय, डॉ सरिता मिश्रा, डॉ वीरेंद्र वर्मा, डॉ देवानंद, डॉ राजेश, डॉ जे पी दुबे, आदि ने अपनी सेवाएं दी। इस वर्ष डॉ रामानन्द यात्रा प्रमुख, डॉ. रोहित एवं डॉ. उमाकान्त श्रीवास्तव सह प्रमुख एवं डॉ प्रेम शंकर उपाध्याय एवं डॉ. मनीष मिश्र यात्रा समन्वयक थे। डॉ. कमलेश कुमार द्विवेदी, एवं रजनी नायर, राष्ट्रीय भारतीय चिकित्सा पद्धति आयोग नई दिल्ली ने भी अपनी सेवाएं दी। डॉ. रामानन्द तिवारी, डॉ. अरुण दत्त राजोरिया, डॉ. आशुतोष पाठक एवं डॉ. मनीष मिश्रा के नेतृत्व में चार केन्द्रों सुकृत, ओबरा, रावर्टसगंज एवं बभनी से लगातार 94 कैम्पों द्वारा जो उत्तर प्रदेश के अलावा बिहार, झारखंड, छत्तीसगढ़, मध्य प्रदेश के आदिवासी, वनवासी क्षेत्रों में आयोजित चिकित्सा कैम्पों में अपनी सेवायें दी। कनिष्ठ चिकित्सकों का नेतृत्व डॉक्टर नेहा चौधरी, डॉ अम्बरीष मिश्रा, डॉ. प्राची, डॉ. अजय गुप्ता एवं डॉ. आयुषी कर रहे थे। इस वर्ष 265 चिकित्सकों ने अपनी सेवाएं प्रदान की। इसमें 5 राज्यों के 26 जिलों से चिकित्सकों ने भाग लिया। कुल 22448 मरीजों का स्वास्थ्य परीक्षण कर चिकित्सा सेवाएं प्रदान की गईं, जिसमें मुख्य रूप से त्वचा रोग, एनीमिया, अस्थि रोग, गठिया, दन्त रोग, कृमि रोग, आंखों के रोग, दूषित जल जन्य रोग आदि प्रमुख थे। इस वनांचल यात्रा के दौरान 1000 औषधीय पौधों का रोपण भी किया गया। स्वास्थ्य जागरूकता, स्वच्छता अभियान, मातृ शिशु स्वास्थ्य, स्वर्ण प्राशन, औषधि वृक्षारोपण कार्य के साथ सभी मरीजों को उचित खानपान एवं जीवन शैली के बारे में विस्तार से बताया गया। कुछ मरीजों को बड़े सेंटर पर रिफर भी किया गया। इस महा अभियान में सेवा भारती, एपेक्स आयुर्वेदिक कॉलेज, मिर्जापुर, जीवक आयुर्वेदिक कॉलेज, चन्दौली, गवर्नमेंट आयुर्वेदिक कॉलेज, वाराणसी, फ़ैकैल्टी आफ

आयुर्वेद, काशी हिंदू विश्वविद्यालय, श्री कृष्ण आयुर्वेदिक कॉलेज, वाराणसी, शिवालिक आयुर्वेदिक कॉलेज, आजमगढ़, बापू आयुर्वेदिक कॉलेज, मऊ तथा अन्य महाविद्यालय के अलावा अन्य सेवा संगठनों ने अपनी महती भूमिका अदा की। समापन सत्र सेवाकुंज आश्रम, बनवासी कल्याण केन्द्र, चपकी, कारीडार, बभनी, सोनभद्र में संपन्न हुआ। जिसमें मुख्य अतिथि श्री संजीव गोंड मा० मंत्री समाज कल्याण अनुसूचित जाति/जनजाति मामले उत्तर प्रदेश; राम सकल जी, मा. मनोज जी, सह क्षेत्र संपर्क प्रमुख, श्री राम पाठक, अध्यक्ष, सेवा समर्पण संस्थान, जेसी विमल सिंह, श्री भूपेश चौबे, विधायक मुख्य रूप से उपस्थित थे। कार्यक्रम का संचालन और पूरे कार्यक्रम की योजना आनंद जी क्षेत्र सह संगठन मंत्री, अखिल भारतीय वनवासी कल्याण आश्रम ने की। इसके अलावा विभिन्न सेवा संगठनों के श्री गोपाल जी, श्री अमर देव जी, श्री अजीत जी, श्री देवनारायण जी, श्री राम प्रकाश जी, डॉ व्यास जी, श्री अरविंद जी, श्री आशुतोष जी, श्री दूधनाथ जी, श्री गुरु शंकर जी, श्री हीरेश जी, श्री नरेंद्र जी, श्री नीलेश जी, श्री राधे श्याम जी, श्री रामसेवक जी, श्री रमेश जी, श्री रविंद्र जी, श्री दिनेश जी, डॉ आजाद जी, डॉक्टर अशोक दिनकर जी तथा अन्य 500 कार्यकर्ताओं ने इस कार्यक्रम को सफल बनाने में विशेष सहयोग किया। कार्यक्रम के आयोजन में विशेष रूप से श्री बद्रीनाथ सिंह (IAS) जिलाधिकारी सोनभद्र; श्री पंकज मेदीरता, मुख्य महाप्रबंधक N.T.P.C. रिहन्द; श्री सौरभ गंगवार (IAS) मुख्य विकास अधिकारी, सोनभद्र; श्री वरुण साबरवाल, यूनिट हेड हाईटेक कार्बन, रेणुकूट, सोनभद्र; डा० एस०एन० राय, अध्यक्ष, सेवा समर्पण संस्थान, उत्तरप्रदेश; डॉ० अश्विनी कुमार, मुख्य चिकित्साधिकारी सोनभद्र तथा अन्य सभी जनपद के अधिकारीगण ने अपना संपूर्ण सहयोग प्रदान किया।

विश्व आयुर्वेद परिषद् गोरखपुर ईकाई का गठन

दिनांक 28.7.24 रविवार को विश्व आयुर्वेद परिषद् गोरखपुर की शाखा का गठन किया गया। इस क्रम में एक बैठक का आयोजन श्री कपिल गंगा आयुर्वेद चिकित्सालय, सूर्य विहार कॉलोनी में आयोजित की गई। इस बैठक की अध्यक्षता परिषद् के प्रदेश उपाध्यक्ष डा ज्वाला प्रसाद मिश्रा जी ने की। मुख्य अतिथि के रूप में डॉ प्रकाश चंद्र त्रिपाठी जी, प्रदेश प्रभारी चिकित्सा प्रकोष्ठ उपस्थित रहे। डॉ वी. के. गौड़ को अध्यक्ष और डा शिवजी शर्मा जी को सचिव का दायित्व मिला। डॉ दिनेश कुमार सिंह एवं डा प्रतिमा श्रीवास्तव जी को उपाध्यक्ष का दायित्व दिया गया। डॉ प्रभा शंकर मल्ल कोषाध्यक्ष नियुक्त किए गए। डॉ सर्वेश कुमार सिंह चिकित्सा प्रकोष्ठ, डॉ सविता ओझा, महिला प्रकोष्ठ डा पशुपतिनाथ तिवारी संपर्क प्रमुख, डा विनम्र शर्मा शिक्षक प्रकोष्ठ और डॉ प्रमोद कुमार गुप्ता को विद्यार्थी प्रकोष्ठ का दायित्व दिया। डॉ अनिल प्रताप मल्ल, डॉ राधेश्याम सिंह, डॉ अमरेंद्र मोहन मिश्रा और डॉ आलोक श्रीवास्तव कार्यकारिणी के सदस्य बनाये गये। इस बैठक में शहर के लगभग 25 आयुर्वेद चिकित्सकों ने प्रतिभाग किया। सभी ने चिकित्सा के लिए आपसी सहयोग पर बल दिया। आयुर्वेद चिकित्सा को जनमानस की चिकित्सा बनाए जाने एवं चिकित्सा शिविर आयोजित करने की सहमति बनी।

देश भर में चरक जन्म जयन्ती समारोह सम्पन्न

दिनांक 09.08.2024 को राजकीय आयुर्वेद महाविद्यालय, वाराणसी में अपरान्ह 2 बजे से चरक सभागार में चरक संहिता पारायण एवं स्नातक और स्नातकोत्तर स्तर पर एक श्लोक वाचन प्रतियोगिता (चरक संहिता-सूत्रस्थान) का आयोजन किया गया। कार्यक्रम की अध्यक्षता संस्था की प्राचार्या प्रो. शशि सिंह ने की, जिसमें संस्था के सभी



स्नातक एवं स्नातकोत्तर छात्र/छात्राओं की उपस्थिति रही। इस प्रतियोगिता के प्रथम, द्वितीय एवं तृतीय स्थान प्राप्त विजेताओं को पुरस्कृत किया गया।

मुख्य कार्यक्रम दिनांक 10.08.2024 को काय चिकित्सा विभाग सभागार, काशी हिन्दू विश्वविद्यालय में आयोजित हुआ जिसमें महाविद्यालय स्तर पर विजयी छात्रों के मध्य आशु भाषण प्रतियोगिता हुई। इसमें विजयी छात्रों को पदक एवं प्रमाण पत्र प्रदान किया गया। सभी प्रतिभागियों को प्रतिभाग प्रमाण पत्र भी प्रदान किया गया। कार्यक्रम की अध्यक्षता प्रो. के.एन.मूर्ति विभागाध्यक्ष काय चिकित्सा, मुख्य अतिथि संकायाध्यक्ष प्रो. एच. एच. अवस्थी तथा मुख्य वक्ता प्रो. के. एन. द्विवेदी रहे। समारोह में मुख्य रूप से प्रो. के. के. द्विवेदी सदस्य, केन्द्रीय भारतीय चिकित्सा पद्धति आयोग, पूर्व क्षेत्रीय आयुर्वेद अधिकारी डा. भावना द्विवेदी, प्रो. यशवंत चौहान, डा. रानी सिंह, डा. अजय पांडेय, डा. रामानंद तिवारी, डा. राकेश जायसवाल, डा. अनुराग पांडेय, डा. पी. एस. व्याडगी, डा. हरि ओम पांडेय, वैद्य उमेश दत्त पाठक, प्रो. राजीव शुक्ला, वैद्य वीरेन्द्र वर्मा, सहित बड़ी संख्या में जनपद के विभिन्न आयुर्वेद महाविद्यालयों के शिक्षक, चिकित्सक एवं छात्र छात्राओं की सहभागिता रही। विश्व आयुर्वेद परिषद की महानगर ईकाई के अध्यक्ष प्रो. राकेश मोहन, महासचिव डा. उमाकांत श्रीवास्तव तथा प्रदेश अध्यक्ष डा. विजय राय उपस्थित रहे। प्रतियोगिता में निर्णायक मंडल की भूमिका में प्रो. संजय पांडे, प्रो. अवधेश कुमार, डा. मनोहर राम, डा. रामनिहोर तपसी, डा. मुरलीधर पालीवाल तथा डा. पद्म लोचन शंखुआ रहे। कार्यक्रम की आयोजन सचिव डा. अंजना सक्सेना, सह सचिव डा. मनीष मिश्र रहे। डॉ. देवानन्द ने कार्यक्रम संयोजन के रूप में अपना योगदान दिया।

दिनांक 05/08/2024 चरक जयन्ती सप्ताह के उपलक्ष्य में विश्व आयुर्वेद परिषद् शाखा-बस्ती के तत्वावधान में राजकीय आयुर्वेदिक चिकित्सालय-पोखरा, बस्ती में संगोष्ठी एवं स्वास्थ्य परीक्षण का कार्यक्रम आयोजित किया गया। कार्यक्रम का शुभारम्भ भगवान् धन्वतरि के पूजन के पश्चात् प्रारम्भ किया गया। जिसमें डॉ अरविन्द कुमार, डॉ प्रदीप पाल एवं डॉ सौरभ ने चरक संहिता का उल्लेख करते हुये आयुर्वेदिक स्थानीय औषधियों जैसे नीम, वेल, अर्जुन अशोक, पाकड़, पारिजात, गुडमाड़, एरण्ड, वासा, एवं छोटे पौधे जैसे तुलसी, एलोवेरा, स्नूही, पाषाणभेद, अपराजिता, सुदर्शन, गिलोय, सहदेवी, कनेर चमेली, आदि के औषधीय गुणों के बारे में रोगानुसार उपयोग करने पर प्रकाश डाला गया। स्वास्थ्य परीक्षण कार्यक्रम में आये हुए रोगियों का स्वास्थ्य परीक्षण, B-P-शुगर, हीमोग्लोबिन की जाँच कर औषधि वितरित की गई। जिसमें 50 लोग लाभान्वित हुये। कार्यक्रम में विश्व आयुर्वेद परिषद के अध्यक्ष डा० वी के श्रीवास्तव ने सभी का कार्यक्रम सफल बनाने के लिये धन्यवाद व्यक्त किया। मीडिया प्रभारी डॉ लक्ष्मी सिंह ने बताया कि प्रति वर्ष चरक जयंती पूरे विश्व में बड़े उत्साह के साथ मनाई जाती है। कार्यक्रम में प्रभारी चिकित्साधिकारी-डा० रमाकान्त द्विवेदी का सहयोग सराहनीय रहा। कार्यक्रम में फार्मासिस्ट श्री विनोद कुमार पाण्डे, भृत्य श्री नेवूलाल, योग प्रशिक्षक श्री आदित्य पाण्डेय, श्रीराम नयन राम बुझारद, राम समुझ, हरि राम, सोहबता, दुलारी, सावित्री आदि उपस्थित रहे।

दिनांक 05 अगस्त से 09 अगस्त 2024 तक मानसरोवर ग्रुप ऑफ इंस्टीट्यूशंस, विश्व आयुर्वेद परिषद् एवं आरोग्य भारती के संयुक्त तत्वावधान में आयोजित पंच दिवसीय चरक जयंती महोत्सव का आयोजन हुआ। जिसके अन्तर्गत चित्रकला, श्लोक वाचन, आशु भाषण तथा सांस्कृतिक प्रतियोगिताओं का आयोजन किया गया। आचार्य



चरक जी की जयंती के उपलक्ष्य में चरक संहिता का अखंड पाठ भी किया गया। इस कार्यक्रम के प्रथम दिवस में श्री साई इंस्टीट्यूट ऑफ आयुर्वेदिक रिसर्च एवम मेडिकल कॉलेज के संहिता सिद्धांत विभाग में देव वैद्य आचार्य धन्वंतरि की प्रतिमा का अनावरण आदरणीय संचालक प्रो. बाबुल ताम्रकार, मानसरोवर आयुर्वेदिक मेडिकल कॉलेज एवं रिसर्च सेंटर के प्राचार्य प्रो. अनुराग सिंह राजपूत एवं विभिन्न महाविद्यालय के समस्त वरिष्ठ प्राध्यापकों द्वारा सहभाग किया गया। इस अवसर पर बड़ी संख्या में छात्र छात्राओं की उपस्थिति एवम सक्रिय भागीदारी रही।

दिनांक 9 अगस्त 2024 को विश्व आयुर्वेद परिषद गोरखपुर के तत्वावधान में महर्षि चरक जयंती गोरखपुर के मेडिकल कॉलेज रोड पर स्थित होटल इंडियन फ्लेम्स में बहुत ही धूम धाम से मनाई गई। इसमें जनपद के लगभग 25 चिकित्सकों ने भाग लिया। जनपद अध्यक्ष डा वी के गौड़ ने महर्षि चरक के बारे में विस्तृत चर्चा की। डा शिव जी शर्मा ने आयुर्वेद के चिकित्सकों को जटिल रोगियों की चिकित्सा करने की बात पर बल दिया। डा दिनेश सिंह ने अपने उद्बोधन में आयुर्वेद चिकित्सकों के लिए चरक कितने महत्वपूर्ण है, इस विषय पर प्रकाश डाला एवम कुछ रोगियों की चिकित्सा के अनुभव बताए। विशिष्ट अतिथि डा प्रकाश चन्द्र त्रिपाठी जी ने चिकित्सकों को चरक संहिता के पाठ नित्य प्रतिदिन प्रातःकाल को करने कहा एवम् आयुर्वेद चिकित्सक के व्यवस्था पत्र और रोग निदान के महत्व पर प्रकाश डाला। अंत में प्रदेश उपाध्यक्ष डा ज्वाला प्रसाद मिश्रा जी ने संगठन के महत्व को परिभाषित करते हुए, सभी सदस्यों को परिषद के चिकित्सा शिविर लगाने का आह्वान किया। कार्यक्रम में मुख्य रूप से डॉ डी पी सिंह, डॉ लाल मणि चौरसिया, डॉ सर्वेश कुमार सिंह, डॉ प्रतिमा श्रीवास्तव, डॉ सविता ओझा, डॉ पल्लवी, डॉ अनिल प्रताप मल्ल, डॉ प्रभा शंकर मल्ल, डॉ मनोज अग्रहरी, डॉ शिवाकांत मिश्रा, डॉ आलोक श्रीवास्तव आदि चिकित्सकों ने भाग लिया। इस कार्यक्रम का आयोजन डाबर इंडिया लिमिटेड के सहयोग से किया गया।

दिनांक 9-8-2024 को कलावती आयुर्वेदिक कॉलेज कासगंज, यू.पी. में परिषद के सहयोग से चरक जयंती का आयोजन किया गया। छात्रों में श्लोक वाचन, रंगोली और चरक जी के कृतित्व पर व्याख्यान प्रतियोगिता का आयोजन किया गया। इस अवसर पर विजेता छात्रों को पुरस्कृत किया गया। महायोगी आयुष विश्वविद्यालय के सत्र 2021-22 के प्रथम वर्ष के प्रथम, द्वितीय और तृतीय स्थान प्राप्त छात्रों को परिषद की ओर से सम्मान प्रमाण पत्र भी दिये गये। परिषद के राष्ट्रीय सचिव और उत्तर प्रदेश उत्तराखण्ड प्रभारी सुरेंद्र चौधरी मुख्य अतिथि के रूप में और श्री अमलेंदु शर्मा औषध निर्माता प्रकोष्ठ प्रभारी विशेष अतिथि के रूप में सम्मिलित हुए। सुरेंद्र चौधरी के द्वारा चरक शपथ दिलाया गया। कॉलेज प्रबंधन से सचिव डॉ. राजीव गौड़ जी उपस्थित रहे। कॉलेज प्राचार्य डॉ. नागेंद्र सिंह को परिषद पत्रिका और डायरी भेंट की गई। इस सफल कार्यक्रम के सुचारु संपादन में परिषद के कॉलेज प्रतिनिधि डॉ. शिवांशु और डॉ. राजवीर गुप्ता की सराहनीय भूमिका रही।

दिनांक 10/08/2024 को, विश्व आयुर्वेद परिषद, जबलपुर जिला कार्यकारिणी, शिक्षक प्रकोष्ठ, विद्यार्थी प्रकोष्ठ एवं अखिल भारतीय आयुर्वेद महासम्मेलन के संयुक्त तत्वावधान में चरक जयंती का कार्यक्रम जबलपुर में संपन्न हुआ। कार्यक्रम का प्रारंभ महर्षि चरक के पूजन अर्चन के साथ हुआ, इसके बाद परिषद के गीत का वाचन, चरक शपथ एवं एक व्याख्यान का आयोजन किया गया। इस अवसर पर शिक्षक प्रकोष्ठ, मध्य क्षेत्र प्रभारी डॉ आर



के गुप्ता, विद्यार्थी प्रकोष्ठ प्रदेश प्रभारी डॉ पंकज मिश्रा, महाकौशल प्रांत अध्यक्ष डॉ मुकेश पांडे, जिला अध्यक्ष डॉ शैलेश चौहान, जिला सचिव डॉ सुशील तिवारी अखिल भारतीय आयुर्वेद महासम्मेलन के प्रांत अध्यक्ष डॉ कमलेश गुप्ता, नीमा के वरिष्ठ चिकित्सक डॉ एस के खरे, महाविद्यालय के शिक्षक डॉ रामकुमार अग्रवाल, डॉ रवि नारायण प्रजापति, डॉ मनीष नेमा, डॉ संजय पुरिया, डॉ. गीता पांडे, डॉ किरण के साथ-साथ विश्व आयुर्वेद परिषद् के पदाधिकारी एवं नगर के गणमान्य व्यक्ति एवं चिकित्सक उपस्थित रहे, कार्यक्रम के संचालन में चरक फार्मा की विशिष्ट भूमिका रही।

दिनांक 08/08/2024 से 10/10/2024 को बापू आयुर्वेदिक मेडिकल कॉलेज मऊ, में चरक जयंती के शुभ अवसर पर संपूर्ण चरक संहिता परायण का आयोजन किया गया। इस संहिता के 8 स्थान और 120 अध्याय का वाचन महाविद्यालय के निदेशक, प्राचार्य, शिक्षक और विद्यार्थियों के सहयोग से लगभग 36 घंटे में पूर्ण हुआ। कार्यक्रम में विश्व आयुर्वेद परिषद्, के विशेष मार्ग दर्शन में महाविद्यालय के समस्त स्नातक छात्र/छात्राओं एवं शिक्षकों चिकित्सकों ने प्रतिभाग किया।

दिनांक 10/08/2024 को विश्व आयुर्वेद परिषद्, गाजियाबाद द्वारा चरक जयंती गोविंदपुरम में मनाई गई। इस अवसर पर क्षेत्रीय आयुर्वेदिक अधिकारी, डॉ. अशोक राणा मुख्य अतिथि के तौर पर उपस्थित रहे। कार्यक्रम में डॉ. सुभाष गुप्ता, डॉ. संदीप गर्ग, डॉ. यू एस चौधरी, डॉ. पारुल, डॉ. राहुल चौहान, डॉ. नीरज गर्ग, डॉ. अनुज त्यागी, डॉ. मोहित, डॉ. महेश चंद्र अग्रवाल, डॉ. स्वदेश भूषण शर्मा आदि का विशेष सहयोग रहा। बैद्यनाथ कंपनी की ओर से निःशुल्क आयुर्वेद परामर्श शिविर का आयोजन भी किया गया तथा रोगियों को निःशुल्क औषधियां भी वितरित की गई। संदीप गर्ग, अनुज त्यागी, राहुल चौहान, गौरव सिसोदिया, महेश चन्द्रा, वैद्यनाथ आयुर्वेद, श्री ६ न्वंतरी हॉस्पिटल, इन्द्रपुरम, नीरज गर्ग की उपस्थिति रही।

दिनांक 09/08/2024 को आयुर्वेद के प्रणेता एवं चरक संहिता के रचयिता आचार्य चरक की जयन्ती के अवसर पर शिवालिक आयुर्वेदिक मेडिकल कॉलेज बिजरवा, बनकट, आजमगढ़ में चेरमैन डा. अशोक कुमार सिंह के निर्देश और विश्व आयुर्वेद परिषद् के सहयोग से संहिता विभाग ने चरक जयंती समारोह का आयोजन किया गया। डा. अनिल कुमार सिंह, डा. रवि, डा. योगिता जैन, डा. शारदा प्रसाद कनौजिया ने दीप प्रज्वलित कर कार्यक्रम का आरंभ किया। इस आयोजन में महर्षि चरक के आयुर्वेद में उनके योगदान के बारे में छात्रों को डा० कमलावती सिंह गुरव ने विस्तार से बताया। समारोह में श्लोक वाचन प्रतियोगिता का आयोजन किया एवं चरक की शपथ दिलाई गयी। इस कार्यक्रम में कालेज के चिकित्सक डा. विनोद कश्यप, डा. विभूति मिश्रा, डा. सन्तोष मौर्य, डा. सौरभ यादव, डा. वेद प्रकाश सिंह, डा. चन्दन गुप्ता, डा. चन्द्रमौली सिंह, डा. विवेकानंद, डा. दिनेश कुमार राय, डा. अजय कुमार राय, डा. रुद्रमनी दीपक, डा. अमरजीत पाल, डा. जगदीश सिंह, डा. शैलेन्द्र कुमार सिंह, डा. सौरभ सिंह, डा. पठान नसरीन हयात, डा. जयवंत भानु दास जमादड़े, आफिस स्टाफ मे एकाउंटेंट सर्वेश सिंह कम्प्यूटर आपरेटर अनिल कुमार सिंह, आयुष सिंह एवं कालेज कर्मचारी पंकज कुमार सिंह, मृत्युंजय सिंह लल्लन यादव एवं समस्त छात्र-छात्राओं की उपस्थिति रही।

दिनांक 10/08/2024 को कुशीनगर जनपद के कुबेर स्थान शिव मंदिर परिसर के गेस्ट हाउस में चरक जयंती समारोह का आयोजन किया गया। कार्यक्रम के मुख्य अतिथि डॉक्टर विजय बहादुर सिंह एवं विशिष्ट अतिथि डॉ अरविंद पति त्रिपाठी रहे। डॉ त्रिपाठी ने अपने संबोधन में चरक जयंती की शुभकामनाएं सभी उपस्थित चिकित्सकों को दिया एवं अपील किया कि आयुर्वेद की विद्या अति प्राचीन है एवं इसका उपयोग करके हम उपलब्धि प्राप्त कर सकते हैं। डॉ विजय बहादुर सिंह ने कहा कि मनुष्य किसी भी विद्या से प्रेक्टिस करके परम लक्ष्य को प्राप्त कर सकता है आयुर्वेद तो प्राचीन पद्धति है इसको जीवन में आत्मसात करके परम लक्ष्य को आसानी से प्राप्त किया जा सकता है। उन्होंने कहा कि जीवन के हर पहलू में आयुर्वेद की आवश्यकता है, चाहे भोजन हो, चाहे पानी हो, चाहे हवा हो, चाहे रहने का स्थान हो, सब में आयुर्वेद का सिद्धांत काम करता है। अगर उसे आत्मसात करें, तो आदमी "जीवेम शरद शतम्" का सिद्धांत जीवंत कर परिकल्पना पूरा कर सकता है कार्यक्रम में मुख्य संचालन डॉ नंदलाल शर्मा एवं धन्यवाद ज्ञापन डॉ राजेश माल ने आए हुआ अतिथियों को हार्दिक अभिनंदन वंदन किया और बताया कि इस प्रकार के कार्यक्रम होने से आयुर्वेद जगत में एक नई उत्साह नई ऊर्जा का सृजन होगा हम सभी लोगों को आयुर्वेद को ऊंचाई पर ले जाने के लिए ऐसा कार्यक्रम करते रहना चाहिए।

दिनांक 09/08/2024, श्रावण मास की नाग पंचमी को आचार्य चरक का जन्म दिवस शासकीय अष्टांग आयुर्वेद महाविद्यालय, इन्दौर व अन्य निजी आयुर्वेद महाविद्यालयों में मनाया गया। महाविद्यालय में विश्व आयुर्वेद परिषद, आरोग्य भारती व मौलिक सिद्धांत विभाग द्वारा कार्यक्रम किया गया। मुख्य अतिथि वैध लोकेश जोशी व मुख्य वक्ता डॉ. नीरज व्यास थे। अध्यक्षता प्राचार्य डॉ. अजीत पाल सिंह चौहान ने की। पोस्टर प्रतियोगिता, स्लोगन प्रतियोगिता, पेंटिंग एवं आचार्य चरक के जीवन चरित्र पर नाटक का मंचन किया गया। संचालन डॉ. रंजीता नहारिया ने किया। इस दौरान डॉ. शैलेश शुक्ला, डॉ. धर्मेन्द्र शर्मा, डॉ. अखलेश भार्गव मौजूद थे।

दिनांक 9/08/2024 को विश्व आयुर्वेद परिषद् छत्तीसगढ़ प्रान्त में महर्षि चरक जयन्ती समारोह का आयोजन किया जिसमें आयुर्वेद चिकित्साधिकारी, प्रान्त के वरिष्ठ चिकित्सक एवं विभिन्न आयुर्वेदिक महाविद्यालयों के शिक्षकगण एवं छात्र/छात्रों की उपस्थिति रही।



विनम्र श्रद्धांजलि

विश्व आयुर्वेद परिषद के पूर्व राष्ट्रीय महासचिव, सुप्रसिद्ध चिकित्सक और व्यवहार कुशल, व्यक्तित्व के धनी डॉ वाचस्पति त्रिवेदी जी का महाप्रयाण-9-8-2024 को हो गया। संपूर्ण विश्व आयुर्वेद परिषद परिवार इस क्षति से स्तब्ध है। ईश्वर उनकी आत्मा को शांति प्रदान करें एवं परिजनों को इस अपार कष्ट को सहन करने की शक्ति प्रदान करें।



संयोजनम् SAMYOJANAM-2024

Udbodhanam



- Keynote Address by Eminent Speakers like Dr. Ramdas Avhad, Dr. Panchbhai Damania, Dr. Pratap Chauhan, Dr. Rohit Sane, etc.
- Parallel Scientific Sessions – Scholars / Faculty Members on Specific Theme

Karmabhyasam



Practical demonstration of classical Ayurvedic techniques and therapies like-

- Aushadhi Nirmana
- Agnikarma
- Simulation
- Jalaukavacharana
- Naadi Pareeksha
- Basic Life Support (BLS)



Nootanam

Innovative ideas competition in the form of working models are expected from the participants on the following topics-

- Technologies
- Therapeutic modalities
- Others
- Diagnostic methodologies





संयोजनम् SAMYOJANAM-2024

Gatividhi



Active participation of the candidates is invited in the following competitive events-

- Shloka recitation
- Debate
- International Conclave
- Slogan
- Poster making
- Extempore



Abhimanchanam



The competitive events for the participants to showcase their talent-

- Dance - Solo / Group
- Skit / Mime
- Instrument playing
- Singing - Solo / Duet / Group



Kreedanam

Candidates are invited to participate in different games competition.

- Badminton
- Carrom
- Chess
- Table Tennis